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Analysis of Communicative Functions of Metaphors in Selected Political Speeches

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Abstract: The study sought to analyze the communicative functions of metaphors in Selected political speeches of Mr. John Dramani Mahama. Critical Metaphor Analysis (CMA) developed by Jonathan Charteris-Black as an approach solely for the analysis of metaphors in political discourse was adopted as a theoretical framework for the study. The study is rooted in a qualitative research approach and grounded in textual analysis as the design. The sampling method adopted in the study was purposive, and the analysis was done in line with the research question posed. The study has shown that language plays a crucial role in human existence as a means of communicating world events. The study has also revealed that in Critical Discourse Analysis, metaphor is conceived as speech actions which build together to create coherent social interactions. This study has indicated that metaphor is a cognitive phenomenon other than a purely lexical one. The study concludes that metaphor is a deep-seated conceptual phenomenon that shapes the way we think (and not just the way we speak). Working inductively from the bottom up with a metaphor, CDA has been able to reveal a rich body of facts about discourse and demonstrate that CDA follows an elaborate, but systematic, set of rules or architecture. It is recommended that future studies could explore the possibility of quantifying the frequency of the occurrence of metaphors and known end results to find out whether there is a correlation between the number of metaphors and persuasion. It is also recommended that research could also be carried out into Ghanaian politics as a discourse community with a view to unearthing language basically associated with that vocation. A study could also be conducted into the use of other rhetorical/oratorical devices, e.g. the politicians' use of analogy in their speeches.

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1. Introduction

It is a universal knowledge that society and for that matter social groups cannot thrive without language. The implication is that language revolves around all human endeavours be it politics, religion, education, entertainment and what have you [1, 2]. However, one unique feature of language is its propensity to mirror the actual intention of speakers, and reveal their philosophies and ideologies in life as well as the representation of self and others [3]. All these human phenomena are in many cases masked by the linguistic resources which constitute the rhetoric of the speaker.

One unique feature of language use is its ability to express deep and surface meanings [4]. The linguistic phenomenon is mostly captured in metaphoric expressions.

Over the years, the study of metaphoric language in political discourse has taken the center stage of linguistic analysis premised on critical discourse analysis (CDA). This is a result of tacit and witty ways through which political players exploit metaphors to persuade their audience to think along with them. Thus, through metaphors, politicians are able to think and talk about one thing in terms of another which arouses the interest of their audience. Metaphors are conscious linguistic expressions which do not necessarily invoke what is necessarily common to a speech community but rather cloud what is known [5]. This suggests that metaphors are mostly viewed as a linguistic tool which empowers political players to control their followers due to their inherent falsity and absurdity [6]. Metaphors again are viewed to have functional roles in political discourse. They are mostly used by politicians to persuade people, change their perceptions, present ideologies, and lure people to form certain opinions and to direct them to their whims and caprices. One crucial importance of metaphors is their tendency to offer common grounds which mirrors the relationship between political ideologies (concepts) and language [4]. Metaphors reflect rhetorical devices, a figure of speech, a tool in language, a device of poetic imagination, a deviant linguistic expression, a matter of word rather than thought of action which is used by politicians to control their audiences [7]. What this seeks to say is that metaphors have the ability to mask or unmask certain realities in the rhetoric of a text which are not noticed immediately by readers or audiences and this allows politicians to be able to control their audiences. The powerful nature of language is manifested through oratory skills and persuasive elements which are mostly driven by metaphors [8]. This linguistic charisma offers politicians the opportunity to win both power and the people to their side. This suggests that political speeches in any form they appear are seen as a form of mass communication which relies heavily on certain linguistic resources with a common goal of achieving the intended effect of influencing the citizenry.

The study attempts to investigate the communicative implications of politicians' use of metaphor as a rhetorical device. In many cases, most of these audiences only cheer on the politician as a result of the oratory skills and beauty of the rhetoric of the speech without focusing on the hidden meanings which are often masked by linguistic resources [9]. The effect is that more people are misled due to their inability to really understand what the political leader really stands for. It is therefore important for the audience to critically examine the speeches of politicians before taking decisions regarding what has been said. The present study, therefore will attempt to explore how metaphors manifest in the speeches of John Dramani Mahama and their communicative functions and the effect they stand to achieve. The study sought to answer the research question - What are the kinds of communicative functions of metaphors employed by John Dramani Mahama in his speeches?

1.1. Related Empirical Studies

The importance of politics and its ideological underpinnings has over the years attracted scholarly attention from varied perspectives, [10]. The attempt is to offer understanding to especially the electorates who always follow politicians and to lay bare some hidden intentions of some political actors. For instance, a researcher critically examines how metaphor is exploited in some selected acceptance and inaugural speeches of President Goodluck Jonathan and Barack Obama. The aim of the study was to critically analyse the use of metaphors by President Goodluck Jonathan and Barack Obama [11]. The result of the text analysis revealed a total of twelve (12) metaphors running through the two texts from the two presidents. These metaphors were found to exhibit different communicative functions other than what is known on the surface to show that metaphors are not just linguistic tools but also a tool for conveying meanings in a text. Adeomilokum revealed that the communicative function of metaphors includes the ability of an individual to establish common grounds, the tendency to create ambiguous and obscure statements, the ability to use metaphoric as elements of lies and deceptions and other

functions. In light of the above functions, the study concludes that the use of metaphoric language (pointing to different types of metaphors) in the analysed presidential speeches performs two major functions: the programmatic power relations and the political that is the interaction that displays social relations and power difference and struggles [11]. The study further indicates that it is programmatic when the choice of metaphor only performs the function of emphasizing the truth-value of a statement but by default, utterances do not correspond with semantic interpretation; it is that of power when its use, exercises power, shows power struggle or a power differential and it is political when the use is aimed at persuading and winning support, lying or deceiving the public [11]. The study concludes that 'politicians, not just Obama and Goodluck, employ metaphor as the most effective linguistic tool in their attempt to deceive their audience which enables them to gain trust from the people they constantly deceive [11]. Adeomilokum's study even though shares some form of affinity with the present study, the current study is unique in terms of the personalities involved and the political settings from where their speeches were made as well as the targeted groups.

Similarly, another study critically examined the differences and similarities in the use of metaphors in the speeches of Kwame Nkrumah and Rawlings. The attempt was to find out how exactly the different backgrounds of the two personalities influence the choices of metaphor in their speeches. In all, the study used twenty (20) speeches ten (10) from each of the two former presidents. The data for the study was obtained from documented speeches in published works of Nkrumah and Rawlings. The analysis of the study was guided by multiple theories which include Brooke's theory of Dramatism, Rhetorical theory, and Lakoff's theory of metaphor. From the analysis, the study revealed some similarities and differences in the use of metaphors by the two former presidents. From the findings, it was found out that both Nkrumah and Rawlings use some similar images in their metaphors to refer to a similar situation. Rawlings uses the image of 'shackle' to refer to the politicians' alienation and disregard. In terms of their differences with respect to the use of metaphor, the study pointed out that Rawlings generally exploits metaphors in parallel structures and they bring to the fore the social injustices in Ghana, however, he expresses the feeling of hope at the end. On the other hand, Nkrumah exploits metaphors in simple, straightforward language which highlights the need for all Africans to come together to fight their common enemy which is colonialism. In furtherance to the above, the findings confirm the idea that both Nkrumah and Rawlings have a point of convergence in the use of metaphors despite some instances of their differences [10].

Even though, Adjei-Fobi's work is Ghanaian oriented; it sought to compare a military leader to a civilian leader which makes it quite different from the present study. Also, the background under which Adjei-Fobi carried his metaphoric analysis is entirely different from the present study in terms of the personalities, dispensation and political climates as well as the audience being addressed. This, therefore, establishes the present study as a gap in the literature which needs to fill. To contribute to the growing debate in the area of political discourse, a researcher also investigates the link between discourse and politics [12]. The purpose of the study was to find out how the electoral process, which plays a crucial role in the processes of federal constitutionalism, can be highlighted as a very important asset to the success of democratic governance in Nigeria through language use. The study adopted the speech act theory as a model for the description and interpretation of some selected statements made by some sections of Nigerians. From the analysis, the study found that language is used for political activities other than persuasion; information or education is also purposely used to mass up people for the sustenance of democratic processes as well as the formation of governance [12]. Opeibi's work has revealed to us the importance of political communication in sustaining democratic governance by exploring and clarifying the interrelationship among language, politics, and governance. Though Opeibi's work critically explores the link between language and politics, it is sociolinguistic in nature as it focuses on the speeches by the masses which set

it apart from the present study which critically focuses on speeches by one personality. Again, Opeibi's study uses speech act theory as the analytical framework but the current study uses critical discourse analysis specifically Critical Metaphor Analysis theory. In furtherance to the above, Opeibi's work and the present study differ in terms of geopolitical environments as the present study is Ghanaian setting while Opeibi's is Nigerian setting [12]. The foregoing arguments point to the fact that the present study is necessary to enable readers to know and understand what former president Mahama represent in terms of ideology and identity.

1.2. Theory Underpinning the Study - Critical Metaphor Analysis Theory

Critical Metaphor Analysis is considered one of the approaches to Discourse Analysis grounded in Critical Discourse Analysis (CDA). It was propounded by Jonathan Charteris-Black in his book titled "Corpus-Based Approaches" to Critical Metaphor Analysis". It is an approach designed purposely to carry out the analysis of the occurrences of metaphors in speeches, especially political speeches and the communicative function they espouse. The underlying effect of the Critical Metaphor Theory is to ascertain the hidden intention of politicians which are often masked with elements of metaphor. According to Charteris-Black, works premised in Critical Metaphor Analytical theory must pass through three functional stages. The three stages are; identification of the metaphors, interpretation of the metaphors, and the explanation of the metaphors. The identification stage which also serves as an entry point in carrying out metaphoric analysis in a speech involves the determination of the kind of metaphors that occur in the text and their semantic correlation between the literal domain and the targeted metaphorical domain. The second tenet of the Critical Metaphor Analysis which is the interpretation of metaphors also emphasizes ascertaining the kind of social relations that are enacted through the metaphors identified. While the third tenet which is the explanation of metaphors focuses on how metaphors interact within the context in which they occur. The identification stage of the Critical Metaphor Analysis theory is further divided into two segments: preliminary identification of metaphors, and confirmation of identified metaphors. The first segment takes a close reading of the corpus (texts) with the idea of identifying the metaphors. This is observed along the criteria enshrined in the definition of metaphor proposed by Charteris-Black:

A metaphor has unanimously revealed to be a linguistic representation that results from the shift in the use of a word or phrase from the context or domain in which it is expected to occur in another context or domain where it is not expected to occur, thereby causing a conflict of meaning as a result of semantic tension between what seems to be literal meaning and contextual meaning. Though many theoretical frameworks have been explained in literature which the present study has touched on them briefly, the argument staged by Charteris-Black appears more analytically driven for studies which seek to offer an understanding of a text through the various ways in which metaphors have been exploited by a political head in an attempt to lay bare some hidden intentions in the speeches of political players [13].

2. Materials and Methods

A qualitative research approach and textual analysis were employed in the study. The choice of textual analysis is underpinned by earlier works which have argued that CDA is text-driven and therefore textual analysis offers the basis to discover the underlying issues in a text [14, 15]. Purpose sampling techniques were used to select twenty (20) political speeches of President Mahama which were predominantly couched by layers of metaphors. A study maintained that in CDA studies, the choice of data must be purposive. He indicates that the choice of material must be on the basis of the research questions that drive the study. The data used for this study were sourced from the internet [16]. In all, twenty speeches of President Mahama were selected for consideration and

analysis. Speeches downloaded were based on the fact that they were imbued with metaphors which formed the basis of this study. Critical Metaphor Analysis (CMA) developed by Jonathan Charteris-Black as an approach solely for the analysis of metaphors in political discourse was adopted as a theoretical framework for the study. The data were analysed based on thematic explanations of the coded metaphor as revealed by [13].

3. Kinds of Communicative Functions of Metaphors

This section presents results and a discussion on the kinds of communicative functions of metaphors employed by John Dramani Mahama in his political speeches. The kind of metaphors from the sampled speeches of President Mahama have been found to be; Journey metaphor, Sports metaphor, War metaphor, Religious metaphor and family metaphor which fall under the larger umbrella such as conceptual metaphor, structural metaphor and ontological metaphor (Cap, 2006).

3.1. Journey metaphor

One way in which politicians' express metaphor is to express politics and political administration as a journey and this has long been reported in [17]. With regard to journey metaphors, Mahama compares political leadership to a traveler who is marching towards a destination where there are obstacles, routes, and crossroads. Therefore, the journey metaphor compares a country seeking to develop to the challenges a traveler goes through in his or her quest to meet his or her dreams and aspirations. The development of every country rests on leadership and therefore the ideologies of a leader regarding leadership are of equal importance. This therefore implies that the journey is the source domain through which Mahama projects his political ideology which is the target domain [18]. This ideology held by Mahama is seen through some metaphors which cut across his speeches. In extract 1, 2, 3, and 4 below:

Extract 1. I would like to assure the people of Ghana that I ensure a smooth and peaceful transition to the incoming administration. (MS 04)

Extract 2. I would be remiss if I don't take a minute to express my deepest gratitude to the individuals who have made this journey with me. (MS04)

Extract 3. Development is a process and there is no denying the fact that Ghana is still a young country as it struggles to find the direction towards permanence. (MS02)

Extract 4. The road ahead, not only for so-called developing nations like Ghana but, indeed for all nations demands that we achieve energy sufficiency in a manner that is sustainable and does not further worsen the fragile environment of our planet. (MS05)

These extracts 1 to 4 above confirm the claim that Mahama sees political leadership as a continuous process where one regime is required to hand over to the other through progressive processes. The use of the word 'transition' in extract 1 shows a change from an old leader to a new one. Even though he is the one who is being ousted through the transition process, he gives an assurance that he is ready to ensure a smooth takeover by the new leader. This provides evidence to back the claim that Mahama holds the idea that leadership is a journey where at a point one stops for others to continue or stops and continue from a point. The use of metaphors for ideological projection is reflected in the speeches of Mahama as he compares political leadership to a journey [19]. This assertion is found to be at the heart of Mahama as he frequently makes allusions to it in many of his

speeches. For instance, in extract 2, Mr. Mahama makes an indication that some form of journey requires some people to accompany the leader to achieve his dreams and aspirations. Mahama makes this assertion manifest in his political ideologies by presenting himself as a traveler with many others who make the journey with him. The expression 'individuals who have made this journey with me' Mahama alludes to refers to those he worked with in his administration. He finds it prudent to appreciate their contributions to his agenda of developing and transforming Ghana into a better country in the world. In summary, Mahama uses 'journey' to mean the administration he superintended between the periods 2012 to 2016. This position held by Mr. Mahama is consolidated in extract 3; where he compares the struggles of a traveler to the development process of a country. This is clearly seen through the use of words such as 'young and struggle' to show that the country is at a point of a journey and it aspires to progress. However, he makes a striking revelation to confirm his idea that the development of a country is a journey through the use of the word 'direction'. This evokes an idea of a traveler who does not know where he or she is going and therefore has to look for a direction. This ideological position clearly confirms the fact that Mahama envisages development as a journey. A sequel to extract three is corroborated by the use of vivid words that evoke a journey as can be seen in extract 4 above.

In extract 4, it is obvious that Mahama indeed sees the development of every country as a journey. This is confirmed by the use of 'road' to represent policies and programmes that can lead a country to development. Also, it is evident from the extract that Mahama not only sees development as a journey for only the developing countries but for all nations, and therefore the countries are on a journey through roads that are ahead of them.

3.2. Sports Metaphor

It is an established fact that most leaders particularly those of the political class see politics as sports and therefore talk about politics in sports. A similar study supported the findings of the current research that Mahama is found to be a leader who talks politics through sports and therefore sports becomes a source through which he focuses on his target which is politics [20]. This confirms the fact that President Mahama presents himself as a political leader who conceived politics as sports. This is proven by the sampled speeches by Mahama which reveal the fact that he sees politics as sports hence the use of metaphors that connote sports. Just as the end point of every sport is winning or losing, Mr. Mahama sees the end point of every election as winning or losing. This principle of sports has been metaphorically presented in politics by Mahama through his speeches. Let us consider extracts 5 and 6 below:

Extract 5: A while ago, I phoned Nana Ado and offered him my congratulations for emerging as the winner of the 2016 presidential elections. (MSO4)

Extract 6: We believe that only one person can emerge as the winner and while it is true that only one person can be elected as president. (MSO4)

From extract 5, it is clear that Mahama conceives the idea of politics as any game in sports where there is only a winner. He again holds the idea that every politician just like any sports personality must be ready to accept defeat and congratulate the winner of the competition. It is therefore not surprising when he exhibited this concept by first congratulating Nana Addo Dankwa Akuffo-Addo as the winner of the 2016 election. This gesture by Mahama reaffirms his position that every sportsman must accept defeat and he does so through the congratulatory message he conveyed to the winner. One crucial thing about Mahama's concept of politics is how he offers education to all political players in and around the globe. In as much as Mahama stands for himself, he uses any occasion he gets to offer some form of advice to his compatriot to really understand the idea that

politics is not or die affair but there is an endpoint where only one person will emerge a winner and therefore, they must prepare to accept the outcome of every election they participate. Extract 6 below provides evidence for this assertion.

In extract 6, it is found that Mahama uses the occasion to call on the attention of all the political class and not himself alone to always blaze themselves for the possible outcomes of elections as only one person will emerge victorious just as in every sport where either one person or a team stands the chance of emerging a winner.

One striking thing about Mahama's concept of politics is the idea that one can only win elections when the environment is favourable, even though he also believes in the substance of a candidate. From the perspective of Mahama, he sees himself as a winnable candidate who at any election can emerge victorious if the political environment is favourable. This environment according to Mahama is the preparedness of the political party that a candidate leads. Let us consider extract 7 below:

Extract 7: for the people talking about the leadership and the presidency, it's absolutely premature. If you ride a lame horse into a race and you lose the race, your priority must be to cure the lameness of the horse. (MS06)

Extract 8: it is not time to point fingers accusing each other, or to think of the best person to lead us. What we should be thinking of is to cure the horse and make sure it is no longer lame. Once you have a fit healthy horse it will throw up who the jockey will be. (MS06)

For instance, in extract 7 above, Mahama presents himself as the best sportsman who does not lose when the environment is conducive. He, therefore, compares the state of his Political party (NDC) that he led to a jockey on a lame horse. This implies that Mahama has taken himself out of blame for the defeat of the NDC in the 2016 elections since everyone is aware that no matter how good a jockey is, he or she cannot compete well in a race with a lame horse. This again goes to confirm the idea that Mahama sees politics as sports and by that, he conceived the 2016 elections as a horse race. This explains why he referred to the NDC as a 'lame horse' because it could not take him to his default position which is victory. As the ideology of Mahama, he tries to court the attention of his audience by assuring them that when the lame horse is cured, he or any good sportsman (jockey) can ride the horse to victory. It follows that Mahama conceives horse race to be very competitive and therefore the horse that a jockey chooses must be healthy and in good condition so as to compete well. This is in evidence in extract 8 below:

Similarly, in 8 above, it is clearly seen that Mahama talks about politics in sports and this explains his continuous allusion to sports and an effort to cover his hidden interest so as to get both attention and sympathy from his audience and also to avoid being blamed for the NDC defeat in 2016 elections. This point confirms by a similar study that metaphor allows a speaker to talk and think of one thing in terms of another as has been seen in extract 8 above [21]. From the discussion, it is obvious that Mahama views politics as sports and this explains the use of lexicons like 'race, jockey, horse, win, lose,' which are found in the field of sports and therefore to use them in the political field means that the user conceives politics as sports and Mahama is one of those who hold such ideology about politics.

3.3 War Metaphor

One important metaphor that is commonly used by Mahama in his speeches is the war Metaphor. War metaphors enable one to express his or her idea of politics in war [22]. This means that such a leader holds the idea that politics is a war and therefore must be seen and expressed just the same way one sees and expresses war. Politics as war is a universal concept of the political players around the globe and this ideology is manifested

in their speeches at all times [23]. Mahama, like any other politician, also makes use of war metaphors in his speeches. As a matter of fact, Politicians very often express war metaphors during presidential election campaigns which to them is a form of war as all candidates fight fiercely for the ultimate position of the presidency, parliament, and other forms of political positions [6]. It is therefore common to find words and expressions which evoke war in the sampled speeches from the political players in the news portals. Therefore, the campaign grounds become a battlefield where both physical and ideological battles are fought. Let us examine extract 9 below:

***Extract 9:** Every election is a hard-fought battle and this was no exception. For those of us who chose to be contenders and go into electoral contests, we go about it as a win-lose proposition (MSO4)*

***Extract 10:** we believe that only one person can emerge the winner and while it is true is that only one person can be elected as president. (MSO4)*

As can be inferred from 9, Mahama brings to bear the way he sees politics. He does so by creating the idea that the process of getting one elected into political office is just like war and therefore elections must be seen and expressed as war. Practically, Mahama's concept of politics is subscribed to by many politicians who aspire to be elected into political offices and therefore approach elections just as war. The manifestation of his idea is reflected in the choices of linguistic resources in his speeches which evoke war and by that mirror elections as war. Such lexical items that are often used by Mahama to reflect his understanding of politics are; 'battle', 'fought', 'contenders', 'contests', 'win', and 'lose' as seen in extract 9 above. This clearly paints the idea that Mahama views elections as a battle where the players involve automatically become enemies as they fight for one position and this has been revealed in [10]. This, therefore, is the exact representation of politics and elections in Ghana in which ideological battles turn to real battles where the entire lexicons on the battlefield are deployed by opponents. In considering extract 10, the core point of the extract above is that the ultimate end of every election is a win for those who venture into it just as in war where always both parties resort to words and innuendoes that project them as winners.

One fascinating thing about Mahama's concept of politics is the fact that he sees everything in politics including political administration as war. In line with this, he charges Ghanaians to see corruption which is viewed as a preserve of the political class as a canker that slows the progress and development of a country. To ensure that the country develops to the expectations of all, he uses the occasion to charge Ghanaians to raise arms against corruption. This idea of war is seen in extract 11 below:

***Extract 11:** Corruption... is the number one enemy to the progress and development of our country and one of the biggest threats to our peace and security. It is, therefore, incumbent on all of us to galvanise our efforts in order to eradicate corruption in the country (MSO1)*

In extract 11, Mahama presents the idea that there is some form of link between corruption and public servants who get their positions through political appointments. By so doing he brings to the attention of Ghanaians to see the need to fight corruption which has become part of politicians. To get public support in the fight against corruption, Mahama tries to create the impression that shows that corruption is an enemy of the state, a threat to development, and the general well-being of Ghanaians. In this extract, Mahama presents the idea that the growth and development of this country depend on our collective effort to fight and defeat corruption. This therefore confirms the earlier proposition that all in politics is war from political campaigns to elections and to the

holding of political offices. This idea espoused by Mahama is strongly echoed in his speeches as they are seen running through most of his speeches that were studied.

3.4. Religious Metaphor

It is interesting to know that every political leader aligns himself or herself with religion with the objective of winning the religious groups in a country. By so doing, political leaders particularly those in Africa project themselves as religious and God-fearing persons. They even go the extra mile of presenting themselves as religious tolerant by embracing all religious organizations. These political leaders hold the perception that every human being fears God and therefore the masses will in many cases choose God-fearing persons as their leader over others. Ghana as a country is seen as a religious country where the citizens revere and fear God as they see him as the ruler of the universe. This religious background of Ghana forces political leaders to project themselves as children of God. Mahama is one of the leaders in Ghana who presents himself as a religious and God-fearing person. He brings his idea of religion to bare through some religious allusions in his speeches. Let us examine the extracts **12**, **13**, **14** and **15** below:

Extract 12: I am profoundly grateful to the almighty God and the people of Ghana for the opportunity to serve in the high office of president. (MSO3)

Extract 13: Most importantly, I am grateful to the almighty God who has sustained us through the implementation of the Agenda for Transformation. I am eternally grateful (MSO7)

Extract 14: I am grateful to the almighty God and the people of Ghana for the opportunity to serve in the high office of president. (MSO5)

Extract 15: thank you for your kind attention. May God bless you all, and may God continue to bless our homeland, Ghana. (MSO3)

In extracts **12** and **13** above, Mahama believes that leadership particularly political leadership is a divine call that is manifested through human beings. This is seen from the way he appreciates the God factor that has made him the president of Ghana. Even though it is the people of Ghana who voted for him as their president but he holds the God factor supreme and this explains the reason why he chooses to thank God first before the people of Ghana who wasted their time, resources, and energy to vote him as president. This position held by Mahama vis-à-vis extract 9 suggests that Mahama is indeed a God-fearing person who seeks the face of God in all the things he does, seeks blessings from God, and is always grateful to him for all that he has done for him and the country he presides over.

Extract **13** corroborates the assertion that Mahama is no doubt a religious person. In this extract, it is seen that Mahama portrays himself as someone who seeks the face of God in all his endeavours. He holds the belief that God superintends over all things and it is he who makes kings, and gives them wisdom to lead and the direction to rule. By this, the God factor is heavily projected by Mahama which in a way makes all believe that he is a God-fearing man. Mahama is fond of expressing politics in terms of religion, coming from a Christian religious background, he portrays the divine's role in politics just as in Christianity. Christians believe that it is God who calls men to lead his people as pastors, evangelists, teachers, apostles, etc. The implication is that just as God chooses people to serve his people in church so does he do in politics. It is this background knowledge that makes President Mahama express his acknowledgment first to God for the opportunity to serve. The word 'serve' is Biblical in nature and it reveals President Mahama's religious

faith in God as the restorer of a leader. The Christian tradition teaches that leaders are to serve and not to be served and this idea is heavily projected

In furtherance to the above, Mahama reveals the idea that his position as president is the art of God and therefore places God at centre of all his endeavours rather than man. By this, he projects himself as someone who has been chosen to serve his country and the people in the country. This explains why he keeps praising and thanking God for all that he has done for him. By examining extract 14, it is clearly seen that Mahama's ascension to the high office of the land was ordained by God and therefore if there he is the only one who deserves to be praised and thanked. Ideologically, Mahama is making the people see him as a leader who is approved by God. The citizens then become people God has entrusted them in his hands. This projects him as a powerful leader and separates him and his listeners. There are asymmetrical power relations here. It is therefore not surprising that Mahama evokes God's blessing on his citizens.

The extract 15 provides evidence that confirms the idea that God is, greater than all. President Mahama states his belief in God as the owner of blessings. He, therefore chooses to present himself in the image of a pastor and prays for his citizens and country. As an incoming president, Mahama ushers God's blessing for his citizens and country. This projects Mahama as a leader who loves his people, and country. He puts himself in a possible light in the face of his people as a leader who thinks positively for his people. Ideologically, Mahama is influencing the minds of his citizens to see him in a positive light in order to win their support. Mahama knows that Ghanaians are religious and therefore the use of religious metaphors will help him win the heart and minds of the citizens. Extracts 16, 17 and 18 below confirm this assertion.

Extract 16: So I pray that as we move forward, even as we voice our differences and possibly even disagree on agendas and decisions and other details of governance, we always keep in mind the fact of our shared destiny and the undeniable fact possibilities of power that exist in our unity. (MSO2)

Extract 17: May God bless our homeland Ghana and make our nation great and strong. (MSO1)

Extract 18: With the current commercial exploitation of oil and gas and the other natural resources of which God has blessed us with, the foundation now exists for an integrated aluminum industry based on bauxite. (MSO4)

As can be seen from extract 16 above, Mahama assumes the position of a preacher and prays for his citizenry. He uses the word 'pray' to present himself as a messenger of God. Clearly, this kind of prayer is loaded with an important message which reflects his ideology in leadership and this position merits [6]. He advises that the citizens should be united in all circumstances. He maintains that disagreement is part of life and politics but that should not divide the citizens. For him to be praying for this sense of unity for his people, Mahama places himself above his citizens. Having been endorsed into office by God, he sees himself as being closer to God and worthy of intervening for his citizens. Even though Mahama is very assertive in his message, yet he has been able to hide it under the cover of religion. He orders the people in a subtle way through the word 'pray'. This is corroborated by his conscious use of the pronouns 'we' and 'our'. With this language use, Mr. Mahama establishes a common ground with the people by identifying himself with them. But the truth is that Mahama is only removing the explicit order that is in the message. Furthermore, the pronouns 'our' and 'we' seem to have been used as a humbling tactic to influence the citizens (in their speeches). Ideologically, Mahama is presenting himself as a humble leader, and as a unifier. President Mahama is once again profiling his identity. The above disposition of Mahama really puts him in the rank of a

humble leader. The truth is that instead of ordering his citizens (to remain united in all) in the capacity of the president, he chooses to humble himself and rather pray for his people. The extract is proof of Mahama's religious fervour and humble nature.

This can be seen in extracts **17 and 18** as the foregoing findings show that Mahama is a president who reveres God. He does that by projecting all the blessings and gifts God has bequeathed to the country and him. In summary, President Mahama unlike some leaders hold the belief that all the blessings the people of Ghana enjoy are a result of God's blessings and not necessarily the art of man, and therefore God deserves to be praised. This position held by Mahama is strongly echoed in a similar study that 'religious metaphors are used by politicians to invoke religious sensibilities to project images especially the God factor as the supreme determiner of all things to show that no one can challenge what God says' [24].

3.5. Family/ Patriotism/Nationalism/Solidarity Metaphor

One ideology that has also been found to run through the speeches of Mahama is nationalism and solidarity which motivate him to exploit family metaphors in his speeches. This is manifested through the various metaphoric expressions which reveal patriotism in the speeches of Mahama. Mahama believes that Ghanaians are one people irrespective of where they come from. He also believes that the interest of the nation supersedes every individual interest. Therefore, he believes that it is our total commitment that will ensure that the country's problems are solved. Let us see how he projects his idea of nationalism through his speeches through extracts **19 and 20** below:

Extract 19: When I'm elected into office as President of Ghana and supported by a wide majority in Parliament I will work with my all my energy and soul to make sure that Ghana remains a country of equal opportunity, social justice and the pursuit of happiness by all irrespective of class and privilege. I would work tirelessly to restore Ghana to its pioneering role in Africa. And with your help we will deliver, but we must do it united as one; one people inextricably linked together by one future. (MSO5)

Extract 20: I would work tirelessly to restore Ghana to its pioneering role in Africa. And with you help we will deliver, but we must do it united as one; one people inextricably linked together by one future. (MSO2)

From the extracts **19 and 20** it is seen that the position of Ghana in Africa and the world at large is more paramount to Mahama than any other thing. This explains why he says, 'I would work tirelessly to restore Ghana to its pioneering role in Africa'. Also, Mahama believes that every Ghanaian is of equal importance irrespective of one's background and therefore all must be given equal opportunity and respect. These two things are the tenets of patriotism and nationalism. This idea further shows that Mahama holds the view that there should be solidarity among all Ghanaians. After showing his ideology of nationalism among the citizens, he again focuses on the political class, one family with a common aim of developing this country. This can be seen from the way he sees his political opponents.

Also, in extract **20**, Mahama presents the idea that the country is for all the citizens in Ghana and therefore the onus lies on all to ensure that the country develops. This is seen through the use of 'our', 'us', and 'we' in the extracts above. This therefore suggests that Mahama is indeed a subscriber to patriotism which thrives in solidarity. In so doing, he urges all to give our best to improve the fortunes of the country. He also makes all the citizens duty-bound and by that offers them a place in the managing of the country. Mahama craftily used such metaphors to court the attention of his audience, sustain the attention and persuade them to his interest. Let us consider extract **21** below:

Extract 21: *In many ways, because I began as a Member of Parliament, this House is my political home and its honourable members are my brothers and sisters. We stood on different sides and held our positions. We argued points, and we pointed out what we felt was the error of the other side's ways. But, as I recall, at the end of the day, we were more than worthy opponents. We recognised ourselves as family, as a microcosm of the larger Ghanaian. (MSO6)*

Extract 22: *We cannot encourage conversations and activities meant to divide us, weaken our morale, or limit our potential in this particular moment. (MSO7)*

The word 'family', 'microcosm, and larger Ghanaian', as used by Mahama present politicians as people from the same place with a common purpose, and therefore they are only enemies in terms of ideas about how Ghana should be governed. Through this, it is evident that Mahama thinks of Ghanaians as one people rather than different people. This brings to light his idea of patriotism and nationalism. The idea of Ghana first as an ideology of Mr. Mahama is further consolidated through extract 22. Solidarity is known to be achieved through unity and therefore to ensure solidarity, there is the need for a conscious effort to create an atmosphere that binds the people. This reveals the reason why Mahama is seen preaching about the things that unite us rather than those that divide us as one people. The use of the word 'divide' and the context in which it has been used shows that Mahama sees division as a possible threat to the peaceful coexistence of the people of Ghana and by extension the development of the country. To avoid such a situation, he paints a picture of the negative nature of division and subsequently uses the occasion to admonish Ghanaians to remain united and forge ahead for growth and development. The analysis so far has revealed that Mahama represents a patriot who believes in the unity of purpose and equal opportunity for all.

In this section of the analysis, it is clear that Mahama consciously relies on metaphors that mirror his ideologies in politics. This is seen through the various metaphors he exploits in the speeches under study.

4. Conclusions

The study has shown that language plays a crucial role in human existence as a means of communicating world events. The study has shown that in Critical Discourse Analysis, metaphor is conceived as speech actions that build together to create coherent social interactions. This study has shown that metaphor is a cognitive phenomenon other than a purely lexical one. The study concludes that metaphor is a deep-seated conceptual phenomenon that shapes the way we think (and not just the way we speak). Working inductively from the bottom up with a metaphor, CDA has been able to reveal a rich body of facts about discourse and demonstrate that CDA follows an elaborate, but systematic, set of rules or architecture.

5. Recommendations

It is recommended that future studies could explore the possibility of quantifying the frequency of the occurrence of metaphors and known end results to find out whether there is a correlation between the number of metaphors and persuasion. In this case, the researchers could use corpus methods in their studies to get revealing results. It is also recommended that research could also be carried out into Ghanaian politics as a discourse community with a view to unearthing language basically associated with that vocation. A study could also be conducted into the use of other rhetorical/oratorical devices, e.g. the politicians' use of analogy in their speeches.

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