CRITICAL DISCOURSE ANALYSIS OF SELECTED PIDGIN POLITICAL CAMPAIGN SPEECHES IN NIGERIA

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Abstract
Campaign speeches are one of the avenues through which politicians appeal to the minds of the majority electorate as such they tend to adopt a language that will be understood by the larger number of the people. In recent times politicians have resorted to the use of Nigerian pidgin in delivering political speeches and this is because it creates a mutual platform for acceptance. On that note, this paper explores a critically the use of discursive strategies in political campaign speeches of two political aspirants of Nigeria selected from the 2015 election campaigns and 2019 campaigns respectively. Norman Fairlough's three- dimensional framework for discourse analysis was adopted as an analytical model. Particular attention was paid to macro and micro structures that are associated with discourse and the outcome of the analysis revealed the opening remark, the content and the closing remark are present and make up the macro structures. All the macro structures contained persuasive messages put across to audience to influence their political thoughts, beliefs and attitudes. The content of the speeches consisted of recurring positive self representation of the aspirant and negative representation of the past administration all these are purposely adopted to gain the people's mandate. In addition, there were cases of assurance and promises to address the nation's political; security, economic and social challenges as well as the people's need. The first person pronouns 'we' and 'I' and their variants were used as strategies for expressing political ideologies especially the logic of inclusion and exclusion or self and group reference.

Keywords: Ideology, Campaign Speeches, Discourse Analysis

Introduction

Background to the Study
Language is very essential because it remains the only valid means of communication in all spheres of human life. With language, individual thoughts, ideas and ideologies are discussed among interlocutors. Discourse means language put to use for a particular purpose while discourse analysis refers to the study or investigation of language put to use in a given communicative context. There are various types of discourse defined by the social domain of their creation such as health, forensic, advertisement, politics etc.

Political discourse is one of the varieties of discourse that consists of various sub-varieties characterized by subject specific linguistic features. Al-Faki (2013:45) describes political discourse as a wide and diverse set of discourses, or genres, or registers, such as: policy papers, ministerial speeches, government press releases or press conferences, parliamentary discourse, party manifestos (or platforms), electoral speeches, campaign speeches and so forth. These political speeches are usually rendered by political actors i.e members of the government or the opposition, members of parliament, leaders of political parties, candidates for office in the interest of their individual political parties. Political discourse can therefore be defined as a discourse in any political forum, such as campaigns, parliamentary debates, interviews, speeches, writing and so forth that is politically inclined.

In the political scene, language is adequately and strategically used by both politicians and political parties to express their political views and to persuade the target electorate to accept their ideologies. Just like every other discourse has its distinct feature, political discourse deals with the different language strategies employed by politicians to exercise political power and political power tussle. Chateris-Black (2005) opines that, language is the life blood of politics. However, it is important to note that the language used in political speeches (especially in campaign speeches) is quite distinct from other discourses. This is because the language of politics is quite persuasive and manipulative as it seeks to appeal to the minds of the electorate in the interest of these political parties.

Political speeches are aspects of political discourse that evolved out of the desire to persuade and convince the nation or society and familiarize the audience with their socio-economic policies, plans and actions (Denton & Hahn 1986, and Teittinen 2000 cited in Alo 2012). It is a speech delivered at a political forum or gathering with the aim of influencing the behavior, attitudes, or political opinions of the general public or target audience. In the words of Uvehammer (2005), the main goal of a political speech is to convince the listeners of the speech maker's opinion by choosing the most powerful linguistic devices. Thorne (1997) opines that many people believe language influences thought: therefore if language is manipulated, so are the very processes of thought. In other words, politicians can influence the way we think about the events happening around us through the way they construct and manipulate words. Kulo (2009: 34) asserts that successful speakers especially, in political contexts need to appeal to the attitudes and emotions that are already within the listener. When the listeners perceive that their belief are understood and supported, the speaker created connections to the policy that they wish to communicate. When putting forward arguments a speaker has to communicate at an emotional level and take stand points that

seem morally correct. Furthermore, the listener must perceive that the arguments are relevant for the issue.

Chilton (2004, p.199) contends that "At the heart of what we call 'politics' is the attempt to get others to 'share a common view' about what is useful-harmful, good-evil, just-unjust. Language is the only means for doing this." For Charteris-Black (2005), language is the lifeblood of politics. Political discourse therefore concerns itself with contest for power in which language serves as its backbone. Beard (2000, p.2) is also of the view that it is important to study the language of politics because it allows us to understand how language is used by "those who wish to gain power, those who wish to exercise power and those who wish to keep power." He further identifies politics as a struggle to gain and retain power among members of political institutions such as political parties, government and parliament (p.36). In public discourse, politicians address followers and invariably request that they participate in governance. Instructively, political leaders recognize language as a strategic instrument of communication and successfully manipulate it to create manifestoes, seek endorsements and form alliances to win power.

In Nigeria, politicians deploy political campaigns for the purposes getting the interest of the electorate. Often times, Nigerian politicians try to persuade the electorate to vote for them by articulating their future plans and presenting their previous achievements. Also, there are usually open verbal exchanges in the discourse, which many times lead to physical harm or perhaps heat up the polity unnecessarily. Nigerian politicians usually consider campaigns appropriate avenues for them to attack their opponents, commenting on features such as their weaknesses and character with a view to achieving what van Djik (2006, p. 734) terms "negative other representation".

The just concluded elections reflect to a great extent the dynamics of political maneuvering and personality representations characteristic of political campaign cultures. This paper therefore seeks to describe and analyze discursive features of the 2018 political rally campaigns carried out in pidgin language and relate these to the Nigerian sociopolitical context.

Research Questions
The following research questions shall be addressed in the cause of this research
   1. How are discursive strategies employed in pidgin campaign speeches?
   2. Do pidgin campaign speeches saddled with ideological projections?

Critical Discourse Analysis
Critical discourse analysis as a research tool is used in many fields of studies especially in humanities and social sciences. It is an integrated or

interdisciplinary approach to the study of language and the society. In the words of Catalano (2011: 67), Critical Discourse Analysis requires an integrated approach at all levels and dimensions, and be multidisciplinary in nature. CDA often encompasses the area of social psychology, history, ethnography, anthropology, sociology and many other disciplines. Fairclough (1993) defines CDA as a form of discourse analysis, which aims to systematically explore often opaque relationships of causality and determination between discursive practices, events and texts, and wider social and cultural structures, relations and processes. For Van Dijk (CDA) is seen as a field of study that is CDA is concerned with studying and analysing words used in discourses to reveal the source of power, abuse, dominance, inequality and bias and how these sources are initiated, maintained, reproduced and transformed within specific social, economic, political and historical contexts. One domain of discourse to which CDA has been applied so much in recent times is politics. The critical use of Discourse Analysis in applied linguistics is leading to the development of different approaches to understanding political messages, precisely campaign messages.

This study examines the political discourse as one of the communicative events that often consists of opaque as well as transparent structural relationships of dominance, discrimination; power and control as manifested in language. The focus of the search light is however on the discursive strategies employed to appeal to the attitudes and emotions of the target audience.

The Concept of Ideology

Ideology has been viewed by many in different ways. Individual perceptions exist concerning the notion of ideology, though these individual views still have a common notion at some point. However, an attempt is made to view these notions.

Ideology refers to a body of ideas forms the belief systems or characteristic peculiar to a particular social group, class or society and these ideas help to legitimize a dominant political power. These belief systems are socially shared by the members of a body of social actors. On another hand it has has been described as implicit assumptions held largely in interaction with power relations (Fairclough : 20). In this implicitness lies the capacity of ideology to give sustenance to power inequalities and thus serve "political" purposes. Ideologies have been described as particular ways of representing and constructing society, which reproduce unequal relations of power, relations of domination and exploitation.

According to Luke (199:366), the notion ideology refers to the systems of ideas, beliefs, practices, and representations which operate in the interests of an identifiable social class or cultural group. In other words, ideologies consist of social representations that define the social identity of a group, that is, its shared beliefs about its fundamental conditions and ways of existence and reproduction.

Odebunmi et al (2002: 45)   explains ideology to mean a body of dominant ideas, beliefs, values and knowledge grids that inform and influence the thought processes of individual groups, classes, etc. In the same vein, Ogunmodede (x) defines it as a complex body of ideas, beliefs, values and insights we hold as individuals and as groups that influence and direct our behaviour and serve as a basis for our actions as individuals and as groups. To him ideology simply is perceived as a world- view, a positive concept and not as a negative concept. Ideologies are not any kind of socially shared beliefs, such as socio-cultural knowledge or social attitudes, but more fundamental or axiomatic. They control and organize other socially shared beliefs. Thus, a racist ideology may control attitudes about immigration, a feminist ideology may control attitudes about abortion or even knowledge about gender inequality in society, and a social ideology may favour a more important role of the state in public affairs. Hence, ideologies are foundational social beliefs of a rather general and abstract nature.

These knowledge and belief systems constitute social, political, economic and cultural structures that affect the totality of social life and existence. As Jakubowski states, ideology is a false consciousness which is not in accord with reality, which neither discovers nor expresses reality in an adequate manner "but whose ideas are demonstrated to be false on the grounds that they represent particular interests" (98). These interests could be class, race, creed, and gender.

Another definition sees ideology in its pejorative sense as a system of ideas and beliefs about human conduct which has normally been simplified and manipulated in order to obtain popular support for certain actions and which is usually emotive in its reference to social actions" (Watson and Hill: 129).

Having viewed different notions about ideology, all strongly point that ideology focuses on what people believe in and hold dear. In this research, ideology is seen as a strategy adopted by certain persons to either be marginalized or gain acceptance to a target audience.

Power

Power is a complex and an abstract idea but has significant influence on our lives. It is the "ability of its holders to mandate total compliance or obedience of other individuals to their will" (The New Fontana Dictionary of Modern Thoughts, 1999, 678). Thomas and Wareing state that "power is quite an abstract concept, but has an infinitely important influence on our lives" (10-11). Politics is concerned with power, the power to make decisions, to control resources, to control other people"s behaviour, and often to control their values.

For Fairclough, power "is to do with powerful participants controlling and constraining the contribution of non- powerful participants."(38). Power is also equated with influence and control (Van Dijk 1993, 1996). Another dimension of power is that provided by Brockeriede. According to Brockeriede, power is "the capacity to exert interpersonal influence"(313). It is also encoded in discourse as a way of gaining control over hearers (Oha: 111) It is also interesting to note that power is encoded in the ideological workings of language. CDA presupposes understanding the nature of social power and dominance and how discourse contributes to their reproduction. Power is "a set of resources and actions which are available to speakers and which can be used more or less successfully depending on who the speakers are and what kind of speech situation they are in" (Thornborrow: 8). Wodak interprets power as "discursive control that has access to the various types of discourse, who can and talk to whom, in which situations, and about what. The more powerful the people, the larger their verbal possibilities in discourse become" (Wodak: 66).

Power can be acquired and enforced into one's believe system through physical coercion or by indirect means of coercion through like the legal system. Precisely, power could be exercised in two ways:

a. Use of physical force/coercion (or the threat of it) brought into operation by the law, the police or the military are there to secure social control and dominance. Exercising power in this way has been described as costly for those in control in terms of recruiting personnel and arresting people every time for wrongdoing. This is not the denotation of power meant here.

b. Use of ideology for shaping the consciousness of institutional subjects through persuasion, dissimulation or manipulation mediated by discourse, to accept the ideas, beliefs and values of those in control as „the truth" that everyone should strive after and this denotation of power is what this work is about.

Theoretical Framework

There are many theoretical frameworks presented by CDA practitioners. The prominent and widely used ones are Fairclough (2003), van Dijk (1997), Hodge and Kress (1993) and van Leeuwen(1996). This research adopts Fairclough's approach to CDA. The thrust of his framework is on the belief that language is a complex part of social life. The dialectic relation between language and social reality is realized through social events (texts), social practices (orders of discourse) and social structures (Fairlough, 2003). Fairclough's method tries to make explicit the ideological and power patterns in texts. He provided three-dimensional framework for text analysis which is widely used today in the field of CDA. The three dimensions are:

(i) the linguistic description of the formal properties of the text;
(ii) the interpretation of the relationship between the discursive processes/interaction and the text, where text is the end product of a process of text production and as a resource in the process of text interpretation and lastly,
(iii) The explanation of the relationship between discourse, social and cultural reality.

Fairclough's method of analysis encompasses not only 'what' (discourse features) but also the' how' and 'why' which are based on interpretation and explanation of texts. The need to go beyond 'what' in discourse is based on the assumption that there are certain underlying assumptions behind certain selections. These assumptions are never value-free and innocent; rather they are ideologically driven and motivated. By studying the forms of the language, we can discover the social processes and also the specific ideology embedded in them. This leads to the exploration of power relations that exist in the society or community.

For the purpose of this study, Fairclough's model is adopted because it provides a description and interpretation of discourses in social context and offers an explanation of 'why and how' discourses work. The model attempts to examine both the linguistic features that are explicit and that can be identified and described in a discourse. The model also offers explanation of the underlying or hidden meanings and ideologies.

Data Presentation and Analysis

Formal Description of the Selected Speeches

The sample texts were drawn from the 2018 campaign speeches (online sources), especially the youtube platform. Ten different campaign speeches where downloaded but the two speeches analysed were purposely selected because they employed the use of pidgin all through unlike the other speeches

that employed the use of Nigerian English. Moreover they were picked because they were speeches from candidates that are aspiring for a political position they have never occupied before, the two speeches were also picked to ensure equal representation among the presidential and gubernatorial positions.

Ideology of Positive Self Representation
The extract below is padded with the ideology of positive self representation of "us" and negative representation of the others.

> No be say I wan come contest but na becos of the nyama-nyama things wey the present administration don do. No be the Kogi wey our fathers, our mothers, our grandparents dem dream be dis. Dis Kogi of today everything don scatter , salaries dem no pay, pensions dem no pay , schools dey on strike and hunger dey all over the place.

This is a clear instance of positive self representation. Politicians adopt these strategies to bring their opponents down, that is why they resort to pointing out the shortcomings of their opponents. In this case the speaker has positively represented himself by stating that he is out to free his people from the shackles of bad leadership by stating that

> No be say I wan come contest but na becos of the nyama-nyama things wey the present administration don do.

He positively presents himself as a concerned citizen who is forced to salvage the his people from the hands of bad leaders. Hence, he is doing them a huge favour. Again, there is also a negative representation of the opponents (the incumbent government) through pointing out their shortcomings.

> Salary dem no pay, pensions dem no pay, dem come dey steal our money like say money dey out of fashion.

All these are strategies employed to derogate the opponents and paint them negatively while portraying himself as a better option.

Ideology Projection through the Use of Pronouns
Pronouns "them' and 'I' are ideological difference markers that draws a margin between the speaker and the opposing political party. Ordinarily, pronouns are meant to serve as reference markers, but in this case it is used for identity constructions, principles and identity representation. Faki (2014: 18) points out that the use of pronouns by politicians can be used to foreground some sense of responsibility. In the same light, Kolu (2009: 12) affirms this in

that he states that pronouns help to state the responsibility a speaker wants to assume for an idea. Other extracts that buttress this notion are:

> - We fit correct these things, we go pay salaries as at and when due. Pensioners go get their money. We no go kill pipo, blood will not be all over the place, stealing, kidnapping; all dis tins go stop and our economy go come boom again, our streets go come clean again, our roads go dey passable, our bridges we go repair them.
> - Wetin we dey experience now na greediocracy
> - Our banks begin work proper plus beta pension reform and even our telecom wey don kpai before come reform , even the money wey we owe Oyibo pipo na so we pay all of dem patapata.

From the extracts above, 'we' and 'our' are frequently used as a means of constantly showing logic and inclusion. It is used to show solidarity, oneness and collective responsibility. It is a deliberate attempt by a speaker to project himself to his audience as one who believes in collaboration. The usage of these pronouns could be used to refer to the speaker and the electorate or sometimes the speaker and the party he represents. Just as Irimie (2010) cited in Al-Faki 2014) asserts that Politicians who give speeches usually do it as representatives of political groups such as political parties, governments or nations, rather than as individuals.

In all the speeches, there are many instances whereby the aspirants spoke as the representative of either their political parties or the people. These were achieved by the use of in-group plural personal pronouns "we' and its variants "our" and "us". The use of the in-group personal pronouns as observed from the texts in the corpus reflects the doctrine of inclusion. The in-group pronoun "we" and its variants "our'" and us are used by the governors to create in the audience, the feeling of belonging and unity of purpose. The use of such pronouns in the words of Obeng (2000a cited in Green 2007) enable the politicians to identify with and connect themselves their fellow party members as well as the people of their state.

Furthermore, it is noted that most campaign speeches always make use of the pronoun 'I' and in this case also 'im'. These pronouns refer to the speakers alone, they function as pronouns of exclusion. The usage of these pronouns show commitment, sense of responsibility and sacrifice. They are also used to express personal opinions and certainty on the part of the speaker. The extracts below are used to emphasize this:

> \- Atiku dey try to win ticket to contest presidency becos **im** get experience and **im** sabi how to bring naija pipo together to build a strong and stable country wia everybody go benefit inside.
> \- My people of Kogi State **I** come yarn una o say Dino Melaye dey contest for governorship for Kogi State. No be say **I** wan come contest but na becos of the nyama-nyama things wey the present administration don do.
> \- **I** want to assure all of una my pipo , my pipo we fit correct dis things wey don spoil, salaries we go pay as at when due, pensioners go get their money. We no go kill pipo, blood will not be all over the place, stealing, kidnapping

These pronouns are used basically as strategies by these politicians to appear committed and zealous before the masses. It is further used to persuade the electorate or audience to build confidence in them and support them. The last extract, the aspirant uses the pronoun to give assurance of a better leadership than the last administration , it also shows a kind of confidence boost to show that these politicians are equal to the task.

Another frequently used pronoun is 'my'. These pronoun is used by aspirants to show a sense of belonging and in-group relationship with the audience. consider these excerpts:

> \- **My** people of Kogi State I come yarn una o say Dino Melaye dey contest for governorship for Kogi State.
> \- I want to assure all of una **my** pipo **, my** pipo we fit correct dis things wey don spoil, salaries we go pay as at when due, pensioners go get their money.
> \- **My** pipo shey una remember say about 15 years ago Atiku be Vice President for Nigeria and Chairman of the economic team.

Rhetorical Techniques as Ideological Tools
 Figurative expressions are expressions that differ from the customary everyday conversational use of such expressions for the purpose of assigning them special meaning (Omozuwa and Ezejideaku :51).   In this study, it was observed that the politicians use rhetorical techniques to project their ideology and asymmetrical power relations, get attention and emphasize special meaning with the ultimate goal of eliciting support and persuading the hearers. In the extract below:

From Melaye's campaign.

> - Nigeria need leader **wey** dey strong, **wey** dey competent and **wey** get vision. Leader wey go create job, tackle insecurity, fight corruption and re-do infrastructure.
>
> - Salaries **dem** no pay, pensions **dem** no pay , schools **dey** on strike and hunger **dey** all over the place.

The extract above has some rhetorical inclinations. Anaphora is used in the word "wey" and 'dem' it is repeated thrice. Speakers in this case (the politicians) use it to appeal to the emotions of the audience in order to persuade them. It can also be used for emphasis as in the case of Dino Melaye emphasing the effects of bad leadership on the masses. These strategies with the words are creatively employed as vehicles for the ideological projection of the political messages with the ultimate goal of wooing the voters.

Figurative expressions are also employed by politicians in their speeches and some which have been identified in the text include the use of metaphor and hyperbole. Politicians in a

Propaganda as an Ideology Projection Tool

Propaganda is a strong discursive strategy in political speech. Ademilokun (2011) asserts that Propaganda is an important feature of political discourse. Propaganda could either be positive or negative, and in fact, it is an aspect of the language of politics which reveals the manipulative power of language. Since politics usually involves struggle for power, politicians and political parties consciously use language either to castigate their contenders in order to advance their own cause or simply hype up certain facts or ideas about their own activities. However, in the texts subjected to analysis, propaganda is used as a tool for persuading the audience to build hope for the better in the new government. It is also used as a strategy to bring the other opponents down. According to Longe and Ofuani, (1996: 17) "… The sole purpose of propaganda is to misinform and mislead and to consciously indoctrinate." Propaganda aims at deliberate slanting of facts and arguments as well as displays of symbols in ways the propagandist thinks will have the most effects usually in his own interest. Two types of propaganda are constantly used by politicians and they are: Hyperbolic propaganda and propaganda of integration. The following are the type of propaganda identified in the selected texts:

Hyperbolic Propaganda

This is a type propaganda made through exaggerating the achievement or wrong acts of political opponent. In politics, politicians some sometimes over state the negative acts of their opponent in order to make the audience consider their stand about the candidature of the opponent. They may also try

to blow their good works or achievements out of proportion so the audience will consider them as the best candidates. Some instances have been identified in the extract below:

> - Dis Kogi of today everything don scatter , salaries dem no pay, pensions dem no pay , schools dey on strike and hunger dey all over the place. Our hospitals, no drugs, our hospitals don nyamutu, people are dying, kidnapping that wan don become everyday tin. Killings everywhere, thuggery everywhere. Dem come dey still our money like say money don dey out of fashion.
>
> - Our banks begin work proper plus beta pension reform and even our telecom wey don kpai before come reform , even the money wey we owe Oyibo pipo na so we pay all of dem patapata.

From the extract the speaker tries to explain the extent of damage caused by bad governance. He uses words like scatter, he goes further to say that hunger exists all over the place. No doubt things, might have gotten worse but he exaggerates the extent of the damage just to castigate the present administration. The word "nyamutu" is a word from the Hausas that suggests the worst degree of damage. He employs all these strategies to face shame the opponent. Furthermore, he exaggerates the killing and thuggery. He exaggerates the killing and thuggery. The second extract employs exaggeration using "patapata" to suggest entirety. It is employed to create a positive face before the masses as he exaggerates that all the foreign debts have been paid while in actual sense it has not been cleared though it might have been to a little extent

Religious propaganda

In this form of propaganda, religious expressions or references are made to influence the thoughts of the audience. Politicians in Nigeria and in fact all over the world often make direct citation from the holy books (The Bible and the Quran) in order to entice the audience to accept them; to see them as good people with the fear of God. Most times, they always give credence to God, this strategy is used to make them appear nice before the electorate. Instances have been identified:

> - Na there wey im use the better sense wey God give am take restructure we economy.(from Atiku's campaign)

The speaker attributes all his achievements to God and this could have an effect on the audience who might find him suitable for the position.

The Use of Conceptual Metaphors

Politics is concerned with the power struggle. In order to gain acceptance, politicians manipulate language to control the minds of the electorate. Chilton (2004: 3) observes on one hand that, "politics is viewed as a struggle for power, between those who seek to assert and maintain their power and those who seek to resist it." Similarly, Taiwo (2013: 200) noted that politicians in their communication "present themselves as builders and as those who restructure and strengthen" democratic doctrines and developmental policies. In this light, various metaphorical fields are deployed to permit politicians to present messages of hope for good governance and economic advancement.

A metaphor, in the context of Critical Discourse Analysis, can belong to a variety of life experiences. It is not restricted to the kind of metaphor in poetry and literature. In general, metaphors are used to represent an incident using terms that belong to another area., and it is, according to Fairclough, especially interesting when it is possible to choose between alternative metaphors, since the ideological attachments of a particular text becomes even more evident when a particular metaphor has been chosen instead of another (Fairclough, 1998:119). A metaphor is used to avoid a direct reference to a face threatening phenomenon. They note that part of the goals of using metaphors in political discourse is to manage the most threatening speech acts, and to minimize the accountability of the speaker. This is why politicians often feel comfortable using metaphors to convey weightier subjects that may be difficult to express in plain language.

In such metaphorical expressions, learners are left to make inferences from the knowledge the speaker assume to be shared. They are to infer metaphorical entailments and the relevance of the expressions and their interpretation to the communication situation. It has been observed that politicians employ the use of metaphors a lot and it can be identified in the extract below:

War or Battle Metaphor

- "**tackle** insecurity, **fight** corruption and re-do infrastructure".

The words 'tackle and fight' are words used to depict battle. They are employed to suggest the efforts that shall be put in place when the speaker gets elected. They are also strategies used to suggest that the act of governance could be likened to a battle.

- "The only solution to all dis devilish tins wey dey happen na for una to bring una own pikin wey siddon gidigba dey **fight** corruption"

The extract above tells how governance is seen as a fight. The act of politics can as well be likened as a fight since it involves the struggle to lead.

Construction or Building Metaphor

Another prevalent use of metaphor is seen where the act of governance is seen as an act of construction. The extract below illustrates that:

> - Na there wey im use the better sense wey God give am take restructure we economy.
> - Atiku dey try to win ticket to contest presidency becos im get experience and im sabi how to bring naija pipo together to build a strong and stable country wia everybody go benefit inside.

The first extract likens the economy to a structure that needs to be rebuilt. Politicians are aware that it is expected of them when elected to get things done. They then resort to projecting these tasks as a building project they do this to appeal to the minds of the electorate and also project themselves in a positive light.

The second extract also suggests a similar idea as the first. This time the speaker enjoins the audience to join him in building the country. Politicians are aware that the people are left out in the act of governance that is why he strategically incorporates the masses knowing fully well that it takes more than one person to build. He carries everyone along to achieve his ambition. The usage of the words 'restructure' and 'build' are metaphors of building.

Discussion of Findings

The findings of this study have revealed that like other political speeches, campaign speeches are persuasive. The persuasive strategies employed in campaign speeches are aimed at convincing or making the audience to do what they have not wanted to. It is aimed at enticing the audience to build hope a particular aspirant during the forthcoming elections. This is achieved through positive self presentation. Moreso in order to achieve this goal, the speech makers employed different strategies to sway the minds of the audience to have confidence in their leadership. The recurring themes in the speech are carefully selected to appeal to the audience. These themes as observed from the texts analyzed are reflective of the challenges facing the states in the hands of the present leaders with the hope of bringing in better policies to suit them. The themes as observed from the analysis of the texts in the corpus overlaps. The overlapping is due to the fact that the challenges or problems affecting the peoples' lives seem to be uniform across the states. Themes that overlapped include insecurity, corruption and bad leadership among others. The speech makers had these themes as their policy directives. Different commissive acts are made to assure the people that when elected they will work to meet the needs of the people. Apart from the policy directives in the content of the speeches, the speech makers also made of pronoun choice to make their ideologies clear. The two policies or ideologies

are the logic of inclusion and exclusion. The in- group personal pronoun' we' and its variants' us and our' were used to promote the doctrine of inclusion.

The analysis exhibited different forms of propaganda meant to influence the political beliefs, attitudes or opinions of the audience to entice the audience support them to be their new leaders. The common once found in the texts which reflect Nigerian politics are hyperbolic propaganda, card stacking propaganda and religious propaganda. All texts analyzed exhibited these forms of propaganda. The uses of Propaganda in campaign speeches as observed from the analysis are slightly different from its uses in other political speeches like inaugural speeches. In political campaign speeches, politicians use propaganda language to manipulate the political thought, opinions or attitude to their advantage.

Conclusion

This paper has analyzed pidgin campaign speeches and from the findings it is discovered that these speeches portray ideological contents and through these speeches politicians subtly project themselves positively to the electorate.

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Dino Melaye's Campaign Speech Advertisement

My people of Kogi State I come yarn una o say Dino Melaye dey contest for governorship for Kogi State. No be say I wan come contest but na becos of the nyama-nyama things wey the present administration don do. No be the Kogi wey our fathers, our mothers, our grandparents dem dream be dis. Dis Kogi of today everything don scatter , salaries dem no pay, pensions dem no pay , schools dey on strike and hunger dey all over the place. Our hospitals, no drugs, our hospitals don nyamutu, people are dying, kidnapping that wan don become everyday tin. Killings everywhere, thuggery everywhere. Dem come dey still our money like say money don dey out of fashion.

The only solution to all dis devilish tins wey dey happen na for una to bring una own pikin wey siddon gidigba dey fight corruption, Senator Dino Melaye to Luggard House to come and correct all the tins wey dis government don scatter. I want to assure all of una my pipo , my pipo we fit correct dis things wey don spoil, salaries we go pay as at when due, pensioners go get their money. We no go kill pipo, blood will not be all over the place, stealing, kidnapping; all dis tins go stop and our economy go come boom again, our streets go come clean again, our roads go dey passable, our bridges we go repair them.

I dey call on everybody for Kogi State, papa, mama, pastors , imams , bricklayers tailors mechanics market men and women young and old including students. Na una government dey come so, the government of Dino Melaye na the government of the pipo. After all wetin be democracy sef? Na government of the pipo, by the pipo and for the pipo. But wetin we dey experience now na greediocracy, the government of the greedy, for the greedy and by the greedy. Follow us, follow who no road and we go succeed.

Atiku's Campaign Advertisement

My pipo shey una remember say about 15 years ago Atiku be Vice President for Nigeria and Chairman of the economic team. Na there wey im use the better sense wey God give am take restructure we economy.

Our banks begin work proper plus beta pension reform and even our telecom wey don kpai before come reform , even the money wey we owe Oyibo pipo na so we pay all of dem patapata. All dis tins happen becos of beta leadership. But today, hmmm! Na so all the industry for we country dey run go anoda country. Naija just dey borrow Oyibo money anyhow, our pipo dey suffer and nobody dey happy at all. And the pipo for we government all of them na oga for impugnity.

Atiku believe say this time change go happen. Nigeria need leader wey dey strong, wey dey competent and wey get vision. Leader wey go create job, tackle insecurity, fight corruption and re-do infrastructure. Atiku dey try to

win ticket to contest presidency becos im get experience and im sabi how to bring naija pipo together to build a strong and stable country wia everybody go benefit inside.