


Rhetorical and Ideological Strategies in Campaign Jingles on Osun 2022 Gubernatorial Election

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ABSTRACT: *The 2022 governorship election in Osun State is one of the most discussed political developments in Nigeria and has only received passing coverage in national dailies. In this study, we explored the rhetorical and ideological strategies in selected political jingles used during the exercise. The investigation was based on the eclectic consideration of Aristotle's rhetoric genres, Van Dijk's ideological structures and speech act theory. The descriptive qualitative study examined six campaign jingles broadcast on Rave 91.7 FM, including those of the All Progressive Congress (APC), the People's Democratic Party (PDP), and the Accord Party. The jingles were evaluated through pragmatic and critical discourse analysis lenses. The study revealed how rhetorical techniques such as negative other-representation of political opponents, foregrounding achievements through evidentiality, reliance on political ethos, allusion and appeal to citizens' plights, and appeal to voters' logic and reason were used in the examined jingles. It highlighted that the rhetorical categories were quoted in epideictic, deliberative and forensic persuasive frames, and were indexed by illocutionary acts of warning, advising, pleading, promising, assuring, disclaiming, rejecting, boasting, and praising. Overall, lexicalisation, comparison, actor description, inference, and disclaimer were employed to elevate the status of the in-group while diminishing the status of contending political parties, as the parties involved locked horns over the control of the state*

KEYWORDS: Rhetorical strategies, ideological representation, speech acting, political jingles, Osun 2022 Gubernatorial Election

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Introduction

In the broadest sense, politicians and their supporters employ every strategy and tool at their disposal to win over the hearts and minds of their constituents around the globe. At every level of the political hierarchy, they employ a variety of strategies to sway voters in their favour and retain their trust. This is why the abundance of literature about political figures and icons (Al-Rikaby, Tengku & Debbita 2018; Akinwotu 2013); speeches (Koutchadé 2017; Adegaju 2014; Kamalu & Agangan, 2011); and political campaigns (Schumacher & Esser, 2017) do not come as much of a surprise. In all of this, language plays a vital role and is said to have both positive and enhancing impacts (Opeibi, 2009 & Awonusi, 2008).

The influence of language - oral and written - on the formation of a person's political identity is well pronounced (Fairclough & Fairclough, 2012) and attests to why Adegaju (2005), Chilton (2004), Cap (2002), and Beard (2000) all agreed that any examination of politics is incomplete without a language analysis. Within the context of this study, previous studies on political discussion have confirmed that language and politics are inextricably linked (Beard, 2000) and showed that the use of persuasive and ideological strategies in political communication testifies to users' communicative competence and awareness of the political events around them (Ademilokun, 2015; Aduradola & Ojukwu, 2013; Agha, 2006).

In particular, Adurodeola and Ojukwu (2013) emphasised the need to use language effectively in order to achieve the desired goals. As a runup to this assertion, one of the earliest Nigerian leaders, Chief Obafemi Awolowo, had his writing style analysed by Awonuga (1988). The study found that politicians frequently employ figurative language. A related claim was made by Ademilokun (2014), who noted that political rally song lyrics show practises that go beyond mere entertainment to have ideological, psychological, and distinctive semiotic meanings (Ajilore, 2015). By examining the delivery of General Gowon and Colonel Ojukwu's war speeches during the Nigerian Civil War, Oha (1994) in his own contribution, confirmed that language is an effective persuasion and motivational tool in politics.

With this in mind, it is clear that persuasive and ideological strategies are often deployed as a means of conveying encrypted messages whose meanings depend on people's understanding and familiarity with the unfolding events. Taking this further, Oladeji (1991) examined the linguistic diversity in political songs and speeches. In the context of the southwest of Nigeria, he looked into how songs are employed as political discourse and asserted as well that song's use in political discourse is deep and originated because the majority of the region's population was illiterate, making song a crucial alternative form of communication. As stated by Adegaju (2005), the usage of "we," "our," "ours," and "us" in opposition to "they," "their" and "them" in political speech, song, or jingle, particularly in conflict situations, is a sign of a disparity in ideology and power. Adegaju (2014), in his analysis of the Nigerian elections of June 12, 1993, alluded to this and observed that the use of person deixis by political actors in their conflict rhetoric was to control or influence the cognition and behaviour of their listeners. Kamalu and Agangan (2011) believed political actors used these discursive strategies in an effort to realign the audience's cognitive state.

Like songs and political speeches, campaign jingles are used to criticise individuals who hold opposing views as well as to honour or sign praise of political leaders and garner support for a cause. Awonusi (1996) considered it to be an essentially packaged message crafted to promote a politician's image, which may involve cleverly constructed lies or even the use of abusive language and appear to have no moral boundaries. Ademilokun (2015) and Opeibi (2009) reinforced this view. The researchers affirmed that politicians use strategies like code-switching and code-mixing, allusion, and propaganda language to appeal to their supporters and win votes. In addition to the above shred of evidence of the strong link between

language and electoral discourse or campaign, Omozuwa and Ezejideaku (2008) added that by employing persuasive and ideological strategies, politicians are able to weaken the backing of their rivals and increase their vote total. Depending on how one looks at it, rhetoric or propaganda are often at play in the process and this often includes the use of idioms, slang, colloquialisms, and pidginisation are some characteristics of the discourse.

As presented, several studies on electoral discourse including but not limited to political speeches, songs, and other forms of political communication, have been conducted (Akano, 2022; Ajiboye, Omidiora, & Abioye, 2020; Ugwu, 2018; Koutchadé, 2017; Bamigbose, 2015; Taiwo, 2009; Ayeomoni, 2005; Awonuga, 1988) but the political events associated with the 2022 governorship elections in Osun State have thus far received scarce attention. In a democracy, as seen during the 2022 election in the state, political campaigns such as debates, rallies, speeches, and interviews, are often at play and the ability to rightly make meaning out of the political developments is vital for the social and political consciousness of the people.

As Opeibi (2009) rightly observed over a decade ago and validated by Osisanwo (2020), politicians employ persuasive language, rhetorical allusions, and ideological justifications to effectively drive home their points. This also holds true for political events and the situation in Osun State during the election, where political jingles were used and prioritised due mainly to the high level of illiteracy among the people and as a substitute for written messages (Ademilokun, 2014; Oladeji, 1991). The goal of this study is to analyse the rhetorical strategies and ideological structures underlining some selected political jingles used during the 2022 governorship election in Osun State in order to explicate the pragmatic intentions and communicative moves that strategies sought to project and their implications.

Analytical framework

To rightly situate this study within the domains of rhetoric, pragmatics and politics, and show how their nuances are reflected in the data, an eclectic theoretical postulations of Van Dijk's ideological strategies in political discourse, Searle's illocutionary acts and Aristotle's rhetoric genres is adopted. Aspects of Van Dijk's ideological structures are adopted to account for how discourse strategies are used to create polarity of in-group affection and out-group disaffection as well as to unearth the ideological postures in the representation of events and individuals locked in a political contest. The socio-cognitive model of critical discourse analysis (CDA) offers a dichotomous framework that shows how the campaign jingles represent social actors along the ideological lines of "positive self-representation" and "negative other-representation". This framework emphasises that positive self-representation otherwise considered as in-group favouritism and negative other-representation also seen as out-group derogation are semantic macro-ideological strategies used to create division between "good" and "bad", "superior" and "inferior", "us" and "them" among others. Van Dijk (2006) avers that the ideological strategies are discursive methods used to enhance or mitigate "our/their" bad characteristics and as a result mark discourse ideologically.

Also, Searle's model of speech act is adopted as ancillary theory in this study. John Searle classified speech act into five categories: representatives (or assertives), directives, commissives, expressives and declarations. Representatives or assertive give verdict by asserting and concluding on a particular matter. Directive acts give instructions and gets the addressee to carry out a task by requesting, questioning, ordering, instructing, etc. Commissive acts are performed when a speaker obligates and commits to a future course. It is an act of promising, offering and threatening. Expressive acts declare and explains a speaker's state of mind. It is an act of apologizing, thanking, welcoming and congratulating. The theoretical blend of ideological strategies and speech act theory are considered adequate for critical analysis because they

provide linguistic resources that unveil the pragmatic and communicative intentions in the discourses and their wider context.

Rhetoric ultimately aims to persuade, convince and constrain a hearer to align with a speaker's proposition in any argumentative, expressive, narrative communicative event. Diverse circumstances, however, necessitate distinct methodologies. Aristotle avers that speakers commonly encounter three primary circumstances in which persuasion plays a crucial role: deliberative, epideictic, and judicial (Shields, 2020). In various circumstances, individuals will possess three primary channels of persuasion: the speaker's character (ethos), the emotional disposition of the listener (pathos), and the overall argument (logos) presented inside the speech (Shields, 2020). Garver (2009, 1) submits that "outside them, the art of rhetoric will be nothing but cleverness, an ability to reach whatever end the speaker starts with". Therefore, rhetoric investigates methods of persuasion in relation to each of these domains. In contemporary discourse, persuasion has emerged as an influential force that holds significant sway independent of political dynamics. The realisation of Aristotle's assertion that the most effective and logical argument will prevail is contingent solely upon individuals themselves, as it transcends mere wishful thinking (Garver, 2009). Forensic pertains to the examination and presentation of allegations and defences concerning historical occurrences, with the ultimate objective of determining their fairness or unfairness. Deliberative, often known as political speech, pertains to the act of urging or discouraging others regarding forthcoming events, with the intention of promoting beneficial outcomes or preventing detrimental consequences. Epideictic discourse largely concerns the act of praising and blaming, particularly in relation to the current moment, with the intention of highlighting the honourable or shameful aspects (Rapp, 2022).

Materials and Methods

Data for this study comprised selected campaign jingles for the 2022 governorship election in Osun State, aired on Rave 91.7 FM. The station is one of the 15 radio stations in the state and one of the few with highest listenership and patronage (Kehinde, 2017). In the last eight years, the station has emerged and been awarded by the state chapter of the Nigerian Union of Journalists' (NUJ) as radio station of the year on five different occasions. It was selected due to its spread and popularity throughout the state (Afolabi & Igboanusi, 2023). Also, the medium was a go-to station during the electioneering process, with elites, stakeholders, and electorates looking towards the station for issue-based political discourse, informed opinions, and commentaries. In adherence to the ethics of research, a formal request letter was addressed to the station manager, who officially released 10 jingles to the researchers. While the researchers requested more, campaign jingles from only three political parties - APC, PDP, and Accord Party - were made available by the radio station, with the then ruling APC having the highest number of jingles. Six of them that were loaded with rhetorical and ideological strategies were purposively selected. Also, as the jingles were rendered in Yorùbá and Nigerian Pidgin English, the data were transcribed to English by the researchers, who are competent speakers of Yorùbá and have been in the field of English as a Second Language (ESL) and applied linguistics for over ten years. At the stage of translation, areas of divergence among the authors required the intervention of a trained translator before a consensus was reached. The study adopts the qualitative descriptive analytical approach for inductive and critical analysis of contents within the ambit of the analytical framework.

Result and Discussion

The study discovers negative other-representation of political opponents, foregrounding achievements through evidentiality, reliance on political ethos, allusion and appeal to citizens' plights, logic and rationality of electorates as rhetorical strategies deployed in the selected political jingles. The thematic features are randomly coded based on inductive assessment of the data, and are further discussed below with relevant illustrations from the data.

Negative other-representation of political opponents

Over the years, Nigerian politicians have used every opportunity in campaigns to deride their opponents, by means of various linguistic devices to feather their nest and represent their opponents as unappealing to the public. The 2022 gubernatorial election in Osun State was no less. Politicians in their usual way developed campaign jingles and made same available to broadcast stations to cast aspersion on the representation of their co-contestants and made frantic efforts to warm themselves into the mind of the people.

Excerpt 1: *Àwon ará ibí tún tí gbé ìrò dé, o,
Wón ní oṣiṣẹ o r'owóoṣù gbà,
Wón ní oṣiṣẹ fẹyìntì o gbà àjẹmònú owó,
Haba!
Ìrò nlá l'eyi,
Kòsí leè jẹwà,
Èni tó bá fẹ di aláṣẹ kí í sé ootọ ọrọ dàmù,
È yẹ'ra fún àwọn àkùrọtá bí èlùbọ,*

Translation:

These people have come again with their lies,
They said workers are not paid, that pensioners are being owed,
Haba! These are pure lies! Fictitious and Untrue!
We cannot be misled.
Whoever wants to lead a people must not be a liar,
Beware of peddlers of falsehood

The issue of unpaid pensions, salaries and gratuities has been a major crisis in Osun State since 2015 when the administration of former governor, Rauf Aregbesola, was incapable of paying the monthly remuneration of workers and their retired counterparts in full and resorted to modulated salary's structure. This presented the government of the APC as one that deliberately did not want to cater for the welfare of workers, when indeed the mainstay of the economy of the state rests on the shoulder of its workforce. In 2018, the issue became a major delinquent for the APC to surmount, with pledges from its then candidate, Adegboyega Oyetola, to pay full salaries, pensions and other entitlements, including the backlog of half salaries owed by his predecessor, if elected.

On the strength of the above background, Excerpt 1 presents a situation where the mental model of negative representation of political opponents is deployed. In this case, the then ruling All Progressives Congress (APC) used the jingle to define and negatively represent members of the then opposition, the People's Democratic Party (PDP), through *lexicalisation* ideological strategy as "peddlers of falsehood", "liars",

while also resorting to another ideological strategy of *disclaimer* to show that their claims are "pure lies", "fictitious" and "untrue". This is a manifestation of *forensic*, a rhetorical genre that reacts to allegations and judgemental constructs. By presenting the political opponent as "peddlers of falsehood", ethos is evoked. Then, the forensic rhetoric style is amplified by the APC to rebut accusations that aim to attack their ethical disposition. This is not far-fetched as political campaign ground serves as strategic platform where existing scandalous issues are drowned and achievements are harped (Ademilokun, 2015).

Furthermore, the use of "these people" in the jingle is a form of ideological distancing that aims to otherise the opponents. Given that the issue of unpaid salary and retirement benefits of workers is a recurring debate during electioneering period in Osun, the APC used the jingle to particularly emphasise that the administration of Oyetola has not deferred in the payments of salaries and gratuities. The jingle performed a *directive act* by sounding a note of "warning" to the people not to fall for the antics of the opposition. In part, the Excerpts also show how the jingle was used to debunk the insinuation surrounding the unpaid allowances and negatively present the PDP faithful as deceivers. Arising from the above, the speech act performed in Excerpt 1 is a *declarative act*, tagging the opposition "falsehood peddlers". Excerpt 2 below provides additional insight on the use of rhetoric and ideological strategies in campaign jingles.

Excerpt 2: *Àwọn gan mọn,
Pé àdàrí o gbọḍọ jẹ ọmọ àgbèkọrùn r'oko,
Ipò ẹni tí o dárí ará rẹ, dárí ọḍẹ, beléntasé ìlú,
Ìká tó tọ s'ìmù làá fí r'émù,*

Translation:

They also know that a leader must not be someone that would be spoon-fed,
Or someone that has not been able to successfully paddle the affairs of his
life, family or a society before.
Such position is given to someone who is capable

Excerpt 2 was used by the APC and signposts another instance of negative other-representation. It touched on the controversy surrounding the educational qualification of a political opponent. Leaning on macro-context and the shared knowledge of Osun politics, the character in the eye of the implicit banter was the then PDP candidate, now the governor of the state, Ademola Adeleke. The jingle leans on the ideological strategy of *actor description* by portraying the opposition candidate as an individual who depends on others to thrive and requests the electorates to gleam at the ideological strategy of *implication* to infer that governance cannot be handed over to a person who cannot think on a spot or is not capable of independent actions. The jingle is rooted in the insinuation making the round in some quarters across the state regarding the educational qualification of the PDP candidate and weaponised by the APC as a basis for negative other-representation, with a view to downgrading Ademola's ability to pilot the affairs of the state. The text relied on the *directive act of warning* as the party claims that its opponent is, "someone that has not been able to successfully paddle the affairs of his life, family or society before..." and should not be entrusted with such a sensitive position. Excerpts 1 and 2 above were refuted in Excerpt 3 below.

Excerpt 3: *Eyin Eniyan Ìpínlẹ̀ Ọ̀sùn, o,
Òlẹ̀ àrà, Ole èmì, Òle a'tàni gbà kàádi idibo PVC o ni jáwà ni Ìpínlẹ̀ Ọ̀sùn o,
K'à jà àrà wà,
K'à si tọ̀jú kàádi idibo wà n l'Àmìn e,
K'à jìnà gèdègédé si àwon Òlòngbó ijàkàdi làtí eti bèbè omì,
Àwòn fìrì n di ọ̀ké, a'lọ k'òlòhùn kìgbé,
Tiwon n fi lẹ̀gbẹ̀lẹ̀gbẹ̀ gbà kàádi idibo lẹ̀wọ̀ àwon èniyan Ìpínlẹ̀ Ọ̀sùn,
È jẹ kà s'ọ̀rà, kà sí ni Ìpínù sà̀n-à̀n,
Kà má sè tà ọ̀jọ̀ ọ̀là wà àtì tàwón ọ̀mọ̀ wà,
Èyàn tiwon bá tì gbà kàádi idibo rẹ̀, ko ni anfàáni làtí dìbó fùn ẹnì tó bà wùu l'ọ̀kán,
Á jẹ wípé, won ti fí pàndá gbà góòlu l'ọ̀wọ̀ rẹ̀ ni o,
Torí nàà, t'ọ̀jú kàádi idibó rẹ̀,
K'à fi le okùnkún kúro ni Ìpínlẹ̀ yìi,
Ki Ìmọ̀lẹ̀ o lèe bà w'ọ̀lé t'ọ̀wá ni Ìpínlẹ̀ Ọ̀sùn*

Translation:

The good people of Osun, beware!
Beware of those that want to mislead and collect your PVC from you,
Being at alert and protecting our PVC from theft is the answer.
We should beware of those who may want to swindle our conscience from us
with paltry sums,
The good people of Osun, we should beware and be conscious of our future,
We should not sell our future and that of our children because of money,
Anyone whose PVC is retrieved from has automatically been denied of casting
his/her vote for the candidate of his/her choice.
To this end, guard and keep your voter card jealously, to chase away darkness
from Osun,
And restore light to Osun.

The PDP in Excerpt 3 presents the then ruling APC as a party that prides itself on deceiving unsuspecting members of the public and allegedly planning to disenfranchise voters by purportedly purchasing their voting power — permanent voter cards (PVCs) — from them. It mirrors the situation as one that is capable of swindling the people's consciences with paltry sums of cash. It also raised the alarm on the alleged rigging strategy of the opponent as one that is capable of truncating the wishes of the people, as well as the danger inherent in allowing the opponents to take their PVC, which guarantees their power to cast their vote for the candidates of their choice. To achieve the intended negative representation, the Excerpt performs the *directive act of admonishing, advising and imploring* people to guard their PVCs jealously with the determination "to chase away darkness from Osun". *Again*, this directly mirrors the APC and its administration as "darkness" — meaning bad governance, retrogression, non-payment of salaries and pensions, among other varieties of a government that has failed in its contract with the people. The jingle further presented the PDP as a party that was on a mission to "restore light to Osun." *Here, the directive speech act of warning intersects with the deliberate rhetorical style to dissuade voters from voting a party they perceive as having questionable ethical image (negative ethos).*

The word "light" here does not refer to electricity, a lamp, or a ray that illuminates a room. It simply connotes the restoration of good governance and responsible leadership to Osun State. Furthermore, the campaign slogan of the PDP candidate is *imólẹ̀*, Yorùbá language equivalent. From the standpoint of ideological representation, "light" and "darkness" from the Excerpts relate to the strategies of *comparison*

and *polarisation* aimed at bringing side by side, the polarised groups and what they represent: the in-group as "light" and the "outgroup" as "darkness". These are directive as they count as an attempt to bring some effect and influence the actions of the hearer, and served as truth in propositions to report the antics of their opponents to the public, thereby conveying a negative other representation of them. Overall, this was deployed to provoke the thoughts of the electorates in the choice of their leader which is a prime essence of political rhetoric (Ajiboye, Omidiora & Abioye, 2020).

Foregrounding achievements through evidentiality

Another critical feature of the examined campaign jingles is the presentation of previous achievements. Here, the past achievements and exploits of the candidates who contested the elections for the exalted position of the state governor were laid bare and used as selling points. These achievements in programmes and policies are outlined to reassure the voters of a great deal of good governance if they are elected to serve the people.

Excerpt 4: *Gboyega Oyetola don do wetin him talk,
e don arrange beta beta tings for education, health and physical
infrastructure,
e no finish, o*

Translation:

Gboyega Oyetola has done what he promised,
He has put in place laudable things in education, health and
physical infrastructure,
This list is not exhaustive

The administrative year for elected office holders in Nigeria is 4 years after which they are entitled to recontest for a second term in office. Osun 2022 gubernatorial election was the second shot at the position by Gboyega Oyetola of the APC having spent four years at the saddle from 2018 to 2022. Before he was elected in 2018, he made a number of promises and at different fora, stated his commitment to good governance. Hence, Excerpt 4 above portrays the incumbent governor at that time, Gboyega Oyetola, as a man of his words who did what he promised during his first term electioneering campaign. It affirms that the former governor has justified his election for a first term in office by performing in the critical areas of education, health, and physical infrastructure. The expressions above are *expressive* in nature, with the pragmatic intention of *praising* and *boasting*. They are claims that reassure the people of the state that Gboyega Oyetola was the best man for the job, as he has done what he pledged to do in service to the people of the state. That itself is instructive, and his achievements in the claimed sectors were foregrounded as evidence to retain him in office, for second term. In the frame of the Aristotelian rhetoric, the APC latches to *epideictic* speech which deals with praise primarily with regard to the present time, and in other ways, to extol the commendable and honourable deeds of Oyetola. The foregrounding of achievements in the jingle is, therefore, an indexation of ethical appeal that political actors weaponise as positive face strategy to construct for themselves an image of expertise, commitment and competence (Akano, 2022).

Appeal to the logic and rationality of electorates

At the onset of the electioneering process, political actors and agencies engage in the use of what Aristotle refers to as *logos*, that is, rational justification for actions taken concerning an issue. They seek to ensure that people are confronted with choices and that they are considered the ideal candidates. With all the virtues

of good governance and the leadership acumen of the APC candidate to deliver on his promises, as implied in earlier excerpts, the comparison metrics and rational sampling ball that the APC throws into the court of the deciding forces - the electorate - are well noted in the data. The ideological structures of *comparison* and *polarisation* are present in Excerpt 5 below to drive the persuasive force of this rhetorical strategy.

Excerpt 5: *Time don reach to make a critical decision,
ehn ehn na so,
Time don reach to decide wetin good or bad,
To know bird wey dey fall our hand and the one wey dey fly,
Make you choose between empty promises and beta beta things wey you
dey see,
I bring person wey sabi give you,
Adegboyega Oyetola na correct person.*

Translation:

It is time to take a critical decision,
The time to decide in-between what is good or bad,
Time to sit and to know the level of progress of our state.
We should try to choose between empty and real-life promises, the ones that we will trust.
I am presenting to you, someone who is bold, conscious and competent,
Adegboyegá Oyètólà, is that person. (APC).

Appeal to reason and rationality is an instance of logos. Voters are subtly drawn into reflective mode to rationalize their choice of candidate. This is because the pre-election campaign period appears to be the time when voters can weigh or sieve their choices amidst blaring sentiments and solidify their convictions (Mshvenieradze, 2013). Excerpt 5 above presents the APC candidate as the man for the job. It acknowledges that the moment was critical and that a significant decision has to be made. In particular, it tasked hearers or the electorate to make a choice between "empty promises" or genuine ones alluded to as "beta beta things". Notably, the electorates were admonished to read in between the lines and not fall for the alleged deceptive messages of others in the race. The out-group or opposition camp were portrayed as "bad", not reliable - "wey dey fall our hand", insincere and given to "empty promises". The in-group is portrayed as "good", noteworthy "wey dey fly", and verifiably outstanding - "beta beta things wey you dey see". As they instantiate *epideictic* genre of rhetoric by reeling out encomium on the political actor, these speculations are instances of *declarative acts* deployed with the pragmatic intention of *approving* the APC candidate and *disapproving* the PDP candidate and others in the race. An approval is expected to be done to an individual whose ethical image has been endearingly built through *actor description*. They are claims that lay credence to the ability of Oyetola to bring to the doorstep of members of the public, unparalleled governance that is guaranteed if they choose the good things that the Governor has to offer, in the next dispensation, if he wins at the polls over an empty promise and political statements of other candidates.

Allusion and appeal to voters' plight

Apart from the two major players at the polls; APC and PDP, Accord Party equally had an interesting campaign and also joined the duo in horse trading. Appealing to the voters' plight is an instance of pathos, a persuasive appeal that is audience-centred and exploits hearer's frame of mind. It deployed empathy-invoking remarks and cited incidences with sensational effects to curry the support of the people. The party,

in its own campaigns, alluded to past experiences that appeal to citizens' plight with the intention of arousing a great deal of empathy and conviction from the electorate to reject other candidates and accept theirs, Akin Ogunbiyi.

*Excerpt 6: Àkín Ogùnbíyì là o dibo fún o,
B'oba wólé,
Kòsí gbèsè món o,
Oníṣẹ ọwọ o tún jìyà mọ o,
Oníṣòwò o sí kéré délè o,
Gbèsè tí ìjọba jẹ ẹyin oṣiṣẹ o,
Ṣiṣan ní gbogbo rẹ o mama jẹ o,
Gbogbo oṣiṣẹ f'ẹyin tí o,
K'àlùkù ní o gbà ẹto ẹ kárí o,
Bí Àkín Ogùnbíyì bá dì Gómìnà tán, o,
Idẹra a b'awa ní Ìpínlè Òṣun,*

Translation:

Akin Ogunbiyi is the one we will vote for,
When he becomes Governor, Osun will not be in debts again,
Artisans will not suffer again,
Traders will make more money and profits,
The backlog of arrears owed workers will be paid,
All pensioners will receive their entitlements,
When Akin Ogunbiyi becomes Governor,
Ease and Peace will come into Osun State.

Excerpt 6 originated from Accord party. It appeals to the plight of the citizens and residents of the state and mirrors the moment when half-payment of salaries and irregular payment of pensions to workers and retirees were the order of the day. It further highlights and bemoans the economic situation of the state due to its debt profile incurred by the APC's Aregbesola led-administration in which Oyetola served as chief of staff before he was later elected as the state governor in 2018. The jingle particularly berated the APC leadership, both past and present, and reassured the people of a turn-around of their situation if Ogunbiyi is elected. The use of the phrase, "suffer again", encapsulates the past and present misery of the people and seeks to paint the APC government as one that is guilt-ridden and plunging the people into poverty. This, again, is an instance of negative *actor description*. On the other hand, the phrase, "ease and peace" is a *declarative* statement of *reassurance* and an instance of positive self-representation, suggesting that Ogunbiyi, will turn things around if he makes it to the exalted position which was keenly contested and won by the PDP's Ademola Adeleke. In addition, Excerpt 6 is replete of modal auxiliary verbs "will" which expresses promises and also instantiate the commissive speech act. Commissive act projects a great persuasive force in that a form of contract and agreement expected to be honoured by parties involved is forged between politicians and voters. This emotional appeal gives expression to the *deliberative* rhetorical feature, a style that politicians mainly persuade to forge an advantageous alliance with voters and subsequently to win their trust. This re-echoes Mshvenieradze's (2013) perception that understanding and perceiving individuals' emotions greatly enhances the ability to communicate effectively, establish trust, and gain credibility.

Conclusion

The study examined the rhetorical and ideological strategies in selected political jingles used during the 2022 governorship election in Osun State. The findings show that jingles were characterised by negative other-representation of political opponents, foregrounding achievements through evidentiality, reliance on political ethos, allusion and appeal to citizens' plights, and appeal to the logos and rationality of electorates. These rhetorical categorisations are indexed by directive acts of warning, recommending, imploring, admonishing, advising; commissive acts of promising and assuring; declarative acts of disclaiming, disapproving and reassuring; expressive acts of praising, commending and boasting.

Additionally, these thematic strategies are further foregrounded through the ideological and representational structures of lexicalisation, comparison, actor description, implication, evidentiality, disclaimer, which are deployed for in-group positive representation and negative portrayal of other political parties/opponents. With the identification of allusion and appeal to citizen plight as part of rhetorical strategies in the analysed campaign jingles, this study aligns with the positions of Kamalu and Agangan (2011) and Osisanwo (2020) that political actors often latch onto the emotional appeal of citizen-centred issues or issues that directly affect the citizens.

Nigeria is a country that has experienced the woes of unfavourable economic policies, which, most times, are a result of political manipulation and manoeuvring. When the economy suffers, the people suffer. In the case of Osun State, alignment with the suffering majority becomes a lucrative persuasive ploy to present a political in-group as a messianic figure that can salvage the plight and untold suffering of the people. In addition, evidence of past records, legacies and achievements, as van Dijk (2006) and Omidiora, Ajiboye and Abioye (2020) aver, was observed and contextually served as both a persuasive and a manipulative strategy for foregrounding the capacity and competence of a political actor, group or party. The campaign jingles of the then-ruling party emphatically pointed to tangible achievements recorded in the state. As facts and evidence are more convincing, emphasis was given to them to influence the thought patterns and decisions of the electorate on the choice of political candidates. Other parties disputed this and made frantic efforts and claims to appear as the God's sent.

Furthermore, as revealed in the analysis, political groups direct efforts towards positive self-representation, which gives a premium to political ethos, character, and credibility. In this aspect, this study corroborates Akano's (2022) argument that political actors create an endearing and likeable image for themselves by harping on their character and personal value systems, which the people or voters expect them to consistently replicate. It is on this note that emphasis is laid on the calm and dovelly disposition of the APC candidate even in the face of socio-economic and political crises. This, according to the jingles, is an emulative trait that a leader should exhibit. Other jingles took a swipe at the PDP candidate and played up the controversy surrounding his educational background and qualification, not minding his recently acquired degree from a US college. In consonance with the positions of Akbar and Abbas (2019) and Kadim (2022), the negative other-representation in use is an ideological strategy that defaces and de-markets political candidates when used cunningly by the opposition group.

In light of the foregoing, the study concludes that political jingles are strategically loaded with persuasive linguistic elements, sometimes embedded with half-truth and intentionally devised to portray an in-group in a positive light and or project political opponents or out-group in a derogatory and deprecatory manner. Overall, political power seekers employ it in their bid to work on the emotions and reasoning of the electorate in order to be accepted and voted into the political office of their choice. In itself, the political jingles play a major role in the campaign efforts of the various political parties before, during and after the

election. The creative usage of its well-crafted lyrics as well as its accompanying songs and rhetorical expressions speaks a volume and in no small measures contributed to what made the election interesting and unforgettable.

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