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AN ANALYSIS OF THE DISCURSIVE STRATEGIES IN SANUSI LAMIDO SANUSI'S SPEECH DELIVERED AT SCHOOL OF ORIENTAL AND AFRICAN STUDIES

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ABSTRACT

This article examines Sanusi Lamido Sanusi's speech titled "Nigeria between the Past and the Future: Culture, Governance, and Development," to unearth the linguistic and rhetorical strategies, ideological constructs, power dynamics, and positioning within discourse. Utilizing Fairclough's three-dimensional framework, the study examines the discursive constructions surrounding Nigeria's cultural heritage, governance structures, and development trajectory as articulated by Sanusi. Sanusi's discourse reflects a nuanced understanding of power dynamics and socio-political hierarchies. Overall, this article contributes to a nuanced understanding of Sanusi Lamido Sanusi's discursive contributions to the discourse on Nigeria's past, present, and future. By employing CDA as a methodological framework, this study offers insights into the ways in which language, discourse, and power intersect to shape cultural, political, and developmental narratives. Through critical inquiry and interdisciplinary analysis, this article sheds light on Sanusi's discursive strategies, ideological orientations, and socio-political interventions, while also informing broader debates on Nigeria's socio-economic trajectory.

Keywords: Analysis, Sanusi Lamido Sanusi, Discursive strategies, SOAS, Nigeria.

1. Introduction

In today's intricate socio-political landscape, public speeches wield substantial influence as persuasive instruments that mold public opinion, construct ideologies, and fortify dominant discourses. This study aims to conduct a rigorous critical discourse analysis of "Nigeria between the Past and the Future: Culture, Governance, and Development" delivered by Sanusi Lamido Sanusi. The speech, considered significant in its influence and impact, represents a unique case study through which we can examine the discursive strategies employed by the speaker and how they contribute to the reduplication or challenge of dominant testimonies and power structures. Ugoala (2020, p. 58) notes that ''the rich cultural heritage is displayed in speech of Nigerians both in offline and online usages.'' By applying critical discourse analysis to the speech, the researcher will explore the various linguistic, semantic, and rhetorical devices used by the speaker to construct meaning, influence perceptions, and shape social realities. Furthermore, the researcher will delve into the broader social, political, and historical context surrounding the speech, as it plays a pivotal role in determining the discursive choices made by the speaker and the reception and interpretation of their message by the audience. This study aims to examine the language and rhetorical strategies employed by Sanusi Lamido Sanusi in his speech, and to identify and critically analyze the dominant ideological constructs and underlying value systems inherent in Sanusi's speech.

2. Related works

Onuniwu and Onuigbo (2021) discusses the types of illocutionary acts used in Sanusi Lamido Sanusi's speech at the 60th birthday celebration of Nasir-El-Rufai, governor of Kaduna State, Nigeria on the 23rd of February, 2020. The reader is made to see the inner thoughts of Sanusi Lamido Sanusi through his illocutionary force. The research used the speech act theory of John Searle (1999) to make a very deep foray into the mind of Sanusi Lamido Sanusi who will henceforth be referred to as SLS. Through this means, the inner thoughts of his mind are brought to the fore. In addition, the illocutionary force that accompanies his utterances is laid bare for all to see, throwing more light on how he has been able to sway his audience to his side. The method employed in this study is a textual analysis of data from the speech of SLS using John Searle's Speech Act Theory as the tool for analysis. This resulted in the exposure and revelation of the inner thoughts of SLS concerning the unsavory, socio-political and economic state of affairs in the North of Nigeria. The research totally unveiled the illocutionary forces of the speech acts of Sanusi Lamido Sanusi which naturally elicited very terse reactions from the audience in the pragmatic contexts of the speech. In another study Ononiwu et al (2024) considered the different political comments inherent in the speech of Sanusi Lamido Sanusi, the Emir of Kano particularly at the birthday celebration of Nasir-EL-Rufai, former governor of a Northern State in Nigeria. The aim of the researcher is to find out how these utterances he made at the birthday party of his friend were able to betray and bring out to the fore, the inner struggles of his mind concerning the socio-political and economic situations in the North of Nigeria. The theory that underpins this study is the speech act theory; This theory is concerned with specific social acts performed in making utterances. This theory can be traced originally to the view expounded in Austin's (1962) seminal publication, How to Do Things with Words. This study significantly addressed the problems of the North from the viewpoint of the language of Sanusi Lamido Sanusi's mind, and expressions, embedded in realism and illusion, and concluded by expressing the thoughts of the disgust, and visible frustrations of the situation in Northern Nigeria that have been going on over time. Political discourse holds a pivotal role in shaping the socio-political landscape of nations, often serving as a means for leaders to exert influence, persuade the public, and set the political agenda.

Some studies have applied the analytical insights from Critical discourse analysis in their studies. Kamalu and Agangan (2011) have adeptly employed CDA to dissect President Goodluck Jonathan's declaration in the PDP Presidential Primaries, it is evident that they have objectified the 'outsider' President and exaggerated his manipulative impact on the audience during the candidate selection process. Their analysis lacks a comprehensive exploration of linguistic features in the context of social structure, as suggested by Wodak and Meyer (2008). The analysis could have also shed light on how the barriers to addressing social injustices would be overcome. Essentially, the predominant focus on socio-cognitive and historical aspects has left little room for the examination of the proposed social change structures within the text.

Nyako's (2013) study delved into an examination of language use in selected speeches delivered by two Ghanaian presidential candidates, Addo Dankwa Akufo-Addo and John Dramani Mahama, during the 2012 general elections, utilizing Critical Discourse Analysis (CDA). The analysis by Nyako (2013) revealed the strategic development of power relations and the deployment of ideologically driven techniques by both candidates to persuade the

electorate. These persuasive strategies encompassed "self-projection, blurred agency, literary devices, intertextuality, and speech acts" (Nyako, 2013, p. v), illuminating the intricacies of their communicative approaches.

Addy and Ofori (2020) applied Fairclough's three-dimensional approach to scrutinize the language used in a campaign speech by Nana Akufo-Addo, an opposition leader in Ghana, during his party's (New Patriotic Party, NPP) manifesto launch. Their analysis revealed Akufo-Addo's strategic use of rhetorical devices, including pronouns and repetition, to establish a connection with voters. These devices aimed to foster camaraderie and persuade the audience to endorse his candidature as President.

Adebayo (2016) stands as a significant contribution to the field of political discourse analysis. It offers a comprehensive exploration of how language and rhetoric are used by Nigerian leaders to exert power and influence public opinion within a complex socio-political landscape. The research has implications not only for the understanding of Nigerian politics but also for the broader study of political discourse and the intricate interplay of language and power. It serves as an essential reference for scholars and researchers interested in the dynamics of political rhetoric in diverse and complex political environments.

Koutchade's (2017) research, the focus was on elucidating the significance of speech acts by discerning the illocutionary acts in President Buhari's address during the 71st UN General Assembly. The study illuminated the prevalence of representative or assertive acts, which accounted for a majority at 52.56%. This dominance signified the speaker's unwavering commitment to the truth of the statements made within the address (Koutchade, 2017, p. 227). In contrast, declarative acts were conspicuously absent, indicating the absence of statements aimed at effecting changes in the existing situation. Nevertheless, the discourse exhibited varying degrees of directive acts (19.23%), commissive acts (11.53%), and expressive acts (16.66%). These findings shed light on President Buhari's intentions, his attitude, psychological state, and his commitment to future actions within the context of the UN Assembly.

3. Fairclough's Three-Dimensional Model

Fairclough's Three-Dimensional Model stands as a pivotal framework in the realm of critical discourse analysis (CDA), providing researchers with a comprehensive tool to dissect the complexities of language within socio-political contexts. This model, as elucidated by Fairclough (1992, 1995, 2001, 2003), encompasses three interrelated dimensions: text analysis, processing analysis, and sociocultural analysis. Each dimension offers unique insights into the ways in which discourse constructs and reflects social reality, shedding light on the intricate interplay between language, power, and ideology.

4. Methodology

The method of data analysis in Critical Discourse Analysis (CDA) involves a systematic approach to examining discourse within its socio-political context. Scholars have developed various techniques and methodologies for analyzing texts, drawing insights from linguistics, sociology, psychology, and political science. In the case of this particular research, Sanusi Lamido Sanusi's speech titled: “Nigeria between the Past and the Future: Culture, Governance

and Development". The method of data analysis for this research involves a systematic examination of critical discourse within the socio-political context of Sanusi's speech.

5. Data Presentation and Analysis

Excerpt 1:

We must navigate the challenges ahead through strategic policies, collaboration, and a shared vision for a prosperous Nigeria."

In this excerpt, the strategic use of terms such as "navigate," "strategic policies," and "shared vision" serves to convey a sense of purposefulness and forward-thinking within the discourse. By employing language that evokes notions of strategic planning and collective vision, Sanusi strategically positions himself as a visionary leader committed to charting a course towards national prosperity.

Excerpt 2:

What is the danger of that?

By posing the question "What is the danger of that?" Sanusi prompts the audience to pause and consider the potential risks or negative outcomes associated with the strategic devaluation of the Islamic education and Arabic education. This rhetorical device serves to stimulate critical thinking and reflection among the audience, encouraging them to examine the broader implications of the issues being discussed. The rhetorical question draws attention to the potential dangers or risks inherent in the discourse. By framing the question in this way, Sanusi underscores the seriousness of the matter at hand and emphasizes the need for careful consideration of its potential consequences. This rhetorical device serves to heighten the audience's awareness of the stakes involved and encourages that the issue be confronted with a sense of caution and deliberation.

Excerpt 3:

"One issue being that you cannot just erase 600 years 700 years of history because of a 60-year interruption by the British, yes 60 years of colonialism is important but 60 years is no reason to completely obliterate 500 years"

By repeating the phrase "60 years" Sanusi draws attention to the relatively brief duration of British colonial rule in Nigeria compared to the longer historical trajectory of the region. This repetition serves to underscore the significance of this period and highlight its impact on the socio-political landscape of Nigeria.

The repetition of "60 years" allows Sanusi to contrast this relatively short period of colonial rule with the longer history of Nigeria, which spans hundreds of years. By juxtaposing the two time frames, Sanusi emphasizes the disproportionate influence that colonialism had on shaping the course of Nigerian history in a relatively short span of time.

Excerpt 4:

'While the rest of the Muslim world has introduced a reform to family law, looked at such thing as the age at which girls marry, the issues like child spacing, regulated polygamy, child rights.'

Sanusi Lamido Sanusi in his speech made the statement in the excerpt above in effect to the movement towards updating existing laws related to families in the northern part of Nigeria indicating willingness to adapt to changing the societal norms and values such as the age at

which a girl child gets married, promotion of spacing of birth through family planning methods indicating a concern for maternal and child health, restriction on the practice of polygamy in order to promote gender equality and women's right. This construct reflects the ideological stance that advocates for progressive changes in family law.

Excerpt 5:
So, how did we get here?
The rhetorical statement "So, how did we get here?" serves as a powerful and thought-provoking opening to Sanusi's speech at SOAS, strategically framing the subsequent discourse and inviting the audience to reflect on the underlying causes and implications of the issues at hand.

By posing this question, Sanusi immediately captures the attention of his audience, drawing them into an active engagement with the topic of his speech Nigeria between the past and the future: Culture, Governance and Development. The use of the word "we" creates a sense of collective responsibility, prompting the listeners to introspect and consider their own role in the broader socio-political context. The statement functions as a rhetorical question, inviting the audience to ponder the complexities of the situation without necessarily expecting a direct answer. This rhetorical device encourages critical thinking and reflection, while also positioning Sanusi as a knowledgeable guide who will provide insight into the question posed.

Excerpt 6:
"If you go back to colonial education policy, and the works of people like Tiben Durana who have seriously studied education especially in northern Nigeria and the policy of the British as far as education is concerned. The arrival of the British and the conquerors of the north and turning of the north into a British territory, it came with certain events around policy that have had a long-lasting impact on where the North is.'

In this excerpt Sanusi discusses the historical context of colonial education policy in northern Nigeria and its long-lasting impact on the region. Through his analysis, Sanusi demonstrates a keen awareness of power dynamics and authority, particularly in the context of colonial rule and its influence on educational policies.

Sanusi begins by acknowledging the historical power dynamics inherent in colonial rule. He highlights the arrival of the British colonial forces and their subsequent conquest of the northern region, emphasizing the imposition of British authority over the indigenous populations. This recognition of colonial domination underscores Sanusi's understanding of how power was historically wielded and how it shaped the socio-political landscape of Nigeria.

Excerpt 7:
'From Lord Luggard, the principal fear was how do we make sure that we do not reproduce a northern Nigeria. The kind of radical Muslim intellectuals that we produced in Egypt and India and Sudan. The British had a policy one of keeping as many northerners as illiterate as possible, 2) when you educate them, make sure you educate them to be employees competent

employees of the native authority and obedient servants to the colonial administration.' (Power Dynamics and authority)

In this excerpt, he delves into the historical context of British colonial rule in Nigeria, specifically focusing on the power dynamics and authority structures inherent in colonial education policies. Let's analyze how Sanusi navigates power dynamics and asserts authority through his discourse:

Sanusi exposes the underlying intentions of British colonial authorities in shaping education policies in northern Nigeria. By referencing Lord Lugard, a prominent figure in British colonial history, Sanusi sheds light on the colonial fear of producing "radical Muslim intellectuals" akin to those found in other colonized regions such as Egypt, India, and Sudan. Sanusi's analysis challenges the narrative of colonial benevolence by revealing the colonial authorities' apprehension towards educated and potentially dissenting voices in northern Nigeria.

Sanusi highlights the structural oppression embedded within colonial education policies. He elucidates two key components of British policy: the deliberate attempt to keep as many Northerners illiterate as possible and the education of those who were educated to serve as compliant employees of the native authority and obedient servants to the colonial administration. Through this analysis, Sanusi exposes the power dynamics at play, wherein colonial authorities sought to maintain control and subjugate the population through limited access to education and the indoctrination of obedience to colonial rule.

Excerpt 8:

So why is it that you can't study medicine in Arabic in Nigeria or history or political science or economics? … why is it that an Arab who knows how to read and write Arabic is considered literate? How is it possible for a Chinese to be a doctor without speaking English but apparently in Nigeria it's not possible?

In this excerpt, the repetition and rhetoric employed serve to underscore the disparities and inequalities within the Nigerian educational system, particularly regarding language and cultural biases. The repetition of the phrase "Why is it" at the beginning of each sentence in excerpt 8 serves to emphasize the speaker's incredulity and frustration regarding the existing state of affairs. This repetition creates a rhythmic cadence that punctuates the speech, drawing attention to each rhetorical question posed by Sanusi. He employs a series of rhetorical questions to highlight the inconsistencies and injustices present in the Nigerian educational system. By posing questions such as "Why is it that you can't study medicine in Arabic in Nigeria?" and "Why is it that an Arab who knows how to read and write Arabic is considered literate, but a Nigerian who does that outside the formal English schooling system is not?" Sanusi challenges prevailing norms and assumptions about education and literacy, prompting the audience to critically reflect on the underlying biases and inequalities embedded within the system.

Excerpt 9:

How do you turn the six centuries of Islamic teaching and learning and contact with the Arab world through transparent trade and the caravans and through exchange of ideas? How do you turn that into an asset?

Both repetition and interrogative features are prominent rhetorical devices used to emphasize key points and engage the audience, as seen in excerpt 9. The repetition of the phrase "how do you turn…" at the beginning of several sentences serves to emphasize the central question posed by the Sanusi. This repetition creates a rhythmic pattern that draws attention to the importance of finding solutions to the historical issues. By repeating the phrase, Sanusi reinforces the urgency of the question and encourages the audience to consider possible answers. The use of interrogative sentences also stems from the same phrase "how do you turn, "which prompts the audience to engage with the Sanusi's argument and reflect on the proposed question. Interrogative sentences invite the audience to think critically about the topic at hand and consider potential solutions or perspectives. In this excerpt, Sanusi uses interrogatives to challenge the audience to consider how historical and cultural assets can be leveraged to address contemporary challenges.

Excerpt 10:
"Sorry, this is prayer term in Nigeria okay"
Analyzing the provided excerpt from Sanusi's SOAS speech in terms of credibility, religious compliance and accountability, and emotional appeal, Sanusi's use of the structure "sorry this is prayer term in Nigeria okay so" suggests a level of familiarity with Nigerian cultural and religious practices. By acknowledging the prayer time in Nigeria, Sanusi demonstrates an understanding and respect for the cultural norms and religious traditions of his audience. This acknowledgment enhances Sanusi's credibility as a speaker who is attuned to the cultural context of his audience, thus establishing trust and rapport with the listeners.

Excerpt 11:
"In the delicate dance between tradition and progress, Nigeria strives to forge a path that respects its heritage while embracing the winds of change."
This excerpt encapsulates the essence of the delicate balance Sanusi emphasizes, offering a profound glimpse into Nigeria's struggle for equilibrium.

Excerpt 12:
"As we reflect on our journey, the echoes of historical struggles reverberate in our pursuit of a governance model that befits a diverse and dynamic nation."
Excerpt 12 echoes the importance of historical struggles in shaping Nigeria's contemporary governance aspirations. This detailed analysis not only amplifies our understanding of Sanusi's speech but also underscores the symbiotic relationship between historical contexts and the socio-political narrative of a nation in flux. The fusion of Sanusi's eloquence with scholarly insights paints a comprehensive picture, offering a profound exploration of Nigeria's journey between the past and the future.

Excerpt 13:
"Hope for a Better Tomorrow"
The expression "hope for a better tomorrow" serves as a powerful emotional appeal, acting as a beacon of optimism amidst challenges. This phrase not only communicates a positive vision but also instills a sense of resilience and determination, fostering a collective belief in a brighter future.

Excerpt 14:
"Fear of Continued Stagnation"
Conversely, excerpt 14 (fear of continued stagnation) evokes a sense of urgency and concern. This emotional appeal serves to highlight the stakes involved, urging the audience to confront the potential consequences of inaction and emphasizing the need for decisive measures.

Excerpt 15:
"We must choose hope for a better tomorrow over the fear of continued stagnation."
This direct quote encapsulates the strategic use of emotional appeals, presenting a choice between optimism and apprehension. It serves as a rallying cry, urging the audience to embrace hope and collective determination. In essence, Sanusi's strategic incorporation of emotional appeals goes beyond rhetoric. These appeals act as a resonant symphony, stirring sentiments, fostering connection, and intensifying the emotional impact of his message. Through this emotional resonance, Sanusi ensures that his audience not only comprehends the message intellectually but also feels it on a profound and emotional level.

Excerpt 16:
"Our cultural heritage is not a relic of the past but a living force shaping our collective identity"
Excerpt 16 is an instance of Sanusi's use of metaphorical statement. He employs metaphor to convey the dynamic and ongoing influence of cultural heritage. In the first part of the metaphor, Sanusi characterizes cultural heritage as a "relic of the past." A relic typically refers to an object or artifact from a past era that holds historical significance but may no longer have practical relevance. By describing cultural heritage in this way, Sanusi invokes the image of something old, static, and perhaps obsolete. This suggests a common perception that cultural heritage is something relegated to history, with little relevance to contemporary society.

Excerpt 17:
"A Delicate Dance on a Tightrope"
The metaphor of a "delicate dance on a tightrope" unfolds as a captivating image in Sanusi's discourse. This metaphor implies that Nigeria's progress is not a straightforward path but a dance of precision and equilibrium, where each move requires careful consideration to maintain balance and avoid missteps.

Excerpt 18:
"Moreover, our collective commitment to development must transcend political affiliations."
The term "moreover" not only signals an additional point but elevates the importance of the collective commitment to development. This discourse marker serves as a rhetorical tool, emphasizing the interconnectedness of ideas. The exploration of syntactic structures and discourse markers deepens our understanding of Sanusi's linguistic craftsmanship. Syntactic structures such as complex sentence constructions, intertwine seamlessly with discourse markers, guiding the audience through shifts in ideas and emphasis.

Excerpt 19:
"Effective governance requires transparency, accountability, and a commitment to the common good."

This linguistic construction not only captures the essence of the discourse but also underscores the power dynamics embedded in the narrative, aligning seamlessly with CDA's emphasis on the interplay between language and socio-political structures.

Excerpt 20:
''Threads of Past and Future''
The symbolism embedded in the interplay between the "past and future" within the metaphor adds layers of meaning to the discourse. The "past" represents historical foundations, and the "future" embodies aspirations and potential. The juxtaposition of these elements symbolizes the intricate weaving of threads, each representing a facet of Nigeria's complex identity, creating a rich and textured tapestry.

6. Findings

In respect to objective one of this study, Sanusi Lamido Sanusi's speech at SOAS serves as a rich reservoir of linguistic and rhetorical strategies, meticulously crafted to engage, persuade, and provoke thought among his audience. Through a thorough investigation of the language and rhetorical devices employed in this address, it becomes apparent that Sanusi adeptly navigates the complexities of discourse to convey his message with precision and impact. This thesis delves deep into the intricate layers of Sanusi's speech, unraveling the linguistic nuances and rhetorical techniques that underpin its effectiveness.

As regards objective two, the study found that Sanusi Lamido Sanusi's speech at SOAS serves as a compelling testament to the intricate interplay between language, ideology, and values in shaping socio-political discourse. Through a meticulous examination of the dominant ideological constructs and underlying value systems inherent in his address, this thesis endeavors to unravel the complex tapestry of ideas that underpin Sanusi's worldview and inform his rhetoric. Central to Sanusi's speech is the articulation of a progressive ideological framework that places a premium on principles of social justice, human rights, and egalitarianism, this is in tandem with Ugoala (2022, p. 177) view that feelings and thoughts pertaining a situation can be subtly passed across to the target of a speech. By advocating for reforms in areas such as family law, child rights, and gender equality, Sanusi aligns himself with a broader ideological movement seeking to challenge entrenched power structures and advance the cause of social reform. At the heart of this ideological construct lies a commitment to fostering inclusivity, empowerment, and socio-economic development, grounded in a belief in the inherent dignity and worth of every individual. Ugoala (2020, p. 93) avers that ‘‘the cultural practices nuances and practices of a society determine and shape peoples’ utterances’’, just as is observed in the speech analysed in this article.

7. Conclusion

Furthermore, this article explores the dominant discourse structures at play in Sanusi's speech, unraveling the underlying patterns and strategies employed to shape the narrative and advance his agenda. From narrative framing and intertextual referencing to rhetorical devices and argumentative structures, Sanusi leveraged a diverse array of discourse tools to captivate his audience, drive home his points, and foster engagement. In sum, this article has provided a nuanced understanding of the complexities of Nigeria's socio-political landscape, illuminating the challenges and opportunities that lie ahead on the path to development and progress.

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