

OSASS Volume 1 Number 1, 2015

OSASS

Oye Studies in the Arts and Social Sciences.

A Journal of the

**Faculty of Humanities and Social Sciences,
Federal University, Oye-Ekiti.**

Volume 1 Number 1

June, 2014

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Federal University, Oye-Ekiti, 2014.

ISSN: 2465-7395

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Printed by:
TOPKLAS MULTIVENTURE
39, Ajilosun Street, Ado-Ekiti,
Ekiti –State, Nigeria.
08033697600

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OSASS
Faculty of Humanities and Social Sciences
Federal University, Oye-Ekiti
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OSASS, Volume 1 Number 1 is published by the Faculty of Humanities and Social Sciences,
Federal University, Oye-Ekiti.

OSASS

A Publication of the Faculty of Humanities and Social Sciences

Federal University, Oye-Ekiti

Volume 1 Number 1

June 2014

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From the Editor

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It is our policy that contributions are not only original but also advanced in the respective disciplines. Contributions that receive positive assessment from our team of assessors are published in the Journal.

Prof. Benjamin Omolayo
Editor

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RHETORIC AND IDEOLOGY: A DISCOURSE-STYLISTIC ANALYSIS OF BISHOP OYEDEPO'S KEYNOTE ADDRESS AT THE 26TH CONFERENCE OF AVCNU

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This paper examines the text of Bishop David Oyedepo's keynote address at the 26th conference of the Association of Vice-Chancellors of Nigerian Universities (AVCNU) held at Covenant University, Canaan Land, Ota, Nigeria in June 2011. Previous studies on speeches in Nigeria have focused mainly on those made by politicians, statesmen, and military rulers. Some have also examined the stylistic, pragmatic and discourse features of the sermons of some Nigerian Pentecostal pastors. No speech analyst has studied the speech of a university chancellor of a Pentecostal Christian University in a purely social/academic setting. This paper is a study of the rhetorical and ideological nuances underlying the speech of a Pentecostal Christian University Chancellor delivered in a purely social/academic context. The study employed a qualitative approach in the analysis of the text to tease out the meaning potential of the rhetorical strategies deployed in the speech and the ideology that motivated their use. Methods of and insights from discourse analysis, the systemic orientation, and the theory of rhetoric were employed to unearth the underlying ideology and persuasive strategies used in the address. The significance of the study lies in its exploration of the diverse uses of language in constructing and motivating an ideological order that presents a positive attitude to life's challenges in a third world economy like Nigeria.

Keywords: Bishop David Oyedepo, Covenant University, rhetoric, ideology, Pentecostal Christian University, Association of Vice-Chancellors of Nigerian Universities.

1.0 Introduction

Human beings use language to perform different social roles and functions. Chilton (2004:30) argues that language is not the only way humans interact with one another, but it is the most distinctive and most developed and most developed. Scholars, from classical antiquity to the contemporary age, have shown concern with the use of language. Aristotle's *Rhetoric* (2004) explores the persuasive role of language while Austin's *How to do Things with Words* (1962) discusses the various acts that can be performed with language. Thus, when humans interact with language, they can be doing any of the following: persuading, asserting, contesting or debating, cajoling, philosophizing, flirting, informing, preaching or quarelling. Our interest in this study is to examine how Bishop Oyedepo uses language to persuade and to inform.

2.0 Background Information on Bishop David Oyedepo

Bishop David Oyedepo is the general overseer of the Living Faith Church (aka Winners' Chapel). The church has branches in over 50 countries all over the world and more than 1,000 local branches in Nigeria alone. It is reputed to be the fastest growing church in

the world. The ministry has its headquarters at Canaan Land, Ogun State, Nigeria. Faith Tabernacle was recorded by the Guinness Book of Records as the largest church building in the world with a sitting capacity of 50,000 people and an outside overflow capacity of over 250,000. The speed of the construction of the church auditorium was breath-taking considering its size. Construction was completed within 12 months, which experts claim could only have been a miracle, because such a project should normally take a minimum of three years to complete. The project, which was built debt-free, was designed and executed with 100% indigenous engineering.

In 1981 Bishop David Oyedepo was called into the ministry with a mandate from God to liberate the world from oppressions of the devil through the preaching of the word of faith. The overall focus of his teachings centres on faith in God, prosperity and miracles. He teaches that faith in the word of God is the key to a life of God's blessings and a shield from the works of the devil. His teachings on prosperity are aimed at empowering people, particularly the African continent, to live free from poverty. Bishop Oyedepo is a strong critic of corruption and poor leadership style in Africa.

Bishop Oyedepo has written over 60 titles apart from periodicals. He is the chairman/publisher of Dominion Publishing House. He is also the founder of Covenant University, Landmark University, Faith Academy, and Kingdom Heritage schools where the youth are groomed for future leadership positions.

3.0 Review of Literature and Theoretical Framework

Many scholars in Nigeria have carried out stylistic, pragmatic, discourse and rhetorical analyses of speeches of Nigerian presidents/heads of state and that of some other prominent political and military personalities in Nigeria. Ayeomoni (2005) did a linguistic-stylistic investigation of the language of the speeches of past presidents, heads of state, governors, ambassadors and political advisers from the six geo-political zones of Nigeria. Yusuf (2002) centred on the dysphemisms in the language of President Olusegun Obasanjo; Ayoola (2005) was a discursive study of President Olusegun Obasanjo's July 26, 2005 address to the National Assembly; Adetunji (2009) discussed the inaugural addresses of Nigerian's President Olusegun Obasanjo and America's President George Bush; Babatunde and Odepidan (2009) examined the pragma-rhetorical strategies in selected speeches of President Olusegun Obasanjo; Okpanachi (2009) was a discourse analysis of President Obasanjo's national address on the Nigeria Labour Congress of 8th October, 2003; Alo and Igwebuike (2009) was a stylistic analysis of Major Kaduna Nzeogwu's coup speech of 1966; while Kamalu and Agangan (2011) was a critical discourse analysis of President Jonathan's declaration of interest in the PDP Presidential primaries. Similarly, scholars like Chilwa (2008), Alo (2010), Meshioye (2011) and Ibikunle (2011) have examined religious discourses from different theoretical orientations. However, none of these analysts has studied the speech of a university chancellor of a Pentecostal Christian University delivered in a pure social/academic setting. This paper, therefore, is a discourse-stylistics study of the rhetorical and ideological nuances underlying the speech patterns of a Pentecostal Christian University Chancellor delivered in a purely social/academic context.

The deployment of rhetorical devices as an instrument of persuasion by speakers and writers dates back to classical antiquity. Boor and Bloor (2007: 67) contend that most cultures have some type of rhetorical tradition and many have a tradition of commentary and critique as well. However, western scholarship attributes the first description of rhetorical devices to classical Greece, where there were schools of rhetoric in which students were taught the art of persuasion and argument, particularly with respect to public speaking (Bloor & Bloor, 2007). The rhetorical art in classical Greece began as an oral performance. It was not until towards the end of the fifth century B.C. that oral communication started to give way to the written form (Webb and Thomas, 1994:5). The dominant oral communication that was typical of the Greek society aided in no small measure in the practice of rhetoric. Thus, the ability to use words fluently and eloquently became a skill that had to be acquired if one were to be listened to and understood with the right impact. Aristotle was the most influential; and esteemed figure in classical rhetoric. Thonssen and Baird (1948:57) consider his *Rhetoric* as the most important single work in the literature of speech craft. Aristotle in *Rhetoric* laid down the principles of technical approaches to the study and practice of rhetoric. Bloor and Bloor (2007:68) observe that Aristotle perceived rhetoric as a component of communication. According to them “This meant that he was not only concerned with the productive aspect of rhetoric but also the receptive, which is to say the way audiences interpret discourse and the extent to which they are persuaded by stylistic devices.”

Bloor and Bloor (2007:67) note that public speakers, advertisers, politicians, journalists and others deliberately use this resource knowingly to enhance the way they use language. They point out that even small children use rhetorical devices unconsciously. This indicates that rhetoric is an essential component of human communication. De Wet (2010:103) observes that “politicians rise to power mainly because they can talk persuasively to voters and political elites... politicians are endlessly geared to persuading voters to their own or party’s point of view.” Similarly, Beard (2000:2) contends that it is important to study the language of politics because it enables 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.” Van Dijk (1995, 2006) and de Wet (2010) perceive politically structured discourse as an instrument of mind control by the dominant ideology.

Kamalu (2009) argues that rhetoric has progressed from its classical notion as an art of verbal persuasion to a form of communication between the author and the reader or between the speaker and the listener. It involves the artistic manipulation of certain linguistic devices and their effectiveness on the hearer or reader. Rhetoric belongs to the interpersonal metafunction of language, because it shows how the speaker/writer uses the resources of language to persuade, assert, contest and cajole in a discourse context. It also reveals the immediate tenor – the social relations/space between the speaker/writer and their audience – through which the reader/listener can infer the tenor of the text. Style is studied as the third aspect of rhetoric and is chiefly concerned with the language of discourse.

Discourse analysis is generally regarded as the study of language beyond the clause. The word “discourse” has come to be used with a number of different scenes (Bloor &

Bloor, 2007:6). Guy Cook (1986:6-7) however says that discourse is language in use for communication and the search for what gives discourse coherence is discourse analysis. He points out that discourse can be anything from a grunt or single expletive, through short conversations and scribbled notes right up to Tolstoy's novel. *War and Peace*, or a lengthy legal case. What matters is not its conformity to rules, but the fact that it communicates and is recognized by its receivers as coherent. To Johnstone (2008:2), the word "discourse, in the estimation of discourse analysis, means actual instances of communicative action in the medium of language.

Martin and Rose (2003:3) identify two broad perspectives for looking at the phenomenon of discourse: (a) three levels of language – as grammar, as discourse, and as social context (known as the strata of language); (b) three general functions of language in social context – to enact our relationships, to represent our experience, and to organize discourse as meaningful text (known as metafunctions). Eggins (2004: 10-11), working within the framework of Systemic Functional Linguistics (SFL), notes that "a higher level of context to which increasing attention is being given within systemic linguistics is the level of ideology...just as no text can be free of context (register or genre), so no text is free of ideology. In other words, to use language at all is to use it to encode particular positions and values." Again, Haynes (1992), working within the tenets of the systemic orientation, also places ideology at the highest level of realization in his taxonomy of linguistic signification. Discourse analysis like Teun Van Dijk (1995, 2006), Norman Fairclough (1989, 1995), Ruth Wodak (1989), J.R. Martin and David Rose (2003), and Bloor and Bloor (2007) show how issues of ethnicity, religion, inequality, and group dominance are expressed, enacted like Wodak, van Dijk and Meyer align themselves with a political social, ethnic, racial, gender and class inequality.

Locke (2004:37) contends that the "power of discourse relates to its subscription base and the social status of its subscribers. On this basis, some discourses are more powerful than others and subscribers of non-powerful discourses are therefore marginalized and relatively disempowered." Thus, the question of who has access to more powerful discourses control and dominate other groups with non-powerful discourses. Martin and Rose (2003:36) argue that "ideology and power run through the whole ensemble of language and culture, positioning people within each social context as having more or less power, and opening or narrowing their access to resources of meaning." Thus, while all speakers of a language share an equal range of meaning-making resources, there are also certain varieties of meanings that are not equally distributed. Martin and Rose (2003:264) observe that the main focus of CDA work has been on hegemony, on exposing power as it neutralizes itself in discourse, and thus feeling in some sense part of the struggle against it. According to van Dijk (1995:22), the cognitive approach to discourse analysis shows how "powerful speakers self-servingly control the minds of others in a way that is in the interest of the powerful." This shows that the powerful use discourse to manipulate, influence and control people (van Dijk, 2006) and legitimate their actions (Van Leeuwen, 2007).

The patterns of manipulation are usually concealed in rhetorical figures like metaphor and other linguistic forms. Hence van Dijk contends that "It is therefore the

surprising that rhetorical structures play such an important role in ideological manipulation” (in Bloor and Bloor, 2007:66).

Our concern in this study is to see how the language of Bishop David Oyedepo represents a discourse of resistance to the dominating ideology of foreign owners who for centuries have tried to establish their psychological, social, economic and political hegemonies on the black race. It is a resistance discourse against the manipulation and exploitation of the black race by western hegemonies and ideologies.

4.0 Data

The data for this study were obtained from a fourteen page written text, being the text of a keynote address given to the Chancellor of Covenant University, Dr. David Oyedepo, at the 26th Conference of the Association of Vice-chancellors of Nigerian Universities (AVCNU) hosted by Covenant University, Ota, Ogun State between 27 – 30 June 2011. The data were written and delivered orally in English on 28th June, 2011. We did a discourse-stylistic analysis of the speech to identify how the resources of language enhance the realization of the ideology and meaning that underlie the text. The discourse and rhetorical patterns of the text enable us to grasp the power relations between the speaker and his audience, and how they enhance the understanding of the speaker’s rhetoric.

5.0 Data Analysis and Discussion

In this section we shall examine the rhetorical strategies employed by the speaker to encode the ideology of resistance. The text is patterned with so many rhetorical features but the constraints of space will not permit us to examine all. We shall therefore examine the few selected items under two broad headings: linguistic features and rhetorical features. This, however, does not mean that both categories are mutually exclusive.

5.1 Linguistic Features

Martin and Rose (2003:214) observe that the key things to look for when selecting analyses are foregrounding and co-articulation. We shall examine how these linguistic devices enhance the realization of textual and ideational cohesion in the discourse under study.

5.1.1 Resources of foregrounding

Foregrounding is defined as “the tendency for texts to make some meanings stand out against others” (Martin & Rose, 2003:214). Foregrounding gives prominence to certain lexical items or expressions. In the speaker’s keynote address entitled: ‘Leading a revolution in education towards the restoration of the dignity of the black race’ we find foregrounding as a major stylistic device.

In order to identify the real challenges we need to confront in order to lead a revolution which is in reality a call for us all to take up intellectual arms in waging war against the forces arrayed against the black race...the realities of the issues that stare us in

the face...situate the stark realities confronting the black race. The black race seems to be racing unconsciously towards extinction (p.2).

The text shows prominence being given to certain entities that the speaker considers worthy of attention. Ideationally, he wants his readers and listeners to pay attention to the “realities” that “confront” the “black race”. Note the use of the verbal noun “racing” as a grammatical metaphor to foreground the threat facing the black race. The highlighting of key words and phrases like real/reality/realities; challenges/issues; confront/confronting/ stare us in the face; the black race/racing; revolution/arms/waging war/forces underscore the urgency for intervention to save the black race from extinction. The speaker wants his reader/listener to perceive the black race as being under threat by certain entities simply identified as “forces arrayed against the black race.” To him, a revolution is imperative in order to overcome the forces against the black race.

5.1.2 Resources of co-articulation

Martin and Rose (2003:214) define co-articulation as the systems working together to produce a particular effect. The speaker uses the resources of conjunction expressed in the systems of negation, concession and temporal conjunction to project the negative results of “wrong priorities” (p.3).

Ex. 2

Students do **not** fail in school just because they lack the required competence for academic excellence, **but** because they have wrong priorities... sleeping **when** he should be in class; playing games **when** he should be in the library; going to parties **when** he should be preparing for exams. **In the same vein**, nations fail **because** of wrong priorities (p.3). The co-articulation of the negative conjunct (not), the concessive conjunction (but), the temporal conjunction (when) with casual conjunct “in the same vein” and “because” enhances their complementarity in the discourse context. The temporal conjunct (when) is used to foreground the circumstances of time while the casual conjunct “in the same vein” and “because” textually and ideationally construct a relationship between the failure of a student and that of a nation. The underlying metaphor wants to reader/listener to understand that building a virile and stable nation is a product of conscious articulation of efforts by its citizens as failure to plan means nothing but planning to fail. Thus, the deployment of co-articulation as a rhetorical strategy leads us to understand that the pursuit of wrong priorities by individuals and nations can only result in failure and stagnation.

5.1.3 Lexical reiteration

Lexical reiteration is one of the dominant features of Bishop Oyedepo’s rhetoric. There is no major lexical item crucial to his “liberation ideology” that is not repeated several times in the text under consideration. Lexical reiteration is deployed in the discourse for rhetorical emphasis and textual cohesion. A few examples are cited below:

Ex 3.

- (i) Forces arrayed against the **black race**... confronting the **black race**. The **black race** seems to be **racing**... the speed of this race ... the black race becoming another ... (p.2)
- (ii) Racing towards **extinction**... gone totally **extinct**... gone **extinct**... the forces **extinction (p.2)**... going **extinct (p.12)**
- (iii) The solutions that we must (p.1)... expert solutionists (sic)... find **solutions**, all **solutions**..... **solution** to their challenges... find **solutions**... (p.4)

When the above items are fully deconstructed and their meanings “unpacked” they seem to index the apprehension as well as the aspiration of the speaker. He does want the **black race** go into **extinction** hence the urgent need for **solutions**. Lexical innovation is another feature of Oyedepo’s rhetoric. This can be found in the use of the phrase “expert solutionists” in relation to “expert analysts” (p.4); “life-matics” against “mathe-matics” (p.12). Note the stylistic use of hyphenation in separating and in linking “life” with “matics” and the same for “mathe” and “mathe”. The items (analysts vs solutionists; life-matics vs mathe-matics) tie in their oppositeness of meaning and foreground the prevailing contradictions in the African development agenda.

5.1.4 Lexical Relation

The development of words that tie in their sameness or oppositeness of meaning is another significant element of Bishop Oyedepo’s rhetoric. The use of synonyms, near-synonyms, antonyms and superordinate terms belong to what Halliday and Hasan (1976) classified as lexical cohesion. They identified the reiteration of lexical items and collocation as the two ways of creating lexical cohesion in texts. We discussed an aspect of lexical reiteration in 5.1.3 above thus our concern here is with the collocation of words that are related in their sameness or oppositeness as a strategy for the realization of meaning.

Ex. 4

This **army** of **unemployed** but **employable** Nigerians forming into a cloud of **imminent holocaust**... This nation... endowed with a large expanse of **fertile land**, with a **humorous** compliment of **hungry people**. Nobody solves a **problem** by watching it... an agricultural **revolution** is one sure way... **combating** unemployment and the **impending food crisis**... an agricultural revolution is very **urgent**... in **this part of the world** where the **helper nations** have **threatened** to.... If we must **survive** as a people in the face of **impending global food crisis**, we must learn to farm... **the eight richest nations** announced... three years on **food security**... is not going to be the same old **food aid**... to allow **the hungry** to **grow their own food** (pp.9-10).

The nominal group “army” has a positive relationship with “revolution” and a negative one with “holocaust”. The three also share relationship with “problem”, “threat[ened]”, “combat[ing]”, and “survive”. The outcome of these social situations (problem, threat, combat) may lead to emergence of a large number of “hungry people” as “survivors”. The qualifiers “imminent”, “urgent”, and “impending” also share semantic relationship of sameness. The word “unemployed” tie in its oppositeness with “employable”. The nominal

group “hungry people” shares sameness of meaning with “the hungry” while “food crisis” ties with “food security” in their oppositeness. Similarly, “food aid” and “grow their own food” are opposites. The nominal group “helper nations” seeks semantic kinship with “the eight richest nations”. It is however paradoxical for a “hungry people” to be “humorous”. Ideationally, the foregrounded lexical items give the impression that Africa is on the verge of humanitarian catastrophe as a result of food crisis hence the need for an agricultural revolution to arrest the situation.

5.1.5 Syntactic parallelism/pattern repetition

The speaker favours the reiteration of structural patterns for emphasis. The technique is used to connect related texts and ideas into one meaningful entity.

Ex. 5

- (1) We have to think our way out or we sink all the way through (p.8). We have to think our way out or we sink all the way through (p.12)
- (2) We can rebuild the old wastes. We can repair our old cities. We can raise the desolation of many generations (p.11)
- (3) We did some things right and we kept doing them (p.4)
- (4) It is time for the nations of Africa to re-order their priorities... It’s time we got our priorities right in Africa (p.3). It is time we got our priorities right (p.4). It is time we took the bull by the horns (p.11)
- (5) By leadership here, I mean men and women taking the lead, setting the pace and blazing the trail (p.13)
- (6) By leadership here, I mean the rise of passionate visionaries, daring planners and dogged executors (p.13)
- (7) We desperately need the right kind of education, raising the right kind of leaders, promoting the right kind of values and graduating the right kind of students to bring about the right kind of changes (p.4)

5.1.6 Use of conditional Clauses

The use of conditional clauses in its structural variants is a dominant style of Bishop Oyedepo’s rhetoric. The clauses state the conditions that must be met before certain happenings or situations can occur. In other words, the occurrence of one is dependent or conditional on the occurrence of the other.

Ex. 6

- (1) **If we fail to feed and exercise** the muscles... **it will sag**...(p.6)
- (2) **If the black man shall gain his place** in space he must be a generator of...(p.6)
- (3) **We therefore may not experience** a lasting restoration **until we take** this path...(p.6)
- (4) **If we want to obtain** new and fresh result **we will** (indeed) **require** a shift...(pp.6-7)
- (5) **We have to think** our way our **or we sink** all the way through (p,14)

- (6) **We need intellectual bravery** today in our universities in Africa **if we must attain...** relevance (p.14)
- (7) The intellectual machine of our nations **must begin to respond to the changes demanded or it remains irrelevant** (p.14)

5.1.7 Deployment of declarative structure

There is a preponderant use of declaratives in the speech. The declaratives make what is being expressed to appear more factual, forceful and convincing. Unlike imperative sentences that conceal the doer or recipient of certain actions, the declarative tends to reveal the agent making the statement or the referent of the utterance. As used in the text, the declaratives enable Bishop Oyedepo to make his argument forceful and convincing.

Ex. 7

- (1) We must bring this to the halt (p.2)
- (2) We must not allow this situation to continue (p.2)
- (3) It's high time we got our priorities right in Africa (p.3)
- (4) We do not know what our problems are (p.2)
- (5) Black people built the first civilization (p.3)
- (6) It is possibility thinkers that turn out to be great reformers (p.4)
- (7) I believe people will only excel in what they exercise themselves in (p.5)

5.1.8 Use of Interrogative sentences

The speaker also exploited the resources of the interrogative mood to question certain social conditions in his society. Besides using interrogative mood to arrest the attention of the reader/listener it is also used to elicit the supply of further details crucial to the theme of the discourse. The dominant pattern in rhetoric is that the speaker asks a question (with an obvious answer) and allows the audience to figure it out. Bishop Oyedepo however did not follow this old tradition. He chose the pattern of self-interrogate and self-response: he asks a question and immediately supplies the answer himself. These can be found in the text below.

Ex. 8

- (1) For example, I ask for some of those ancient tribes in Israel some years ago and the answer was simple, they have gone extinct! (p.2)
- (2) But do we really have a problem that cannot be solved? I don't think so.
- (3) What is it? Change (p.11)
- (4) Why? Because the system is long overdue for change and I'm sure all of us...are already getting fully baptized into this genuine crave (p.11)

It seems the speaker is so anxious and desirous for solutions to the social conditions of his society that he could not wait for answers from the audience. Again, he probably decided to supply the right responses to avoid being misunderstood by his audience. In all, the pattern is indicative of a worried or anxious speaker. In the next section we shall examine some of the rhetorical features of the speech.

5.2 Rhetorical Features

Bishop Oyedepo deployed several rhetorical strategies but the constraints of space will only permit us to examine just a few. Thus, we shall only examine the following: the recollection of historical achievements by blacks; reliance on authorities; and use of war/conflict metaphors.

5.2.1 Recollection of historical achievements by blacks.

Part of the rhetorical strategies deployed by Bishop Oyedepo in his speech was the recollection of the landmark accomplishments of the black race in history. He historicized and romanticized the glorious past and took a strong swipe at the present. The recollection of the glorious past is a reminder to the audience of what used to be as against what obtains in the present: Some of the achievements by blacks listed on page 3 and pages 7-8 include:

Ex. 9

(1) Black people built the first civilization (2) Black people built the pyramid of Egypt (3) Black people were the first to develop architecture, geometry and astrology (4) Greek historians, artists, and mathematicians went to Egypt for their education from 2900BC to 600BC (p.3) (5) Madam C.V. Walker, a black woman was the first female millionaire in the US (6) Daniel Hale William who conducted the first successful open heart surgery was a black man (7) Frederic Brooke invented the refrigeration system (8) Charles Drew invented the blood bank (9) the largest church auditorium in the world as stated in the Guinness Book of Records with a sitting capacity of over 50,00 is located in Canaan Land, Nigeria and built absolutely by indigenous engineering... (p.8).

The speaker juxtaposes the glorious achievements above with the ignominious present characterized by:

(10) Lack of value for human life (11) Mass corruption at the expense of the masses (12) Poor governance (13) mass unemployment (14) Widespread chronic hunger (15) Insecurity (p.2).

The romanticization of black accomplishments is a resistance ideology against the imposition and acceptance of subordination. The rhetoric is not an assertion of racial supremacy but an ideological resistance against the hegemonic powers that believe that blacks have no history and thus no achievements.

5.2.2 Reliance on authorities

The speaker also invoked discourses that validate his argument for freedom for his group (the black race). He incorporated texts from historical figures and sources to support his rhetoric. Chilton (2004:23) sees attempts by speakers “to imbue their utterances with evidence, authority and truth” as a legitimization strategy. The speaker relied on authorities as a strategy of validating and legitimizing his argument.

Ex. 10

- (1) Africans will be objects of compassion and contempt until such a time as we become demonstrable masters of our destiny (p.1) – Thabo Mbeki
- (2) Every generation requires a new revolution (p.4) – Thomas Jefferson
- (3) Excellence is the greatest deterrent to racism and sexism (p.5) – Oprah Winfrey
- (4) To create the future, we will need a huge shift in thinking, values, and action (p.6) – Albert Einstein
- (5) We live in an age of movement and change, both evolutionary and revolutionary, both good and evil. And in such an age a university has a special obligation to hold fast to the best of the past with the best of the future (p.9) – J.F. Kennedy
- (6) It is not the mountain we conquered, but it is ourselves (p.13) – Hillary Edmond

5.2.3 Use of War/conflict Metaphors

The speaker evoked metaphors from domain of war/conflict to support the argument that Africa is in some form of conflict and therefore needs a revolution to restore its lost dignity. Some of the items from the domain of war/conflict are listed below:

Ex. 11

Revolution, revolutionary (pp.1, 2, 3, 4, 9, 10, 11, 12); confront, confronting (pp.2, 9); challenges, challenge (pp.2, 8, 14); wage war against (p.2), forces for/ against, labour force (pp.2, 11); extinct, extinction (pp.2, 12); arms against, intellectual arms (pp.2, 11, 12); lost our place; lost glory; lost dignity (pp.3,11,12); genocide (p.4); massacre (p.4); threatened (p. 8,10); collapse, degradation and poverty (pp. 8,9); battered (pp.9, 11); security (p.10); old wastes, old cities, desolation (p.11); and agents of change (p.11).

The speaker chose to draw extensively from the domain of conflict to underscore the dire conditions of the situation. He wanted his audience to realize the urgency of an intervention to save the situation. This accounts for the high frequency of the word “revolution” in its morphological variants in the discourse. The notion of a revolution keys into the speaker’s liberation (mandate) ideology for the black race.

6.0 Conclusion

The discourse reveals a conscious deployment of the resources of language for ideological purposes. Bishop Oyedepo selected lexical items and other rhetorical strategies that justify his concern for a genuine change in Nigeria and Africa. The discourse-stylistic approach adopted for the study has helped us to unearth the ideology behind Bishop Oyedepo’s use of language. The war/conflict metaphors present him in the frame of a revolutionary who uses his oratorical skills to mobilize his people and justify his agitation for social change. His language therefore is a form of resistance discourse against internal amnesia on one hand, and foreign domination and ideology on the other hand.

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