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SUPPORTING THE SPEAKING DEVELOPMENT OF STUDENTS IN A KISWAHILI-AS-A-FOREIGN-LANGUAGE (KFL) CLASSROOM

William Kesse Bimpong

Abstract

Kiswahili is a language that is studied in many countries as a foreign language. However, research on the teaching and learning of language skills in Kiswahili-as-a-foreign language (KFL) classrooms remains few. In this paper, I examine the classroom activities that two beginner level KFL instructors use to support the development of their students' speaking skills. Data was collected qualitatively through classroom observations and in-depth semi-structured interviews. The data revealed that there were various activities such as role-play, small talk, drill, and dialogue that the teachers used to assist students in their speaking development. Also, it was found that although the instructors were aware of some of the speaking activities they were using in their classrooms, they were unaware of others. The study thus concludes that KFL teachers should consciously and purposefully select speaking activities to support their students' speaking skills.

1. Introduction

Although people decide to learn a language for various reasons, past studies have shown that the ability to speak the language is a priority for most of them (Bimpong 2019; Leong and Ahmadi 2017; Nunan 1991; Richards 2006). A majority of language learners measure their success by their ability to speak a language well. They depend on their instructors to guide them in achieving their goal of speaking, especially in foreign language contexts where students rarely get exposed to the language outside the classroom. Littlewood (1981) explained that, in such contexts, the classroom becomes an artificial environment for

foreign language learners to practice and use the language. Instructors, therefore, design and engage students in a variety of classroom activities to support the development of their speaking skills (Goh and Burns 2012).

Most studies on Kiswahili have focused on grammar and culture (Lusekelo 2013; Mpirinya 2015; Riedel and de Vos 2017). A few have, however, explored the teaching and learning of Kiswahili in a foreign language context (Bimpong 2019; Wa'njogu 2008). In particular, Bimpong (2019) and Wa'njogu (2008) explained that one of the reasons students decide to study Kiswahili is to be able to communicate with native speakers. Therefore, these students consider speaking skill as a crucial component of their language learning.

In this paper, I examine the activities that two instructors who teach beginner college-level Kiswahili students at Ohio University use to support the growth of their students' speaking skills. The study aims at filling a portion of the research gap regarding the teaching and learning of Kiswahili. More specifically, the study will contribute to the effective teaching of speaking in Kiswahili-as-a-foreign-language (KFL) contexts. Besides, teachers of other less commonly taught languages (LCTLs) could transfer the findings to related cases to effectively guide students in the development of their speaking skills.

This paper is structured into the following sections: introduction, a review of related literature on supporting speaking development and using speaking activities in language classrooms, methodology, results, discussion, and conclusion.

2. Supporting speaking development in foreign language contexts

Past studies have shown that language instructors often rely on the method and/or approach they use in their classrooms to help students build their foreign language skills (Brown and Lee 2005; Prator and Celce-Murcia 1979; Richards and Rodgers 2001; East 2016). East (2016:3), for instance, explained that language instructors that use Communicative Language Teaching (CLT) rely on that approach to guide students to acquire proficiency in their listening, reading, writing, and speaking skills. Some of the methods and approaches of language teaching that have held sway in the past century include Grammar-Translation (GT), Direct Method (DM), Audiolingual Method (ALM), Total Physical Response (TPR), and Communicative Language Teaching (CLT) (Brown and Lee 2005; Richards and Rodgers 2001; Rivers 1981; Prator and Celce-Murcia 1979; East 2016). Over

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the years, the teaching of foreign languages has shifted away from emphasizing grammar, mainly representative of GT, to giving prominence to communication, which is characteristic of CLT.

To enhance the skills that students need to communicate effectively, language instructors often use various activities in their classrooms. These activities usually fall under an approach or a method of language teaching. For instance, while modeling is a speaking activity that is characteristic of DM, mimicry, memorization, and drills are characteristic of ALM (Brown and Lee 2015; Richards and Rodgers 2001; Rivers 1981; Prator and Celce-Murcia 1979). Similarly, speaking activities that focus on real-world contexts are features of CLT (Brown and Lee 2015; Buckingham and Alpaslan 2017). Thus, each speaking activity has a purpose; hence, language instructors should have a tangible reason for selecting or using specific activities.

Various scholars have placed speaking activities into different categories based on their purposes. For instance, Littlewood (1981) categorized speaking activities into functional communication activities and social interaction activities. He explained that functional communication activities assist learners in using the language to get meanings across as effectively as possible, and social interaction activities prepare students to use language appropriately in social situations. Littlewood (1981) further grouped functional communication activities according to two main uses of language: (a) using language to share information, and (b) using language to process information. Some examples of functional communication activities include discovering missing information, reconstructing story sequences, and discovering identical pairs. Littlewood (1981) cited simulation and role-playing as some examples of social interaction activities.

Also, Thornbury (2005) argued that a language learner's speaking skill development needs to go through three stages: awareness, appropriation, and autonomy. Based on his argument, he categorized speaking activities into awareness-raising activities, appropriation activities, and autonomous activities. Some awareness-raising activities he mentioned include using recordings and transcripts to raise learners' awareness of certain features of spoken language, using live listening to expose students to a range of accents, and using noticing-the-gap to assist students in noticing language features. Thornbury (2005:63) explained that appropriation activities put students in the driver's seat of their speaking development. He used riding a bicycle as an analogy to explain this category: "it is like being allowed to pedal freely, but with someone running right behind, just in case".

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Activities that fall under this category include drilling and chants, writing tasks, reading aloud, assisted performance and scaffolding, memorized and rehearsed dialogues, and repeating tasks. Thornbury's (2005) final category, autonomous activities, includes presentations and talks, stories, jokes and anecdotes, drama, roleplay and simulation, discussions and debates, conversation, and chat.

From a CLT perspective, Harmer (2007:348) explained that there are several widely-used categories of speaking activities used to assist students in building their speaking skills. He grouped speaking activities into four categories: (1) acting from a script, (2) communication games, (3) discussion, and (4) prepared talks. Some activities that fall under the first category include acting out dialogues and play scripts. Information-gap, television, and radio games are activities that Harmer provided under the second category. He exemplified the third category with activities such as buzz groups, instant comment, formal debates, unplanned discussion, and reaching a consensus. With the final category, questionnaires, simulation, and role play are some activities he provided as examples. He explained that all these activities aim at helping students speak as quickly and fluently as possible.

In the same vein, Goh and Burns (2012) provided three types of speaking tasks that could be used by instructors to assist in students' speaking-skill growth. Unlike the previous authors, Goh and Burns' (2012) categorization was based on activities that students do collaboratively or individually in the classroom. They include communication-gap, discussion, and monologic tasks. On the one hand, communication-gap and discussion are tasks that demand that learners work in pairs or small groups to achieve specified outcomes. Examples of such tasks include context gap, information gap, simulations, and regular group discussions. On the other hand, monologic tasks require an individual to produce pieces of extended discourse. Examples of monologic tasks include telling a story, sharing personal anecdotes, and giving a talk.

The variation in the categories illustrates that different demands are made on learners in their language development; hence, not all speaking tasks are the same. Thus, foreign language teachers should carefully consider the variation that exists in speaking activities before choosing one for their classroom.

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3. Using speaking activities in the language classroom

A considerable amount of studies has been conducted on the use of speaking activities to guide students' speaking development in both foreign and second language learning classrooms (Arbain and Nur 2017; Afraz, Taghizade, and Taghinezhad 2018; Baidawi 2016; Defrioka 2018; Gudu 2015). Several such studies have specifically investigated the activities that teachers use to teach speaking (Arbain and Nur 2016; Gudu 2015). Gudu (2015), for instance, investigated the speaking activities that English as a second language (ESL) teachers in the Eldoret Municipality, Kenya use to promote learners' speaking skills. Through observation and questionnaires, they found that the teachers used dramatization, discussion, debating, impromptu speeches, storytelling, role-play, dialogue, oral narratives, poems recitation, songs, and tongue twisters. The study also revealed that the teachers had a preferred combination of activities that they used to teach speaking; Dramatization, debating, and dialogues were the most preferred combination. Similarly, Arbain and Nur (2017) investigated the activities used in teaching speaking at Widya Gama Mahakam University. Their study revealed that the instructors used four main activities in teaching speaking at the University. These activities are show-and-tell, oral presentation, drama, and question and answer. Arbain and Nur (2017) concluded that these activities motivated students to actively participate in the class. Thus, students had positive attitudes toward such activities.

Other studies have examined the impact of some activities on students' speaking skills (Afraz, Taghizade, and Taghinezhad 2016; Baidawi 2016; Huang 2008; Mantra and Maba 2018). Afraz, Taghizade, and Taghinezhad (2016), for instance, investigated the effect of using pictorial aids to teach speaking in English as a foreign language (EFL) context. They found that pictorial aids motivated students to participate more in class, especially when teachers used them effectively. Thus, using pictorial aids in the classroom positively impacts students' speaking skills. In another study, Ziafar, Toughiry, and Sadat (2014) examined the influence of role plays on students' speaking development. They concluded that role play effectively helps students develop their speaking ability.
Studies such as Afraz, Taghizade, and Taghinezhad (2016) and Ziafar, Toughiry, and Sadat (2014) show the role of speaking activities in the growth of students' speaking skills. In addition, such studies demonstrate that instructors play a crucial role in making speaking activities effective for students.

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4. Methodology

The study was conducted at Ohio University, a university located in the midwestern section of the United States (U.S.). At the university, Kiswahili is usually taught at two proficiency levels: elementary and intermediate. Students who enroll in the elementary class are college or high school students with little or no background in Kiswahili. Those in the intermediate class, however, are students who have studied Kiswahili for at least one academic year. The elementary level is usually divided into two separate classes taught by two different instructors.

4.1 Participants

This study focused on the elementary-proficiency-level class. Thus, the participants in the study were purposefully selected. Specifically, they were two instructors who teach college-level KFL to beginners. Purposefully selecting participants was in line with the aim of the study. In this paper, the participants will be referred to as Pendo (pseudonym), a Swahili word which means love, and Amani (pseudonym), another Swahili word which means peace. At the time of the study, Pendo and Amani had a total of 25 students enrolled in their classes.

Pendo is a native speaker of Kiswahili who comes from Kenya. At the time of the study, Pendo had taught Kiswahili in Kenya and the U.S. for a total of four years. Pendo's colleague, Amani comes from Ghana and she is a non-native speaker of Kiswahili. She had taught Kiswahili in Ghana and the U.S. for a total of two years. At the time of the study, both instructors were graduate students at Ohio University.

The reason for such a relatively few number of participants in this study is not merely because the study is qualitative. I was only interested in the speaking activities that were used by the instructors in the elementary-proficiency-level class. Thus, Pendo and Amani were the only instructors who fit the criteria for participation.

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4.2 Data Collection and Analysis

I used observation and interviews as the methods of data collection. First, I observed the classrooms of the teachers, and then I conducted face-to-face in-depth semi-structured interviews with both instructors. Using both methods was to ensure that the study produced rich data that appropriately and adequately provided answers to the question under investigation.

Before the observations and interviews, I interacted with the instructors via email explaining my study, the purpose of the study, and how the study is likely to contribute to effective teaching and learning of KFL. Also, I shared with them the approval letter from the university's Institutional Review Board (IRB) to conduct the study. Fortunately, both instructors agreed to be participants in the study.

I observed each class three different times for a total of 330 minutes (5.5 hours). The observations gave me the opportunity to see the activities that were used by the KFL teachers to help the students build their speaking skills.

After the observation, I sent out emails to the instructors to set up a time for the interview. To ensure that they were comfortable, I asked them to choose a suitable date, time, and location for the interview. Although both instructors taught the same proficiency level, they were interviewed separately. Also, the conversations were audio-recorded for later transcription and analysis. Some of the questions that guided the interview are as follows:

- Why did you decide to teach Kiswahili?
- How many years have you been teaching Kiswahili?
- How different do you teach Kiswahili now in comparison with when you started teaching the language?
- How does a typical day in your classroom look like?
- What language skill do you emphasize most in your class?
- Tell me about the factors you consider in choosing activities for your class.
- What activities do you use in your class to teach speaking?

The interview was semi-standardized; therefore, the above questions mainly served as a guide for the conversation.

After data was collected, I used thematic analysis to find out the significant patterns and themes. In the results section, I focus on the themes that align with the purpose of the study.

5. Results

Activities used in language classrooms are usually determined during lesson planning. Pendo and Amani revealed that various factors determine their choice of classroom activities. Both of them indicated that the topic they plan to teach is central to this decision. Aside from the topic, they consider important factors such as the proficiency level of the learners. Amani commented:

> It depends on the topic… One, I consider the relatability, I look at the subject they can actually relate to. Two, how fun it is. The most underlying thing I look at is, is this activity going to make them learn something? That is the main point of the activity. If it's going to make them learn, how is it going to make them learn?

Pendo also shared:

> First of all, I consider the topic. So, I select the activities considering the lesson I am going to teach. Also, I consider the level of the students because you cannot teach something which is related to advanced speakers to beginners.

Thus, Pendo and Amani take various factors into consideration when selecting classroom activities. These include the topic they plan to teach, the proficiency level of the students, the impact of the activity on students' learning, and how fun the activity will be in the classroom.

The instructors explained that, before implementing the activities in the classroom, they make sure students have had enough instruction. This enables students to perform the activities well. Pendo indicated that her lesson is typically divided into three sections: direct instruction, activity demonstration, and assessment of student performance. She said:

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> I divide my lesson into three sections. The first one, I am the one who gives
> instructions and deliver the lesson to the students. After that, I demonstrate
> to the students whatever I want them to do and then I finally give them the
> chance to perform or do what I have taught them so that I can evaluate and
> see if they got what I taught them.

Similarly, Amani explained that what happens in her language class on a typical day is
"…we learn, we reproduce and then we practice among ourselves." Explaining further, she
said:

> … first, I teach. So more or less I model it for them…and then give them
> the information they need for that kind of activity. And then they are
> supposed to practice among themselves and present.

From the classroom observations, I noticed that the structure of the lessons for both
instructors was the same. The first part of the class was mainly for direct instruction. The
teacher did almost all the talking during this part of the lesson. The second part of the class
was, however, very interactive. There were a lot of student-to-student and teacher-to-
student interactions during this time. In the final part of the lesson, the students
demonstrated what they had learned by performing a classroom activity either in groups or
individually.

In the interview, the instructors explained that they planned their lessons together, which
explains why the structure of their lessons was the same.

> We plan our lessons together and decide on which activity we are going to
> use for our lessons. We teach the same level of students and we want to
> make sure no class is ahead of the other. (Amani)

The activity that a teacher chooses for a class usually targets one or more language skills.
In recent times, the skill that is emphasized most in language teaching classes is speaking.
Emphasizing speaking, however, does not mean a language teacher should neglect the
other skills. Pendo and Amani indicated that they teach all language skills. Amani
explained:

> I try to emphasize more or less on all skills as much as I can, but I make sure one skill is translated into others. If we learn how to introduce yourself in Kiswahili, this is speaking, right? In an attempt to translate this to the other skills, sometimes I play a video or audio of someone talking about themselves, then they are practicing their listening skills. Now in translating this into writing, I have them write about everything they can say about themselves. And as far as reading is concerned, sometimes I provide them a text that has these elements, so they are able to discern some of the elements from the text… So, I try to touch on all of these in ways I can. You can't do all of them equally.

Although their teaching targets all language skills, both teachers explained that the skill that they emphasized the most was speaking.

> I emphasize speaking skill more…most of the activities I use in the class are speaking activities. (Pendo)

> I think I do a lot of speaking. Yeah, even though I emphasize the other skills as well. (Amani)

The instructors explained that they emphasized speaking skill because that is the goal of most of their students. Pendo shared:

> Most of the students told me their goal was to be able to speak Kiswahili with native speakers. They intend to travel to East Africa one day and so it's important to be able to speak.

Activities that support the speaking development of foreign language learners are numerous. When I asked the teachers about the activities they used for that purpose, Amani said: "We do role plays a lot, and then sometimes games". Pendo also shared that "We do some role plays and we do some discussions. Then we do some asking and answering questions.

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Overall, the activities that the teachers mentioned are role play, presentations, questions and answers, games, and discussions. During my observation, some of these activities, such as role plays and small talk, which includes asking and answering, were used by the teachers. However, the use of discussions, presentations, and games were not seen during the observations. Since I did not observe the classes for the entire semester, the teachers might have used these activities on days that I did not observe their classes. However, there were activities that none of the teachers mentioned they used in their classrooms, although I observed that they used those activities. These activities were drills and dialogues.

Role play was the main activity that the teachers used. Responding to why they usually used role play, Pendo indicated that role plays are used to help students "improve on their speaking". Amani also explained that role play provides students with "specific expressions that are relevant to that context".

Role play was usually used toward the end of the lesson. Before the activity was used, the teachers had taught the students various vocabulary and expressions they needed to be able to perform the activity. An example of a role play scenario that was provided in one of the lessons is as follows:

> You are in Tanzania for your study abroad program. On your way to the market, you meet your friend. Ask him about the vegetables he usually buys at the market and those he or she likes or dislikes.

Also, small talk was another major activity the teachers used. This activity was mostly used as a pre-main-lesson activity. That is, they were used before the teacher introduced the main lesson of the day. The small talk consisted of various topics, such as greetings, work, studies, family, and how students spent their weekends. The talk was usually teacher-initiated. Mostly, the students' role in this activity was to respond to what their instructor said. Below is an example of a small talk that was observed during one of the classes.

> Teacher: **Hujambo** Jabari? (How are you, Jabari?)
> Student: **Sijambo**. (I'm good)
> Teacher: **Habari za wikendi**? (How was your weekend?)
> Student: **Salama**. (Peaceful)
> Teacher: **Wikendi ulifanya nini**? (What did you do over the weekend?)
> Student: **Mimi nilifanya kulala**. (I did sleeping.)

> Teacher: Oh **nilala**. **Sema nililala** (Oh I slept. Say I slept.)
> Student: **Nililala**, (I slept)
> Teacher: **Sawa**. (Ok)

In the above conversation, the teacher engaged a student in a small talk. During the talk, the teacher corrected a grammatical error the student made. Thus, not only was the use of small talk a means to develop the speaking ability of students but also it was an opportunity to address some errors students made.

Another activity that was used in the classrooms was drill. This was used to practice language chunks or expressions used in particular contexts. In one of the classes, the students were learning about buying and selling at the market. To practice the language used in that context, the teacher modeled a conversation between two people (a buyer and a seller) on buying and selling of fruits in the market. First, the teacher acted as both the buyer and seller. Afterward, she asked the whole class to be the buyer while she played the role of the seller. Then she switched roles with the students again; The students became the seller and she became the buyer. Following this was pairing students as buyers and sellers to further practice this conversation. Thus, the teacher drilled the students multiple times on the same expressions to get them familiar with the language used in buying and selling. Dialogue was also an activity that the instructors used in their classrooms. This activity prepared students for role plays. The instructors usually modeled short phrases and then asked students to turn to their neighbors to practice such phrases. As students practiced, the teachers moved around to listen to the students. The teachers also answered questions students had and made corrections when necessary. Besides, the teachers sometimes asked students to read written dialogues. These dialogues were contextualized; therefore, they were relevant and meaningful to the situations of everyday life.

6. Discussion

The aim of the study was to investigate the activities that the KFL instructors at Ohio University use to support the speaking development of their beginner-level learners. The results showed that the instructors used role play, presentations, small talk, games, discussions, drill, and dialogue.

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Role play was the main speaking activity that was used in these KFL classrooms. Littlewood (1981:44) explained that role-playing prepares learners for various social contexts. Thornbury (2005) also argued that role play provides a springboard for real-life language use. Similarly, Harmer (2007:352) described role play as an activity that trains students for specific situations. Since the goal of most of the students was to be able to speak the language well when they travel to a Kiswahili-speaking country, role play was thus an appropriate activity to use in preparing them towards that goal. Besides, considering the perspectives of language learners in language skill development is crucial to the development of their language skills (Bimpong 2019).

The results also showed that role play was used towards the end of the lesson. Using role plays towards the end of the lesson was beneficial to both the students and the instructors. On the one hand, the activity provided students with an opportunity to put all the vocabulary and expressions they had learned in the lesson together in a meaningful context. On the other hand, the instructors could use the activity to assess how well students met the performance goal of the lesson.

Small talk, which the instructors referred to as questions and answers, was another activity that the instructors used to support students' speaking skill development. Small talk involves short conversations and chats. It is an activity that is characterized by the usage of fixed expressions. As students continually practice these fixed expressions, they are equipped with the language that is needed to be able to engage in casual conversations. In addition, they learn and practice opening and closing strategies. They are also able to memorize and use such expressions in appropriate contexts. Therefore, the use of small talk to support students' speaking skill development is meaningful.

The other activities that the teachers mentioned they used in the classrooms were discussions, presentations, and games. Past studies have shown that these activities improve students' speaking skills (Brooks and Wilson 2014; Girard, Pinar, and Trapp 2011; King 2002). Oral presentations, for instance, allow students to practice their speaking skills. Also, classroom games, such as find-someone-who, put students in positions where they have to interact. Using such activities in the KFL classes, therefore, provides students with the opportunity to grow in their speaking. Even though the use of oral presentations and games in the elementary-level KFL classrooms are appropriate, the use of discussions is questionable considering the proficiency level of the students. Discussions require a higher level of language proficiency which the students had not yet developed.

Dialogues and drills were the activities that neither of the teachers mentioned they used in their classrooms, although they used them. Rivers (1981:200) explained that dialogues enable students to "learn important features of conversations such as greetings, expressions of impatience, dismay, or surprise, conventional expressions of agreement and polite disagreement, common forms of question and noncommittal answer…. for specific situations and relationships". Also, Brown and Lee (2015:353) described drilling as an activity that helps "loosen the tongue" of students. In the KFL classrooms, the teachers mainly used drills and dialogues to prepare students for role plays. The drama that characterizes role play requires practice; therefore, the drills and dialogues were used for that purpose. There is the likelihood that the teachers did not mention drills and dialogues as activities they used in their classrooms because these activities seemed to be a part of role play. Drills, dialogues, and role play are, however, different activities with diverse purposes. Therefore, language teachers must realize the differences that exist between such activities in order for them to be selected and used purposefully.

7. Conclusion

Classroom activities that target students' language skill development differ and have various purposes. This study investigated the activities that teachers of college-level elementary Kiswahili at Ohio University use to support their students' speaking skill development. The results showed that the activities that teachers used are role play, small talk, dialogue, drill, discussions, presentations, and games. The results also showed that, although the teachers noticed they used activities such as role play and small talk in their classrooms, they did not realize their utilization of dialogue and drill.

Using diverse activities in a language classroom is crucial for students' language development. However, these activities should be selected consciously and purposefully to fulfill teaching and learning needs. To be able to purposefully select activities that support students' speaking skill development, instructors should familiarize themselves with a lot of these activities. Then, they would be able to expose students to multiple activities ensuring that students' language skills are supported in various ways.

In the future, a similar study could be conducted in an intermediate proficiency-level classroom to find out the speaking activities that are used to support such students'

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speaking development. Also, both elementary and intermediate proficiency-level classrooms could be examined in one study to compare the differences and similarities in the activities that teachers use to support students' speaking skills.

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PRESUPPOSITION IN GHANAIAN AND BRITISH NEWSPAPER EDITORIALS: A COMPARATIVE STUDY

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Abstract

The paper explores presupposition and its triggers in Ghanaian and British newspaper editorials. Using a model proposed by Khaleel (2010:529), the researcher analysed thirty (30) editorials from the *Daily Guide* (Ghanaian) and *The Guardian* (British) which were published in 2017. The analysis revealed some similarities and differences in the Ghanaian and British newspaper editorials. It was found that the frequently used trigger of the existential presupposition in both newspapers is the definite noun phrase. Again, it was found that the most used to trigger structural presupposition is the relative clause. The noticeable difference between the two is that in the *Daily Guide*, structural presupposition is the most triggered (45.9%) whilst existential presupposition (69.8%) is the most triggered in *The Guardian*.

Keywords: Presupposition, implied claims, utterance and text

1. Introduction

The concept of presupposition emanated from the German logician, Frege in 1982 (Khaleel 2010). To presuppose something, in ordinary language, "means to assume it" (Saeed 1997:101). In language use, presupposition is the implied claims intrinsic in the import of an utterance or text (Richardson 2007). For Yule (1996:25), presupposition is "something the speaker assumes to be the case prior to making an utterance". Khaleel (2010) acknowledges that the concept of presupposition remains an interesting area of research for scholars of varied disciplines, particularly in philosophy and linguistics, because of its role in meaning. In linguistics, the concept adopts two approaches; the truth value approach and the interactional approach (Saeed 1997:102-06). According to Saeed (1997), the first approach views sentences as "external objects" and are characterized in terms of their "truth relations" and the second, "as the utterances of individuals engaged in a communication act". Leech (1981), for example, equates the first approach to *semantic presupposition* and the second, *pragmatic presupposition*.

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Greenfield and Smith (1976) describe semantic presupposition as a relationship between sentences in which a sentence assumes or presupposes another in the case where the truth of one is necessary for the truth or otherwise of the other. Scholars such as Kempson (1975), Wilson (1975), Gazdar (1979), McCawley (1981) and others, share in this notion. Khaleel (2010) notes that "pragmatic presupposition" as a term was introduced by Stalnaker (1974). Stalnaker (1974) pointed out that presupposition is fundamentally a pragmatic phenomenon or concept, based on the assumptions of participants in an interaction, which he referred to as the "common ground" (see Saeed 1997:109). Alcarza (1999:46) defines pragmatic presupposition as a "proposition that a speaker or writer has taken its truth value for granted in his statement. It consists of previous information about the knowledge, beliefs, ideology and scale of values that the addressee must be acquainted with in order to understand the meaning of an utterance". Hence, Saeed (1997:102) looks at pragmatic presupposition "from the speaker's viewpoint and talk about presupposition as part of the task of packaging an utterance; or adopt the listeners' viewpoint and see presupposition as one of a number of inferences that the listener might make on the basis of what the speaker has just said." Yule (1996:25) adds that "speakers, not sentences, have presuppositions".

Language users tend to the use of presupposition as "a kind of avoidance strategy" (Bonyadi and Samuel 2011:2). This is to say that presupposition frees languages users from mentioning all necessary information to a topic. As cited in Bonyadi and Samuel (2011), Finch (2000: 165) notes that:

> If we had to spell out all the details every time we speak, then communicating would be an extremely lengthy and tedious. Being able to assume a certain amount of knowledge on the part of the listeners makes it possible to take shortcuts. The degree of this shortcutting, however, depends on the context in which communication takes place.

With this, it would be extremely difficult, if not impossible, for journalists to present their reportage without such *avoidance*. Bonyadi and Samuel (2011) acknowledge the manipulative nature of presupposition as greatly utilised in media discourse. This is so because "some propositions is [are] (accepted to be) true, but in fact is [are] not true at all, or at least controversial" (van Dijk, 2000: 10).

Khaleel (2010) examines the use of presupposition in journalistic texts, newspapers to be precise. His study reveals that journalistic texts rely greatly on the use of presuppositions. Yingfang (2007) has also argued, based on his analysis of newspaper advertisements, that presuppositions are used to make up for the short time and space

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and rely on readers to infer the needed details. Bonyadi and Samuel (2011) also did a comparative study of newspaper editorials in both an American and Persian newspaper. Their analysis revealed general differences "in the frequency and extent of employing other linguistic structures for presupposition purposes."

A newspaper editorial is mostly a concise statement, text or an article written by an editor of a newspaper, and embodies the opinion or view of the newspaper on a specific issue. As a unique writing in journalism, "editorials are of argumentative and persuasive [in] nature, that is, their main objective is to influence the readers to accept the editorials' intended interpretation of news events." (Bonyadi and Samuel 2011:3). As presuppositions are not directly stated but are implied assumptions in an utterance (Reah 2002), it is clear they are of importance to editors in achieving their objective of persuading readers to accept the interpretation of issues put across by them and their newspapers.

The present study seeks to espouse the linguistic forms of presupposition in selected editorials from *Daily Guide*, a Ghanaian newspaper, and *The Guardian*, a British newspaper, founded on the idea that these communities may present ways of presupposing. Principally, the study seeks to identify the linguistic mechanisms that give rise to presupposition in the selected editorials from the two newspapers.

2. Methodology

2.1 Data selection

Thirty (30) newspaper editorials were randomly selected from the *Daily Guide*, and *The Guardian* – fifteen (15) from each newspaper. Though the selection of editorials was done randomly, the selection of the said newspapers adopted a non-random purposeful sampling. As stated by their official websites, the two newspapers are among the top newspapers in terms of readership or circulation, commercial success and achievement of critical acclaims for quality in journalism in their respective countries. The *Daily Guide* is regarded as one of the most circulated independent papers in Ghana (Kuehnhenrich 2012) and also ranked among the top five popular newspapers and magazines in the country. *The Guardian* newspaper, formerly (1821-1959) *The Manchester Guardian*, according to the editors of the *Encyclopædia Britannica*, is an "influential daily newspaper published in London, generally considered one of the United Kingdom's leading newspapers" (The Guardian 2017). As the current study seeks to examine presupposition in Ghanaian and British newspaper editorials, the researcher found the need to select newspapers that are widely accepted in the selected

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communities – consequently, the selection of the aforementioned newspapers. The selected editorials of the *Daily Guide* and *The Guardian*, were retrieved from the newspapers' online platforms at http://dailyguideafrica.com/category/editorial/ and http://www.theguardian.com/profile/editorial respectively, between the months of November and December 2017. In the analysis, Ref. DGE and Ref GNE are used as reference codes for the editorials of the *Daily Guide* and *The Guardian,* respectively. Numbers are attached to the said codes for specificity. Table 1 and 2 below give further details about the data collected and coding of the data.

Table 1: Selected Editorials of the Ghanaian Newspaper, Daily Guide

Reference Code	Editorial Title	Date Published
Ref. DGE 1	Magnanimity Too Much For Comfort: National Communications Authority (NCA)	December 22, 2017
Ref. DGE 2	Vetting of Police Recruits Critical: IGP David Asante-Apeatu	December 16, 2017
Ref. DGE 3	The NDC Should Shut Up	December 13, 2017
Ref. DGE 4	Mahama At His Comical Best: Former President John Mahama	December 12, 2017
Ref. DGE 5	No Longer Tolerable: Matthew Opoku Prempeh – Minister of Education	December 11, 2017
Ref. DGE 6	What A Relief!	December 9, 2017
Ref. DGE 7	A Year Ago Today…	December 8, 2017
Ref. DGE 8	The Wages of Bad Governance: President Akufo-Addo	December 6, 2017
Ref. DGE 9	Giving Free SHS A Bad Name	December 5, 2017
Ref. DGE 10	A Tale of Two Bridges	December 2, 2017
Ref. DGE 11	Our Farmers, Fishermen Our Survival	December 1, 2017
Ref. DGE 12	Losing The Ecosystem: John Peter Amewu	November 30, 2017

Ref. DGE 13	Opposition Politician In The Circus: Asiedu Nketia	November 29, 2017
Ref. DGE 14	Test In Diplomacy: President Akufo-Addo	November 28, 2017
Ref. DGE 15	Unethical, Irresponsible Presentations: Dr. Eric Opoku-Mensah	November, 27, 2017

Table 2: Selected Editorials of the British Newspaper, The Guardian

Reference Code	Editorial Title	Date Published
Ref. GNE 1	The Guardian view on Ryanair's model: a union-friendly company?	December 15, 2017
Ref. GNE 2	The Guardian view on Christmas cards: stamp of approval	December 15, 2017
Ref. GNE 3	The Guardian view on deporting rough sleepers: rights and wrongs	December 14, 2017
Ref. GNE 4	The Guardian view on Myanmar: telling the truth about the Rohingya	December 14, 2017
Ref. GNE 5	The Guardian view on Chris Froome's failed drugs test: transcending limits	December 13, 2017
Ref. GNE 6	The Guardian view on teenage gambling: staking on dopamine	December 17, 2017
Ref. GNE 7	The Guardian view on Hastings pier: in need of support	December 10, 2017
Ref. GNE 8	The Guardian view on the Brexit vote: mutiny wanted	December 12, 2017
Ref. GNE 9	The Guardian view on Putin in Syria: victory and desolation	December 12, 2017

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Ref. GNE 10	The Guardian view on the Tory truce over Brexit: the war goes on	December 11, 2017
Ref. GNE 11	The Guardian view on the ANC's new leader: a fresh start	December 18, 2017
Ref. GNE 12	The Guardian view on the 1%: democracy or oligarchy?	December 17, 2017
Ref. GNE 13	The Guardian view on the Brexit talks: nothing to applaud in Brussels	December 15, 2017
Ref. GNE 14	The Guardian view on Rupert Murdoch: a man out of time	December 14, 2017
Ref. GNE 15	The Guardian view on the Grenfell inquiry: hear the victims' voices	December 10, 2017

2.2 Analytical framework

Based on the types of presuppositions identified by Yule (1996) and Karttunen (n.d.), Khaleel (2010) proposes a model for the analysis of presupposition triggers. In this model Khaleel (2010) categorizes presupposition into three (3) major types (existential, lexical and structural) and identifies fourteen (14) triggers of the three types of presuppositions identified. Khaleel (2010) notes that definite descriptions (definite noun phrases and possessive constructions) give rise to the assumption of the existence of an entity named (that is, existential presupposition). Further, he names the type of assumption that emanates from the use of lexical verbs or items as lexical presupposition. Such lexical items include implicative verbs, factive verbs, change of state verbs, verbs of judging, counter factual verbs, conventional items and iterative verbs. Lastly, Khaleel (2010) considers all kinds of assumptions that arise from the use of linguistic structures (such as cleft constructions, *wh*-questions, adverbial clauses, comparative constructions, counter factual conditionals and non-restrictive clauses) as structural presupposition. Figure 1 below shows the three types of presuppositions and their triggers as per Khaleel (2010).

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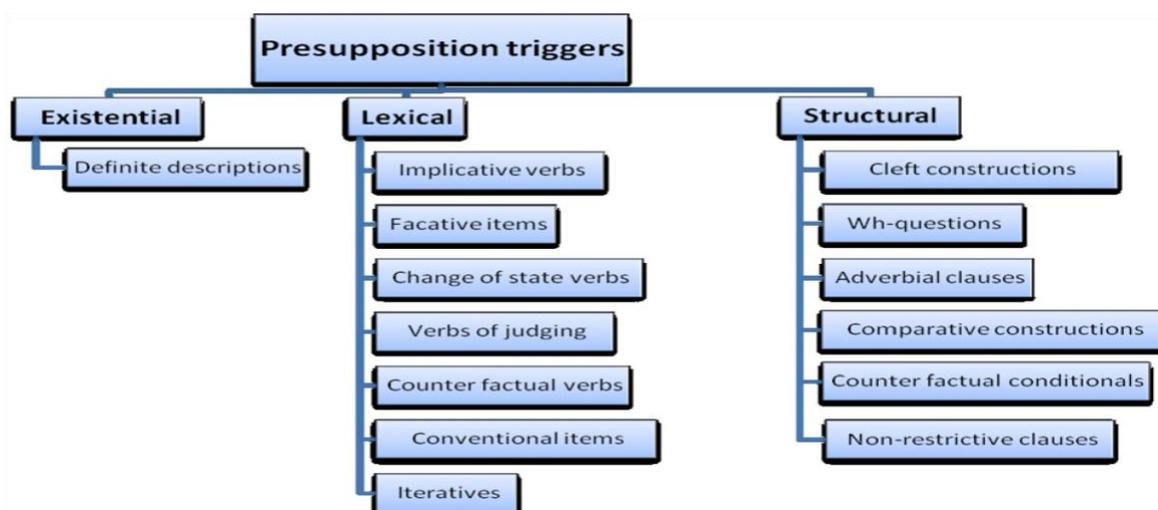
Figure (1): A model for the analysis of presupposition triggers by Khaleel (2010:529)

Bonyadi and Samuel (2011) also identify four (4) triggers of presupposition which are new to the ones found in Figure 1 above in their analysis of presupposition in American and Persian Newspaper editorials: parenthetical, prepositional, *given* and *even* constructions. For the purpose of analysis, these triggers are categorised, in this study, under structural presupposition as per the model proposed by Khaleel (2010). In his own words, Khaleel (2010:533) states:

> Structural presuppositions form a type when certain sentence conventionally and regularly, presuppose that part of the structure is already assumed to be true. Addressers can use such structures to treat information as presupposed (i.e., assumed to be true), and, hence, to be accepted as true by the addressee

The above quotation buttresses the researcher's categorization of the four (4) presupposition identified by Bonyadi and Samuel under structural presupposition. The present study therefore incorporates the named presupposition triggers by Bonyadi and Samuel (2011) into the model of presuppositional analysis proposed by Khaleel (2010) in the analysis of presupposition in Ghanaian and British newspaper editorials.

3. Analysis

The analysis of the selected editorials revealed varied types of linguistic structures to indicate "potential presupposition" (Yule 1996:27) or different forms of "presupposition triggers" (Saeed 1997:106). As stated in the methodology, the study

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adopted the model of presuppositional analysis put forward by Khaleel (2010) for the analysis. All presuppositions triggers were categorised under the three main types of presupposition espoused by Khaleel (2010) – existential, structural and lexical presupposition. In the analysis, "presupposes" is marked with ">>".

3.1 Existential presupposition

Khaleel (2010) is of the view that presupposition of existence forms the starting point of presupposition. In existential presupposition, speakers normally assume the existence of an entity in an utterance. This is illustrated in Yule's (1996:25) example, "Mary's brother bought three horses". With this, the speaker assumes the existence of someone called Mary and that she has a brother. The analysis revealed that definite noun phrases, possessive constructions and the "one" construction are often used for existential presupposition in the editorials of both newspapers.

3.1.1 Definite noun phrases

The following examples of definite noun phrases trigger the existential presupposition in the DGE.

1) The awesome powers of a police officer in uniform (Ref. DGE 2) >> A police officer in uniform has awesome powers
2) This segment of our world (Ref. DGE 12) >> Our world forms a segment
3) The unruliness of party foot soldiers (Ref. DGE 13) >> Party foot soldiers are unruly

The excerpts below are examples of definite noun phrases from the GNE.

4) The success of the Independent Workers' Union of Great Britain (Ref. GNE 1) >> The Independent Workers' Union of Great Britain has been successful
5) The biggest nights of the sporting calendar (Ref. GNE 5) >> The sporting calendar has some big nights
6) The different roles of state and civil society (Ref. GNE 7) >> State and civil society have different roles

It was observed that noun phrases of the kind above from both the DGE and the GNE are used by the editors to assert the truism of the propositions. The reader is, therefore, persuaded into accepting the presupposed meaning as true. In the examples below, the

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writers are committed to the existence of the entities named, therefore, readers assume their existence.

7) The EC Chairman (Ref. DGE 3)
8) The free SHS (Ref. DGE 5)
9) The KUMACA deaths (Ref. DGE 6)
10) The Home Office case (Ref. GNE 3)
11) The Heritage Lottery Fund (Ref. GNE 7)
12) The Brexit department (Ref. GNE 8)

It must be noted that in the GNE, the use of numerals or numbers in definite noun phrases was observed whereas none of such use occurred in the data of the DGE. In the researcher's view, these were used to assert exactness of the existence of the nouns named. Below are examples of such from the GNE.

13) *127 rough sleepers* from EEA countries were detained… (Ref. GNE 3)
14) *25,000 11-to16-year-olds* are problem gamblers, according to new research. (Ref. GNE 6)

3.1.2 Possessive constructions

As Yule (1996:27) points out, "the possessive construction in English is associated with a presupposition of existence". The following extracts from the selected editorials, exemplify this claim.

The DGE
15) John Mahama's love for dramatizing issues (Ref. DGE 4) >> John Mahama loves dramatizing issues
16) The country's constitution (Ref. DGE 3) >> The country has a constitution

The GNE
17) Gina Miller's landmark case (Ref. GNE 8) >> Gina Miller has a landmark case
18) Russia's definition of "terrorism" (Ref. GNE 9) >> Russia has a definition for "terrorism"

Whereas the use of "our" to show collective possession was found in the data from the DGE, none was found in the GNE. Below are some examples from the DGE.

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19) Our state institutions (Ref. DGE 1) >> We have state institutions
20) Our judicial system (Ref. DGE 3) >> We have a judicial system
21) *Our Ghanaian*, if you like, *African values* (Ref. DGE 15) >> We have Ghanaian or African values

The above examples reveal that the *Daily Guide* editors, and for that matter Ghanaian editors per this paper, identify themselves with the readers in their writings. This may appeal to the senses of their readers and therefore manage to convince or persuade them into accepting their opinions. Interestingly, editors of the GNE are not interested in this.

3.1.3 "One" constructions

The "one" construction is so named because it is a structured string of words preceded by "one". The structure is thus, one + of + a definite description. These were evident in both newspaper editorials as they were used to trigger presupposition of existence.

The DGE
22) One of the dangers of having law enforcement officers involving in such anomalies (Ref. DGE 2) >> There are other dangers of having law enforcement officers involving in such anomalies
23) One of the stories in this edition (Ref. DGE 5) >> There are other stories in this edition

The GNE
24) One of the country's richest men (Ref. GNE 11) >> There are other richest men in the country
25) One of India's most-watched channels. (Ref. GNE 14) >> There are other most-watched channels in India

Editors of the selected newspapers used these constructions to suggest that the entities being described are not the only ones in existence but there are others. They present their views, through these constructions, as not the only truth or existence of the entity named. Consider the alteration of i) below into ii).

i) *One of the dangers of having law enforcement officers involving in such anomalies* is that it makes it difficult for citizens to determine when a policeman is on authorized duty or on a robbery mission. (Ref. DGE 2)

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ii)   *The danger of having law enforcement officers involving in such anomalies* is that it makes it difficult for citizens to determine when a policeman is on authorized duty or on a robbery mission.

The altered excerpt presupposes only one "danger" and this might raise questions in the readers' mind on the truism of the proposition. However, the reader is in a way convinced into believing i).

3.2 Structural presupposition

Yule (1996:28) states that "certain sentence structures have been analyzed as conventionally and regularly presupposing that part of the structure is already assumed to be true". He further adds that "we might say that speakers can use such structures to treat information as presupposed (i.e., assumed to be true) and hence to be accepted as true by the listener". Consider Yule's (1996) example of the *wh*-question, "When did he leave". This presupposes that "He left". Sentence structures that presuppose or assume their parts to be true as identified in the selected editorials include: adverbial clauses, *wh*-constructions, parenthetical constructions, relative clauses, counter-factual constructions, comparative constructions, "even" constructions, it-cleft, prepositional phrase, and "given" constructions.

3.2.1 Adverbial clauses

Afreh (2006:153) defines an adverbial clause as "a subordinate clause which as an entire unit functions as an adverbial modifier of the verb in the independent clause to which it (the adverbial clause) is joined". Adverbial clauses do have some level of freedom of positioning as they are commonly placed at the initial or final position of sentence (Biber et al 1999: 194). Consider Khaleel's (2010:534) example, "She wrote the book when she lived in Boston". The adverbial clause, "when she lived in Boston" presupposes "She lived in Boston". Below are examples of adverbial clauses that trigger presupposition in the selected editorials.

The DGE
26) Raymond Amegashie was busted *after the armed robbery operation he is said to have led* was exposed. (Ref. DGE 2) >> The armed robbery operation he is said to have led was exposed.
27) *Since no individual or group of persons can hold the country's constitution to ransom because of their parochial interests as against the nation's,* the hot air would achieve nothing and Ghana would triumph … (Ref. DGE 3) >> No

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individual or group of persons can hold the country's constitution to ransom because of their parochial interest as against the nation's

The GNE

28) *While the overall number of problem gamblers has fallen in recent years*, new perils are emerging. (Ref. GNE 6) >> The overall number of problem gamblers has fallen in recent years.

29) *When it was first opened in 1872* it was described as the peerless pier. (Ref. GNE 7) >> It was first opened in 1872.

3.2.2 Wh-constructions

The researcher grouped all forms of presuppositions through interrogations, whether direct or indirect, and the Wh-Cleft constructions under this category for the purposes of easy and better analysis. Biber et al (1999) define the wh-cleft as a clause preceded by a wh-word, mostly "what" + a form of the verb "be", a specially focussed element: a noun phrase, an infinitive clause, or a finite nominal clause. Interrogations, in simple terms, are questions. In other words, Wh-questions trigger presuppositions.

The DGE

30) So *what is the beleaguered party talking about?* (Ref. DGE 3) >> The beleaguered party is talking about something.

31) In any case, *why is the NDC deliberately defending Charlotte Osei and leaving the others to their fate even though all were appointed by their government*? (Ref. DGE 3) >> The NDC is deliberately defending Charlotte Osei and leaving the others to their fate even though all were appointed by their government.

32) …the signal was about a determination to recover *what was due the state* come what may… (Ref. DGE 1) >> Something was due the state.

The GNE

33) Why are ministers not asking for him to publish his tax return to show he will pay £45m back to the Treasury? (Ref. GNE 12) >> Ministers are not asking him to publish his tax return to show he will pay £45m back to the Treasury.

34) …the US and others are increasingly outspoken about *what is happening*. (Ref. GNE 4) >> Something is happening.

35) …the truth about *what is happening in Rakhine state*… (Ref. GNE 4) >> Something is happening in Rakhine state.

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3.2.3 Parenthetical constructions

Presupposition triggered through parenthetical constructions was one of the common structures used in the selected editorials. Walker (1823:99) defines a parenthetical sentence as "a member of a sentence, inserted in the body of a sentence, which member is neither necessary to the sense, nor at all affects the construction". They can be seen as add-on information to the import of a sentence and can be deleted or omitted in the sentence without affecting the entirety of the sentence, grammatically. Below are examples of such presupposition triggers in the selected editorials.

The DGE
    36) After showing all signs that he would reverse the project in the unlikely event of his assuming the presidency of Ghana again – *a story about which was carried in the media-* former President John Mahama fearing the repercussions on both his political future and that of his party, has come out to deny he would do such a thing. (Ref. DGE 9) >> It was a story carried in the media that he would reverse the project in the unlikely event of his assuming the presidency.
    37) Currently, the system is dealing with a matter which borders [bothers] upon the integrity of our electoral system – *a case brought before it by some petitioners.* (Ref. DGE 3) >> The system is dealing with a case brought before it by some petitioners.

The GNE
    38) Lewis Hamilton is a tax exile – as indeed is Chris Froome. (Ref. GNE 5) >> Chris Froome is a tax exile.
    39) …the EU has asked the government to state its trade aims, *a reasonable request.* (Ref. GNE 13) >> It is a reasonable request that the EU has asked the government to state its trade aims.

It must be noted that the parenthetical constructions as sentential add-ons are presented as facts by the editors of both newspapers. Readers are left with nothing but accept these 'facts'. Editors (in the selected editorials) in some cases used these constructions to offer their take on what has been said in the main part of the sentences as seen in the GNE examples above and in the DGE below:

    40) From cheap TV commercials depicting an ignorant Ga Mashie woman condemning it to more sophisticated ones involving, sadly, persons who want

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to lead this country – *the buffoonery continues*. (Ref. DGE 9) >> The cheap and sophisticated TV commercials condemning it [The Free SHS] are buffooneries.

3.2.4 Relative clauses

Relative clauses were also used as presupposition triggers. The following excerpts exemplify how relative clauses are used as presupposition triggers.

The DGE
41) …Cpl Raymond Amegashie *who made negative headlines not for himself alone but the institution he represents.* (Ref. DGE 2) >> Cpl Raymond Amegashie made negative headlines not for himself alone but the institution he represents.
42) The free SHS *which was operationalized recently* stands tall as an unrivalled social intervention programme… (Ref. DGE 11) >> The free SHS was operationalized recently.

The GNE
43) For Mr O'Leary, *who has never complained about being seen as foul-mouthed bully*, it is a welcome recognition that bulldozing your way through workers' rights to make money doesn't always work. (Ref. GNE 1) >> Mr O'Leary has never complained about being seen as foul-mouthed bully.
44) …the brutal campaign against them *that began in Myanmar's Rakhine state* in August. (Ref. GNE 4) >> The brutal campaign against them began in Myanmar's Rakhine state in August.

3.2.5 Prepositional phrase

The use of prepositional phrases to give rise to presupposition was found in only the DGE. Below are some examples.

The DGE
45) We are on the path of developing our state institutions to be efficient and to operate *without unnecessary interference in their constitutionally determined terms of reference*. (Ref. DGE 1) >> State institutions have constitutionally determined terms of reference that must not be interfered with.
46) …those who do not win awards can nonetheless smile *instead of wearing morose faces*. (Ref. DGE 11) >> Those who do not win awards wear morose faces.

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3.2.6 Counter factual conditionals/constructions

Counter factual constructions generally presuppose that the information in them cannot be considered to be true at the time of the utterance. Yule (1996:29) considers them to be "contrary to facts". Consider Yule's (1996) example below.

47) If I had a yacht, …

The information "I had a yacht" which in actual sense can be considered to be a fact is turned as contrary to fact at the time of the utterance with the introduction of the conditional "if". The statement presupposes "I do not have a yacht". Aside the conditional "if", others which were used for the same purpose in the editorials includes, *unless* and *until*. Below are examples from the editorials.

The DGE
48) They can stem the tide of migration *if they stop supporting the rogue governments* and rather assist in the formulation of civilized electoral systems which would reflect the will of the people at the polls. (Ref. DGE 8) >> They are supporting the rogue governments.
49) *…until the all-clear signal is given* to us by the relevant bodies. (Ref. DGE 6) >> The all-clear signal has not been given.
50) *Unless an appropriate legislation is passed to address this challenge…* (Ref. DGE 12) >> An appropriate legislation has not been passed to address this challenge.

The GNE
51) If the deal passes the regulatory hurdles… (Ref. GNE 14) >> The deal has not passed the regulatory hurdles.
52) …until they start to generate returns. (Ref. GNE 7) >> They have not started to generate returns.
53) Parliament cannot play the meaningful role at the end of phase two for which it voted this week *unless it takes back control of the strategy before the next talks start*. (Ref. GNE 13) >> Parliament has not taken back control of the strategy.

Interestingly, the italicized parts of the excerpts below were acknowledged by the researcher to trigger some kind of counter factual presupposition.

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54) For security purposes, *it is better to have* alternative routes to the Northern Regions as in the case of other parts of the country. (Ref. DGE 10) >> Alternative routes to the Northern Regions have not been constructed.

55) *Rather than* attempt to break a strike by cockpit crew over Christmas… (Ref. GNE 1) >> An attempt to break a strike by cockpit crew over Christmas was not made

3.2.7 "Given" constructions

These constructions were limited in number and were found only in the DGE. Below are examples.

The DGE

56) As we compose this commentary, we are unable to tell just how the next district level elections are going to be held *given the bad blood that now exists between the Chairperson and her subordinates especially those perceived to be against her.* (Ref. DGE 3) >> There exists bad blood between the Chairperson and her subordinates especially those perceived to be against her.

57) We cannot take things for granted *given the killer quality of this disease*. (Ref. DGE 6) >> This disease has a killer quality

58) Ghanaians wondered whether their will was going to reflect in their votes *given the below average confidence they had in the electoral system.* (Ref. DGE 7) >> They had a below average confidence in the electoral system

It must be observed that the string of words that follows "given" in each of the examples are expressed as established fact. Hence, editors of the DGE use such constructions to portray the "factiveness" of some statements.

3.2.8 Comparative constructions

Karttunen (n.d.), cited in Levinson (1983), establishes that the use of adjective *-er +* than triggers presupposition.

Just like the "given" constructions, comparative constructions were also in limited numbers but they occurred only in the GNE. Some examples are found below.

The GNE

59) Since the 2008 crisis – despite the squeeze in the public sector, where trade union members are concentrated – the number of working days lost to strikes has been *lower*, each year, *than* in any year between 1900 and 1990. (Ref. GNE

1) >> The number of working days lost to strikes has been higher in any year between 1900 and 1990.

60) The second phase of the Brexit talks will be even *harder than* the first botched phase. (Ref. GNE 13) >> The first botched phase was hard.

3.2.9 "Even" construction

Editors of the selected newspapers used "even" to trigger presupposition in some constructions.

The DGE

61) It is interesting though that *even after admitting the offence*, the headmaster is said to have showed a proclivity towards an internal management of the issue… (Ref. DGE 5) >> The headmaster shouldn't have showed a proclivity towards an internal management of the issue after admitting the offence.

62) That is how come *even in the face of bedbug infestation* they are quick to point at the free SHS as being the cause. (Ref. DGE 9) >> They are not to point at the free SHS as being the cause of bedbug infestation.

The GNE

63) And *even now, six months later*, 103 families, including 29 with children, are still in emergency accommodation, waiting to be rehoused. (Ref. GNE 15) >> The 103 families are not expected to live in emergency accommodation now.

64) …the rich don't *even pay taxes*. (Ref. GNE 12) >> The rich are expected to pay taxes

3.3 Lexical presupposition

Certain words or lexical items trigger presuppositions. In the selected editorials: factive verbs, iteratives, change of state verbs, non-factive verbs, and conventional items were found to be some of these lexical items.

3.3.1 Factive verbs/phrases

Crystal (1997:147) argues that the term 'factive' is used in the category of verbs which take complement clause, where the addresser assumes the truth of the proposition expressed through the clause. They are therefore called factive because they (the verbs) presuppose the truth or 'the factiveness' of the complement clause. In addition to factive verbs, Yule (1996) proposes adjectives and noun constructions as other triggers.

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The DGE

65) We do not *know* where the magnanimity is originating from… (Ref. DGE 1) >> The magnanimity is originating from somewhere.

66) *It is gratifying* that these young Ghanaian youth have showed such an interest in the Ghana Police Service. (Ref. DGE 2) >> These young Ghanaian youth have showed an interest in the Ghana Police Service

Other verbs and phrases include: *came, showed, It is worrying that…, It is outlandish therefore…, saw, is proving, aware of, It is not surprising…*

The GNE

67) …you *know* that all these same people have been thinking about you too. (Ref. GNE 2) >> All these same people have been thinking about you too.

68) The Guardian *revealed* on Wednesday that questions had been raised by a test carried out in early September… (Ref. GNE 5) >> Questions had been raised by a test carried out in early September

Other verbs and phrases used include: *It is clear…, It is wrong…, …is telling, warned, announced, revealed, It is shocking…, recognised, It is bewildering…*

3.3.2 Iteratives

Iterative is a term that refers to "an event which takes place repeatedly" (Crystal 1997:206). Certain words give rise to such repeated events or action. They are referred to as "iteratives" (Khaleel 2010:523). Some of such words were found in the data but they were limited in number.

The DGE

69) They would turn to their propagandists, to *once more*, politicize the subject. (Ref. DGE 1) >> Their propagandists keep on politicizing the subject

70) Today, we once *again* celebrate our farmers and fishermen. (Ref. DGE 11) >> We keep on celebrating our farmers and fishermen.

Apart from *once more* and *again*, the researcher also identified the use of "no longer" as a *negative iterative*. Although it presupposes repeated events in their use in the DGE, they signal the end of the presupposed repeated event.

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71) This way, elections would *no longer* be moments of apprehension, anguish and despondency. (Ref. DGE 7) >> Elections have been moments of apprehension, anguish and despondency.

The GNE
72) Now it is again at the core of Mr Grieve's case for parliament… (Ref. GNE 8) >> It has been at the core of Mr Grieve's case for parliament before
73) The retaking of Raqqa was not a Russian accomplishment… (Ref. GNE 9) >> Raqqa was taken before

3.3.3 Change of state verbs

According to Saeed (1997:99), change of state verbs possess a kind of switch presupposition that the new state is both described and is presupposed not to have held prior to or before the change. Some examples from the data are provided below.

The GDE
74) Sadly, some elements in the opposition NDC have *commenced* making threatening remarks about how they would behave should the case go a certain direction. (Ref. DGE 3) >> Some of the elements in the opposition NDC used not to make threatening remarks about how they would behave should the case go a certain direction.

The GNE
75) Last week, the charity sector leader Sir Stuart Etherington *started* a campaign for reform that envisages civil society becoming a co-partner with local government, reinvigorating and democratizing communities and local services. (Ref. GNE 7) >> The charity sector leader Sir Stuart Etherington used not to embark on a campaign for reform that envisages civil society becoming a co-partner with local government, reinvigorating and democratizing communities and local services.

3.3.4 Non-factive verbs

Non-factive verbs trigger presuppositions that are assumed not to be true (Yule 1996). Below are some examples from the data.

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The DGE

76) …he unashamedly *claimed [that]* the economy was in the best of shapes… (Ref. DGE 4)

77) *Imagine* students discussing matrons… (Ref. DGE 5)

78) It is interesting though that even after admitting the offence, the headmaster *is said* to have showed a proclivity towards an internal management of the issue… (Ref. DGE 5)

The GNE

79) The test *suggests [that]* he exceeded the permitted levels of the asthma drug salbutamol… (Ref. GNE 5)

80) …opportunists whose doublespeak *claims* that watering down workers' rights will lead to an "overtime boom". (Ref. GNE 12)

81) It is *reported* that he still trying to get the deal blocked. (Ref. GNE 14)

In the above examples, the clausal complements – the string of words after the italic word –can be said not to be necessarily true, if not false, at the time of the utterance.

3.3.5 Conventional Items

Levinson (1983:206) argues that sentential presuppositions can be viewed as part of the conventional meaning of expressions that is tied to lexical items. Palmer (1981:170) confirms this view by stating that presupposition is linked with specific characteristics of certain lexical items. The sentence "I killed the cat" presupposes "The cat was alive". This is so because of the verb "killed" as a trigger. The researcher identified just one use of a conventional item in the selected editorials occurring in the GNE.

82) There is no ethnic *cleansing* and no genocide, it says. (Ref. GNE 4) >> There is no ethnic dirt

4. Discussion

The analysis reveals that editors of the selected editorials entrench implied claims within their stated claims. This is achieved through the concept of presupposition. The entrenchment of claims that are to be implied by readers served as a means of persuasion by the writer and on the reader. As editorials seek to offer opinion on issues in the form of criticism, attack, defence, endorsement, praise, and appeal (Hall 2001), the present study suggests that the presupposed claims in the selected editorials were, generally, deployed as a persuasive strategy by the editors in order to create

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congeniality of the opinions presented. The analysis also reveals that the Ghanaian editor(s) present their take on issues by presenting themselves as part of the situation in the reportage. This is seen in the use of "our" to indicate possession and to trigger presupposition of existence. Editors of both newspapers express their own views as 'facts' – if not as if as facts – on factive propositions. This is exemplified in the use of some parenthetical clauses.

4.1 Discussion of presupposition triggers in DGE

The analysis shows that the editors of the DGE do use some linguistic forms to disseminate their opinion through presuppositions. The tables below present the frequency of the linguistic forms of presupposition used in the DGE.

Table (3): Existential Presupposition in the DGE

EXISTENTIAL PRESUPPOSITION			
EDITORIAL NUMBER (NO.)	DEFINITE NOUN PHRASES	POSSESSIVE CONSTRUCTIONS	'ONE' CONSTRUCTIONS
1	9	1	-
2	6	-	1
3	14	3	-
4	5	1	-
5	6	1	1
6	5	-	-
7	5	2	-
8	6	-	-
9	5	1	-
10	6	-	-
11	3	3	1
12	5	5	1
13	4	-	-
14	1	1	-
15	5	2	-
TOTAL	**85**	**20**	**4**

Total number of existential presuppositions used in the DGE =109

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Table (4): Structural Presupposition in the DGE

	STRUCTURAL PRESUPPOSITION							
EDITORIAL. NO.	AD. CL.	WH-CON.	PA. CON.	PR. PH.	RE. CL.	'GIVEN' CON.	C. FAC. CON.	'EVEN' CON.
1	2	2	1	1	-	-	-	-
2	3	-	-	1	1	-	-	-
3	4	3	3	-	3	1	1	-
4	-	1	-	-	1	-	1	-
5	-	2	1	-	2	-	2	2
6	-	1	-	-	1	1	2	-
7	1	4	4	1	1	1	-	-
8	2	1	2	-	1	-	1	1
9	1	-	3	-	3	-	1	1
10	1	1	2	-	-	-	2	-
11	3	2	1	1	7	-	-	-
12	2	-	-	-	4	-	2	-
13	5	1	1	-	3	-	-	1
14	1	1	-	-	1	-	1	-
15	1	-	-	-	2	-	-	-
TOTAL	**26**	**19**	**18**	**4**	**30**	**3**	**13**	**5**

Total number of structural presuppositions = 118

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NB: AD. CL. = ADVERBIAL CLAUSE, WH-CON. = WH-CONSTRUCTION, PA.CON. = PARENTHETICAL CONSTRUCTION, PR. PH. = PREPOSITIONAL PHRASE, RE. CL. = RELATIVE CLAUSE, 'GIVEN' CON. = 'GIVEN' CONSTRUCTION, C. FAC. CON. = COUNTER FACTUAL CONDITIONALS/ CONSTRUCTIONS, 'EVEN' CON. = 'EVEN' CONSTRUCTION

Table (5): Lexical Presupposition in the DGE

LEXICAL PRESUPPOSITION				
EDITORIAL NO.	FACTUAL VERBS/ PHRASES	ITERATIVES	CHANGE OF STATE VERBS	NON-FACTIVE VERBS
1	3	1	-	-
2	1	-	-	-
3	-	-	1	-
4	-	-	-	1
5	1	-	-	2
6	2	-	-	-
7	2	1	-	-
8	2	1	-	-
9	1	-	-	-
10	6	-	-	-
11	-	2	-	-
12	-	-	-	-
13	-	1	-	-
14	1	-	-	-
15	-	-	-	-
TOTAL	**19**	**6**	**1**	**4**

Total number of lexical presuppositions in the DGE = 30

In all, two hundred and fifty-seven (257) instances of presupposition were observed in the editorials of the *Daily Guide* newspaper. Out of this total, structural presupposition is found to account for 45.9%. This is followed by the existential presupposition with 42.4% and the lexical presupposition taking the remaining 11.7%. It is worthy of note that in DGE, the most frequently used structural presupposition trigger is the relative clause, occurring 30 times out of the total of 118. Next to it is the adverbial clause, which occurred 26 times, and the *wh*-constructions which occurred 19 times. It is clear from these numbers that the Ghanaian editor(s), or at least those of the *Daily Guide,* employ the structural presupposition mainly to persuade readers into accepting their views as facts. This is seen in the analysis of relative clause (see Section 3.2.5), the adverbial clause (See Section 3.2.1) and the *wh*-constructions (See Section 3.2.3) which

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are the first, second, and third, respectively, in terms of frequency. Relative clauses modify their antecedents. Therefore, readers are convinced into accepting the claim of the relative clause as a fact about the antecedent. Adverbial clauses serve as modifiers of the main verb in the independent clause or the sentence. Hence, the adverbial clause is intrinsically accepted as a fact of the main proposition, that is, the independent clause. The same can be said about *wh*-constructions. In the case of *wh*-questions, for example, the reader is naturally convinced to accept the proposition put across. Based on this, the study conclude that Ghanaian editors employ structural presupposition mainly as a persuasive device.

4.2 Discussion of presupposition triggers in GNE

The analysis of the GNE also reveals some interesting findings. Below are tables presenting the linguistic forms of presupposition in the GNE.

Table (6): Existential Presupposition in the GNE

EXISTENTIAL PRESUPPOSITION			
EDITORIAL NUMBER (NO.)	NO. OF DEFINITE NOUN PHRASES	NO. OF 'ONE' CONSTRUCTIONS	NO. OF POSSESSIVE CONSTRUCTIONS
1	7	-	4
2	1	-	-
3	12	-	1
4	14	-	3
5	22	2	5
6	6	1	2
7	7	1	3
8	13	-	12
9	21	-	7
10	14	-	9
11	14	3	12
12	12	-	5
13	11	-	5
14	17	1	6
15	26	-	3
TOTAL	197	8	77

Total number of existential presuppositions in the GNE = 282

Table (7): Structural Presupposition in the GNE

STRUCTURAL PRESUPPOSITION							
EDITORIAL NO.	AD. CL.	WH-CON.	PA. CON.	RE. CL.	C. FAC. CON.	COM. CON.	'EVEN' CON.
1	1	2	1	1	2	1	-
2	1	-	-	-	-	-	-
3	-	-	1	-	1	-	2
4	-	2	1	2	-	-	1
5	1	-	3	3	-	-	-
6	2	-	2	-	-	-	-
7	1	4	1	1	1	-	1
8	2	2	-	3	1	-	-
9	-	-	1	5	1	-	-
10	1	1	-	4	-	-	-
11	3	-	-	2	1	-	-
12	1	2	3	1	2	-	1
13	-	-	1	-	3	1	1
14	1	-	-	4	1	-	1
15	1	1	1	2	1	-	2
TOTAL	**15**	**14**	**15**	**28**	**14**	**2**	**9**

Total number of structural presuppositions in the GNE = 97

NB: AD. CL. = ADVERBIAL CLAUSE, WH-CON. = WH-CONSTRUCTION, PA.CON. = PARENTHETICAL CONSTRUCTION, RE. CL. = RELATIVE CLAUSE, C. FAC. CON. = COUNTER FACTUAL CONDITIONALS/ CONSTRUCTIONS, COM. CON. = COMPARATIVE CONSTRUCTION, 'EVEN' CON. = 'EVEN' CONSTRUCTION

Table (8): Lexical Presupposition in the GNE

LEXICAL PRESUPPOSITION					
EDITORIAL NO.	CONVENTIONAL ITEM	NON-FACTIVE VERBS/ PHRASES	FACTUAL VERBS/PHRASES	CHANGE OF STATE VERBS	ITERATIVES
1	-	-	3	-	-
2	-	-	1	-	-
3	-	-	2	-	-
4	1	-	-	-	-
5	-	1	1	-	-
6	-	-	3	-	-
7	-	-	-	1	-

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8	-	-	1	-	1
9	-	-	1	-	1
10	-	2	-	-	-
11	-	-	1	-	-
12	-	1	1	-	-
13	-	-	-	-	-
14	-	2	1	-	-
15	-	-	-	-	-
TOTAL	1	6	15	1	2

Total number of lexical presuppositions = 25

A total of four hundred and four (404) instances of presupposition triggers were gathered from the GNE. Out of this total, the existential presupposition took a whopping 69.8%, structural presupposition, 24%, and the lexical presupposition, 6.2%. It is worthy of note that the most frequently used trigger of the existential presupposition in the GNE is the definite noun phrase or definite descriptions, with a total of 191. This is followed by the possessive constructions, and the 'one' constructions with totals of 77 and 8 respectively. The definite noun phrases are used to assert 'factiveness'. Therefore, the editors are committed to the existence of the entities named. The analysis also reveals that they are used to create exactness as we pointed out in Section 3.1.1. The possessive constructions are also used for the same purpose (see Section 3.1.2). The "one" constructions are rather used subtly by the editors to assert their views as facts by acknowledging the existence of other views as shown in Section 3.1.3. The paper therefore posits that British editors or, at least, those of *The Guardian* use the existence of entities, subtly, to assert their claims or opinions as facts or truths to their audience.

5. Conclusion

Considering the pertinent role of newspaper editorials in shaping the opinions of citizens on national issues, the present study set out to ascertain how the concept of presupposition is used in Ghanaian and British newspaper editorials by espousing the linguistic structures that give rise to presupposition. The analysis of editorials from the *Daily Guide* and *The Guardian* revealed some similarities and differences in Ghanaian and British newspaper editorials. The main similarities between the two are in the fact that the frequently used trigger of the existential presupposition is the use of definite noun phrase; the most used to trigger structural presupposition is the relative clause; and for lexical presupposition, factive verbs and phrases were used mostly. Editorials are expected to be argumentative and persuasive. The similarities in the use of the afore triggers in the DGE and GNE can be attributed to the fact that these linguistic forms inevitably posit the truth conditions of what the editors adduce. This invariably makes

it possible for the editors to manipulate the viewpoints of readers on the subjects they present. The noticeable difference between the two is that in the DGE, the structural presupposition is the most triggered (45.9%) whilst the existential presupposition (69.8%) is the most triggered in the GNE. It can be said that the choice of the editors of the DGE in deploying structural presupposition afforded the editors a strategy in which they avoided clearly stating their views on issues to prevent biases. This subtly persuades their readers into accepting their viewpoints. In the GNE, editors present their views in a more concrete and evident manner. This is seen in the enormous enactment of assumptions through existent entities (69.8% of existential presupposition). With the existential presupposition keenly competing in terms of percentage with the structural presupposition (Existential = 42.4%, Structural = 45.9%) in the DGE and again, carrying the overwhelming percentage, 69.8%, in the GNE, it can be said to be an important vehicle in which editors carry their opinions on issues. This is consistent with the view that existential presupposition forms the starting point of presupposition (Yule 1996; Khaleel 2010). The identified linguistic forms for presuppositions revealed how editors or editorial writers in Ghanaian and British newspapers disseminate their views on issues to their readers – how they manipulate their readers' sense of judgement on issues. While identifying how presupposition manifests in different communities, this study mainly aimed at inciting Ghanaian researchers into examining other genres of the media landscape.

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IDEOLOGICAL DISCURSIVE FORMATIONS IN AN EMERGING DEMOCRACY: THE CASE OF THE PRESIDENTIAL INAUGURAL OF GHANA IN THE FOURTH REPUBLIC

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Gabriel Opoku

Abstract

The inaugural address has received a fair bit of scholarly attention due to the strength in the argument that it occupies an important position amongst discourses that can be termed political; and of course, the recognition that it performs an important political function within the state. The primary interest in the inaugural address has mainly been from the field of rhetoric and composition. This study approaches the inaugural from a Critical Discourse Analysis (CDA) perspective that allows for an examination of the discourse of governance as it is ideologically expressed in the inaugural address. Four (4) inaugural addresses of four (4) presidents within Ghana's Fourth Republican tradition were purposefully selected to create a mini corpus for the study. Using the dialectical relational approach and drawing specifically on the concepts of subject positioning, agency in discourse and intertextuality, the analysis examines the ideological discursive formations of governance expressed in the inaugurals as discourse types as well as looks at the issues of subject positioning and agency and their ideological implications in the inaugural addresses. The analysis reveals that though there is an extent to which the ideological discursive formation of collectivism has been naturalised in the addresses, there exist differences in terms of how the subject is characterised within this collectivism. It also reveals that there are differences in how the principals of the two political traditions express agency within the addresses. We argue that these differences do construct and are constrained by the different ideological discursive formations of the two political traditions that have dominated Ghana's political space.

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Keywords: CDA, inaugural address, transitivity, subject positions, ideology, lexico-grammatical complexity

1.   Introduction

It is axiomatic that the goal of a political party in a multiparty democratic system is to win political power, which legitimises the wielding of state power. The primary use of this state power so acquired is to govern the state and ensure the wellbeing of the individual and the society at large. This partly accounts for why political parties in a multiparty system must, in their attempts to win power through an electoral system, set out their vision of governance. This vision is, of course, discursively expressed through a variety of genres, modes and discourse types such as political advertising, campaign rallies and speeches, and political party manifestoes among others, some of which find their optimal use in the contest for political power. Other discourse types and genres central to the construction of discourses of governance are useful instruments when power has been acquired through the processes legitimated by the democratic system. The discursive construction of credible discourses of governance, whether at the stage of political search for power or at a time when power has been acquired, can therefore be considered as integral to the political party system, particularly multiparty democracies.

There is another reason for which the discourses of governance are vital to political parties and in a sense an intrinsic feature of parties. Morrison (2004), Fairclough (2013), Reisigl and Wodak (2001), and van Dijk (2000) all recognise the inextricability of the relationship between discourse and ideology. Ideology is formulated as what underpins discourse. Within the context of competitive multiparty democracy, the ideologies that underpin the discourse of governance are important in the sense that they constitute the basis of distinction among political parties. The ideological stances of parties result in the construction of identities based on which the political parties market themselves. To a large extent therefore, the marketability of political parties as alternatives to other parties in a multiparty democratic system is hinged on their ability to, through the various discourses of governance, convey ideological formations that impose distinct identities on them. This observation, to a degree, indicates why a study as this is important. The entire democratic system tends to benefit when the implications of the choice(s) present in a multiparty system are made apparent to stakeholders of that system. An imperative of this study is therefore to examine the discourse of governance as constructed in the inaugural with a focus on identifying the ideological discursive formations that underpin as well as are expressed in the inaugural. This examination proceeds broadly from the context of Ghana's political system, and its political system

in the Fourth Republic in particular. In the next section of this introduction, a brief discussion of the political system especially as it relates to the evolution of political parties in Ghana ensues.

1.1.   One, and then there was the schism

The emergence of political parties in Ghana has been argued as being underpinned by the same political ideology – liberalism. Morrison (2004), for instance, has argued that the liberal ideology at the heart of the rise of political parties in Ghana has been informed by the struggle for civil liberties denied by the spectre of colonialism. This argument therefore implies an ideological oneness with regard to political ideology and draws the conclusion that this ideological status is determined by the socio-political context of the emergence of political party formation. A similar position is perhaps advocated by Dickovick (2008) who divides the formation of political parties in Ghana into three periods. The first phase, which is the immediate post-colonial inheritance, saw parties that aligned with the liberal values of freedom and self-determination. These were the parties that Morrison (2004) identified as arising as part of the response to colonialism. Dickovick 's (2008) second movement with regard to the evolution of political parties in Ghana was triggered by the coup d'états of the 1960s and 1970s whilst the third period, identified by Dickovick (2008) as the present moment, is said to have begun in the period spanning 1991-92. These parties of these two periods, just like those of the first period, were a response to the denial of freedom and self-determination, except that the oppressors of these two periods were military instead of colonial. To a large degree therefore, the argument that political parties in Ghana were largely ideologically liberal may have to be accommodated, especially from this historical perspective. This historical perspective places the genesis of political party formation in Ghana in the late 19th century with the formation of the Aborigines Rights Protection Society in 1897. The formation of the Congress of British West Africa in 1920 and the emergence of the United Gold Coast Convention after the end of the Second World War in 1946 are both seen as part of the evolution of political parties occasioned by libertarian ideals (Morrison 2004).

A point that ought to be inferred from both Morrison (2004) and Dickovick (2008) and elaborated is that multiparty democracy in Ghana has been punctuated by periods of dictatorship and authoritarian rule. These periods of political instability account for the chequered history political parties in the country (Ayee 2008). This shared political history arising from the exigencies of the political context also has been accepted as at least partly accounting for the ideological convergence of these parties as indicated in the preceding paragraphs. In spite of this recognised history of ideological alignment

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of political parties, Morrison (2004) points out that there appears to have always been an ideological schism traceable to the political campaign towards decolonisation that gained momentum in the 1940s. The ideologies underlying this schism, he notes, are populism and liberalism. Morrison (2004) contends that this ideological schism has ensured the relatively stable existence of two political parties throughout Ghana's four republics. This is not however to say that only two political parties have been in existence in Ghana's multiparty democratic system. Ninsin (2005), for instance, has pointed out that between 1954 and 1957 there were eight (8) political parties operating in the country. He indicates also that in 1996, there were eight political parties participating in the elections. Out of this eight (8), three (3) contested in the presidential elections. In the year 2000, there were seven (7) parties and in the 2004 elections, there were four (4). The point being made is that in spite of these varying numbers, and in spite of the long periods of military rule, two parties have survived, albeit under different names, throughout the political history of the country.

1.2. The new patriots and national democrats: the enduring schism

Within Ghana's Fourth Republic which came into existence with the coming into force of the 1992 Constitution, two political parties have dominated the political scene. These are the National Democratic Congress (NDC) and the New Patriotic Party (NPP). These two political parties have operated within Ghana's hybrid political system which combines the American Presidential System and the British Parliamentary System (Ninsin 2005). Not only have these two political parties dominated the country's political landscape in the Fourth Republic, their dominance has also been apparent since Ghana's political independence. The New Patriotic Party with a belief in the freedom of the individual in a liberal democratic state, a commitment to free enterprise, human rights and private initiative (Ayee 2008) is clearly aligned with the liberal half of the schism identified by Morrison (2004). Ninsin (2005:12), in commenting on the ideological leanings of the NPP, indicates that the party "emphasizes its dogmatic attachment to free enterprise as the foundation of social change". The implication of this ideological position is that it has allowed each party to express the extent to which it is anchored in the genesis of political party evolution in Ghana. This is because these liberal goals align with the ideals of liberalism that underpinned the rise of political parties and organisations in the 19th as well as mid-20th centuries.

Ninsin (2005) also indicates that the populist half of the ideological schism has underpinned the NDC as a political force in the Fourth Republic. He notes that the NDC leans towards the democratic left and practices a sort of social democracy. This ideological position of the party therefore gives it a grassroots character. It is in this

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grassroots character that we find the expression of populism as the fundamental political ideology of the party. It in this sense that parallels can be drawn between the NDC of the Fourth Republic and Nkrumah's Convention People's Party of the first period of political party formation in Ghana. While the NPP, the dominant force on the liberal half of the schism, is seen as elitist and high class in origin, the NDC, the inheritors of the populist half of the schism, is seen as grassroots and a mass movement political force. Despite the ideological leanings of the two main political parties of Ghana in the Fourth Republic, Ninsin (2005) has argued that when it comes to policy formulation and implementation, the differences between the two are minimal at best. He, however, does not provide evidence to support this position. This situation provides a part of the context necessitating this study. It is important to examine what, given the relative stability of the Fourth Republic and the unchallenged dominance of these two political forces, the political ideologies of governance are, and how those ideologies are constructed from a position of executive political power. This is the reason for which the inaugural address as a discourse type is being examined in terms of the discourse of governance.

2. The Inaugural in the Context of Research

Campbell and Jamieson (1985) in discussing the inaugural within the context of American political culture note that inaugurals exhibit an unmistakably ritualistic character. This ritualistic character is of course tied to the fact that the inaugural address is part of the ceremonial processes of inauguration which is "a rite of passage, a ritual of transition in which the newly-elected President is invested in the office of the Presidency" (Campbell & Jamieson, 1985:395). In this sense, not only does the inaugural address mark the commencement of a president's tenure of office but it also works towards publicly legitimising the authority of the incoming president by constituting the process of coming into office as a public event. At this public event, the inaugural as a discourse, constructs the president as a subject with the authority to speak, and at the same time constitutes the people, his audience, as subjects with the responsibility to listen. The constitution of the inaugural address as part of this ritualistic process does not therefore impose the undesirable feature of vanity on the address. Rather, it is this ceremonial and ritualistic feature of the inaugural address that allows Campbell and Jamieson (1985) to classify the inaugural address as a subspecies of epideictic discourse with an important pragmatic function.

The importance of the inaugural address is recognised by Ericson (1997:727) when he argues that the function of the inaugural within the context of American politics is primarily to express the permanent features of American politics and that it is not the

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purpose of the inaugural "to express the transient feature of the president's policy agenda". A similar understanding is conveyed by Beasley (2001) when she notes that the inaugural address in the USA is not typically policy-driven as compared to other types of presidential discourse. The nexus of this argument as expressed in the positions of these two scholars is that partisan ideological stance is not expressed in the inaugural, instead ideological stance that promotes and constructs a positive national character is adopted and expressed through this discourse type. This argument that the inaugural does not give expression to the policy orientation of a given president is hard to accommodate especially in the face of some empirical evidence to the contrary. Browne (2007:435), in a study of the first inaugural address delivered by Thomas Jefferson, points out that "Jefferson can be read with equal profit as giving expression to partisan principles and to a certain conception of nationhood". To paraphrase, what is clearly indicated here is that principles of governance that are aligned to a given political tradition are expressed in the inaugural. The discourse of governance is, as such, a concern of the inaugural address. Browne's (2007) empirical study and its conclusions have been supported by Chung and Park's (2010) study of the inaugural addresses of two South Korea presidents. The study finds that the inaugurals of these two presidents were used to chart the intended course of each administration. Given the findings of these empirical studies in the context of the United States and South Korea, one cannot but wonder what an examination of the presidential inaugural in Ghana will reveal. How the presidential inaugural in Ghana marries the need to chart a course for the administration with that of the construction of a discourse of governance underpinned by an ideology of nationhood is an important question to confront.

In terms of the ideological focus of the inaugural, a similar point which predates Ericson's (1997) view is canvassed by Campbell and Jamieson (1985) when they point out that the inaugural presents and develops political principles in predictable ways. The dimension of this observation which is worth highlighting within this paragraph is the extent to which it foregrounds the ideological function of the inaugural address. The development of political principles within the address means that even if the inaugural is accepted as a literal artefact and a rhetorical performance as put forward by Browne (2007), Beasley (2001), and Chung and Park (2010), it will still have to be seen as a merger of content and form (Browne 2007). That is, the inaugural has to be understood as a form that is very much underpinned by the need to express both an ideology of governance and of nationhood as much as it is underlined by the literary conventions of rhetoric. It is this overriding need that largely accounts for the kind of examination of the inaugural address that is undertaken within this paper. Given the fact that the inaugural both constructs ideology and constitutes the expression of ideology, what ideological positions can be observed as underpinning and being expressed through the

discourse of presidential inaugurals of Ghana in the Fourth Republic? This is the unresolved question at the centre of this paper.

It is important at this stage to provide a brief overview of the analytical approaches that have been employed in the study of the presidential inaugural. It appears that there have been three dominant approaches used in examining the presidential inaugural. These are the perspective of rhetoric and literary analysis (Browne 2007), thematic analysis (Campbell and Jamieson 1985; Ericson 1997), and genre-based approaches (Liu 2012). Some of the literary and rhetorical perspectives have explored such issues as the use of metaphor in the inaugural address (Xu 2010). Xu 's (2010) approach concludes that the American presidential inaugural is defined especially by the journey conceptual metaphor. The rhetorical perspectives, such as Browne (2007), have, besides looking at the development of themes in the inaugural, looked at the issue of speaker identity in the inaugural. This study, for instance, points out that speaker identity is tied to the use of the first person as well as the verbs used in clauses in which the first person is in a grammatical subject position. The rhetorical strategies used in the American presidential inaugural address have been examined by Ericson (1997:727) who finds that all addresses "invoke a Supreme being that identify with the audience by acknowledging their common humanity". This is a finding also indicated by Beasley (2001). The genre approach adopted by Liu (2012) identifies an eight (8) move structure for the presidential inaugural of the United States.

In the context of the studies indicated here, this study will contribute to the scholarship in two ways. The first is that it focuses on the inaugural address in the context of Ghana in the Fourth Republic. This focus allows the study to examine data that has not had a tradition of research focus as much as the American presidential inaugural has had. In this way, the study hopes to contribute not just to knowledge of the inaugural address broadly but also to knowledge of the inaugural address in the growing democracy of Ghana. Secondly, the theoretical perspective adopted in this study will allow us to look at the inaugural in terms of how it conveys ideological positions relating to governance. How do the presidents of different political traditions conceptualise governance as expressed in the inaugural address as a discourse form? These are the issues that make this study worthwhile in our estimation.

3.   Study methods
3.1.   Data

The data for this study comprises four (4) inaugural addresses delivered by four (4) of the five presidents of Ghana in the Fourth Republic. These are president John Agyekum

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Kufuor, the late president John Evans Atta Mills, former president John Dramani Mahama and current president Nana Addo Dankwa Akufo-Addo. Although there are five (5) inaugural addresses in the Fourth Republic, we could not access a copy of the inaugural address delivered by former president Jerry John Rawlings, the first president of the fourth Republic. The difficulty in accessing this address was however a happy inconvenience because its inclusion would have made the data set uneven and this could have affected balance in the data since the study compares the discourse of governance as expressed by the two dominant political traditions of the Fourth Republic. It is our argument that the two addresses each from the two political traditions help to establish that balance in the data. These addresses which vary in length were obtained in Microsoft Word format and Portable Document Format from Government of Ghana websites and credible online news portals such as myjoyonline.com, a website belonging to one of the leading news organisations in Ghana.

3.2. Data processing

The four (4) addresses were converted to plain text readable format using Microsoft Word 2016. The reason for this conversion was to make the data readable for the AntConc corpus application. These plain text readable files were then uploaded into AntConc Corpus Analysis Toolkit version 3.5.8.0. Each of the text files was clearly labelled using the initials of the president that delivered the inaugural address from which the plain text versions were created. The AntConc corpus software allowed us to identify all clauses with the first person as an element. Each of these clauses were then analysed in terms of the kinds of processes within the transitivity system conveyed. This process also allowed us to count the total number of clauses with the first person in subject position within the clause. The AntConc was also used to generate word lists for each of the addresses. From these word lists, we identified lexical units with semantic relations which seem central in terms of how they convey the thematic load of each of the addresses. We also paid attention to the ideological implications of the lexical items identified from the word lists for each of the addresses. The processing of the data also involved the good-old textual analysis. We pored over the addresses manually looking to establish thematic patterns as well as intertextual and interdiscursive elements. Our interest was not in merely identifying these intertextual and interdiscursive elements but also in examining how they are articulated together within each of the addresses and then examining how these articulations construct the discourse of governance and the discursive ideological formation inherent in this discourse of governance.

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4.   Conceptual framework

This study draws on a number of concepts from Critical Discourse Analysis to guide the analysis. These are the concept of agency in discourse (Burr 1995; Fairclough 2013); Fairclough's (2013) concept of the subject in discourse; Goffman's concept of the text producer discussed in Fairclough (1992) and Ivanič (1998), and lastly the framework of transitivity (Halliday and Matthiessen 2004). Each of these concepts relates to the formulation of discourse itself and they are an integral part of the framework of Critical Discourse Analysis in general but are more closely situated within the dialectical relational approach to discourse analysis formulated by Fairclough (1992, 2013). It is therefore imperative that the discussion of these concepts and their usefulness to the analysis done in this paper be situated within a wider discussion of the dialectical relational approach to the study of discourse. It is vital that this discussion itself proceeds by examining first the theoretical principles underpinning this relational approach to discourse studies.

Underpinning the dialectical relational approach to discourse analysis is a dialectical view of discourse. This view is informed by the position that discourse is a form of social practice. This therefore means that there is a relationship between discourse and what Fairclough (2013) calls social structure. As a form of social practice, discourse is seen, on the one hand, as "signifying the world, constituting and constructing the world in meaning," and, on the other hand, as being "shaped and constrained by social structure" (Fairclough, 1992:64). What is meant by this position on discourse is that language is not merely a semiotic resource for expressing experience and reality but that it is a resource for constructing reality itself. Reality therefore exists only in its construction through discourse. To this end, discourse aligns itself with the strong thesis of social constructionism. Fairclough (2013) advances this perspective on discourse by providing a more acceptable formulation of the relationship between discourse and reality by arguing that it is the social world that is discursively constructed; the natural world, on the other hand, is discursively construed. Within this dimension, social structure is construed as having a deterministic hold on discourse as a form of social reality. This is the sense in which this conceptualisation of discourse is dialectic.

The dialectical and relational dimensions of discourse are fully elaborated in the three-dimensional formulation of discourse by Fairclough (1992, 2013). Discourse is made up of text, discursive practice and social practice or social formation. Text is the linguistic resources that are used in the discourse. The discursive practice constitutes the processes of production and interpretation of discourse. The discursive practice is therefore aligned with the context of situation. The level of the social formation reflects

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the context of culture. Here, as Benwell and Stokoe (2006) observe, the influence of the larger social situation on the production and consumption of discourse is recognised. The implication of this conceptualisation of discourse for doing a CDA is that the approach must interrogate the relationship between language and social structure with a focus on one orientation of social practice or another. This could be economic, political, ideological, or cultural among others. This position puts forth another point about the relational status of discourse. This is that from a CDA perspective, discourse does not exist of itself. As such, an analysis of discourse must study its relation to other elements. It is this formulation that allows this study to examine the relationship between the inaugural as a form of discourse, and as a site for ideology. But the three-dimensional conceptualisation also means, most importantly for the linguist, that before elaborating the relationship between discourse and other elements, the internal relationship that exists between the different levels of discourse vis-à-vis the textual, discursive practice and the social practice must be analysed first. It is this kind of analytical procedure that allows insights into the constitutive and constituting properties of discourse.

However, before we elaborate fully CDA as the broader framework and the dialectical relational approach as the analytical procedure used in this paper, it is important to explore further the theoretical level concepts of agency in discourse, and subject as they relate to the concept of discourse that has so far been discussed in this section. Given the constitutive property of discourse discussed above and given the shaping and constraining effect of social structure on discourse, to what extent can it be said that the subject of discourse – entities with roles and identities within a discourse (Fairclough 2013) – have agency? Agency is conceptualised as the ability to manipulate discourses. To manipulate the discourse in this case implies the ability to challenge and perhaps subvert the subject position that has been ascribed to a subject by the discourse. This is a pressing theoretical question especially in the context of the social constructionist view that people (subjects) are spoken by discourse. In other words, it is discourses that create the kinds of individuals that come to exist as part of a discourse. Part of the answer to the agency question is provided by Burr (1995:90); she argues that though the subject is constituted by discourse, the subject is capable of historical reflection. The argument from this perspective then is that historical reflection is the basis of individual agency because such a reflection positions the individual to either merely reproduce the discourse and the social structures that it helps to sustain or challenge the discourse and, in that process, produce a counter discourse, and as a result, challenge the social structures that the discourse reflects. Fairclough's (1992:63) answer to the subject agency problem lies in the notion of discourse as a mode of social action. Discourse as a mode of action means that it is "one form in which people may act upon

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the world…". In this sense, agency is not therefore seen as an attribute of discourse but as a feature of the subject of discourse.

The implication of subject agency within discourse inherent in Fairclough's (1992) argument about agency in discourse is that the individual is capable of bringing about change and transformation of social structure through discourse. This means that, just as social structure can shape and constrain discourse, so can the individual, through discursive practice, shape and transform social structure. This is another dimension of the dialectical nature of discourse and social structure as well as a reflection of the view that an analysis of discourse is always an analysis of discourse and other objects which is, in this case, an analysis of the relationship between discourse and the individual. What are the implications of these theoretical positions on the issue of subject agency in discourse for this study? The first and perhaps most important is that the subject of discourse is construed as a rational agent capable of expressing freewill. S/he expresses this freewill in discourse by assuming subject positions that either contravene and challenge the ideological discursive formation underpinning the discourse that the individual is a subject of or reinforces and replicates the ideological discursive formation that underpins the discourse. Furthermore, as posited by Goffman, subject positions may also be created by a text producer in the instantiation of a discourse. These subject positions instantiated by the text producer will also have ideological implications. Going forward in this study therefore, we will have to examine the ways in which the text producers of the inaugural position themselves, how they create subject positions for others within the address, and the ideological implications arising from such positioning.

Having offered a discussion of the theoretical concepts underpinning this study, it is important that a brief discussion of the framework of analysis be undertaken here. We have already indicated that the specific CDA approach adopted for the study is the dialectical relational approach. This approach has three levels of analysis – the textual analysis, the discursive practice level, and the social practice level. At the textual level, there is an engagement with the text as a product (Benwell and Stokoe 2006). This level of analysis in the dialectical relational approach is purely linguistic. In the context this study the system of transitivity which is an integral part of SFL propounded by Halliday (1994) and Halliday and Matthiessen (2004) is used. The level of discursive practice allows for analysis that focuses on the processes of text production, interpretation and consumption. Within this study, this level of analysis allows us to examine the discourses that are drawn upon by the text producer to construct the inaugural address as well as examine how these different discourses are articulated together because the manner of articulation has ideological implications. The level of social practice allows

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the analysis to account for how the larger social situation shapes both the level of text and discursive practice. In other words, how is the inaugural address shaped at the level of linguistic choices and at the level of discursive practice? At the level of discursive and social practice, the study draws on the concepts of intertextuality and orders of discourse as discussed in Fairclough (1992, 2013).

5.   Analysis and discussion

We now turn our attention to an analysis and discussion of the data. Our focus in the analysis is on examining how ideology is discursively constituted within the inaugural, and how the principal within the address contributes to the construction of ideologies of governance throughout the address by negotiating agency. The two (2) graphs that follow will be referred to throughout this analysis; the first one presents information on the use pronominal forms throughout the data, and the second one is on the transitivity patterns across the inaugurals.
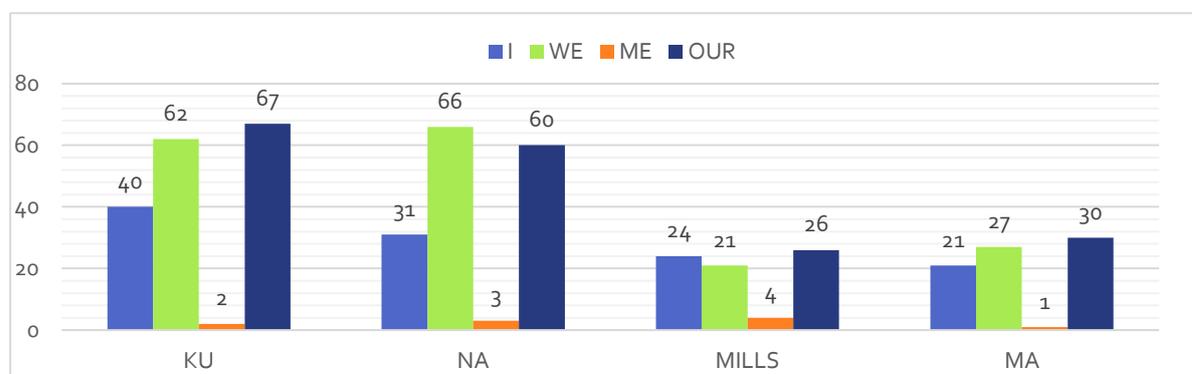
Figure 1: Pronoun usage by principals

A fundamental assumption that is made and which has informed the analytical model adopted here is that the use of the first person pronoun forms and the nature of transitivity pattern especially as it relates to the process types adopted by the principals within the four (4) inaugural addresses will yield insights about the discourse of governance adopted by each of the leaders under consideration in this study. By focusing on the use of the first person singular and plural forms mainly in the subjective case, we are able to trace how the discourse referents, in this case the presidents, are able to use the different process types to construct an ideology of governance and how that construct within the text echoes the political tradition from which each of the individual presidents emanate. We are able to, through this approach, examine how the presidents challenge or reinforce the subject positions made available to them by the

discourse. In other words, our interest within the analysis also focuses on how the individuals within the discourse express agency and the discursive practices informing the expression of agency within the text.

The starting point in resolving the issues raised as the research concerns of this paper is an examination of the quantitative information regarding the use of the first person and the transitivity processes used across the inaugurals as a corpus. Figure 1 above provides among other things a summary of the use of the first person across the data. The figure shows that in three (3) of the four (4) inaugurals, the first person plural form is the most used. The only deviation from this norm involves MILLS where there are three (3) more uses of the first person singular than its plural counterpart. Although the graph above does indicate that an actual count of the number of occurrence of the first person shows that they are used more in KU and NA, when the data is normalised to account for the occurrence of the first person subject case as a percentage of each of the addresses, a different picture emerges. The following table provides a summary of the results for first person subject case usage across the four (4) addresses after normalisation for text length.

Table 1: First person usage as a percentage of address

Principal	Raw scores			As percent of text
	We	I	Total	
KU	62	40	102	4.3%
NA	66	31	97	3.7%
MILLS	21	24	45	4.0%
MA	27	21	48	2.7%

KU, NA and MILLS, after text normalisation, fall within a similar range in percentage terms between a high of 4.3% and a low of 3.7%. MA is far behind at 2.7% which can be considered as significantly lower than the other three (3) principals. Perhaps a more significant pattern relates to the use of first person singular and plural forms across the data. We find that for KU, there is a third more use of the first person plural than the first person singular form. For NA, the third person has been used a little over half more than the first person singular form. For both MILLS and MA, as can be seen in both

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figure 1 and the table above, the counts for the use of both *We* and *I* indicate no significant differences.

Figure Two below is a summary of the results on the distribution of the clausal types across the four (4) inaugural addresses. The graph combines the pronoun usage with the clause types so that it establishes the link between the use of the first person type and the kind of clause in the system of transitivity.
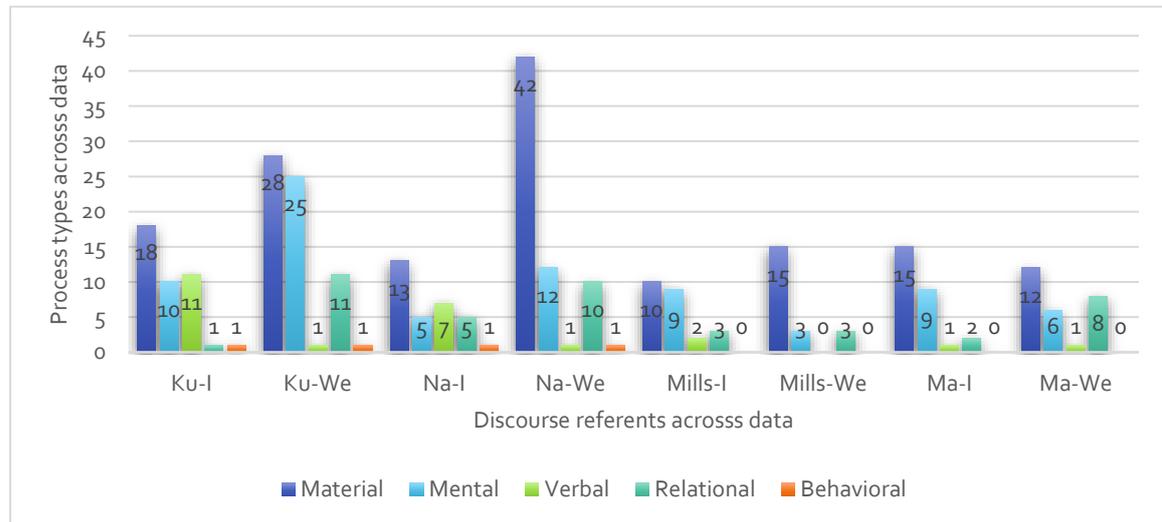

Figure 2: Transitivity processes across the inaugural

From Figure 2, the first observation to be made is that irrespective of the first person pronoun used – whether the singular or plural form – and irrespective of the political tradition from which the discourse referent (the principal) speaks, the material clause type is the most dominant statistically. At this level therefore, we can make the tentative argument that the principals are expressing agency within the discourse because of their predominant involvement in action. The second finding worth highlighting from the results on the use of the clause types in the data is the verbal clauses and their relationship with the use of the first person singular in the data. For the two (2) principals of the NPP tradition, we see that the verbal clause type constitutes the second most used clause in instances where the grammatical subject position is assumed by the first person singular form. In the case of the two principals of the NDC tradition, it is the mental clause type which is the second most frequent in clauses in which the first person singular is the grammatical subject. A point of near full convergence across the entire data in relation to the system of transitivity relates to the occurrence of the mental clause type. The mental clause type is the second most frequent clause type in clauses

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where the first person plural form is the grammatical subject. This is the case for KU, NA, and MA. It is only in MILLS that the relational clause type is the second most recurrent in such clauses.

What has been done so far in the discussion is to provide a summary of the analysis of the data captured in figures 1 and 2. The information provided in these two figures will be referred to throughout the rest of the analysis and discussion. In the subsections to follow, we more directly confront the chief concerns of this study.

5.1. Principal agency: ideological implications

An important feature of the addresses of the two presidents of the New Patriotic party tradition which is a clear defining feature of their ideology of governance is the diminished agency that the principal within the address assumes. The first evidence of this is in the distribution of pronoun usage across the addresses. Figure 1 above indicates a preference for pronoun forms that express a sense of the collective as against those that individuate presence. The expression of this collective falls in line with Campbell and Jamieson's (1985) observation that a principal function of the inaugural address is to create unity. For both principals within the address, the pronouns [we/ our] constitute a higher proportion of the pronouns in the text. [I and me] which individuate presence form a statistical minority within the two addresses. It is however not just merely through the relatively low usage of the first person singular forms that the principals within the address succeed in expressing a subdued agency. A look at the process patterns within the data does provide some support for the argument that is being made here. First, there are far more material processes associated with the first person plural form than there are with its singular counterpart. Since material processes are processes used to achieve external action, we can begin to see that a pattern arises where the collective is seen to be acting within the address, thereby leaving individuated presence in the background. Although the statistics here again do point us in a certain direction regarding the issue of diminished individuated presence, the evidence is not conclusive. What paints a more complete picture is an examination of the specific semantic implications of the material processes as they relate to the first person plural and singular. Below are two examples of the kinds of material processes associated with both the first person singular and plural forms.

a. We demonstrate today our maturity and our cohesion as a nation by the smooth transfer of power from one democratically elected government to another.
b. I salute your efforts and your hard work.

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In the first of the two material clauses above, the goal of the process situates the ideation of the clause within the discourse of governance. The transfer of power in a smooth manner is a key feature of the democratic system of governance. We can therefore argue that the participants and process in this clause are communicating a core function of the address. In the second clause, the principal as actor, the process and the goal do not express ideation that sits at the core of the discourse of governance. In fact, this clause which is an expression of gratitude is very common place and can be found in all manner of discourse events. The addresses are replete with examples of clauses in which the principal is expressing gratitude to individuals as well as groups with presence in the address.

A third feature that the analysis reveals which points to the diminishing of principal agency in the case of the two presidents of the NPP tradition is in the scope of reference of the first person plural. From the data, we notice that the referent of 'we' in the addresses of these principals is, in most cases, the entire nation. This 'we' expresses an all-inclusive meaning. The following two extracts illustrate this point.

a. We are a blessed people, and, with God's guidance, our smiles might even become laughter in the not too distant future [KU].
b. Since we accepted a consensus on how we should be governed with the onset of the Fourth Republic, we have performed more creditably [NA].

In the first extract above, and especially in reference to the first clause within the superordinate clause which constitutes the entire extract, we can see that the clause represents a relational process in which the 'we' (Identified) and 'a blessed people' (Identifier) have a clear co-referential relationship. This relationship therefore clearly defines and delimits the scope of the 'we'. The significance of this observation in relation to the argument being made about agency is that the extensive semantic implication of the 'we' allows the principal to diminish his presence within the address and as such diminish his agency. The same holds true of the second extract. The 'we' in the subordinate clause as well as the 'we' in the main clause within this second extract expresses that all-inclusive meaning being discussed.

It is therefore clear that the diminishing of the agency of the principal is a key feature of the address of the principals belonging to this political tradition. In establishing how the issue of agency relates to ideology concerning governance, we need to first look at the diminished agency as it relates to how the principal is generally positioned in the address. In other words, is the tendency to opt for a diminished agency an acceptance of the subject position provided by the discourse for the principal or is it a contestation

of the subject position determined for the principal within the discourse? The answer to this question does not lie in the textual dimension of the address. Rather, we have to examine the social situation which is part of the level of social formation (Fairclough 2013), especially as it relates to the rhetoric of political campaigning in Ghana. Political actors running for office do generally present themselves, through the discourse of campaigning, as the panacea to development challenges. Within the discourse of campaigning, the principals as such do construct a far stronger agency. The attempts to background their presence within the address will therefore have to be interpreted as a conscious attempt to create an alternative persona to the one constructed in the campaign discourse. The principals of this tradition are as such contesting the ways the inaugural as a discourse constructs them so as to construct an ideology of governance based on the principle of collectivism. The concept of collectivism will be explored in more detail in the next subsection of the paper. Before then we will examine the nature of agency as it relates to the principals of the National Democratic Congress political tradition.

Mills, one of the two principals of the NDC tradition, is the only principal in the data to have used the first person singular on more occasions than the plural form. In spite of this, from a quantitative standpoint the combined value of 'we' and 'our', the primary ways of expressing a collective still dominate the address. For the second principal within this tradition, the use of 'I' is lower than the use of 'we'. Also, the combination of 'we' and 'our' constitutes a combined higher value for collective representation as against the individuated options in the address. Also, looking at the process type distribution for these two principals, we see that the material process type is the most used irrespective of the pronoun forms. From this evidence, it would therefore not be wrong to assume that the pronoun forms are used as a strategy to diminish agency by the principals of this tradition. This, however, is not the case especially for Mills. A closer examination of the use of the first person plural form reveals that the 'we' is used in ways that restrict its referential scope to 'government' or 'party in power'. The following extracts illustrate this usage across the addresses.

    a. We made promises to Ghanaians on the strength of which they have reposed trust in me and elected me and the National Democratic Congress to lead our nation over the next four years, and hopefully beyond.
    b. We will do all in our power to ensure social justice, equity and equality under the laws of Ghana.

In the first of the two clauses above, the scope of the first person plural actor is defined by the complement (Ghanaians) to the preposition (to) which marks the beginning of

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the circumstance within the clause. The grammar of the clause therefore excludes the possibility of the actor-referent extending to include the referent of the complement of the preposition *to*. In the second extract, there is a first person plural actor (we), a material process (will do) and a goal (all) with a complex prepositional phrase acting as its modifier. It is the semantic load of the goal's post-modifier that allows us to derive the scope of the referent in the actor. Ensuring "… social justice, equity and equality under the laws of Ghana" are roles defined constitutionally. There are designated state institutions whose responsibility it is to ensure these. The scope of the 'we' therefore does not include groups and individuals outside of government. These examples therefore provide us evidence that the principal in this case is expressing greater agency within the discourse. This agency, however, does not constitute a challenge of his positioning by the discourse. It is achieved by assuming the subject position that the discourse of the inaugural ascribes. This is because the context of culture as well as the context of situation as pertains in Ghana dictates that a principal assumes an omnipotent role. This dimension of the social formation in the context of politics in Ghana is succinctly captured by Dickovick (2008) as neo-patrimonial politics where leadership is constructed in strongman discourses. This greater agency that this principal assumes in the inaugural is therefore seen as a fulfilment of what is expected within the discourse of the inaugural.

5.2. Collectivism and the binary subject: Ideological implications

We have already indicated in the preceding section of this article that one of the reasons for the way principal agency is constructed is to allow the principal to impose a sense of the collective on the address. This need is informed by an ideological position that privileges unity as a social good (Gee 2011) and as such an important ingredient in the business of governance. However, the way the collective is constructed in the addresses is not uniform. There are clearly variations. The different ways in which the collective is expressed give rise to different ideological discursive formations of governance within the address. Our analysis of the collective in this paper focuses on how subjects, aside from the principal, of the inaugural address are positioned within the address and how this subject positioning constructs a particular political tradition's ideological discursive formation of governance. The analysis reveals two broad subject positions available within the address to recipient objects. Recipient objects are entities – groups – that are consumers of the discourse and at the same time have presence in the discourse. They are as such a type of subject of discourse. There is the collectivised subject position. In the collectivised subject position, the recipient object is again either constructed as an edenic citizen or as a consumption production unit.

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It is largely the case that the principals of the New Patriotic Party tradition construct the collectivised object recipients as consumption/production units. The presence of any object recipient in the address is therefore linked to the economic status of that object. Let us explicate this point further using the extracts below.

a. In this regard, I want to make a special appeal to our young people. We need your energy, we need your dynamism, we need your creativity, and, above all, we need your dreams to rebuild Mother Ghana [KU].

b. I have no doubt that the talents, energies, sense of enterprise and innovation of the Ghanaian can be harnessed to make Ghana the place where dreams come true [NA].

c. During the campaign, the amount of enthusiastic support that came from our women for the cause of change was remarkable. I believe this is because you are at the sharp edge of the economic realities in the country. You go to the market, you have to make sure there is food on the table, and children are fed and dressed well. I believe that is why you have been in the forefront of this democratic revolution [KU].

In the first of the three extracts above, the prepositional phrase 'to our young people' is the object recipient which is both part of the address and whose referent is a consumer of the address. The second sentence of the extract reveals the reason for the presence of this object recipient: '… energy, dynamism, creativity', and these are treated as resources of production which the object recipients possess. Their presence within the address is therefore tied to processes of production which are very important in a capitalist system. In the second clause, the object recipient (Ghanaian) is present in the address because s/he possesses "talents, energies, sense of enterprise and innovation". These again are constructed as resources that the Ghanaian has which can be exploited to feed and sustain a capitalist system. In the third extract, the collective object recipient is "our women". The second and third sentences of the extract indicate the principal's understanding of why the women provided "enthusiastic support". It is because they go to the markets as consumers of goods. The consumer is an important cog in the capitalist system. What we have are therefore traces of the Free Market ideological discursive formations identified as underpinning the political ideology of the NPP (Ayee 2008; Ninsin 2005).

The principals of the National Democratic Congress tradition also make use of the collectivised object recipient as the foundation for creating an ideology of collectivism. However, unlike in the NPP tradition, the object recipient is constructed as what we refer to as edenic citizen. The object is not constituted as drawing relevance from its

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association with the processes of production and consumption but is constituted as engaging in actions that have cultural relevance. The following examples may suffice:

a. The majority of individuals who have had the greatest impact on this country came from humble beginnings. They were not so different from most Ghanaians, like those assembled here or those going about the events of their day in the homes, churches, mosques, and offices across the country. They were ordinary people who lived their lives to the fullest, made use of their God-given talents, and took pride in their activities. That was the simple call they answered, the call that placed them in extraordinary circumstances, events and experiences that led them to indelibly change the face and the very fabric of this nation [MA].

b. I believe that as a nation, we will find the strength of character, love of country, and hope for our shared future as a nation, to accomplish even the most difficult of tasks [MILLS].

The first extract appropriates historical figures to construct the edenic citizen. The object recipient is present and relevant in the address because of their ordinariness. They are not positioned as having created wealth, or as having the means to create wealth, or as having the means to consume but are constructed as "…lived their lives to the fullest…". In the second extract, the collective object recipient's value is tied to such cultural constructs as "strength of character, love of country, and hope for our shared future". There is clearly a strong contrast between these and the "energy, creativity and innovation" used in constructing the collectivised object recipient in the case of the NPP tradition. What is therefore happening in the case of the NDC tradition is that the object recipients are being used to construct the identity of the edenic citizen, the model Ghanaian as it were by imposing cultural values on that construct.

There is some lexical evidence in support of our argument concerning how subject positioning within a concept of collectivism is used to express party ideologies of governance. The study, using AntConc, did an analysis of the word list to identify the occurrence of words with meanings situated within the area of production and consumption of goods. The following graph summaries the results for each of the four principals.

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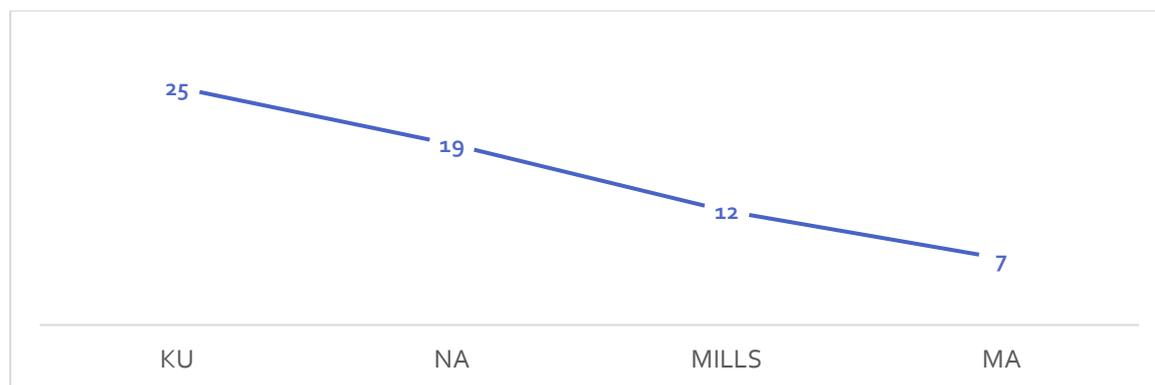
Figure 3: Production/Consumption lexical item distribution across data

The cline of the graph shows that the principals of the New Patriotic Party tradition use more lexical items that denote and connote processes of production and consumption of goods than those of the National Democratic Congress tradition. There is therefore a binary in terms of how the collective is constructed by the principals of both political traditions and also in terms of its purpose. For the NPP tradition, the subject position available to the recipient object is one that is defined by the forces of capitalism with its focus on processes of production and consumption. Collectivism is as such presented in ways that allows it to serve the ideological discursive formation of capitalism which is its ideology of governance. We may as well call this collective capitalism. For the NDC tradition, the subject position available to the object recipient is one that is defined by cultural values that construct the ideal citizen. The collectivised object recipient is therefore constructed as the edenic citizen whose value is seen in his/her exudation of cultural values such as love of country and strength of character that define the Ghanaian.

5.3. Intertextuality and elitism

Intertextuality is a key feature of the addresses used as data for this study. It is therefore important that we examine this discursive phenomenon and account for its ideological implications. There are two broad types of intertextuality identified in the text. These are manifest intertextuality and constitutive intersexuality or interdiscursivity (Fairclough 1992). Manifest intertextuality refers to the discursive phenomenon where other texts find explicit presence in a text under analysis. Constitutive intertextuality or interdiscursivity on the other hand refers to implicit presence of other texts and discourses in a given discourse mainly in the appropriation of the conventions of one discourse in the construction of another. Manifest intertextuality is realised in the form

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of discursive presence of historico-political figures as well as in quotations attributable to such figures. There are differences in terms of how the manifest intertextuality is realised in the addresses. For the two principals of the New Patriotic Party tradition, the manifest intertextuality is realised as token and elucidation. The token is realised in the form of a subject presence. i.e. the names of historical figures are mentioned within the address. The token is complemented by a process of elucidation which focuses on the philosophical position of the specific token within the immediate context. The elucidation actually constitutes an interpretation of the token offered by the principal within the address. The following two extracts from the data exemplify the argument being made here:

   a. We have been down this road before, in the 2nd and 3rd republics, when adventurers were able to exploit temporary difficulties by promising instant solutions and overthrowing constitutionally elected governments.
   b. The words of JB Danquah, one of the founding fathers of the Ghanaian nation, are compelling. He said as far back as 1960 that the duty of government should be "to liberate the energies of the people for the growth of a property owning democracy in this land…"

In the first of the two clauses, the token is 'adventurers'. The rest of the clause is an attempt to define the token in ways that make the referent of the token identifiable without actually naming the token. The historical time frame that the token belongs to is therefore provided. The predicate of the relative clause that begins with 'when' is the aspect that expresses information which defines the token by indicating the material process that the token is involved in and the goal affected by that material process. In the second extract, the token is explicitly named within the clause, 'J B Danquah', and the elucidation is a direct quotation indicating the token's philosophical position on the concept of government. The elucidation therefore intellectualises the presence of the token in that the value of the token's presence is in his philosophical position on the concept of government. In other words, the token is constructed here as a timeless thinker because of the apparent timelessness of his philosophical position on governance. Before we examine the ideological implication of the nature of manifest intertextuality described here, it is important that we examine how the principals of the National Democratic Congress employ intertextuality as a resource in the address.
Manifest intertextuality employed by the two principals of the National Democratic Congress tradition is similar to what has been described above especially at the level of the token. For instance, the token found in the extract below is a figure of a historical nature. This, however, is the end of the point of similarity. The principal here employs subject narrative as the means of elaborating the token.

a. Mention the name Tetteh Quarshie, for instance, and you will learn the story of an ordinary man, a blacksmith, the son of a farmer from Teshie. In 1870, Tetteh Quarshie travelled to Fernando Po, an island that belongs to the nation of Equatorial Guinea and is now called Bioko. At the end of that fateful trip, Tetteh Quarshie returned home with several cocoa seeds. He planted those seeds on his property in Mampong-Akwapim to see if they would grow...

In the extract above, the token is 'Tetteh Quarshie'. The rest of the intertextual resource is used to construct a narrative around this token. The narrative is biographical in that it presents factual information about why the token's narrative has significance within the discourse. It is also important to pay attention to how the subject narrative in the extract above positions the token as normal and typical through such noun group choices as 'ordinary man', 'a blacksmith' and 'the son of a farmer from Teshie'. A second observation that is worth bearing in mind here is how the subject narrative constructs the actions that the token is involved in as acts that do not require reflection. The token simply goes to Fernando Po, simply returns and simply plants the seeds "to see if they would grow". He does not take any of these actions out of knowledge but undertakes them in a mechanical fashion that obscures personal agency and initiative. We can straight away see how the token in this extract differs from the tokens in the two extracts drawn from the addresses of the principals of the New Patriotic Party tradition.

The second principal of the National Democratic Congress tradition combines constitutive intertextuality and manifest intertextuality within the same stretch of text to construct a subject narrative. The extract below demonstrates this point.

a. I want to tell you, my brothers and sisters across our Nation, from Gambaga to Accra, from Wiawso to Keta, from every village, nook and cranny to every city center and in-between. Let us join in this great challenge that the Almighty has laid before us, so to transform our country in the years to come, that we may be the ultimate beneficiaries of a prosperous Nation under God.

The token in the extract above, 'my brothers and sisters', is drawn from charismatic/Pentecostal discourse in Ghana whilst the parallel structure "from Gambaga to Accra, from Wiawso to Keta" is manifest intertextuality which draws on the Achimota School Anthem, one of the schools the principal attended. This manifest intertextual element marks the beginning of a narrative underlined by the journey metaphor with the constitutive intertextual token as its subject. Both principals of the

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National Democratic Congress tradition therefore employ subject narratives to elaborate the token.

The ultimate question to answer here, then, is how the nature of the intertextuality described here relates to the issue of elitism. The answer to this question lies in how the token is elaborated and how that elaboration positions both the token and principal within the address. For the principals of the New Patriotic Party tradition, the strategy for elaboration is what we have termed elucidation. The elucidation essentially involves a process of interpretation of history. This engagement with history constructs the principal as a thinker and an intellectual. Secondly, the elucidation itself focuses on the ideation which is attributed to the token and not on the token *per se*. It is as such the intellectual contribution of the token that is of importance within the address. To be able to interpret this discourse therefore requires member resources which may be unavailable to a large section of the audience of the address. Member resources needed to make sense of the intertextual elements in particular and by extension the entire address include knowledge of Ghana's political history which a number of even educated Ghanaians may lack. This is even before we consider the fact that the vast majority of the Ghanaian population is uneducated. Even the tokens' relevance is situated within Ghana's political history. Also, the elucidation requires a fair grasp of political philosophy or at least an understanding of systems of government. These resources are available to a handful of Ghanaians.

The method of elaboration chosen by the principals belonging to the National Democratic Congress tradition is subject narrative. This has already been described in the preceding paragraph. What the subject narrative does differently from the subject elucidation strategy is that it constructs a relevant portion of the life history of the token. It humanises the token in ways that allow the audience to easily identify with the token. This elaboration of the token through a simple story provides the member resources needed to interpret the intertextual element *in-textually*. In other words, the principal assumes the burden of interpretation and as such provides explicit information through the subject narrative to aid the audiences' ability to consume the address meaningfully. We also notice how the token, especially in the case of 'Tetteh Quarshie' is not constructed as reflective or thoughtful but is didactically presented as involved in normal routine. This construction draws the token closer to every person who is also a consumer of the address. A clear ideological contrast is therefore drawn between the two political traditions. Whereas the principals of the NPP tradition intellectualise history by drawing on philosophy of elite thought and interpreting that philosophy, the principals of the NDC tradition draw on history to construct a narrative in ways that make that history available to a larger mass of Ghanaians. We see then that the NPP's

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elitist orientation and the NDC's populist orientation, as established by various historical analysis of these parties that have focused on their evolution in Ghana (Ayee 2008; Dickovick 2008; Morrison 2004; Ninsin 2005), have had a shaping effect on the ideological discursive formations that underpin, and are expressed in, the inaugural addresses.

6.   Conclusion

Two fundamental and related objectives have guided this study. It is therefore imperative that a conclusion spells out these two objectives and indicate the extent to which they have been satisfied by the analysis conducted here. The first objective has been to examine the inaugural addresses delivered by four (4) of the five presidents in Ghana's Fourth Republic. The specific focus of this examination has been to explore what the ideological discursive formations pertaining to governance are, and how these ideological discursive formations have been expressed within the data. The second objective has been to examine the expression of agency by the principals in the addresses and to map out the ideological implications of this expression of principal agency. In relation to the first objective, the analysis has pointed out that capitalist orientations as well as the ideological discursive formation of collectivism have underpinned the construct of governance within the addresses. We have also demonstrated the ways in which the political party ideological orientations have influenced the kind of ideological discursive formations of governance constructed in the inaugural addresses. As regards the second objective, the study has argued that there is also a marked contrast in terms of the expression of agency within the inaugural and that this contrast has been informed by the political ideological orientations of the two political parties from which the principals emanate. We have seen that whereas there is the expression of a diminished agency on the part of the presidents from the New Patriotic Party tradition, there is the assumption of greater agency on the part of the presidents from the National Democratic Congress tradition. It is by realising these two objectives that this paper makes a contribution to knowledge on the presidential inaugural in general and its relationship with ideology within the context of politics in Ghana in the Fourth Republic in particular.

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EDITORIAL BOOK CRITIQUE: *THE ORIGIN OF THE WORD AMEN: ANCIENT KNOWLEDGE THE BIBLE HAS NEVER TOLD*

Ọbádélé Bakari Kambon
Editor-in-Chief

Abstract:

The Origin of the Word Amen: Ancient Knowledge the Bible has Never Told is a book that promises to pique the interest of any reader interested in classical ⌂𓏏𓏏 Kmt 'Black Nation/Land of the Blacks', 𓌃𓏏 *mdw nṯr* 'Hieroglyphs,' the Akan language, and historical-linguistic connections between the three. Specifically, the book promises to deliver information about how the word 𓏲𓏤 *imn* 'Amen,' as attested in classical ⌂𓏏𓏏 Kmt 'Black Nation/Land of the Blacks,' persists in the contemporary Akan language. While under a steady hand this should be a simple enough thesis to substantiate, unfortunately, the authors' obvious lack of grounding in historical linguistics, their lack of knowledge of 𓌃𓏏 *mdw nṯr* 'Hieroglyphs' as well as their lack of understanding the morphology (word structure) of the Akan language all mar the analyses presented in the book.

Keywords: Amen, Heru Narmer, historical linguistics, folk etymology

Osei, O. K., Issa, J., & Faraji, S. (2020). *The Origin of the Word Amen: Ancient Knowledge the Bible has Never Told*. Long Beach, CA: Amen-Ra Theological Seminary Press.

1. Introduction

In *The Origin of the Word Amen: Ancient Knowledge the Bible has Never Told,* what should be an open-and-shut case is saddled with a plethora of spurious look-alikes and folk etymologies prompted by attempts to analyze one language with another without actually having studying the language to be analyzed itself. Indeed, even if any of the numerous comparisons made in the book actually turned out to be etymologically related, without methodology, there is no way to determine whether they actually are or not, nor how the

authors came to their conclusion(s). In other words, the conclusion(s) are not scientifically replicable nor verifiable by any discernible method. In fact, the book as a whole lacks any clear implicit or explicit linguistics-based methodology whatsoever. From what can be gleaned from having read the book twice, the practice therein seems to be to simply find any word with an /m/ and /n/ in that order and posit that the source word must be 𓇋𓏇𓈖 *imn* 'Amen.'

The foreword of the book states that:

> After decades of research as a philologist and scholar of ancient Egyptian history and religion I have proven that the word 'Amen' is of ancient Egyptian origin and the Akans of Ghana and Ivory Coast still possess within their lexicon verbal relics of the God 'Amen' which substantiates the Akan claim to ownership of this Ancient Egyptian universal deity (Osei, Issa and Faraji 2020:foreword).

The central problem of the book is foreshadowed in this very statement which mentions study of history and religion without mention of study of the 𓌃𓏤 *mdw nṯr* language itself, its grammar, or any aspect of linguistics pertaining thereto. Beyond these specific technical limitations, it is clear to the reader that even a basic understanding of morphology, morphosemantics, and/or knowledge of what morphemes are and how they work are not evident within the pages of the book. However, we readily find such statements as "Remarkably the word Amen lives on in the Twi word for ancestors as Ns**aman**fo and the place where the ancestors dwell, Ns**aman**do [sic]. In other words, for the Akan the ancestors are the 'People of Amen' who dwell in the 'Land of Amen'" (Osei, Issa and Faraji 2020:1). This passage demonstrates a complete lack of understanding of 1) what morphemes are and 2) where the morpheme boundaries in the Akan language are. The root of both *nsamanfo* and *asamando* is *ɔ-sa-man*. *n-* serves as pluralizer in the first of the two words while, in the second, the prefix should be *a-* (functioning as a nominalizer) rather than *n-* (Kambon, Duah and Appah 2018). To randomly decide to ignore the prefixes as well as the *-s-*, the latter of which is an integral part of the root word *ɔ-sa-man* itself betrays a lack of knowledge of how the Akan language operates, a lack of knowledge of linguistics as a discipline in general and morphology as it pertains to word structure specifically. The equivalent of the analysis contained in the book would be like saying something to the effect of "sal**aman**der," "ad**aman**t," "militi**aman**," "sh**aman**," "**Aman**da," "se**aman**," and

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"camer**aman**" are all derived from Amen. Then, once the declaration is made, it could simply be buttressed by coming up with a folk-etymological back story in prose to justify the whole exercise. Such a practice, while perhaps fun to do and even entertaining to the reader, is not historical linguistics—it is folk etymology under the guise of linguistics.

2. The Authors' Ideas and the Book's Thesis

In this section of the editorial book critique, I will discuss the authors' ideas and the book's thesis within a scholarly perspective. This will serve as a critical assessment of the book within the larger scholarly discourse. Firstly, and most strikingly, the authors seem to be wholly unaware of the work of Tata Theophile Obenga, who has already made comparisons between 𓇋𓏠𓈖𓅆 *imn* 'Amen' and contemporary Afrikan languages (Obenga 1993). In fact, the authors do not critique, draw from, or even refer to this work. There is a thin line between actually doing groundbreaking research on the one hand, and simply failing to do even a cursory review of relevant literature. This is particularly unfortunate as a review of the works of those who actually have formal training in linguistics, such as Tata Obenga, would certainly help the authors' cause in the area of credibility. Further, it would also help in terms of understanding that historical linguistics, as a highly technical sub-field, requires a methodology beyond what seems to amount to making a surface observation that one word may happen to look like another word in an entirely different language; or that any word that has an /m/ and an /n/ in it should be given a convincing back story that ties it to the word 𓇋𓏠𓈖𓅆 *imn* 'Amen' somehow.

Again, the central thesis that the word 𓇋𓏠𓈖𓅆 *imn* 'Amen' is found in classical 𓊖𓏏𓊖 Kmt 'Black Nation/Land of the Blacks' is indisputable and beyond question. The thesis that this word persists in contemporary Afrikan languages is also well-founded and should be easy to substantiate. However, the major errors in this book—factual, scholarly, methodological, and otherwise—detract from the overall thesis and the arguments made in it to the point that it would be hard to recommend it without serious reservation.

3. Errors that Detract from the Thesis and Arguments Made in the Book

In hopes of advancing the research, this section of the editorial book critique will take a brief look at the aforementioned errors that detract from the thesis and arguments made in the book. As there are too many to cover them all and since doing so would well and truly require a book of equal or greater length than *The Origin of the Word Amen: Ancient*

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Knowledge the Bible has Never Told, here I will simply look at some of the most obvious and egregious beginning with the following passage:

> The historic founder of Egypt's first dynasty popularly known as Narmer and sometimes given the name Menes according to the reports of Herodotus and Manetho actually carried the royal name 'Heru the Soaring Falcon of Amen.' In fact, Herodotus and Manetho [sic] rendering of the name of the founder of ancient Egyptian civilization as Menes provided a clue that his name carried the royal title Amen.
>
> Herodotus acquired his information from the priest-scribes of ancient Egypt that had for over two thousand years recorded the names of their kings on papyrus like the historic 'Turin' papyrus. (Osei, Issa and Faraji 2020:11)

Apparently, the authors did not deem it necessary to actually go and read the sources with which they claim to be familiar. The relevant quote from Herodotus—in Greek and with translation—is as follows:

> **Μῖνα** τὸν πρῶτον βασιλεύσαντα Αἰγύπτου οἱ ἱρέες ἔλεγον τοῦτο μὲν ἀπογεφυρῶσαι τὴν Μέμφιν. τὸν γὰρ ποταμὸν πάντα ῥέειν παρὰ τὸ ὄρος τὸ ψάμμινον πρὸς Λιβύης, τὸν δὲ **Μῖνα** ἄνωθεν, ὅσον τε ἑκατὸν σταδίους ἀπὸ Μέμφιος, τὸν πρὸς μεσαμβρίης ἀγκῶνα προσχώσαντα τὸ μὲν ἀρχαῖον ῥέεθρον ἀποξηρῆναι, τὸν δὲ ποταμὸν ὀχετεῦσαι τὸ μέσον τῶν ὀρέων ῥέειν. ἔτι δὲ καὶ νῦν ὑπὸ Περσέων ὁ ἀγκὼν οὗτος τοῦ Νείλου ὡς ἀπεργμένος ῥέη ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασσόμενος ἀνὰ πᾶν ἔτος· εἰ γὰρ ἐθελήσει ῥήξας ὑπερβῆναι ὁ ποταμὸς ταύτῃ, κίνδυνος πάσῃ Μέμφι κατακλυσθῆναι ἐστί. ὡς δὲ τῷ **Μῖνι** τούτῳ τῷ πρώτῳ γενομένῳ βασιλέι χέρσον γεγονέναι τὸ ἀπεργμένον, τοῦτο μὲν ἐν αὐτῷ πόλιν κτίσαι ταύτην ἥτις νῦν Μέμφις καλέεται·

> The priests told me that **Min** was the first king of Egypt, and that first he separated Memphis from the Nile by a dam. All the river had flowed close under the sandy mountains on the Libyan side, but **Min** made the southern bend of it which begins about an hundred furlongs above Memphis, by damming the stream; thereby he dried up the ancient course, and carried the river by a channel so that it flowed midway between the hills. And to this day the Persians keep careful guard over this bend of the river, strengthening its dam every year, that it may keep the current in; for were the Nile to burst his dykes and overflow here, all Memphis were in danger of drowning. Then, when this

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first king **Min** had made what he thus cut off to be dry land, he first founded in it that city which is now called Memphis. (Herodotus and Godley 1986:384-387, Herodotus 2018) [**bold emphasis added**]

This demonstrates a clear lack of academic rigor with regard to the authors, apparently, not having actually read the text to which they refer.

Beyond this serious lapse, from a methodological perspective, attempting to use Greek to ascertain the original name in ⌐॥ *mdw ntr* is not reliable because Greek masculine proper nouns in the nominative case (including surnames) commonly end in *-s* (GreekPod101.com 2020). Thus, Greek authors rendering a name as Menes would not be an indication of the form of the source word from ⌐॥ *mdw ntr*, but would rather tell us about how the grammar of the Greek language works. How someone writing in Greek may choose to represent any names or words from a different, unrelated language is clearly not the best way to ascertain the specific source word—especially when, in this case, the actual source word is readily available in ⌐॥ *mdw ntr* for all to read. Yet, incredibly, the book argues that:

> The transliteration of Ir-ka-amen to Ergamenes clearly demonstrates that the name 'Menes' refers to the word Amen and that the Egyptian priest Manetho stated that the founding Pharaoh of ancient Egypt carried the royal name of Amen (Osei, Issa and Faraji 2020:11).

This is simply faulty logic and a mistake that no one who has actually seriously studied ⌐॥ *mdw ntr* or who has actually read the primary source texts could ever make. In this case, the intransitive verb from which the name ╪⫽⬡ *mni* 'Meni (He who endures)' is derived is clearly ▭ *mn* 'be firm, established, enduring (of king)' (Vygus 2015:1378). Adding the *-i/-y* to ▭ *mn* 'enduring' makes it 'He who endures' (Lundström 2020g). Anyone with even the most rudimentary knowledge of ⌐॥ *mdw ntr* should be aware of this very regular process. Indeed, even anyone without knowledge of ⌐॥ *mdw ntr* should at least be able to observe that ╪⫽⬡ *nswt bity mni* 'Nswt Bity Meni' and ⬡ *imn* 'Amen' are clearly not the same word and, therefore, it would be wrong to treat them as such.

Indeed, if primary sources written in ⌐॥ *mdw ntr* were consulted, one would find ⬡ *nswt bity mni* 'Nswt Bity Meni' in one entry of the 'Turin' papyrus that the authors mention in passing (Gardiner 1959:II:10). They would find another entry written as ⬡ *nswt bity mni* 'Nswt Bity Meni' (Gardiner 1959:II:11, von Beckerath 1999:38-39, 1:E2).

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In neither case is their "Menes" or ⸤𓏠𓈖𓀭⸥ *imn* 'Amen' to be found in the original 𓌃𓏤 *mdw ntr* 'Hieroglyphs.' More pointedly, 𓆥𓃀𓏏𓏭𓏠𓈖𓇑 *nswt bity mni* 'Nswt Bity Meni' is clearly different from ⸤𓏠𓈖𓀭⸥ *imn* 'Amen' in terms of both form and semantic content as mentioned. The two words simply have the same phonemes in them in the same order. Nonetheless, the book continues in this worrying vein to the tune of the following:

> What are the etymological and linguistic roots of the name 'Menes?' Menes is a Greek transliteration of the word Amen (Osei, Issa and Faraji 2020:11).

However, this is another methodological lapse in that the book does not include any consideration that there is a multitude of other words in 𓌃𓏤 *mdw ntr* that have the consonant sequence /m/ + /n/ in that order **other** than ⸤𓏠𓈖𓀭⸥ *imn* 'Amen' and which could, thereby, be the source of the word as it may or may not happen to be rendered in Greek. Indeed, a cursory search of Vygus (2015) turns up a whopping 436 words in 𓌃𓏤 *mdw ntr* that have the Gardiner sign Y5—the biliteral 𓏠 *mn*, which is the same glyph used in the word ⸤𓏠𓈖𓀭⸥ *imn* 'Amen'. Some of these other words are shown in Table 1.

Table 1: Abridged sample of words in 𓌃𓏤 mdw ntr 'Hieroglyphs' that contain bilateral 𓏠 mn, but that do not mean ⸤𓏠𓈖𓀭⸥ imn 'Amen' (Vygus 2015)

𓏠 *mn* 'be firm, established, enduring (of king)' (intransitive verb)	𓏠𓏤𓂋𓏏 *mnit* 'mooring post, whipping post' (noun)
𓏠𓏤�𓅆𓏛 *mns3* 'ejaculation, orgasm' (noun)	𓏠𓏭𓏭𓀘𓏥 *mny* 'corvée, forced labour' (noun)
𓏠𓏤𓌒 *mnw* 'club, cudgel' (noun)	𓏠𓏤𓅪𓀐 *mn* 'sick man, the wretched man' (noun)
𓏠𓏤�𓅱 *mnst* 'lack' (noun)	𓏠𓏤𓅐𓏏𓏥 *mntw* 'Bedouin' (noun)
𓏠𓏭𓀁 *mni* 'die' (intransitive verb)	𓏠𓏤𓅱𓏥 *mnw* 'pain' (noun)

This means that there are literally hundreds of words **other** than ⸤𓏠𓈖𓀭⸥ *imn* 'Amen' from which any supposed Greek rendering of Menes could potentially be derived. Below in

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Table 2 is an abridged list of rulers with Gardiner sign Y5 ▭ *mn* in their names, wherein those names are <u>not</u> derived from the word 𓇋𓏠𓈖𓂋 *imn* 'Amen.'

Table 2: Abridged list of rulers with Gardiner sign Y5 ▭ mn in their names, that are not derived from the word 𓇋𓏠𓈖𓂋 imn 'Amen' (Vygus 2015)

𓇓𓏏𓆥 *Nswt Bity mni* 'Meni (He who endures)' (Lundström 2020g)	𓇓𓏏𓆥 *Nswt Bity smn-n-R^c* 'Nswt Bity Smen-en-Ra (The one whom Ra has made firm)' (Lundström 2020i)
𓅭𓇳 *s3 R^c mn-k3-R^c* 'Son of Ra, the Men-Ka-Ra (Established one of the ka of Ra)' (Lundström 2020j)	𓅭𓇳 *s3 R^c Mntw-m-s3f* 'Son of Ra, Montu-m-Saf (Montu is his protection)' (Lundström 2020k)
𓅓𓐍𓂝𓏌 *mn h3w hr* 'Men-Khau-Hor (Established of appearances of Hr)' (Lundström 2020l)	𓅭𓇳 *s3 R^c smnh-k3-r^c dsr-hprw* 'Son of Ra Smenkh-Ka-Ra, Djoser Kheperu (Potent is the ka of Ra, sacred of forms)' (Lundström 2020a)
𓇓𓏏𓆥 *Nswt Bity mn-k3-R^c* 'Nswt Bity, Men-Ka-Ra (Established one of the ka of Ra)' (Lundström 2020b)	𓇓𓏏𓆥 *Nswt Bity Mn-hpr-R^c* 'Nswt Bity Men-Kheperu-Ra (Lasting is the Manifestation of Ra)' (Lundström 2020c)
𓅭𓇳 *s3 R^c mntw-htp* 'Son of Ra Montuhotep (Montu is at peace)' (Lundström 2020d)	𓇓𓏏𓆥 *Nswt Bity Mn-M3^ct-R^c* Men-Maat-Ra (Enduring is the Truth of Ra) (Lundström 2020e)
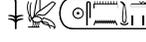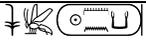
There is an adage that states "If your only tool is a hammer, then every problem looks like a nail" (Investigator 2014). In this case, it appears that if one's knowledge of 𓌃𓏤 *mdw ntr* is limited to 𓇋𓏠𓈖𓂋 *imn* 'Amen,' one will be hard pressed to understand that there are other names that have /m/ and /n/ in them, in that order, that are not traceable to 𓇋𓏠𓈖𓂋 *imn* 'Amen,' but which are clearly attested in the historical record.

This begs the question of "Were actual primary source documents not consulted?" After all, as mentioned above, the name 𓇓𓏏𓆥 is attested very clearly in the so-called 'Turin' Canon. Indeed, the so-called 'Turin' Canon, the so-called 'Abydos Kinglist', the

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so-called 'Palermo stone,' the seal impression of 𓅨𓇓𓏛 *ḳȝi-ˤ ḥr* 'Qa'a (The raised arm of) Heru,' and the seal impression of 𓅨𓇓𓏛 *ḥr dn* 'Heru Den (The Slaughterer)' are the authoritative primary sources for the names of the earliest rulers of 𓆎𓅓𓏏𓊖 Kmt 'Black Nation/Land of the Blacks.'[1] Why, then, do the authors seem to think it prudent to hop over actual textual records from 𓆎𓅓𓏏𓊖 *Kmt* 'Black Nation/Land of the Blacks' itself to rely on supposed transliterations of Greek authors that they clearly did not even deem necessary to check for themselves? As mentioned previously, in all actual fact, Herodotus rather represented the name as *Mĩvα/Mĩvι* 'Mina/Mini'—not Menes as erroneously claimed by the authors.

Indeed, to go from a supposed "Menes" that Herodotus did not even write to then guess that the original word in 𓌃𓏤 *mdw nṯr* must have been 𓇋𓏠𓈖𓀭 *imn* 'Amen' would be tantamount to saying **Salim**, **slime**, **slim**, **slam**, **slum**, and **Islam** are all the same word because they look vaguely similar on the surface in that they have the same consonants in the same order and they may or may not happen to be represented in the same way in Greek! If someone were to make such unsubstantiated conjectures, he/she would be prudently advised to simply learn the English language (and/or Arabic) and to quit guessing.
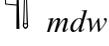
Again, as far as the book goes, it looks like instance after instance of running with surface resemblance in terms of how a word happens to be rendered in the Latin script and then adding in a back story rather than actually understanding morphosemantics, historical linguistics, or how the grammar of 𓌃𓏤 *mdw nṯr* actually works at even the most basic level. These are the pitfalls of writing about a language without actually taking the time to study that language well (or at all). Similarly, it is the result of tackling what must certainly be regarded as a complex and technical linguistics-related study without sufficient linguistics training. Indeed, the book's lack of any coherent methodology does not allow for disambiguation between surface look-alikes and actual substantive etymological relation based on thorough research and evidence-based analysis. It is methodologically flawed to
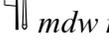
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[1] It is worth noting that the so-called 'Abydos Kinglist' also has 𓈖𓏏𓇓𓏠𓈖𓇋 *Nswt Mni* 'Nswt Meni' as its very first entry Lundström, Peter. 2020f, "Abydos King List", Web: Pharaoh.se. Retrieved 16 June 2020, 2020 (https://pharaoh.se/abydos-king-list).
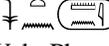
rely on a purported Greek transcription rather than consulting the actual ⌐‖ *mdw nṯr* text in question to simply read what it says.

Another glaring mistake is made in the following passage:

> The **writing of Narmer's name carried the phonetic value of n'r**, which because of **its proximity to the catfish sign** on the artifact in which it was discovered has been interpreted as equivalent to the word catfish. (Osei, Issa and Faraji 2020:11-12) [bold emphasis added]

Such a statement reveals an inability or unwillingness to consult relevant source texts. More pointedly, even if source texts are consulted, it is of the utmost importance to actually learn how to read them. To say "The writing of Narmer's name carried the phonetic value of n'r" does not make sense given that the authors do not represent it phonetically, but decide to use an apostrophe rather than an International Phonetic Alphabet (IPA) transcription to write the name. What they render with an apostrophe would be *nˁr* if one was to actually even follow Egyptological transliteration convention. However, this convention is still never to be confused with the actual "phonetic value" of the word mentioned in the book (Osei, Issa and Faraji 2020:11). It is common knowledge and "The fact cannot be stressed enough that the transcription is **purely conventional**. The Egyptological transcription must not be interpreted as a phonological and even less as a phonetic representation" (Peust 1999:47) (bold emphasis added). Thus, the means by which they came by the phonetic value is another head-scratcher. Further, to mention the writing of the name Narmer in

Figure 1: Extract from the 🐟▱▱ *Hr Nar-mr 'Heru Narmer' Palette (JE32169)*

"proximity to the catfish sign" means that the authors are utterly lost when it comes to ⌐‖ *mdw nṯr* itself (Osei, Issa and Faraji 2020:11-12). The writing of the name is not in "proximity to" the "catfish sign," the catfish **is itself** one of the two glyphs (a triliteral and a biliteral, respectively) actually used to write the name as shown in Figure 1. The two glyphs can be read clearly in the examples below:

1. ▱▱ *nˁr* 'catfish' (Vygus 2015:714)
    ▱▱ *mr* 'painful' (Vygus 2015:1145)

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Again, 𓈖𓂝𓂋 *nˁr* 'catfish' represents half of the name; it is not in "proximity to" the name as shown in the 𓊃𓂋𓎛 *srḥ* 'serekh' of Figure 1.[2] The book goes on in words that can only be described as both confused and confusing saying:

> Yet the phonogram n'r seems to be a forerunner to the later *imn hru* or *mn* or, meaning Amen Heru and the catfish symbol was simply the 'shamanic' and 'totemic' symbol used by the king to convey his power as an expression of the natural world and his allegiance to his clan. (Osei, Issa and Faraji 2020:12)

By what means has their "n'r" transformed into either "imn hru or mn," which somehow also means "Amen Heru?" What is the phonological rule by which this supposed transformation takes place? In what phonological environment? What are the natural classes of sounds involved and what are the implications throughout the phonetic inventory? The reader is left to only guess. Also, which supposed clan is this? Without a reference or shred of evidence of this phantom clan to which allegiance is being paid in sight, the reader is left, once again, to guess. We are also left to wonder what exactly is a 'shamanic' or 'totemic' symbol doing in the middle of a 𓊃𓂋𓎛 *srḥ* 'serekh' and on what basis the book should include the notion that a triliteral, rather than simply being read, should be regarded as such.

Even more disturbing is the revelation that the authors seem to think that 𓅃𓈖𓂝𓂋𓌳 *ḥr Nˁr-mr* 'Heru Narmer' as a whole was a title as evinced in the following quote from the book, which states that "The name 'Narmer' was not the personal name of the founding king of Egyptian dynastic civilization, but a royal title was Heru Amen the 'Soaring Falcon of Amen'" (Osei, Issa and Faraji 2020:12). Even the beginner knows of what is referred to as the so-called **"Horus name"** of each ruler wherein 𓅃 *ḥr* is typically written above the **personal name** of the ruler as seen in 𓅃𓂓𓂝 *ḥr ḳȝi-ˁ* 'Heru Qa'a's' seal impression which shows the name 𓅃𓈖𓂝𓂋𓌳 *ḥr Nˁr-mr* 'Heru Narmer' to the far bottom right:

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[2] Lit. 𓊃𓂋𓎛 *srḥ* 'cause/make to know' with the causative *s* followed by the verb *rḫ* 'know.' The authors do not make mention of the actual breakdown of the word but rather mention "the symbol of the serekh façade which is clearly a metaphor to describe the 'House of Amen.'"

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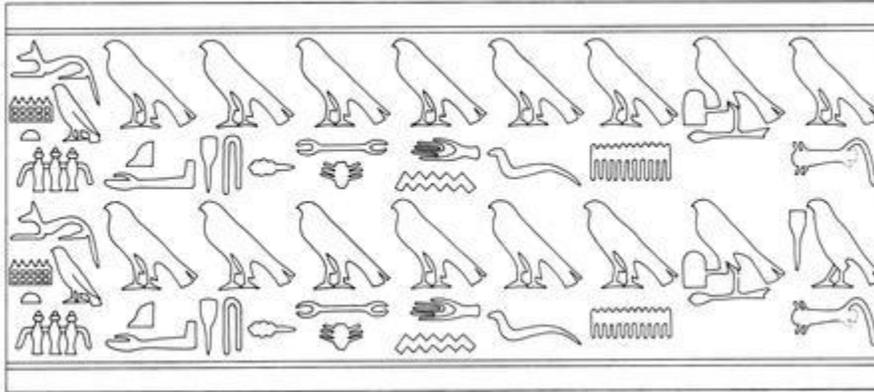
Figure 2: Necropolis seal impression of 𓂓𓏤𓆈 *Ḳȝi-ꜥ ḥr 'Qa'a (The raised arm of) Hr' (Dreyer 1987:36)*

However, the word 𓇋𓏠𓈖 *imn* 'Amen' is conspicuously missing. So, what new information, then, are the authors actually bringing to the table? Knowledge of "Horus names" that have been known and understood for well over a century (Petrie 1888)? The insertion of the word 𓇋𓏠𓈖 *imn* 'Amen' where it is not written? The erasure of the glyphs 𓆤𓏌 *nꜥr-mr* where they actually are written? The reader is left to wonder what he/she is supposed to actually do with all of this. Another point missing from the discussion is that the early rulers of 𓊖 Kmt 'Black Nation/Land of the Blacks' were known as 𓌞𓏤𓁷 *šmsw ḥr* 'Followers of Heru' making it evident why the earliest names of rulers, and indeed, names of rulers throughout the history of 𓊖 *Kmt* 'Black Nation/Land of the Blacks' were prefaced with 𓅃 *ḥr*. After all, the rulers were understood as being the very incarnation of 𓅃 *ḥr*. Yet, again, the authors seem obliviousness to all this in their desperation to rope in an unwilling 𓇋𓏠𓈖 *imn* 'Amen' by some means, no matter how dubious the grounds for their claim may be.

In the book, we also find the following: "This royal title was Heru Amen the 'Soaring Falcon of Amen'" (Osei, Issa and Faraji 2020:12). Here, I must point out that what is featured is, as a rule, a perched falcon rather than a "soaring falcon" in conjunction with

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the name.[3] Where in 𓅃 𓆓𓇳𓌳 *ḥr Nꜥr-mr* 'Heru Narmer' the authors find "soaring" or "Amen" is a mystery. However, it should be noted that one cannot simply create meanings out of thin air as neither "soaring" nor 𓇋𓏠𓈖 *imn* 'Amen' feature in the name 𓅃 𓆓𓇳𓌳 *ḥr Nꜥr-mr* 'Heru Narmer.' While the authors argue that the 𓊭 *srḫ* 'serekh' should also be read as 𓇋𓏠𓈖 *imn* 'Amen,' the argument remains unconvincing—particularly for those who have studied uniliterals and are aware that the word 𓊭 *srḫ* 'serekh' should be read as 𓊭 *srḫ* 'serekh.'

In the book, it is declared that "Therefore, Herodotus' and Manetho's 'Menes' and the archaeological discovery of the name 'Narmer' are titles that both refer to the historic royal name of Amen Heru" (Osei, Issa and Faraji 2020:13). The book does not demonstrate that the personal name 𓆓𓇳𓌳 *Nꜥr-mr* 'Narmer' is a title. Indeed, if it was a title, one would expect that said title would be applied to others. However, because 𓅃 *ḥr* 'Heru' is the title while 𓆓𓇳𓌳 *Nꜥr-mr* 'Narmer' is the personal name, it is only 𓅃 *ḥr* 'Heru' that is applied to other rulers. 𓆓𓇳𓌳 *Nꜥr-mr* 'Narmer,' on the other hand, because it is a personal name and not a title, is not applied to anyone else. Yet, incredibly, the statement is made that "The name 'Narmer' was not the personal name of the founding king of Egyptian dynastic civilization, but a royal title carried also by other kings of the pre-dynastic and early dynastic period" (Osei, Issa and Faraji 2020:12). Who were these kings? What were their personal names? Where is the primary-source evidence that illustrates the existence of these phantom kings? Indeed, if 𓆓𓇳𓌳 *Nꜥr-mr* 'Narmer' is a so-called "title", the burden of proof is on the authors of the book to show evidence that any other ruler had the so-called "title" 𓆓𓇳𓌳 *Nꜥr-mr* 'Narmer' prefacing his/her personal name, whatever that may

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[3] In 𓌃𓊹 *mdw nṯr*, the following words to soar (cloudwards) are as follows:

𓏏𓅠𓏏𓅠 *ngꜣgꜣ* soar (of wind) Vygus, Mark. 2015. *"Middle Egyptian Dictionary."* Web: Pyramid Texts Online. Retrieved.

𓅠𓏏𓅠𓏲𓏛 *ꜣgꜣp* clouds, be overcast, soar cloudwards ibid.

𓇋𓏏𓏭 *igp* clouds, be overcast, soar cloudwards ibid.

𓇋𓏏𓏛 *igp* clouds, be overcast, soar cloudwards ibid.

𓏏𓏛 *(i)gp* be overcast (of sky), soar cloudwards ibid.

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Amen in Ancient Egypt
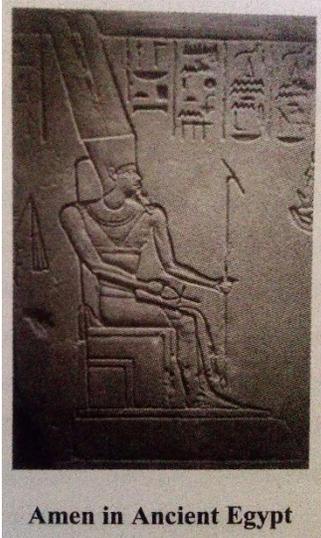
Figure 3: Image from the book (Osei, Issa and Faraji 2020:15)

have been. Further, the 𓅃 *ḥr* 'Heru' name of every other ruler, which also appeared in a 𓉔 *srḫ* 'serekh' would also have to be dealt with in the same way—an unwieldy proposition.

Another demonstration of a dearth of knowledge with regard to 𓆓 *mdw nṯr* is evinced in ascribing incorrect captions to images when the 𓆓 *mdw nṯr* is clearly visible in the image itself for all to read. An instance of this can be seen on page 15 where the caption in English says "Amen in Ancient Egypt" but in 𓆓 *mdw nṯr* it clearly says 𓏏𓇳𓏏𓂋𓏤𓇋𓇋𓇋 *'Imn-Rˁ nswt nṯrw* 'Amen **Ra** Niswt Netcheru (King of Divinities)' not just Amen as mistakenly claimed by the authors (Osei, Issa and Faraji 2020:15).

Figure 4: Figurine of 𓇳 Rˁ 'Ra' in the Egyptian Museum (Photo Credit Ọbádélé Kambon 2016)

On the following line, it says "The Amen also stood alone as a supreme divinity and was often described as 'the One and only One without a second whose names are manifold and innumerable" (Osei, Issa and Faraji 2020:15). Troublingly, the authors write "Amon is a variation of Amen while Wi and Ra constitute appellations for Amen" (Osei, Issa and Faraji 2020:39). Firstly, 𓇳 *Rˁ* 'Ra,' is not an "appellation" but is the 𓊹 *Nṯr* 'Netcher (Divinity)' associated with 'the sun,' who was seen as being on par with 𓄿 *'Imn* 'Amen (The Hidden One).' Thus the amalgamation of the two as 𓏏𓇳𓏏𓂋𓏤𓇋𓇋𓇋 *'Imn-Rˁ nswt nṯrw* 'Amen **Ra** Niswt Netcheru (King of Divinities)' as clearly inscribed in the photograph that they use as reproduced here in Figure 3. Apparently the authors are unaware of the existence of 𓇳 *Rˁ* 'Ra,' as a 𓊹 *Nṯr* 'Netcher (Divinity)' in his own right as shown in Figure 4 and Figure 5 and they think of Ra as some sort of appellation—making skeptical minds question the lead author's "decades of research as a philologist and scholar of ancient Egyptian history and religion" (Osei, Issa and Faraji 2020:foreword).

Secondly, while there is no source for this quote cited, it looks suspiciously like a translation by E.A. Wallis Budge, who writes "Adoration to thee, O Amen-Ra" and goes

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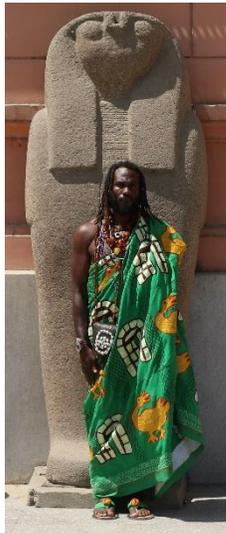
Figure 5: Ọbádélé Kambon standing with a depiction of ⊙𝍠 *Rʿ 'Ra' in Cairo (Photo Credit: Ọbádélé Kambon 2016)*

on to translate the latter part of the adoration as "thou One, thou Only One who hast no second whose names are manifold and innumerable" (Budge 1913:195-196). While the authors may not be able to read 𝍠 *mdw nṯr* in the picture they provided on page 15 of their book (without photo credit), they can certainly read the English translation provided by Budge which clearly reads "Amen-Ra" and not simply Amen (Budge 1913:195). Further, the fact that the authors use a quotation without citing their source would be regarded by many as plagiarism.

To move to the section featuring the Akan language, we find the quote "The Akans, before their exodus, belonged to the Ayoko clan whose primary deity was the falcon" (Osei, Issa and Faraji 2020:24). Apparently, the authors did not deem it necessary to study the Akan language to know that the name of the matriclan in question is *Ɔyokoɔ* not "Ayoko" (although it may sound like "Ayoko" to the untrained ear). Further, the *akorɔma* 'hawk' is not an *ɔbosom* 'deity,' but rather what is referred to in Akan as *akyeneboa* or *akraboa*—commonly rendered as 'totem' in English (Morgan 2020).[4] In any case, the book fails to mention the other seven mmusuaban 'matrilineages/matriclans' of the Asante: namely the Ɛkoɔna represented by the *ɛkoɔ* 'water buffalo;' the Biretuo represented by *ɔsebɔ* 'leopard;' the Asona, represented by *kwaakwaadabi* 'crow;' the Agona, represented by the *akoo* 'parrot;' the Aduana, represented by the *ɔkraman* 'dog;' the Asakyiri, represented by the *ɔpɛtɛ* 'vulture,' and the Asɛneɛ, represented by the *apan* 'bat.' The authors apparently focus on the falcon because it seems to be in alignment with their back story, but effectively ignore all other Akan people who are not from that one clan.

Another questionable piece of scholarship is found in the following passage which states:

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[4] Perhaps it is here that the authors could revisit their "'shamanic' and 'totemic' symbol" discussion.

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Ra referred to the sun. **Ra** had a simile [sic] in the word **Wi or Wii 'the sun'**. Thus when calling the God of Gods with His right sobriquet, one could arrive at either Amen-Ra or Amon-wi (Osei, Issa and Faraji 2020:34) [bold in original text]

It is at this point that the reader is made aware that the authors do not seem to know what a simile is or how to use that word appropriately. Secondarily, the reader is made aware that the book does not take into account the fact that 𓅱 *-wi/-wy* is the masculine dual form in 𓌃 *mdw ntr* and has nothing to do with 'the sun' (Allen 2014, Gardiner

simile noun

Save Word

sim·i·le | \ ˈsi-mə-(ˌ)lē 🔊 \

Definition of *simile*

: a figure of speech comparing two unlike things that is often introduced by *like* or *as* (as in *cheeks like roses*)

— compare METAPHOR

Figure 6: Definition of Simile (Merriam-Webster 2018)

1957). Indeed, Mfantse, a dialect of Akan, and 𓌃 *mdw ntr* are not one and the same whereby one would be able to project one's understanding of a Mfantse word onto 𓌃 *mdw ntr* as a shortcut to avoid having to actually learn 𓌃 *mdw ntr* itself. This lack of understanding is evident in the following quote that states "The word Wi occurs as suffix of the names of two pharaohs; (1) The pharaoh Hotephesekhemwi, the 21st pharaoh of the II Dynasty 2890-26876 [sic] B.C.E and Khasekhemwi, of the 4th pharaoh of the same Dynasty" (Osei, Issa and Faraji 2020:34). Again, it is clear that the authors cannot read 𓌃 *mdw ntr,* as upon doing so, one would clearly see the two 𓌀 *shm* scepters of authority side-by-side in the written name 𓅃𓊵𓌀𓌀 *ḥr ḥtp-sḥm.wi* 'lit. Heru, Hotepsekhemwy (peace of the two scepters)'—a clear sign that we are dealing with the masculine dual and not the Mfantse word for 'the sun' (Petrie 1901:plate VIII (8-11), von Beckerath 1999:42-43, 1:H).

Even for someone who does not know how to read, in taking a look at the 𓌃 *mdw ntr*, one would at the very least clearly see two of something that would demand explanation (in this case, the explanation would be that it is an instantiation of the masculine dual form). Further, while the date "26876" given in the text is clearly a typo, the more egregious error is the positioning of name 𓅃𓊵𓌀𓌀 *ḥr ḥtp-sḥm.wi* 'lit. Heru, Hotepsekhemwy (peace of the two scepters)' as the 21st of Dynasty II. The problematic nature of superimposing the modern Manethonian-derived Egyptological concept of Dynasty aside, even if one is going

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to use that system, one should at least get it right that this is the 1ˢᵗ and founding ruler of Dynasty II. Secondly, 𓎼𓄿𓏏𓈒𓏥 *ḥr stḫ ḫᶜ sḥm.wi* 'Hr Stx Khasekhemwy (appearance of the two scepters)' is the 11ᵗʰ and final ruler of that dynasty (Lundström 2020h). More importantly, the analysis of the name given in the book is yet another case whereby even a basic understanding of 𓌃𓏤 *mdw nṯr* grammar is replaced by the misunderstanding that 𓅂 *wi* 'masculine dual' is a so-called "simile" for 𓇳𓏤 *Rᶜ* 'Ra.'

Next, I will turn my attention to the second section of the book which features the authors' understanding of 𓌃𓏤 *mdw nṯr* words through the lens of the Akan language and vice versa. A brief sample of these ill-fated interpretations is given below. The first of these that I will look at is their oddly-rendered "Amenhotepe." The authors' Akan-based analysis is clearly derived from modern Egyptological rendering in Latin characters rather than an understanding of 𓌃𓏤 *mdw nṯr*:

2. a. Amen ho   te   pɛ⁵
        Amen body clean perfect
        "Amenhotepe i.e. 'Amen is of immaculate holiness'"
        (Osei, Issa and Faraji 2020:42)

This would be a workable analysis if the name was based on an Akan phrase, however, the morphosemantics of Akan and the morphosemantics of 𓌃𓏤 *mdw nṯr* are not one and the same. Further, without an understanding of morpheme boundaries, errors are bound to ensue.

Below is the analysis of the name based on how 𓌃𓏤 *mdw nṯr* actually works:

b. 𓇋𓏠𓈖   𓊵𓏏𓊪
    imn   *ḥtp*
    Amen   peace
    'Amen is at peace'

As we can see the authors clearly do not know where the morpheme boundaries are and, therefore, they try to break up a single triliteral 𓊵𓏏𓊪 *ḥtp* 'peace' into constituent parts that

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⁵ The book also demonstrates the lack of the keyboard that would allow the the authors the ability to render Akan characters ɛ and ɔ. The correct spelling of the word that they translate is provided here, however.

obviously do not exist in the original 𓊹 *mdw nṯr*. Their method, or lack thereof, would be akin to analyzing the name with English to say that it is etymologically derived from "Amen hot E.P." meaning that Amen just dropped a hot new record album. As ridiculous as such a proposition would be to all and sundry, in the case of this book, the reader is, apparently, just supposed go along for the bumpy ride. Indeed, to use one language to analyze another is a path that is fraught with folly, particularly when at least one of the languages in question is not understood by the one doing the analysis. This problem is compounded when the writer is similarly ignorant of comparative/historical linguistic methodology. Alarmingly none of the three authors seemed to find any problem with the analysis itself nor with the fundamental issues that led to the problematic analysis in the first place.

The next interpretation is given by the authors as:

3. a. Amen me　　　　se
        Amen 1SG.POSS　　father
        "Amennese: (Amen-me-se) i.e 'Amen, my Father'"

which should be properly rendered as:

    b. 𓇋𓏠𓈖　　𓄟𓋴𓇋
        imn　　*msi*
        Amen　give birth
        'born of Amen'

As can be clearly seen, the word 𓄟𓋴𓇋 *msi* 'give birth' cannot be broken down into my father, which in 𓊹 *mdw nṯr* would be 𓇋𓏏𓀀 *it.i*—an entirely different construction.

In a similar vein, the authors provide another dubious analysis in (3):

4. a. Amen ne　　 mo　　 na　　 ε-te
        Amen CONJ　2SG.PL　FOC　 3SG.INAN-live
        "Amenemonete: i.e 'Amen lives with you': He was a godfather in the mansion of Amenehotepe III."
        (Osei, Issa and Faraji 2020:42)

In this case, an actual analysis of what the real name would be cannot be given because without any primary (or secondary) source mentioned in the book, it is impossible to know

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what is meant by "godfather in the mansion" or who any personage by that name may actually have been as attested by the historical record. Regardless, to concoct a Twi meaning for a name in written in Latin characters without a source and also without 𓏞 *mdw nṯr* as a referent is, once again, a path fraught with folly.

The book continues in this worrying vein of using Akan to interpret 𓏞 *mdw nṯr* words/names as they happen to be transcribed in Latin characters or using Latin-character renderings of 𓏞 *mdw nṯr* in an attempt to make sense of Akan names. While it would be fair to address each entry one-by-one, again, to do so would require a book of equal or greater length than *The Origin of the Word Amen: Ancient Knowledge the Bible has Never Told*, which tips the scale at 89 pages.

In sum, because the authors have no apparent method apart from seeing which word looks like which when rendered into the Latin script, they are forced to rely on ill-fated attempts to make square pegs fit into round holes. These back stories are buttressed by alleging "corruption of the name" when the facts of the matter refuse to be packaged neatly into whatever interpretation is being argued for (Osei, Issa and Faraji 2020:36). In the final analysis, a lack of knowledge of 𓏞 *mdw nṯr* as well as a lack of understanding of basic linguistic principles such as the concept of the morpheme, the nature of diachronic phonological change, and many other important aspects of specific technical knowledge doom the entire exercise from the outset and consign the vast majority of surface look-alikes to the dustbin before even getting started.

Other problems with the book include unsupported declarations like:

> According to one local historian the authors interviewed while conducting research on this book, a song dedicated to Amen was the last song that many Africans sang before entering the notorious slave castles and departing to the New World. Whether or not these songs were exclusively sung by Akans who were sold off to slavery is not known (Osei, Issa and Faraji 2020:26)

Firstly, how does "the last song" turn into "these songs?" Such declarations leave the reader wondering who this mysterious local historian is and what his/her name is. Further, how does he/she know what song "many" Afrikans were singing hundreds of years ago when they entered "notorious slave castles" (often spirited in by enslavers under the cover of darkness to avoid detection—but mysteriously singing audibly, which would doubtless

attract unwanted attention)? Also, how many Afrikans constitutes "many?" Thirty? One hundred? One thousand? What exactly are the lyrics of this song and/or these songs? In short, how did this unnamed person come to know what he/she knows, assuming he/she actually even exists. If this person exists, why is he/she not properly identified and cited, even as personal correspondence, so that the information could be verified by other researchers?

The authors continue with the following:

> The African American spiritual 'Amen' is a remnant of an ancient chant sung to the Amen in Ghana. Although the song was arranged by the famous African-American composer Jester Hairston, the song predates his findings. It was during the slave trade and the middle passage that it became a unifying, Pan African survival chant for those Africans transported to the United States. […] Therefore it should not be surprising that the African American spiritual 'Amen' is actually a traditional West African chant to the 'god' Amen redeployed in a new form in the context of American slavery. (Osei, Issa and Faraji 2020:28)

The burning question here, once again, is on what basis are these claims being made? Is this more testimony from the unnamed local historian? Is it conjecture? Is it pure (anachronistic) imagination? Again, without a source or citation by which the critical (and skeptical) reader could pursue even the very possibility of following up, we are left with more questions than answers.

Another error is found in the passage which mentions the "Amenemhet Kings" and that "An inscription at Thebes tells that he probably was the son of a woman named Nofret from Elephantine—a tradition that the prophecy of Neferti confirms" (Osei, Issa and Faraji 2020:75-76). In referring to the "Prophecy of Neferti" it appears that the authors are once again content to refer to a text without actually reading it as the "Prophecy of Neferti" does not mention any Nofret from Elephantine. The relevant lines of the text are as follows:

nswt	*pw*	*r*	*iit*	*n*	*rsi*	*Imny*
Nswt	DEM	FUT	come	from	south	Ameny

'This *Nswt* will come from the South, Ameny,'
[…]

_____

s3	*ḥmt*	*pw*	*n*	*t3-st*	*ms*	*pw*	*n*
son	woman	DEM	GEN	land-of-bow (Ta-Seti)	child	DEM	GEN

'Son of this woman of Ta-Seti, child of'

ẖn(w)-nḥn

Inside-Nekhen

'The interior of Nekhen.' (Kambon and Botchway Forthcoming:43)

That is to say, *nḥn* 'Nekhen' (so-called Hierakonopolis) is not the same as *3bw* 'Abu' (so-called Elephantine) nor is the actual name of his mother identified in the text.

While a sympathetic, yet critical reader—such as myself—would not doubt the sincerity with which the authors approached the subject of their book, unfortunately, it is hamstrung from the outset by factual, methodological, typographical, scholarly and numerous other errors and flaws. These errors and flaws are too many to mention and, indeed, they raise more questions than the book has the ability to answer.

4. Authors' Affiliation and Authority

According to the first author, Agya O. Kwame Osei, he states in the foreword that "I schooled in Ghana and obtained degrees in English and post graduate studies in Linguistics from both Cape Coast University and the University of Ghana (Osei, Issa and Faraji 2020:foreword)." This begs the question of what degree did he receive and from which university? Did he complete his post graduate studies? If so, what was the exact nature of his postgraduate degree and, again, from which university? As with most of the book, this information leaves more questions than answers.

In an email correspondence, Salim Faraji, Ph.D. stated "I am a historian steeped in archaeological and anthropological research with modest training in Coptic, Metu Neter and ancient Greek" (Faraji 2020). Whatever the nature of the training in Greek may have been, that training is not readily apparent in terms of how the original Greek text written by Herodotus was not consulted to see that Herodotus wrote *Mĩvα/Mĩvι* rather than

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"Menes" as claimed by the authors. Also statements like "Narmer's name carried the phonetic value of n'r, which because of its proximity to the catfish sign […]" help us see that the authors are unaware that the "catfish sign" **itself** is what is transliterated as *nʿr* and that it is not in "proximity to" any other rendering of his name (Osei, Issa and Faraji 2020:11). It is also not clear why Dr. Faraji writes "Metu Neter" when the phonetic complements, sometimes used in the writing of the words �𓎛𓏤𓏲𓏛 *mdw ntr* 'written characters, script,' clearly show that the conventional transliteration requires a *d* rather than the *t* he renders in "Metu" (Vygus 2015:942). If there is some type of devoicing rule that the author posited but which remained unstated, it should be conveyed clearly.

A web page of Medgar Evers College in New York lists second author Jahi Issa, Ph.D. as Substitute Assistant Professor of History (College 2020). Together with one of his co-authors of this book (Salim Faraji, Ph.D.), he has written "The Obama Administration: revisiting and reconsidering AFRICOM" and "The Universal Negro Improvement Association in Louisiana: Creating a Provisional Government in Exile" independently (Issa and Faraji 2009, Issa 2005). While not much from what is readily accessible online ties Dr. Issa to historical linguistics, one would not begrudge him the fact that an understanding of history would, indeed, prove to be an invaluable asset with regard to the objective laid out in the book.

5. Physical Content of the Book

The first thing that strikes me as a reader in my first and second readings of the book is the lack of ⟨𓎛⟩ *mdw ntr* 'Hieroglyphs' itself in a book about the word "Amen" apart from what looks like some type of scan or copied image. The use of a ⟨𓎛⟩ *mdw ntr* 'Hieroglyphs' processing program, such as JSesh or similar, is missing from the text making the engagement with the language limited to Latin-script renderings This is a serious shortcoming.
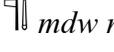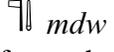
Also, out of 11 photos/graphics, by my count, the only one which is credited is the one on page 9. The reader is left to guess whether the others are any of the authors' own work of simply downloaded from the Internet. Oddly, the front and back book covers feature ⟨𓎛⟩ *mdw ntr* writing as a background, but, ironically enough the word ⟨𓏭𓇋𓏠𓈖⟩ *imn* 'Amen' is conspicuously missing from the cropped photo chosen for this purpose.

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There is a Table of Contents that points the reader to the organization of this concise book including the following:

- Preface
- Introduction and Amen in Akan and Ancient Nubia
- "King Narmer's Real Name"? Amen and Nile Valley Dynastic Civilization
- Amen in Classical Nile Valley Divine Kingship
- Brief History of Amen in Nubia and Egypt
- The Influence of Amen in the Old Testament
- Amen in the Greco-Roman World
- The Presence of Amen in Early Christianity and the New Testament
- The Flourishing of Amen in Late Antique Africa
- The Amen Tradition in West Africa
- The Amen Tradition in the Africa Diaspora via the Slave Trade
- The Origin of the Word Amen by O. Kwame Osei

The book also boasts two short appendices, the first of which deals with listing all of the occurrences of the word Amen in the Bible. The second is somewhat of an epilogue consisting of a brief discussion on cultural continuity between 𓂋𓏤𓆎𓊖 *Kmt* 'Black Nation/Land of the Blacks' and the rest of the continent.

The book lacks an index, but there is a selected glossary that extends from page 74-page 83. There is not much in the way of scholarly citations in the work, but there are a few sparing footnotes used for this purpose as on page 8, for example. The selected bibliography is found on pages 84-88 and features both scholarly and non-scholarly sources.

6. Overall evaluation

While the book is clearly meant for a lay audience, an expert audience would be better equipped to read with a critical eye. Someone without a background in Akan, 𓌃𓏤𓏤 *mdw nṯr*, or linguistics, for example, could clearly take the book at face value and presume competent and legitimate authority on the part of the authors—particularly because two of the three have "Ph.D." boldly emblazoned beside their names right on the front cover.

However, the numerous errors at every level mean that the book is, in fact, very dangerous for the audience for whom the book is intended. This is simply because very few readers may have the time and/or energy to follow up to see if what the authors are saying is actually true by cross-referencing and fact-checking with primary and/or even secondary resources.

The main strength of the book is that it presents some data that may be used for future researchers to comprehensively support or repudiate the book's thesis with evidence based on historical linguistics methodology. Further, the book may serve to initiate a conversation to sensitize those who may not know of the word *imn* 'Amen' outside of the modern Judeo-Christian context.

The main weakness of the book, as mentioned previously, is that the authors would have been served well by a pre-publication review by anyone who reads and writes *mdw nṯr*, someone versed in morphosemantics, as well as someone with a background in historical/comparative linguistics. In the final analysis, I think the book's thesis that the word *imn* 'Amen' is etymologically related to some form of the word in contemporary languages, such as Akan, is marred by spurious look-alikes and folk etymologies. These, in turn, betray a lack of knowledge of linguistics in general as well the lack of a thorough understanding of the morphosemantics of the languages under study. In conclusion, in a world where so-called "Afrocentric" scholarship is under attack from a variety of quarters, the efforts of the authors in *The Origin of the Word Amen: Ancient Knowledge the Bible has Never Told* may have actually provided detractors with ammunition by which to make their case. That notwithstanding, the book will, undoubtedly spark conversation. Further, hopefully, it will inspire other scholars to bring linguistics-based expertise to bear to comprehensively substantiate or debunk the arguments made in the book in the interest of restoring *mꜣꜥt* 'Truth' to her rightful place, while *isft* 'wrong, wrong doing, falsehood' is driven away.

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BOOK REVIEW: *THERAPEUTIC COMMUNICATION COMPETENCIES FOR NURSES AND MIDWIVES*

N.A.A. Amfo, T. Omoniyi, N.T. Tagoe, O. Kambon and K.K. Saah, 2018, *Therapeutic Communication Competencies for Nurses and Midwives*. Tema: DigiBooks Ghana Ltd. iii-188pp, including images, a map, references and subject index (pp. 185-188). ISBN: 978-9988-8714-9-9.

The objective of the book, *Therapeutic Communication Competencies for Nurses and Midwives* is "to provide a relevant, contextually appropriate, coursebook to guide the teaching and learning of therapeutic communication in nursing and midwifery training colleges" (p. v). The book, which came out of material used to facilitate a training programme for nursing and midwifery tutors throughout Ghana, was commissioned by the Nursing and Midwifery Council of Ghana and is dedicated to the memory of the second author, the late Prof. Tope Omoniyi, whose unfortunate demise occurred in 2017, prior to the publication of the book.

In the foreword, Felix Nyante, Registrar of the Nursing and Midwifery Council, emphasizes the changing needs in the provision of quality healthcare and the attendant need to equip trainee nurses and midwives to respond to the changing needs of present-day healthcare delivery. The authors also cite (Korsah 2011:8) who submits that there is the need for the training of nurses (and midwives) to be adapted in a way that permits them to "put themselves in the client's situation", allowing them to "explain their professional point of view in a therapeutic manner." (p. xii).

The authors underscore the place of communicative competence on the part of the caregiver and the importance of reaching the patient in a language which is accessible to the patient. They note that it is even more important that the rendering of any information meant for the patient is such that it promotes the healing process. They acknowledge that at the heart of all positively impactful communication between the care seeker and the caregiver is the notion *affect*, the mixture of emotions and affairs of the heart, which may be externalised in various ways and interpreted or assigned meaning (p. xiv). It is for this reason that the nurse/midwife must be taught to improve their relationship with patients and their families (p. ix). Thus, their goal was "to provide students of nursing and midwifery with the needed therapeutic communication competencies, which will enable then to function effectively in their professional roles as caregivers of vulnerable persons" (p. xii).

Given the scope of the materials covered in the book, it is clear that the book largely achieves this goal. The authors manage to pull together important research

findings from their diverse backgrounds (Language and Linguistics, Medicine, Psychiatry and Nursing) and beyond to create a piece that makes for very insightful reading. In addition to a general introduction, there are 13 Units in the book, covering the principles of communication, Ghana's language policy and practices, verbal and non-verbal communication, recognising different communication styles, managing difficult communication situations, cultivating conversational skills, communication technologies/informatics, constructive criticism, and presentational skills.

Unit 1 introduces the student to the principle of communication. It is understood that communication is both the product and enabler of healthy relationships: "if communication fails, relationships break down" (p. 1). Thus, therapeutic communication can only flow from therapeutic relationships between the healthcare seeker and the healthcare provider. Therapeutic relations between the nurse/midwife and the patient relies heavily on an effective communication process. In this Unit, the trainee nurse/midwife is taught to think of communication encounters as transactions and negotiation that are governed by principles whose contextual intricacies must be properly understood.

As part of helping the trainee appreciate the contextualization of communication and the need to reach the patient in a language that is accessible to the patient, as the Patients' Charter of the Ghana Health Service suggests, the language policy in Ghana is introduced in Unit 2. The authors clearly point out the absence of clear language policy in the healthcare system, a situation that must be looked at carefully, given the multilingual society that Ghana is. A careful look at the issue of language policy in healthcare delivery should not be a matter for the Ghana Health Service alone, but also for the Ministry of Education which is also responsible for training nurses and midwives as well as Doctors. One may suggest that it should be required of trainee doctors and nurses/midwives that they acquire basic proficiency in an indigenous language other than one's mother tongue by the time of graduation. As the authors observe, in an earlier survey, about 80% of the respondents agreed that "it is easier to trust a nurse who understands and speaks one's language" (p. xv). Thus, competence in an indigenous language, including Ghanaian Sign language, will enhance therapeutic communication.

Units 3 to 6 cover what may be considered the main concern of the book. Unit 3 makes a case for communicative encounters between patients and nurses/midwives to be therapeutic, if such encounters are to yield healthy outcomes. This requires a clear understanding of what therapeutic communication really is, the strategies of therapeutic communication and the barriers to therapeutic communication. These are all discussed in Unit 3 which is titled, "introduction to therapeutic communication". I would have done away with "introduction to" in the title of the Unit, since it gives the impression that the discussion is not complete and that the reader could look forward to a more detailed discussions of the topic elsewhere, within the present book or another source.

Unit 4 focuses on the distinction between verbal and no-verbal communication and how this important distinction relates to the therapeutic communication process. The bulk of this Unit is on non-verbal communication in its varied dimensions, underscoring the importance of non-verbal cues in therapeutics communication. The authors discuss components of non-verbal communication, which is also called body language, dealing with issues like *appearance*, *body movement* (head movement, hand movement, eye movement and contact, facial expression, etc.) and *paralanguage* (pitch, volume, rate, hesitation and silence). They make the point that non-verbal communication adds meaning to verbal communication. Thus, a caregiver's non-verbal communication skills aid effective therapeutic communication.

Styles of communication differ. They may be direct, indirect, circular, manipulative, etc., and they come with some behavioural patterns. These are identified and discussed in Unit 5, where the authors discuss how four different communication styles affect therapeutic communication. The admonition is for the nurse/midwife to maintain therapeutic speech and behaviour, notwithstanding the differences in style and behaviour that the patient may present with.

Unit 6, deals with how the nurse/midwife can talk with patients and caregivers in a therapeutic manner about topics and issues described as "face-threatening and emotionally challenging health concerns" (p. vi). The authors make the point that the different communication contexts in healthcare provision require different approaches, and the nurse/midwife is encouraged to find a balance between being assertive and being combative. The patient must be made to feel comfortable at all times, as the nurse/midwife shows empathy so that the patient can talk about what they think/feel about their condition. For this, the nurse/midwife must listen actively, ask appropriate questions, provide requisite information when needed and use culturally appropriate gestures. The caregiver should pay attention to the affective dimension which, on occasion, may be difficult, if not impossible, to find words to express. The nurse/midwife will benefit immensely from being aware of this affective aspect so that they can pick the appropriate cues to the benefit of patients.

Unit 7 focuses on lessons from communication in nursing/midwifery practice in other cultural environments. This Unit offers the trainee the opportunity to learn from best practices elsewhere. It is made clear that socio-cultural issues may have impact on the professional practice of nursing and midwifery. This can be seen across nations and within different communities in the same nation. Thus, the nurse/midwife must be culturally competent.

Unit 8 deals with building the skills needed for effective conversation between nurse/midwife and the patient. The authors show that conversational skills can be cultivated deliberately and so they provide tips on improving conversations. They emphasize the need to see each patient as a unique individual whose values have been

shaped within a certain socio-cultural context. This, again, calls for cultural awareness on the part of the nurse/midwife.

Unit 9 deals with technologies available for managing communication and the use of communication devices to enhance communication within the healthcare setting. Focusing on what is referred to as nursing informatics, the authors identify four primary domains and the systems/tools for manging the domains. They are engagement tools, clinical support systems, information systems and information management systems. They also deal with the security of the nursing informatics.

Unit 10 deals with giving and receiving feedback, which they characterise as *constructive criticism*. I would have avoided using the word criticism, given the negative load that it carries, for which reason it has to be modified by the word "constructive". Just *feedback* is enough, and I use it hereafter. The main ideas are presented as instructions to the trainee on how to go about giving and receiving feedback such that it is not off-putting. They note that feedback needs to be given in a kind and considerate manner with the singular aim of getting the individual to effect a change in a particular behaviour or attitude. Kindness is key in the enterprise because we cannot even pretend to have the semblance of therapeutic communication in a context where the use of unkind words is the norm, as some care seekers report from their encounters with nurses/midwifes in some health facilities in Ghana.

As the authors note, nurses/midwives are required to do presentations at various levels. Thus, in Unit 11, they treat how to skilfully package and present information in the context of therapeutic communication. They identify the characteristics of a good presentation and then discuss the needed background research, preparation, structuring and delivery of the presentation.

In Unit 12, the authors seize the opportunity to introduce a topic that may require a great deal of communication and conversational skills – counselling. It is assumed that the nurse/midwife must be able to provide basic counselling before a patient is referred to a professional counsellor. Thus, the basics of counselling is introduced. The authors discuss what counselling is, who needs counselling, the role of counselling in nursing and basic skills in counselling.

The final Unit (13) takes a look at the *Nurses' Pledge* and the *Midwives' Prayer*, in the context of therapeutic communication. In their exposition, the authors emphasize the high standards required of the nurse/midwife. They believe that knowing the history and purpose of the pledge/prayer will help the nurse/midwife to resolve to live by their high standards in the daily discharge of their duties.

Generally, the book is well written and, as observed in the forward, the authors have "covered a breath of interesting, appropriate, and equally refreshing range of critically important topics in therapeutic communication, across all fields of nursing and midwifery practice" (p. viii). Thus, the book is an example of how knowledge in

diverse fields can be harnessed in a multidisciplinary context to meet a need in society. In terms of potential impact of the book, no one captures it better than the registrar of the Nursing and Midwifery Council, Felix Nyante, when he again writes in the foreword (p. viii) that:

> this book is no ordinary one; it challenges standard protocols of current nursing and midwifery practice by providing a comprehensive and practical approach to concepts in therapeutic communication that are necessary skillsets for the practitioner to competently manage the therapeutic function consequential to his/her care-relationship (with patients family, the community, and colleagues).

However, there are a few blind spots that bear pointing out for the attention of users of the book and for the authors to take note of for future revision of the book. First, the title of Unit 1 is also the title of Section 1.3 of the same Unit. This is pretty odd, as it masks the other issues discussed in the Unit. For example, in addition to the principles of communication, the Unit also deals with "the process of communication" (1.4) and "the social dimension of communication" (1.5). I suggest that "the fundamentals of communication", which is found in the first line of the summary (1.6) would be a better title for the Unit.

Second, there are very interesting images in the book which are meant to reinforce what the text conveys. Unfortunately, some of them are rather blurry and not completely well worked into the discourse. For example, it is not clear why the authors chose the image on page 8, given that it is blurred and there is no direct discussion of immunization which would have made the choice of that particular image compelling. Another example is on page 4. In the text, the supposed patient is said to be made to sit, but the image has the patient lying on a bed. The inconsistency in the multimodal context is not the best. Sharper images which exemplify exactly what is being discussed, will better serve the purpose of reinforcing what is expressed verbally.

Third, at the end of each Unit, except Unit 13, are exercises meant to help the learner test how much they have achieved from the lesson. The exercises take various forms, including comprehension, discussions and case studies, which, I believe, actually works better for the target readership of the book. The exercise at the end of Unit 3 is a very good example of this. However, for some Units, the exercises did not quite test the achievement of the student on all the learning objectives spelt out at the beginning of the unit. A significant omission regarding exercises is the complete absence of model answers to the questions. I believe that the authors, in revising the book, may request model answers from instructors in the various training colleges.

Fourth, in terms of the style of writing, it would have been better to use an interactive approach, with some in-text exercises that are meant to help the student discover some of the ideas contained in the material for themselves. This style keeps the student engaged better, as they interact with the text.

Fifth, an issue that suggests itself for discussion as one goes through the book is *power relations* and how to manage it in the context of the nurse/midwife–patient relation. It shows up in passing on page 5 in the context of developing practical ways of getting feedback, and on page 9 where it is pointed out that "society still assigns a lot of power and authority to healthcare professionals rather than their patients". The attendant obligation on the nurse/midwife to keep the communication functional is also mentioned. Again, it shows up in Unit three, on p. 36, where it is noted that a good nurse/midwife often plays down the hierarchical structure of the larger community which reinforces the unequal power roles. However, I believe that the idea of power relations is so important that the authors should consider a more extensive discussion of it in a revised version of the book.

Sixth, an important shortcoming of the book is the fact that sign language receives no more than passing mention. Even when the authors point out the potential "multimodal nature of communication and the importance of exploring the linguistic options available within a particular communicative encounter, as a means to maximize the communicative outcomes" (p. 10), the tone of the discussion betrays a complete neglect of sign language and those for whom that is the only means of communication. In the few places in Unit 2, where sign language is mentioned, it is usually to say that the languages in Ghana include Ghanaian Sign Language (p. 15), "some churches employ the services of sign language interpreters for those of their members who suffer from hearing impairment" (p. 23) or that some organisations have advocated for the teaching of Ghanaian Sign Language in nursing and midwifery colleges to help bridge the communication gap for the hearing impaired (pp. 24-25). So, while the authors advocate for local language, with the strong belief "that the local languages need to be given prominence in the healthcare domain to ensure therapeutic communication" (p. 24), it would be quite a stretch to imagine that they intended to include sign language. On page 45, the authors quote Lucas (2017) who observes that verbal communication can be spoken, written or signed. However, the authors fail to pick the cue, as they completely ignore signing in their commentary on the quote. On the same page, the authors state that "the intended receiver of the message hears it simultaneously as the sender" (p. 45). Again, when they list features of verbal communication on page 46, the authors only mention "spoken or written" words. This is a significant weakness, given that in the couple of years preceding the publication of the book, the leadership of the deaf community in Ghana had complained about the absence of sign language competence among health workers, sometimes leading to misinterpretation of what the

hearing-impaired intended to convey to healthcare providers, with attendant misdiagnoses and some deaf people allegedly dying because care providers do not understand them. A revision of the book should definitely benefit from the inclusion of material on sign language and signing.

Finally, I would like to highlight a few of the editorial issues that have to be noted. One, although the table of contents indicates that there is a "preface", yet there is no preface in the book. Two, there is a typo in the Copyright Notice, where instead of "All rights reserved", they have "All parts reserved". Three, the authors add the text "and goes on to state that" to the quotation from Yankah (2014) on page 20. However, it is not properly set apart from the quoted text from Yankah. Four, the antepenultimate bullet on page 22 has an "of" missing. The authors need to take note of these and other minor editorial weaknesses for future revision.

To end the discussion, I must point out that the criticisms I have offered here do not detract at all from what the authors have accomplished in the book. As noted above, the book is an example of how knowledge in diverse fields can be harnessed in a multidisciplinary context to meet a need in society. Aside from the purpose for which the book was commissioned (i.e., training nurses/midwives), the book will be a useful addition to the reading list for a course on Health Communication in many fields, including Communication, Journalism and Health Services Management.

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PRESUPPOSITION IN GHANAIAN AND BRITISH NEWSPAPER EDITORIALS: A COMPARATIVE STUDY

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IDEOLOGICAL DISCURSIVE FORMATIONS IN AN EMERGING DEMOCRACY: THE CASE OF THE PRESIDENTIAL INAUGURAL OF GHANA IN THE FOURTH REPUBLIC

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EDITORIAL BOOK CRITIQUE: *THE ORIGIN OF THE WORD AMEN: ANCIENT KNOWLEDGE THE BIBLE HAS NEVER TOLD*

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BOOK REVIEW: *THERAPEUTIC COMMUNICATION COMPETENCIES FOR NURSES AND MIDWIVES*

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https://www.researchgate.net/profile/Clement_Appah /
https://scholar.google.com/citations?user=B8pMUnkA AAAJ&hl=en

PREFERRED FORMAT FOR REFERENCES

References made in the notes or in the text should, for the most part, conform to the American Sociological Association (ASA) Style Guide, 5th edition, including the author's last name, the date of publication and the relevant page number(s), e.g. (Bodomo 2004:18-9).

There should be a separate list of references at the end of the paper, but before any appendices, in which <u>all and only</u> items referred to in the text and the notes are listed in alphabetical order according to the <u>surname of the first author</u>. When the item is a book by a single author or a collection of articles with a single editor, give full bibliographical details in this order: name of author or editor, date of publication, title of the work, place of publication and publisher. Be absolutely sure that <u>all names and titles are spelled correctly</u>. Examples:

Obeng, Samuel Gyasi. 2001. *African Anthroponymy: An Ethnopragmatic and Morphophonological Study of Personal Names in Akan and Some African Societies*. München: Lincom Europa.

Ameka, Felix K., and Mary Esther Kropp Dakubu, eds. 2008. *Aspect and Modality in Kwa Languages, Studies in Language Comparison Series*. Amsterdam & Philadelphia: John Benjamins.

If the book has more than one author or editor, they should all be given, the first appearing as above, the others with their first name or initial placed before the surname:

Heine, Bernd and Derek Nurse, eds. 2000. *African Languages, an Introduction*. Cambridge: Cambridge University Press.

An article appearing in an edited book should be referenced under the author's name, with the editor(s) and full details of the book and page numbers of the particular article. For example:

Osam, E. Kweku. 1997. "Serial Verbs and Grammatical Relations in Akan." In *Grammatical Relations: A Functionalist Perspective*, edited by T Givón, 253-280. Amsterdam: John Benjamins.

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Bender, Lionel M. 2000. "Nilo-Saharan." Pp. 43–73 in *African Languages: An Introduction*, edited by B. Heine and D. Nurse. Cambridge: Cambridge University Press.

A journal article should be cited similarly to an article in an edited book. Note that the words 'volume', 'number' and 'pages' can be omitted, provided the correct punctuation is observed, as in the following:

Amfo, Nana Aba Appiah. 2010. "Noun Phrase Conjunction in Akan: The Grammaticalization Path." *Pragmatics* 20 (1):27-41.

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Bresnan, Joan and Sam A. Mchombo. 1987. "Topic, pronoun and agreement in Chichewa." *Language* 13:741-82.

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The editors will be grateful if you do NOT format your paragraphs including hanging and indented paragraphs by using the Return or Enter key and indents and spaces – please use the paragraph formatting menu!

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PLEASE follow these guidelines closely when preparing your paper for submission. The editors reserve the right to reject inadequately prepared papers. All areas of linguistics are invited – the journal is not limited to articles on languages of or in Ghana or Africa.

ALL CONTRIBUTIONS must be submitted in English (except for special issues reserved for African languages), in electronic format to the current Editor-in-Chief, via our website at https://gjl.laghana.org. Authors should be sure to keep hard and soft copies for their own future reference. Articles should not exceed 10,000 words in length. They should be written in a text format or a recent version of Word (.docx format is preferred). PDF format is not acceptable. **If using Microsoft Word, authors should anonymize their papers using the Inspect Document function to remove document properties and personal information prior to submitting to the journal.**

TITLE PAGE: The article – anonymised in Word or similar word-processing program – should have a separate title page including the title and the author's name in the form it should appear in print, with full contact information including mailing address, phone numbers and email address. This page should also include a brief biographical note giving current academic or professional position and field of research interest.

THE FIRST PAGE of the article should contain the title but not the author's name. It should begin with an ABSTRACT of the paper, in English. A French version of the abstract in addition is very welcome.

LANGUAGE EXAMPLES: All examples **must** be in a Unicode font and **Bold**. Times New Roman that comes with Word 2010 (but not earlier versions) is Unicode and may be used for occasional words cited in the text, if diacritics are few. More extensive examples with glossing and translation should be in **Doulos SIL**, although **Charis SIL** is acceptable. **Doulos SIL** and **Charis SIL** can be downloaded from www.sil.org. All such examples should be indented and numbered. Glossing should follow the Leipzig Glossing Rules http://www.eva.mpg.de/lingua/resources/glossing-rules.php

Note that glossing alignment should be done by the use of the TAB key rather than the space bar.

Translations of examples should be in single quotation marks.

QUOTATIONS from other authors should be used sparingly. Any quotation less than two lines long should be within double quotation marks ("…") and not separated from the text. Quotations within quotations should be within single quotation marks ('…'). Longer quotations may be set out as a paragraph, indented .5″ on both sides. The source reference should come immediately after the quotation or in the sentence immediately before it. Paragraphs should be spaced at Exactly 14 pt and the first line of paragraphs should be indented .5″.

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FOOTNOTES (not endnotes) should be numbered consecutively throughout the paper. They should not contain full references.

CITATIONS of references in the notes or in the text (citations within the text are preferred) should include author's last name, the date of publication and the relevant page numbers, e.g. (Chomsky 1972: 63-5). There should be a separate list of References, in which all items cited in text and notes are listed in alphabetical order according to the surname of the first author. For further information on format please see the Preferred Format for References.

HEADERS should be organized in the following manner:

1. Introduction

1.1 Methodology

1.1.1. Background