

**RHETORICAL RESOURCES IN POLITICAL SPEECHES: A CASE OF 2022
PRESIDENTIAL SPEECH CAMPAIGN DISCOURSE IN KENYA**

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<https://doi.org/10.54922/IJEHSS.2023.0506>

ABSTRACT

This paper analyzed rhetorical resources in political speeches of 2022 presidential speech campaign discourse in Kenya. The 9th August 2022 elections in Kenya reflected the new dynamics in political environment. Consequently, the new dynamics reshaped the political discourse in Kenya from ethnics rhetoric's to real issue based rhetoric's. The study applied Faircloughs (1989, 2001) Critical Discourse Analysis theory. The study focused on political campaign speeches of two candidates only; former Prime Minister Raila Odinga and Kenya's Deputy President William Ruto then. The research adopted a descriptive qualitative research design. The study used purpose sampling to select the speeches. Primary data (speeches, party manifestos and campaign video clips) as well as secondary data (newspapers and online sources) were used to critically analyze the aspect of rhetorical resources in 2022 presidential speeches. Documentary reviews and checklist were used to collect the specific rhetorical devices. The findings of the study revealed that both the presidential candidates employed propagated their ideologies through rhetorical resources such as repetition, pronoun and voice, three part list, metaphor and analogies. It is hoped that the study is beneficial in terms of theory and practice and in discourse analysis, sociolinguistics, linguistic anthropology and applied linguistics. The study also provides useful insights to politicians, political analysts and researchers who have immense interest in political speeches.

Key Words: Political Discourse, Rhetorical Devices, Campaign Discourse, Kenya

1. INTRODUCTION

Kenya is one of the democratic countries that give its citizens an opportunity to go to the ballot boxes on election days and vote for one person or party. Consequently, before the Election Day all politicians rely on political discourse to sell their ideas. In fact, Politics cannot be conducted without language, and it is probably the case that the use of language in the constitution of social groups leads to what we call politic in a broad sense (Chilton and Schaffner (1997). In all political system from autocratic to democratic leaders rely on the spoken word to convince others of the benefits that arise from their leadership (Charteris Black, 2005). Politics is inherently dependent on language; hence the notion that "language is (an instrument of) power".

Political discourse is a complex human activity that deserves critical study particularly because of its central place in the organization and management of society (van Dijk, 1997; Fairclough, 2000; Fairclough, 2002). Political language deals with the use of power to organize people's

mind and opinion (Beard, 2000). It is an instrument used to control the society in general. Political speech can be seen as a means of establishing and maintaining social relationships, expressing feelings, and selling ideas, policies, and political projects in any society (Chilton, 2004). Ferrari (2007) observes that political discourse is intrinsically persuasive and always informs a power relation. This is achieved through campaign speeches that are primary means of influencing others, using rhetoric to persuade, excite, and claim leadership (Klebanov et al. 2008).

Kenya elections are always hotly contested but 9th August 2022 elections promised to be especially bitterly fought due to the new dynamics in political environment. First the 2022 presidential contest was laced with new political dynamics such as where the current sitting president then; Uhuru Kenyatta who was serving his second and last term, was at loggerheads with Deputy President William Ruto for supporting his rival and having had a handshake with the opposition leader Raila Odinga. Thus, Raila was seen as an "establishment candidate" since President Kenyatta was backing his candidacy following their famous "handshake" reconciliation in 2018. Secondly, the deputy president positioned himself as a man of the people, or the "hustler in chief", opposing the political elite (Raila and Uhuru). Hence, Ruto's incendiary rhetoric about the hustler nation versus the dynasty/deep showed that Kenyan politics had transcended the narrow ethnic confines and had been superseded by a contest between "hustlers" and "dynasties". Another new dynamic that shaped political campaign is that while previous Kenyan polls have been shaped mostly by ethnic politics (this has been played out between the ruling incumbents who have been drawn from either the Kikuyu or Kalenjin ethnic groups against the Luo. In the year 2022, the dynamic had changed significantly with no Kikuyu contestants.

The 2022 race was also shaped by economic issues, with Ruto promising wide-ranging reforms such as the bottom up while Raila focusing on Baba care and war on corruption. The COVID-19 impact had also severely damaged major economic sectors, disrupted Kenyan society, and worsened the country's debt burden. The economic fallout certainly morphed into an election issue as more Kenyans continued to be faced with the widening socioeconomic gaps in their society. Above all the recent history; that is 2013 and 2017 polls had raised questions about Kenya's ability to hold free and fair elections and the 2022 elections provided a benchmark for how much progress had been made. Thus, Kenyans headed to the 9th August 2022 polls amid acute intra-elite tensions. The current political dynamics therefore reshaped the political discourse in Kenya that is from ethnic rhetoric's to real issue based rhetoric's.

This paper focuses on rhetorical resources in political speeches that were utilized in 2022 presidential speech campaign discourse in Kenya. Politicians employ rhetorical devices in order to deliver persuasive speeches. Various scholars examine the subject of political discourse and rhetoric's (Bullock, 2003; Skoniecki and College, 2004, Pensis et.al 2011). Barasa (2014) analyses discursive strategies in Kenya's 2008 post-election consultation discourse. The study reveals that language can play a powerful role in resolving politically related conflicts. Michira (2014), in his paper; language and politics, investigated the 2013 Presidential campaign discourse in Kenya using the critical discourse analysis approach. He concluded that language is a powerful weapon used by those seeking power. Kimenye, Ong'onda and Makoti (2021) analyze assertive illocutionary speech acts in posthandshake speeches of President Uhuru

Kenyatta and the former Prime Minister Raila Odinga in Kenya. The research findings showed that there are seven types of assertive: informing, complaining, affirming, stating, describing, narrating and claiming. This paper was motivated by shifts in the current political environment in Kenya which have necessitated shifts in understanding political discourse in the same context. The new dynamics in the political environment of Kenya caused a shift in the political discourse from the ethicized political discourse to inequalities among Kenya's citizens, insecurity and Kenya's deteriorating economy. The study therefore investigated rhetorical resources in 2022 presidential speech campaign discourse in Kenya. The study aimed to unpack rhetorical devices that permeated the presidential campaign discourse and in the current new political dynamics.

The research is therefore guided by one main question:

To examine the rhetorical devices that permeated in 2022 presidential speech campaign discourse in Kenya within the realms of Critical Discourse Analysis (CDA).

This study therefore contributes to studies of Discourse Analysis (DA) by offering insights regarding the analysis of political discourse. The theoretical benefits of this research provided insights in the implementation of CDA. The practical benefit of the research is that the study provided a deeper understanding of the concept of rhetorical resources. The study provides useful insights on educational researchers who have increasingly turned to use CDA and the concept of power and resistance to answer a set of questions about the relationship between language and society. It is also hoped that the findings of this study develops critical thinking skills of students as well as the improvements in self-actualization and creativity. The study provides useful insights to politicians, political analysts and researchers who have immense interest in political speeches. The data on language use in political discourse may be of great importance in policy making and media frames especially the National Cohesion and Integration Commission (NCIC). Therefore, this study is also fundamental in policy making decision especially on how to handle the issue political discourse that may be used to maintain peace or cause violence. The study is also useful to linguists since it helps them to understand the language used by politicians.

2. CRITICAL DISCOURSE ANALYSIS

This paper applied CDA as propounded by Fairclough (1989, 1992a, 1992b, 1993, and 1995) to unpack the aspect of rhetorical resources in 2022 presidential speech campaign discourse in Kenya. CDA appeared in the 1980s as an approach toward the combination of language studies and social theory (Fairclough, 1992b) and it stems from a critical theory of language which sees the use of language as a form of social practice. van Dijk (1997) contends that political discourse analysts should assume a critical vantage which is CDA. The paper applied two main strands of CDA: Power and Ideology. CDA examines the means by which political power, power abuse or domination manifest in and are enacted through discourse structures and practices. In CDA, language both reflects and recreates power providing a useful starting point of knowledge for how power is exercised and practiced. Birch (1991) observes that power may exerted through language by saying, telling, showing, referring, controlling, doing and so on, is always about action and interaction, always about power and control. Language has two versions of power: power in discourse and power behind discourse (Fairclough, 1992a; Fairclough & Wodak,

1997). By the former they mean the power appears in lexical choices and syntactical structures e.g. directive speech acts, imperatives etc. Ideology involves knowledge, representation, ideas, cultural leadership and authority. Language, in this respect, is not simply a tool of communication, but a means by which people demonstrate their commitment, in one way or another, to certain ideologies. Thus, ideologies are produced and reflected within the discourse and their main purpose is to offer change in society. In this sense, ideologies are abstract thoughts which can be/are applied to reality. CDA establishes relation between social practices and assumptions which underlie in discourse. The study therefore applies the tenet of language power and ideology to establish rhetoric strategies that were used to propagate ideas and ideologies in 2022 campaign discourse in Kenya.

3. RESEARCH METHODOLOGY

3.1 Research Design

This research adopted a descriptive qualitative research design. Descriptive qualitative research design is aligned with pragmatism (Neergaard et al., 2009) and decisions are made about how the research should be conducted based on the aims or objectives and context of the study (Ormston et al., 2014). Kim et al. (2017) observe that qualitative descriptive research generates data that describe the, who, what, and where of events or experiences from a subjective perspective. From a philosophical perspective, this approach to research is best aligned with constructionism and critical theories that use interpretative and naturalistic methods (Lincoln et al., 2017). The study applied descriptive qualitative research design because political discourse is best studied within a given context such as situational, intertextual and societal (Fairclough, 1989, Wodak, 2012).

3.2 Sampling techniques and Sample size

The target population for this study was the four 2022 presidential candidates in Kenya and their campaign speeches between 6th August 2021 to 6th August 2022. The study used purpose sampling since descriptive qualitative research generally uses purposive sampling and a range of purposive sampling techniques (cf. Palinkas et al., 2015). The researcher focused on two presidential candidates and their speeches namely: William Ruto and Raila Amollo Odinga.

3.2 Data collection methods and procedures

The researcher used both primary data (speeches, party manifestos and campaign video clips) as well as secondary data (newspapers and online sources) to critically analyze the aspect of in 2022 presidential speeches. The data collection involved use of the following research instruments to collect data; field notes, direct viewing of speeches and document review. Documentation entailed taking from the speech transcription of presidential campaign of the two presidential candidates who were and William Ruto and Raila Amollo Odinga.

3.3 Data analysis

The study adopted the three-dimensional discourse framework of Fairclough for the critical explanation and interpretation of speeches including rhetorical devices. Fairclough 3D analytic model is categorized into three levels of analysis: the text, the discursive practice, and the sociocultural practice (Fairclough, 2001). In this study, data analysis started with the identification and selection of rhetorical devices. The second stage is interpretation and it deals

with the relationship between the text and interaction. The analysis entailed understanding and examination of the process of production, interpretation, and consumption of a text in this case the speeches. The last stage is explanation, that is, the relationship between interaction and social context.

4. FINDINGS AND DISCUSSION

Rhetorical strategies are very important in political contexts since politicians have the need to appeal to attitudes and emotions that are already within the listeners. Listeners perceive that their beliefs are understood and supported when the speaker creates connections to the policy that they wish to communicate. Thus, when putting forward arguments a speaker has to communicate at an emotional level and take standpoints that seem morally correct. Furthermore, the listener must perceive that the arguments are relevant for the issue. This cannot be done solely by lexical means but through rhetorical resources. This section therefore focuses on the rhetorical resources that were exploited by both the presidential candidates to propagate their ideologies during the 2022 presidential campaign speeches. The data collected revealed the following strategies: repetition, Pronouns and voice, three part list, metaphors and analogies.

4.1 Repetition

The first rhetorical feature used in the text is repetition, which is used for ideological management. Repeating certain phrases contribute towards making the ideas contained in them seems 'common sense.' In long speeches word-repetition can be used to hold the speech together, but also to emphasize moral values. Jones and Wareing (1999) argue that repeating certain phrases contribute towards making the ideas contained in them seems 'common sense. In long speeches word-repetition can be used to hold the speech together and also to emphasize moral values (Beard, 2000). The excerpt below gives an example of the use of repetition as a strategy of ideological management.

The presidential candidate of UDA/Kenya Kwanza below strategically uses repetition to express the ideologies of the coalition such as economic revival, creation of jobs, empowerment of the common people such as *mama mboga* (vegetable sellers), *bodaboda* (motorbikes riders), and the people as shown below in his speech in his final speech in Nyayo stadium.

“I want to tell you the people of Nairobi, *they said* this a constitutional moment *we told them no* this is an economic moment. *They told us* it's about changing the constitution *we told them no* it's about changing the economy. *They told us* it's about sharing positions *we told them no* its about creating jobs for the young people of our nation. *They told us* it's about sharing power among those in power and those who can access power. *We told them no* its about empowerment of *mama mboga*, the empowerment of *boda boda* gentleman, the empowerment of the hustlers, the empowerment of the ordinary citizens, it is not about sharing power. *They told us* it's about leaders but *we told them* it's about the people. We will tell them *it's about the people* and on Tuesday we shall tell them *it's about the people.*”

In the above excerpt the repetition of the phrases *they said* and *we told them* is meant to clearly to clearly distinguish us (UDA/Kenya Kwanza) leaders from them (AZIMIO LA UMOJA) leaders in terms of ideologies.

When talking about the ideology of handshake in his speech Raila Amollo Odinga uses repetition to sell his ideologies as shown below:

“In the course of our discussions, *we agreed that Kenya* is greater than the two of us. *We agreed that* despite years of effort, Project Kenya has not quite taken off the way our founders envisaged. Where our founders envisaged unity, we have been held back by divisions; tribe against tribe, region against region, men against women, leader against leader. As if these divisions have not been costly enough, there are still massive efforts by some to divide us further, as rich and poor, young and old. *We agreed that* where our fathers dreamt of plenty within our borders, poverty has taken deep roots in our land. *We agreed that* we must deal a deadly blow to corruption before it brings down our country.”

The use of repetition in the above excerpt above helps the speaker to highlight his ideas in the speech such as unity and fight of corruption in the country.

4.2 Pronoun and voice

Another rhetoric device that was clearly utilized in the data collected was pronouns. Pronouns are not only used for clarification reasons but as a mean to conceal elements in a situation. Pronouns may tell us a lot about how much responsibility a speaker wants to assume for an idea. Pronouns are words substituting for nouns or noun phrases (Beard 2000). The first person singular pronoun I, for instance, clearly declares who is responsible while the first person plural pronoun we makes the status of responsibility more unclear (Jones & Wareing 1999).

First person plural pronouns in the introduction of a speech aim at an appeal to the sharing of interests between speaker and audience as shown in Raila Amolo Odinga’s speech below:

“*Hashtag Inawezekana (It is possible).*” *We know that our youth are closer to the future than we are. But they are exploited as cannon fodder for bad politics. Now more than ever, we need to invest in preparing our youth for that future. The programme will equip our youth with the mindset, skills, funds and technology to enable them to innovate at par, and even surpass their global counterparts. Point number seven “Waste not a Single Child”. Education is non-negotiable. This programme will be an aggressive scheme to ensure that all, not some of our children, get rightful access to quality education. We will deploy a new army of teachers to deliver to our children. For northern Kenya, we will pursue a special affirmative action program in admitting students from ASAL into Teacher Training Institutions and universities to create a local, committed workforce to serve as teachers and education officers in the region. A multi-agency engine will drive the process to ensure no young Kenyan is locked out, for any reason whatsoever.*

In the above excerpt the first person plural pronoun and both the active and the passive voice is used by the speaker to achieve the degree or the extent to which he wants to be related to various ideas. The first sentences reinforce the mutual understanding between speaker and audience as shown by the use of the first pronoun I:

“I took note that while our people of Mt. Kenya spoke of *One Man, One Vote, One Shilling*, northern Kenya spoke of *One Man, One Kilometre, One Shilling*. Indeed, Kenya is diverse in its needs and in ideas to address the needs.”

Further the use of the pronoun *we* below about Northern Kenya further exemplifies how the use of first person pronouns denotes personal experience and involvement.

“For northern Kenya, we will pursue a special affirmative action program in admitting students from ASAL into Teacher Training Institutions and universities to create a local, committed workforce to serve as teachers and education officers in the region. A multi-agency engine will drive the process to ensure no young Kenyan is locked out, for any reason whatsoever.”

4.3 Three-part lists

Jones and Wareing (1999) argue that repeating certain phrases contribute towards making the ideas contained in them seem 'common sense. In long speeches word-repetition can be used to hold the speech together, but also to emphasize moral values (Beard 2000: 39). A particular variant of repetition is the so-called three-part lists, when new ideas or pieces of information are presented in three parts (Beard 2000: 38). Charteris-Black (2005) argues that in three part list, the first part is supposed to initiate an argument, the second part emphasizes or responds to the first and the third part is a reinforcement of the first two and a sign that the argument is completed, assisting the audience by suggesting when it is appropriate to applaud. Raila Amollo Odinga adapts the three list strategy in most of his speeches as a mean emphasizing on the ideologies. The excerpt below highlights some three list as emphasized by Raila Amollo Odinga in his speech that highlighted his manifesto such as *peace, liberty and unity, Ignorance, poverty and disease and justice* is going to be our *shield and defender* as shown below :

That they have said they have waited for a long time to see the dream of Kenya being realized.
That our fore fathers had said that this was going to be a God fearing nation.
That *justice* is going to be our *shield and defender*
That we are going to live in *peace, liberty and unity*.
And finally that plenty will be found within our borders.
But for 58 years they have only seen scarcity and not plenty as propagated by our fore fathers.
So we said we need to start a journey towards the realization of that dream
The foundation has partly been laid but we need to expand on that foundation
And moving towards achieving the Kenyan dream
By dealing a devastating blow to three enemies of Kenyans: *Ignorance, poverty and disease*
Those are three major enemies of our people.
We shall confront them
By coming up with policies that will serve the needs of our people
That is why in this manifesto we have laid down policies that shall deal with those three enemies of our people.
We have started with wealth creation...we want to go to proper industrialization...this county can become a manufacturing hub...”

In the above excerpt the three-part lists new ideas or pieces of information are presented in three parts. The three parts are significant in speeches, because they follow a traditional social behavior and are an important cultural element: the Holy Trinity, the Three Kings and Lucky Number Three.

Thus, in political discourse presenting statements in groups of three is particularly appealing, thus, political speakers use three-part lists to augment their arguments. In his quest for votes from Mount Kenya Raila Amollo Odinga also summarized what his government by using the three part list of *One man, One shilling, One Vote* as shown in the excerpt below: On this, I am happy to note that I have reached very close to the peak. I have seen the Batian and Lenana peaks, and the people have promised that we shall walk together to the Promised Land yonder if I prove that I understand and shall address their concerns.” Residents expressed concerns about the equitable distribution of development resources within the region and proportional representation. They summarized it in the call for – *One man, One shilling, One Vote*.

Further he uses three part list to show diversity in terms of needs as exemplified by the Mt Kenya people and the northern Kenya people as shown below:

I took note that while our people of Mt. Kenya spoke of *One Man, One Vote, One Shilling*, northern Kenya spoke of *One Man, One Kilometre, One Shilling*. Indeed, Kenya is diverse in its needs and in ideas to address the needs.

While the speaker uses the three part list of *One Man, One Vote, One Shilling* to summarize the needs of Mount Kenya people. *One Man, One Kilometre, One Shilling* was used to summarize the needs of the north Eastern people.

4.4 Metaphor

The data collected revealed the use of linguistic metaphors a rhetorical device in political campaign speeches. Metaphors are linguistic symbols which give concrete labels to abstract ideas. Metaphors perceive similarity between objects and concepts as regards particular features that one wants to convey. The conceptual system of human beings is metaphorical (Lakoff and Johnson, 1980) and that they permeate perception, thought and behavior. A metaphor is an implied comparison using a word to mean something similar to its literal meaning. A contradiction arises between the literal meaning and the referent. Most compliments or insults contain metaphors. Van Dijk (2006) argues that ideologically motivated metaphors are meant to demean, belittle, marginalize or dehumanize.

The data collected reveal that both William Ruto and Raila Amollo Odinga made use of metaphors in their campaign speeches. Among the metaphors that were used by William Ruto were *DYNASTY, DEEP STATE* and *HUSTLERS* to explain the ideologies of UDA/Kenya Kwanza. The metaphor *DYNASTY* and *DEEP STATE* versus were *HUSTLERS* were used to place Kenyans in two classes.

The two metaphors resulted to the phrase “HUSTLERS VERSUS DYNASTY” as were coined by Deputy President William Ruto then, following a political upset. Uhuru Kenyatta, Kenya’s current president, had agreed that he would support Ruto’s candidacy for the next presidential election in 2022. This bid was cut short by president Uhuru in March 2018, when he invited his former political rival Raila Odinga to the presidential office and after a private meeting; the two men publicly sealed their new partnership which was metaphorically referred to as the HANDSHAKE.

While DYNASTY refers to the wealthy in the society who are few HUSTLERS was used metaphorically to refer to the great majority of Kenyans (who are most definitely poor). The ideology of the hustlers also meant a new identity of the poor who for a long time had been betrayed and had long suffered due to DYNASTY. In Kenyan political context DYNASTY also means male, with lineages of power such as Uhuru Kenyatta and Raila Amollo Odinga. The DYNASTY also did not only mean extremely rich families but also political dynasties.

Raila Amollo Odinga on the other hand used metaphors in various ways to propagate his ideologies. Among the metaphors that were used are CARTELS, ICON, THE MOUNTAIN, THE PROMISED LAND and WAR as shown in the excerpt below:

I hold the deepest respect for living ICONS like Mukami wa Kimathi, wife of Dedan Kimathi. They called her 'THE WASP' because, like Kimathi, her husband, Mukami was a fearless General, who mobilised daring bands of women in complex undercover Mau Mau operations. I salute her.... We travelled into the North Rift and there, I listened to concerns of residents whose livelihoods are being destroyed by CARTELS in agriculture; people who (Material process) import maize while farmers are stuck with maize... I confirm to this congregation that if THE MOUNTAIN was smooth, it would be impossible to climb it. The mountain has to be bumpy for you to scale it. On this, I am happy to note that I have reached very close to the peak. I have seen the Batian and Lenana peaks, and the people have promised that we shall walk together to the PROMISED LAND YONDER if I prove that I understand and shall address their concerns.... I am not running for president to oppose anyone but to propose better policies. I am in this race to mold one indivisible nation. I am not at WAR with personalities; I am at WAR with ideologies that would lead this nation in the wrong direction.

The ICON in the speech above means that Mukami wa Kimathi is a person to be widely admired especially for having had great influence or significant during the fight for independence. Thus, Mukami wa Kimathi is considered as a heroine. She was also referred to as THE WASP. The WASP is metaphorically used to refer to Mukami as a very a courageous person. A CARTEL is another metaphor that was conspicuously used in 2022 Kenyan campaign speeches. In Kenyan context cartels in various sectors are influenced by cartels such as electricity cartels, agriculture cartels, election cartels and they control economy. The excerpt below shows how they have affected the agricultural sector.

'We travelled into the North Rift and there, I listened to concerns of residents whose livelihoods are being destroyed by CARTELS in agriculture; people who import maize while farmers are stuck with maize...'

CARTEL in Kenyan context refers to corrupt politicians and business people, who run the county. In the excerpt above CARTELS refer to politicians and business persons who import maize and do illegal business at the expense of poor farmers. THE MOUNTAIN metaphor was another outstanding metaphor during the 2022 campaign season that was used to refer to the people of central Kenya. This metaphor clearly exposes the aspect of ethnics as manifested in Kenya's political processes. Each side of political divide wanted to associate with THE MOUNTAIN due

to the numbers they have based on the British colonialists administrative boundaries. The excerpt below presents the hope that Raila Amollo Odinga had with the people of the THE MOUNTAIN:

“I confirm to this congregation that if THE MOUNTAIN was smooth, it would be impossible to climb it. The mountain has to be bumpy for you to scale it. On this, I am happy to note that I have reached very close to the peak. I have seen the Batian and Lenana peaks, and the people have promised that we shall walk together to the PROMISED LAND YONDER if I prove that I understand and shall address their concerns...”

The excerpt expresses the fact in spite of ethnic divisions between the Luo and THE MOUNTAIN in 2022 he felt like the ideology of ethnicity did not matter and he was able to scale it and move together to the PROMISED LAND YONDER which metaphorically refers to the government. THE MOUNTAIN metaphor above clearly shows how the ideology of ethnicity still surfaced in the 2022 campaign discourse in spite of DYNASTY versus HUSTLER ideologies having been the most talked issues. The last metaphor identified in this section is Politics of WAR. The WAR metaphor represents politics as a battle as shown in the excerpt below:

“I am not running for president to oppose anyone but to propose better policies. I am in this RACE to mold one indivisible nation. I am not at WAR with personalities; I am at WAR with ideologies that would lead this nation in the wrong direction.”

The WAR metaphor clearly shows that Politics is a RACE which is associated with metaphors such as beat, wrestle, battle and fight among others.

4.5 Analogies

The data collected analyzed reveal the use of analogies as a rhetoric resource. Analogies are used to compare contemporary situations with historical events or myths and are common features in political speeches. Raila Amollo Odinga made use of analogies to as a method of clarifying his ideologies. Among the analogies that he frequently used was the Canaan analogy and football analogy.

The Canaan analogy is one of the most common analogies that Raila Amollo Odinga used in the 2022 campaign discourse. This analogy was used in his quest to marshal Kenyans to his side. The analogy of Canaan is actually a biblical allusion that he uses to equate what Kenyans are experiencing in their lives to what the Israelites in the Bible underwent at the hands of the Egyptians before God sent Moses to rescue them. In the Bible it is said: “And the Lord said, I have seen the affliction of my people which are in Egypt, and I have heard their cry by reason of the taskmaster, for I know their sorrows; [...] Now behold, the cry of children of Israel is come unto me; and I have also seen the oppression where the Egyptians oppress them” (Exodus 3:7–9). Thus, Raila Amollo Odinga equates the biblical journey of the Israelites from Egypt to Canaan and the symbolic journey to take Kenyans to the dream of Canaan in his political endeavour. In the analogy of Canaan, Raila managed to merge biblical time with present time and create a moral vision comprising all Kenyans.

Secondly the football analogy was also used to compare how the 2022 election will be like a football match between AZIMIO FC and Kenya Kwanza FC. The football analogy is one of his favorite. The crowd always gets excited when he uses this analogy. Raila Amollo Odinga used the football analogy to explain how he would win the election while in Kakamega where the

western politics feature. The football analogy was also used to the political contest between AZIMIO and Kenya Kwanza. In his commentary he used the colors of the jerseys and the persons that will be involved in the march. His part is always the striker and the commentary ends when he scores. Eventually he explains he wins over corruption, land grabbing and decisiveness that makes the Kenya Kwanza team to fail.

Therefore it is clear that rhetoric resources such as repetition, the pronoun and voice, the three part list, metaphor and analogy are important rhetoric resources used to propagate political ideologies.

5. CONCLUSION

The study concludes that politicians use rhetorical devices to express their ideological beliefs. The first rhetorical resource was repetition. The analysis revealed that both the presidential candidates used repetition for ideological management and that repeating certain phrases contribute towards making the ideas contained in them seems 'common sense. The study also established that pronouns were not only used for clarification reasons but as a mean to conceal elements in a situation. The third strategy that was used to propel ideologies was the three-part lists as used by Raila Amollo Odinga. The fourth strategy that was revealed in the data was the use of linguistic metaphors a rhetorical device in political campaign speeches. Among the metaphors that revealed by William Ruto were *DYNASTY*, *DEEP STATE* and *HUSTLERS* to explain the ideologies of UDA/Kenya Kwanza. Raila Amollo Odinga on the other hand used metaphors in various ways to propagate his ideologies. Among the metaphors that were used are *CARTELS*, *ICON*, *THE MOUNTAIN*, *THE PROMISED LAND*, *RACE* and *WAR*. The last rhetorical resource that the current study discussed was the use of analogies. Analogies were utilized by Raila Amollo Odinga as a method of clarifying his ideologies. Among the analogies that he frequently used was the Canaan analogy and football analogy. The study revealed that both the speakers employed various linguistic strategies to excerpt power and ideology. The study therefore concludes that language plays a crucial role in politics as every political action is prepared, accompanied, controlled and influenced by it. Moreover, language is an important tool for politicians as it plays an important role of announcing policies and persuading people.

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