

Nana Addo Dankwa Akufo-Addo's Inaugural Address: Conceptual Metaphors, Metonymies and Values to Celebrate a Presidency

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Abstract: *This paper analyses the inaugural address by Nana Addo Dankwa Akufo-Addo, President of the Republic of Ghana with the aim to show the coherent conceptual organization underlying some of the expressions in the address. The study is conducted within the framework of the Conceptual Metaphor Theory (CMT), put forward by Lakoff and Johnson. Political discourse has been found to be rich in metaphors. The paper sought to identify any conceptual metaphors and metonymies, and how these inform us about aspects of the values and beliefs of the President and of Ghanaians in general. Among other things, three structural metaphors - the journey metaphor, the construction metaphor and the war metaphor were identified. The metaphors and metonymies were found to be based on images built from information derived from the socio-cultural environment.*

Keywords: Metaphor, Metonymy, Metaphonymy, Political Discourse, Socio-Cultural Environment

1. Introduction

An inaugural address by a president is a public declaration in which he or she stipulates his or her intentions as a leader. It is a political discourse often aimed at persuading the audience. Metaphors are said to be pervasive in language and such political discourses have been found to be rich in metaphors (Chilton & Ilyin, 1993; Guitart, 2011). For the past decade or two, some scholars from different research backgrounds have extensively studied the effects of metaphorical language especially on political persuasion (e.g., Mio, 1997; Charteris-Black, 2006; Bougher, 2012 and Musolff, 2014). Mio (1997), for example, has noted that metaphors are often used to frame political issues. Bougher (2012) has also argued that these metaphorical frames affect how people reason on these political issues. Other researchers, Ottati, Renstrom & Price (2014), have also argued that politicians use metaphors to characterize themselves, their opponents, and their political agenda, and use metaphorical language in policy debates to steer the public toward a certain viewpoint. In the brief spatial or temporal span, these metaphors are used to forge a link between the ideas being talked about and others that already possess the characteristics relevant within in context (cf. Forceville, 1996). The links that are forged in these metaphorical mappings reveal sociocultural values (Chan and Cheng 2002).

This paper analyses the inaugural address by Nana Addo Dankwa Akufo-Addo, President of the Republic of Ghana with the aim of showing the coherent conceptual organization underlying some of the expressions in the address. It seeks to identify some of the underlying conceptual metaphors and metonymies, and how these reflect some socio-cultural values of the President and of Ghanaians in general. Studies have revealed that the central ideas in such addresses are usually found within inferential patterns that are drawn from a metaphorical process, and that these conceptualizations are based on group *images* built from information derived from our socio-cultural environment (Lakoff and Johnson, 1980; Lakoff, 1987; Lakoff and Johnson, 1999). In this sense, the images can be thought of as part of the cultures in which they develop. Therefore, metaphors are often said to be grounded in culture and can hence serve as a good resource for the investigation of cultural beliefs and values expressed in language (Lakoff and Johnson, 1980& 1999; Lakoff, 1987; Lakoff, 1993; Kövecses, 2002 & 2005 and Özçalışkan, 2003). It is based on these ideas that the paper also seeks to demonstrate how sociocultural values are subtly intertwined with metaphors and metonymies in the address. In consequence, the paper addresses

how the conceptual metaphors identified inform us about aspects of the cultural values and beliefs of the President and of Ghanaians in general.

The Conceptual Metaphor Theory (CMT) has inspired a great deal of research on metaphor over the last two decades. This theory has served as a useful tool in analyzing how different domains of knowledge are metaphorically structured (Lakoff and Turner, 1989; Özçalışkan, 2003). The theory of metaphor has also been applied to the study of literature (Lakoff & Turner, 1989; Gibbs, 1994; Goatley, 1997), and to the language of advertising (Forceville, 1996; Dąbrowski, 2000 & Ungerer, 2000). In our view, very little attention has been devoted to a cognitive linguistic study of metaphor and related cognitive processes in language use in Ghana.

As far as we are aware, the studies available are Afreh (2011), Anim-Ayeko (2012), Ansah (2011 and 2014) and Afreh (2018). Afreh (2011) examines the metaphorical structure of the domain of death in Akan within the framework of the Conceptual Metaphor Theory (CMT). Her aim was to show the coherent conceptual organization underlying the various expressions about death in Akan. Using the CMT, Anim-Ayeko (2012) analyses some political advertisements during the December, 2012 general elections in Ghana to ascertain how political parties are perceived based on the advertisements. Ansah (2011) employs the Conceptual Blending Theory to analyze meaning construction in Ghanaian political discourse. Ansah (2014) also examines the role of culture in the metaphorical/metonymic conceptualizations of fear in Akan and English. Afreh (2018) explores the metaphors underlying some of the expressions of His Majesty Otumfoɔ Osei Tutu II, Asantehene, within the framework of the Conceptual Metaphor Theory (CMT) and to demonstrate how the King subtly intertwines ideological values with metaphors in his addresses. This study will therefore be a contribution to the existing literature.

2. Materials and Method

Language is said to be an expression of culture and the individuality of its speakers. *Culture* here simply refers to the socially conditioned aspects of human life (cf. Hymes, 1964). As Goodenough (1964, p. 36) puts it, *it is the forms of things that people have in mind, their models of perceiving and dealing with their circumstances*. The data were gathered from the inaugural address delivered by Nana Addo Dankwa Akuffo-Addo, the President of the republic of Ghana, on Saturday, January 7, 2017 at the Black Star Square in Ghana in the English language, a second language in Ghana. Considering the fact that the address was to Ghanaians in general, especially to the educated ones who could understand it, it is believed that his choice of words was carefully done in order for him to be understood by the people. We argue, therefore, that the address was an expression of a culture (in the sense of Goodenough, 1964) understood by him and his listeners.

We considered the qualitative approach is central for the analysis. Therefore, we adopted the procedures for the identification of metaphors by the Praguejazz Group (2007). Their procedure, referred to as the MIP, is as follows:

- A. Read the entire text–discourse to establish a general understanding of the meaning.
- B. Determine the lexical units in the text–discourse.
- C. For each lexical unit in the text, establish its meaning in context and then also determine if it has a more basic contemporary meaning in other contexts than the one in the given context, where basic meanings may be more concrete easier to imagine, to see, hear, feel, smell, and taste, bodily action, more precise and historically older.

- D. If contextual meaning contrasts with the basic meaning but can be understood in comparison with each other, then the lexical unit should be marked as metaphorical. (The Pragglejazz Group, 2007, p. 3)

This procedure for metaphor identification served as a guide in our attempt at identifying the metaphorically used words and expressions in the speech. However, as noted by Nyarko Ansah (2014), the MIP is a useful procedure in identifying metaphors but it does not actually deal with identifying conceptual metaphors which is the main task in the conceptual metaphor theory. This remains problematic in conceptual metaphor theory.

In the literature (Kövecses, 1990, 2000 & 2002; Lakoff, 1987; Lakoff & Johnson, 1980), there has been the use of what has been termed *the top-bottom approach*. With this, hypotheses about cross-domain mappings are formulated and linguistic evidence to support them are provided. This approach has, however, been criticized in favour of a *bottom-up approach* where linguistic evidence becomes the basis for the formulation of hypotheses about cross-domain mappings. We adopted the *bottom-up approach* in formulating the conceptual metaphors, staying as close as possible to the actual words or phrases in the data. The patterns that emerged from the data were then captured in terms of our formulation of hypotheses about cross-domain mappings, which we refer to as *conceptual metaphors*, which are presented in small caps in line with conceptual metaphor theory tradition. We, then, grouped and analyzed them into the major metaphorical mappings and discussed them in relation to the CMT. The discussion proceeds with that of the embodiment function of metaphors in the address. Here, we cite examples from the address to illustrate the position that humans often categorize reality based on our interactions with our environment and other people in our culture.

3. Theoretical Background

3.1. Conceptual Metaphor Theory

Lakoff and Johnson (1980, p.5) define metaphor as *understanding and experiencing one kind of thing in terms of another*. In other words, metaphor understands one domain of experience, *a source domain*, in terms of another domain, *a target domain* (Lakoff and Johnson, 1999). Thus, metaphor is treated as a systematic correspondence or a mapping between a *source* and a *target*. The source domain is conceptualized as being more closely related to physical experience (Lakoff and Johnson, 1980), or as being more inter-subjectively available (Grady, 1997), than the target concepts. Unlike the target concept, the source concept involves *image content* that is tied to bodily sensation and perception, and thus constitutes a rich source for inferences that are projected onto the target domain (Grady, 1997). A metaphorical mapping thus involves a fixed set of correspondences between the respective entities in each domain.

According to Lakoff and Johnson (1980), the metaphor may be *structural*, *ontological* or *orientational*. With structural metaphors, the source domain provides a relatively rich knowledge structure for the target concept. In other words, speakers understand target A by means of the structure of source B. Ontological metaphors, according to Lakoff and Johnson (1980, p. 25), provide *an ontological status to general categories of abstract target concepts*. They further explain that we conceive of our experiences in terms of objects, substances and containers in general, without specifying exactly what kind of object, substance or container is meant. Orientational metaphors, according to Lakoff and Johnson (1980, p. 14) have to do with spatial orientation; they give a concept a spatial orientation.

3.2. Metonymy

Lakoff and Johnson (1980, p.35) describe metonymy as when we use “one entity to refer to another that is related to it.” Gibbs (1994, p.321) also defines it as a process by which “people take one well-understood or easily perceived aspect of something to represent or stand for the thing as a whole”. Metonymy is often

illustrated with examples such as the use of the Supreme Court to refer to the judges or administration of the Supreme Court, or the White House to refer to the US president and the presidential aide.

Like metaphors, metonymies are not random or arbitrary occurrences; metonymic concepts are also systematic (Lakoff and Johnson, 1980; Diegnan, 2005) and they are generated through links of several types. Lakoff and Johnson (1980, p.38) cite the following processes: *THE PART FOR THE WHOLE*, *PRODUCER FOR PRODUCT*, *OBJECT USED FOR USER*, *CONTROLLER FOR CONTROLLED*”, *INSTITUTION FOR PEOPLE RESPONSIBLE*, *THE PLACE FOR THE INSTITUTION* and *THE PLACE FOR THE EVENT*. These examples show the general metonymic concepts in terms of which we organize our thoughts and actions. Although our study concentrates on metaphors, we have also included a discussion of metonymy here, since metaphorical and metonymical processes are often interrelated and dependent on each other.

4. Results and Discussion

4.1. Embodiment Function of Metaphor

As Lakoff and Johnson (1980) have noted, we categorize reality by establishing our interactions with the physical environment, and our interactions with other people in our culture. In the address, Nana Addo Dankwa Akuffo-Addo employs the *prototypical metaphor* (MacKay, 1986, p. 87), *personification*, to convey some of his ideas. According to Lakoff and Johnson (1980), personification is an ontological metaphor in which inanimate entities and abstractions are represented as humans. Personification helps by making non-human objects more vivid or relatable to listeners or readers by the use of vivid descriptions, feelings and emotions. This way, as Guitart (2011, p. 41) has also noted, listeners identify themselves in a more positive way to the object that has *become human*.

It has already been noted that in political discourse nations and cities as well as human and political communities are metaphorically conceptualized as bodies and persons (Charteris-Black, 2004, p.105). In the address, Nana Addo assigns human features and actions to institutions, countries, organizations and systems. These metaphors are derived from metonymies and may be considered *metaphonymies* (Goosens, 1990). In the address, a number of metonymic connections are found in the personifications. A metonymic connection is found when nations are named in place of their people. In the address, the nation Ghana is used in place of its people. Through this metonymy, the nation Ghana is personified and is ascribed human features or qualities.

It is described as a nation that is honored by other nations that are *friendly*. *Our nation is honored by the presence, at this solemn ceremony of investiture, of leaders and representatives of friendly countries across the globe ...* The President employs this *metaphonymy* to express his people’s feeling of humility and their sense of gratitude to the *sister nations* for coming to support them on that occasion. Again, we read of Ghana as an entity that has attained some years: *On March 6, in a few weeks’ time, Ghana will attain 60 years as an independent nation*. We also read of a population as growing: *We have an exuberant and young, growing population...* We again read of Ghana as an entity that is capable of witnessing events or developments: *It is within this period of 24 years that Ghana has witnessed a consistent period of development*. Moreover, the world at large is named as a person who makes offers to people: *We have an exuberant and young, growing population that wants the best of what the world has to offer...*

Again, the nation Ghana is also considered as an entity that deserves to be made happy, *We must create wealth and restore happiness to our nation*. The President uses the verb *restore* to subtly criticize the previous government for completely *taking away* the happiness that the nation deserved. Again, the public service or institutions in the service are personified as entities that deserve respect, *Our public service will be accorded the dignity and respect it deserves...It must also uphold integrity, We must restore integrity in public life*. These lines re-echo the New Patriotic Party’s (NPP) view of the state of the nation and the

public service as outlined in their 2016 Manifesto and for which reason dignity and integrity have to be restored in them:

The quality of service delivery across all levels has broken down. Ordinary Ghanaians encounter deep frustrations and needless obstacles attempting to access public services from government agencies and institutions. (NPP Manifesto, 2016, p.19)

Again, the nation is also conceptualized as a worker, *Our nation will work when the marginalized and vulnerable are catered for and treated with respect*. Workers are known or are expected to have qualities such as strong work ethic, dependable, hardworking and self-motivated. To have conceptualized the nation as not any person but a worker is to show what the President believes to be the qualities of all workers in Ghana who will work during his administration. This is so because the qualities of a worker are all mapped unto the nation in its position as a worker. Another metonymic connection is found when an institution is named in place of its people. Here, parliament stands for the members of parliament: *Our Parliament... must grow into its proper role as effective machinery for accountability and oversight of the Executive... and not be its junior partner*.

Apart from these *metaphonymies* about the human person as an entity capable of performing different functions, another productive lexical field for metaphorical creation in the address is that of the human body. The human body has been noted to be a resource in the conceptualization of various aspects of our experiences. In the address, the Economic Community of West African States (ECOWAS) and the African Union (AU) are bodies - *...in particular those of the sister nations of our regional body, the Economic Community of West African States (ECOWAS) and of our continental body, the African Union*. The construal here is that the individual states form bodies that are fully functional or operational just as the human body with all the parts can be. We also read of *heads of state, I salute the Chairperson of the Authority of Heads of State...* Here, the head metonymically stands for the person. This conceptualization could either mean that we conceptualize the head as part of the human body, which will then have the underlying metonymy as *THEBODYPARTFOR PERSON*; or as a separate entity. Whatever the conceptualization may be, the head for person, in our view and as held in most cultures in Ghana, is linked with the metaphor the *HEAD IS A CONTAINER* (Niemeier, 2008), where the content of the container is metonymically linked with the person. The content is generally understood to be ideas or decisions from this person who occupies a position or is in control. The head is thus seen as the locus for decision making and the exertion of power. These are known to be the main responsibilities of *heads of state*.

Again, we read of *arms of government. It is time to make sure that we have a true separation of powers between the various arms of government*. Here, the President was referring to the three legislative divisions of government for whom the constitution stipulates how to govern the nation. Since they are equipped with the requisite skills and knowledge to govern, they are conceptualized as human arms, which are known in all cultures in Ghana, to have many large muscles that help us with regular tasks. The president also employs the metaphor *LIFE AS CYCLICAL NATURAL EVENTS* (Özçalışkan, 2003) in his address. This metaphor is about seasonal cycles, where a set of metaphors are used to conceptualize the stages of human activities or human life - birth, life, and death in terms of night-day rhythms. The metaphors include *A LIFETIME IS ADAY, OLD AGE IS DUSK AND DEATH IS NIGHT*. In the address, we read that *our elderly people will be assured of care in the dusk of their lives*, where *dusk* is used for the latter part of their lives. The President also describes the beginning of his tenure as a new dawn, where the tenure is also conceptualized as a cycle of the day, in this case the early part of the day when there is the first appearance of light. We read that a new dawn has arisen in Ghana... This gives us the metaphor the *ONSET OF A TENURE IS DAWN*.

4.2. Three Structural Metaphors

In the address, the President uses some structural metaphors to create captivating effects. Three of these metaphors identified are the journey metaphor, the construction metaphor and the war metaphor. These have been discussed in detail below.

4.2.1. The Journey Metaphor

This metaphor has been described as one of the productive metaphors in political discourse (Charteris-Black, 2004). Though there is no physical journey, there is a conceptual one where many of the things done in political activities including democratic governance are partially structured by the concept of a journey. This gives us the metaphor *A POLITICAL ACTIVITY IS A JOURNEY* or *DEMOCRATIC GOVERNANCE IS A JOURNEY*. These metaphors may be said to be complex metaphors derived from the primary metaphor *LIFE IS A JOURNEY* (Lakoff and Johnson, 1999). The source domain *journey* has at its core one of the most clearly delineated image-schemata; i.e. the *path* schema. The *path* schema, which has also been labeled as *source-path-goal* schema or *motion* schema, has been described in detail in the literature (cf. Lakoff, 1987, p. 275ff and Johnson, 1987, p. 113ff). It has been described as one of the most pervasive of image-schemata with a firm experiential grounding. Its basic structure includes a starting point or *source* of motion, the *path* traversed, and a *goal*.

The lifespan of a person involves three main stages: birth, life and death. In most cultures in Ghana, birth is conceptualized as an arrival, life as a journey initiated by this arrival and death as a departure that ends the journey. This corresponds to three basic metaphors: BIRTH IS ARRIVAL, LIFE IS A JOURNEY and DEATH IS DEPARTURE. As Afreh (2018) has noted, apart from this cultural belief underlying these primary metaphors, in Akan, for example, certain expressions in the language allude to the metaphor LIFE IS A JOURNEY. She uses the Akan expression below as one of the examples to illustrate this position. She explains that in the expression, life is not only construed as an entity, but as an agent that causes another entity to move from one place to the other.

Ɔbrá	dè	mé	á-dùrù	àkyíri
life	take	ISG-OBJ	PERF-reach	far

'Life has taken me far.'

(Afreh, 2018, p. 93)

For Nana Addo, leaving the office as President at the end of the tenure of one's term is embarking on a journey. It is in this sense that in the address, he describes the former president Mr. John Dramani Mahama as a *departing president*. He also refers to *this mission* and describes the journey of democratic governance as one that has been with successes and failures. *Our journey has had some highs and unfortunately many lows*. Embarking on a journey involves motion from one point to the other. Consequently, he advises all Ghanaians thus: *We should move on to deepen our democracy*. His choice of the motion verb *move* in this context conveys the idea of motion or a journey. Moreover, Mr. John Dramani Mahama's assumption of duty is conceptualized as a dynamic motion of *stepping into national leadership*. *He stepped into ... national leadership at a delicate moment in the country's history...*

There is always a means of motion in every journey. It may either be on foot, by land or by air. In the address, the President indicates that the means of the journey as by sea, and the former president Mr. John Dramani Mahama as the captain of the ship. *He has since steered the ship of the state with conviction*. An evident persuasive effect of the underlying metaphor *DEMOCRATIC GOVERNANCE IS A JOURNEY BY SEA* lies behind the arduous responsibilities of a president and those of a captain of a ship and the risks on a voyage by sea. A captain of a ship has a number of responsibilities. These include safe navigation of the ship, its cleanliness and seaworthiness, safe handling of all cargo and management of all personnel. Sea transport is also known to have many hazards. Sometimes there may be weather hazards such as hurricanes, squalls, typhoons and cyclones. There may also be geographic hazards as coral reefs, icebergs, and sandbars. Other times there may be technological hazards which may be structural problems, engine

issues or navigational equipment failure. All these are suggested when he considers the journey as one by sea.

We again read of the President's reference to the opportunity given him to lead the country as *the captain of the ship, I stand here today, humbled beyond measure for the opportunity to lead this country at this time and take us to a higher level in our development*. Here, there is a metonymic connection where country stands for the people. His reference to *higher level* is a conceptualization based on a folk model in Akan which gives priority to up-down orientation, where UP denotes a positive value and DOWN denotes a negative value.

4.2.2. The Construction Metaphor

Another structural metaphor identified in the President's address is *DEVELOPMENT OF A COUNTRY IS CONSTRUCTION*. The construction metaphor refers to the positive connotations of creation and building. In the address, reference is made to one of those who laid the foundation for the building, *the words of JB Danquah, one of the founding fathers of the Ghanaian nation...* This suggests that developing a nation is building a nation. Again, we read that *it is not for nothing that when our forebears established the Ghanaian nation, they chose 'Freedom and Justice' as our motto*. This also suggests that developing a nation is establishing or building a nation. Apart from our forebears, elderly people are also recognized as having played their part in the nation building, *Our elderly people will be recognized for their roles in building Ghana*. Nana Addo's reference to our forebears and elders shows his loyalty to them and his conviction that they are the driving force for the country. In order for the construction or the building to be strong, efforts are needed from everyone. Thus, the President expresses his conviction about the Ghanaian in this enterprise-*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*.

In the metaphor the Ghanaian people are the builders and the country is the building. Undoubtedly, the political system is the base of the edifice which cannot be shaken. Otherwise, the whole building will collapse. It is based on all these that we can generalize the conceptual pairings that are involved in the CONSTRUCTION metaphor as follows: *A COUNTRY IS A BUILDING* and *CITIZENS AND POLITICAL LEADERS ARE BUILDERS*. This is so because builders contribute great effort to setting up the building and citizens and political leaders contribute great effort to country development. This position is clearly indicated in the address as follows: *I ask you to be citizens... responsible citizens building your communities and our nation and we will build a confident Ghana which is united, at peace with itself and takes pride in its diversity*. An evident persuasive effect lies behind the unity that Nana Addo creates with the Ghanaian people by his choice of the lexical items *our nation* and *we*.

From the address, we again read of the nation as a building or a container. As far as the container metaphor is concerned, the aspects focused upon in the conceptualization may include the inner and outer qualities as well as the internal structure. In the address, the country is conceptualized in a static view as a container with a door and shutters that can be opened or closed. When it is opened, there is free access to people, and in this case, investors for business: *The doors of Ghana are open again. The shutters are up again. ... GHANA IS OPEN FOR BUSINESS AGAIN*. Here, the country is understood as a manipulable container. As suggested in the address, being a manipulable object, Ghana may have had her doors closed for business during the period of the NDC, and for which reason Nana Addo and his party deem it appropriate to *open the doors again*. Nana Addo, thus, employs the container metaphor to reveal what he and his men consider to be some of the inefficiencies of the previous government.

4.2.3. The War Metaphor

It has already been noted (Guitart, 2011) that in general terms *POLITICAL ACTIVITY IS A WAR*. The analysis reveals that this metaphor could be a general metaphor, providing basic level structure for others

such as *ELECTIONS ARE BATTLEFIELDS* and *DEVELOPING A NATION IS A WAR or NATION BUILDING IS A BATTLE*. In the address, the Presidents attributes the beginning of the idea of nation building to our forebears for the role they played in the battle for our independence from colonial rule, *They fought with intelligence, guts, steely determination and patriotism to liberate our land and reclaim our worth as human beings.*

The metaphor *ELECTIONS ARE BATTLEFIELDS* is also found to be underlying some of the expressions. Political parties, we read, either win or lose the battles, and a political party that wins an election is conceptualized as a winner of a battle. However, whereas winners of battles can make away with the spoils of the enemies, a political party that wins an election cannot do so. The President indicates this beautifully as follows: state coffers are not spoils for the party that wins an election, but resources for the country's social and economic development. This, he does in a subtle manner to advise the people to uphold integrity, and also to subtly criticize their opponents, members of the National democratic Congress (NDC) who have been described as *corrupt* (NPP Manifesto 2016,p. 3-11). Consequently, he uses a metonymic connection of naming a container in place of its content- that is, public purse for public money- to promise the people of Ghana his desire to protect the country from corruption, *I shall protect the public purse by insisting on value-for-money in all public transactions.*

The *ELECTIONS ARE BATTLEFIELDS* metaphor is also found in how the President describes the Ghanaian people's call and how they voted for a change of government:

The Ghanaian people have summoned the change we celebrate today. They have raised their voices in an unmistakable chorus. They have cast their votes without equivocation and have forced the change.

Nana Addo's choice of the verb *summon* here connotes how urgent the Ghanaian people considered the need for the change of government in order for them to deal with the situation. The discussion so far points to the fact that metaphors play a very crucial role in conveying ideas in our speeches and addresses.

4.3. The Rhetoric of the Ghanaian Values

Politics and persuasion are closely related and the role of the modes of persuasion as outlined by Aristotle – ethos, pathos and logos- remain central to political discourse. Accordingly, Nana Addo Dankwa Akufo-Addo's rhetoric can be characterized as competent, of good intention and empathetic. He capitalizes on the appeal of ethos and addresses the audience in a courteous and positive manner. His rhetorical success can be traced in a number of values outlined in the address. Some of these are conveyed in phrases such as *loyalty, dignity, democratic consolidation, service to our fellowmen* and, *harmony and brotherliness.*

From the beginning of the address, Nana Addo teaches the lesson of reverence and appreciation to the Supreme Being. This is based on his own beliefs in the Christian religion and that of most Ghanaians. We thus read, *Mr. Speaker, The Ghanaian people give thanks to Almighty God for the blessings, favour and grace He continues to bestow on them.* He also makes reference to Psalm 118:2 to express his belief in God, who, to him, makes all things possible, *This is the day the Lord has made; we will rejoice and be glad in it.* This, he does, to instill the values of thanksgiving, appreciation, humility and respect in his audience. The values of humility and respect are also demonstrated in his reference to the honour done all Ghanaians by the sister nations for their presence at the investiture, *Our nation is honoured by the presence, at this solemn ceremony of investiture, of leaders and representatives of friendly countries across the globe, in particular those of the sister nations of our regional...*Nana Addo also makes reference to scripture to encourage his people about the value of hard work, *Let us work until the work is done. Holy Scripture in Galatians 6:9 says Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.*

Nana Addo also stresses a link to our forebears, who for him are ideologically present as the driving force for the country, mindful of the sacrifices they bore, and thereby relates the importance of loyalty to our forebears:

We have a proud heritage. We are the heirs of John Mensah Sarbah, Joseph Caseley Hayford..., who taught us that fidelity to principles, courage, patience, resilience and collective action do yield results. They fought with intelligence, guts, steely determination and patriotism to liberate our land and reclaim our worth as human beings. Their love for country continues to inspire generations of us to commit our lives to the search for an enduring democratic legacy for Ghana.

Another value which is referred to in the address as necessary for the democratic dispensation is service and social responsibility, where citizens are advised to eschew the attitude of individualism and rather take care of others. Using the words of Kofi Abrefa Busia, Prime Minister of the Progress Party government of the 2nd Republic, he indicates: *We regard politics as an avenue of service to our fellow men*. Nana Addo also advises that this be seen even in our responsibilities as members of parliament or the judiciary.

The Ghanaian Parliament, the Ghanaian Member of Parliament, must stand out as institutions that represent all that we hold dear and citizens can take pride in. Our judiciary must inspire confidence in the citizens, so we can all see the courts as the ultimate arbiters when disputes arise, as they would. A Ghanaian judge must be a reassuring presence and the epitome of fairness.

He reinforces this value of service when he pledges that he himself *will serve the public interest with courage* and then also when he indicates that *public service is just that – service and not an avenue for making money*. He advises leaders in general to be civil, compassionate and responsible:

I assure you, my fellow citizens, who have entrusted me with this mandate, that I will advance my convictions with civility, I will serve the public interest with courage, I will speak for greater justice as well as compassion, and I will call for responsibility and I will live it, as well. This is my solemn pledge.

Further, leaders and Ghanaians in general are taught to be fair and be ready to give direction to their subordinates, *set fair rules, provide vision and direction and shine the light down the path of our entrepreneurs and farmers*. Here, Nana Addo employs the metaphors of *COMMUNICATING IS SHOWING* and *AN AID TO KNOWLEDGE IS A LIGHT SOURCE* (Lakoff and Johnson, 1999, p.238) to convey these ideas. According to the authors, an attempt to gain knowledge of something in any aspect of life is often conceptualized as *discovering* or *finding* (Lakoff and Johnson, 1999, p. 239). They further explain that it is based on this that someone who is ignorant is considered to be *in the dark*, while someone who is incapable of knowing is *blind*. Therefore, *to enable people to know something is to shed light on the matter* and something that enables you to know something is *enlightening* (Lakoff and Johnson, 1999, p. 239). It is in this sense that Nana Addo refers to himself and his team who have been entrusted with the responsibility of ruling the nation as people who will... *provide vision and direction and shine the light down the path...*”

5. Conclusion

This paper has been an attempt at analyzing the inaugural address of Nana Addo Dankwa Akufo-Addo, President of the Republic of Ghana, with the aim of showing the coherent conceptual organization underlying some of the expressions in the address. The analysis reveals that conceptual metaphor and conceptual metonymy play crucial roles in conveying the central ideas in the President’s address. Among others, three structural metaphors *A POLITICAL ACTIVITY IS A JOURNEY*, *DEVELOPMENT OF A COUNTRY IS CONSTRUCTION* and *A POLITICAL ACTIVITY IS A WAR* were identified and discussed. These may be considered general metaphors, providing basic level structure for others such as

DEMOCRATIC GOVERNANCE IS A JOURNEY BY SEA, A COUNTRY IS A BUILDING, CITIZENS AND POLITICAL LEADERS ARE BUILDERS, ELECTIONS ARE BATTLEFIELDS and DEVELOPING A NATION IS A WAR or NATION BUILDING IS A BATTLE. The metonymies identified also include *THE NATION STANDS FOR A PERSON, THE HEADSTANDS FOR A PERSON and THE BODY PART STANDS FOR THE PERSON.*

These metaphors and metonymies were found to be based on images built from information derived from the socio-cultural environment and therefore based on the culture. These revelations support the assumption in cognitive linguistics that linguistic expressions are reflections of concepts in the minds of speakers, and that these concepts grow out of “our collective biological capacities and our physical and social experiences as beings functioning in our environment” (Lakoff, 1987, p.267). The inaugural address also calls out for values and ideals such as loyalty, dignity, democratic consolidation, service and social responsibility to our fellowmen, hard work, humility and, harmony and brotherliness. These, very often, were conveyed through metaphors. Thus, Nana Addo’s inaugural address can be said to be a very good example of how persuasive political discourse can employ metaphor and other such related cognitive strategies to express cultural beliefs and values.

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