

Lexicalization of Ideology in National Anthems of Selected African States

Ojo Akinleye Ayinuola PhD

Ajayi Crowther University, Oyo, Nigeria

ayinuolaojo2@gmail.com, oa.ayinuola@acu.edu.ng

+2347069306990, +2347015204306

Abstract

National anthem is a nation's song that shows ideologies, histories and worldview of an independent state. Previous studies have examined the discourse of national anthems from philosophical, sociolinguistic, historical, and stylistic points of view with insufficient attention paid to ideological inclinations in national anthems and lexical choices explicating them. This study, therefore, examines how ideological inclinations are lexicalized in selected national anthems of African states with a view to unmasking prevalent ideologies inherent in the anthems. This study adopts Halliday's Systemic Functional Linguistics and Furlough's Socio-Semiotic model of Critical Discourse Analysis as theoretical framework. Twenty ideology-laden national anthems, which formed the data for this study, were purposively selected from each of the five African sub-regions. The anthems from each region of African states include the following: Central (Central African Republic, Democratic Republic of Congo, Gabon, Equatorial Guinea); East (Djibouti, Eritrea, Rwanda, Uganda); North (Egypt, Libya, Sudan, Tunisia); Southern (Botswana, Namibia, Malawi, Zimbabwe); and West (Ghana, Niger, Nigeria, and Gambia). Data were subjected to critical discourse analysis. The paper surmised that lexical choices are a conveyor of ideological inclinations in texts and talks.

Keywords: National anthem, lexical choices, ideological inclination, Systemic Functional Grammar and African States.

Introduction

Africa is the second largest continent in the world. It is made up of different races, ethnicities, nationalities, and nations. These differences and diversities are manifested on not only lands, rivers, oceans, temperature, rainfall, forest and grassy plains but also the physical features of the people. Africans are mostly rural dwellers and agrarians. The continent was regarded as a dark, underdeveloped, and primitive continent by colonial masters. This was the major reasons the white men came to colonise Africa. The scramble and partition of Africa in 1883/1884 at the Berlin Conference officially legalised the colonisation of Africa. Before the end of the 19th century, colonisers who are Britain, France, Belgium, Portugal and Spain had conquered the continent of Africa.

The quest for independence had started immediately after the First World War ended. By the end of the Second World War, the quest for independence had gathered momentum. In 1960 alone, more than seventeen African countries got their independence (Ayinuola, 2020). At attainment of independence, new identities for the African nations were formed. These identities represented in national topoi such as national anthems, myths, narratives, pledges, mottos, and coats of arms of African states.

According to Alo and Ayinuola (2017:8), “national anthem is the most important bonding icon and

invented tradition of a nation, which helps in the understanding of socio-cultural, political, historical, ideological, religious, and economic dimensions of a nation". It reminds them of their colonial experience, the topography of the land and their political cum historical memories. It is an important symbol of a state; such songs perform specific functions to states. The rendition of any national anthem is done on special occasions to perform the functions of memorials, rituals and narratives. Such special occasions include official opening and closing of public events, Independence Days' celebrations, and swearing-in of new presidents, death of presidents, public demonstrations, and public holidays and among others. National anthems are as a sign of loyalty to and patriotic feelings towards the state. National anthems reflect historical, cultural and social underpinnings of the states. This implies that every national anthem is ideology-laden. The investigation of ideological inclination of national anthems helps to understand the implicit and explicit beliefs of a nation. This study, therefore, investigates the lexicalization of ideological inclinations in selected National Anthems of African States with a view to unfolding regional differences and sameness in Africa.

Statement of the problem

Extant studies have examined national anthems from historical, philosophical, thematic, stylistic and pragmatic points of view. Among these studies are Dze-Ngwa (2014), Olasunkanmi et al (2015), Alo and Ayinuola (2017), and Ayinuola (2020). Dze-Ngwa's (2014) work examines the unification challenges in Cameroon after fifty years of independence. The research reveals that Cameroon uses two national anthems, which were written at different times and contexts in the history of the nation as well as showing different geographical locations (north and south) and colonisers. While French version of the Cameroonian anthem in 1928 while the English version was composed in 1961 after reunification. Cameroonians thought that the English version was the translation of French version and vice versa but a cursory investigation of these anthems reveals that Cameroonian national anthems both French and English versions breed and preach discord, disharmony and disunity instead of patriotism, love, honesty, fairness, justice, peace and oneness among 286 tribes that exists in the country.

Similarly, Olasunkanmi et al. (2015) examine how national anthems of some nations preach violence and war thereby leading to chaos and pandemonium. Among such anthems are Cuba, France, Mexico, Italy Iraq, Togo and Senegal respectively. The work calls for total overhauling of such anthems in order to experience global peace and tranquillity. Though the study by Olasunkanmi et al and the current paper are situated within critical discourse analysis and ideologies in national anthems, there exists some dissimilarities because the current study researches on the ideologies in selected national anthems of African states through lexicalization.

Equally, Alo and Ayinuola (2017) examine lexical and discursive construction of national identities in selected national anthems of African states. Situated within Hallidayan Systemic Functional Grammar and Wodakian Discourse Historical Approach of Critical Discourse Analysis, the study asserts that different lexicalization is deployed to explicate national ideologies and concludes that national anthems revealed collective memory, and socio-political and religious upheavals that are peculiar to African nations. Though Alo and Ayinuola and the current study are situated within the discourse of national anthems, there exists a lot of differences in their analytical and methodological tools. While Alo and Ayinuola investigate how lexical choices are deployed to construct national identities, the current study examines how lexicalization is used to unmask national ideologies in national anthems.

Finally, Ayinuola (2020) investigates discourse structures of titles of twenty selected national anthems across five sub-regions of African states. The study subjects the anthems to linguistic characteristics of the anthems and concludes that anthems are mostly composed in phrases with modifier and headword type, word titles show emotions and sentence titles are imperatives. Ayinuola's work and the current study explore the discourse of national anthems; however, Ayinuola (2020) examines titles of national anthems of selected African states as a reflection of socio-political, religious, educational realities, the current study focuses on how ideologies are deployed in national anthems of African states.

From the foregoing review, it can be observed that previous studies have paid insufficient scholarly attention to ideological inclinations in the national anthems of selected African states. This study, therefore, examines how ideological inclinations in the national anthems of selected African states are deployed with a view to unmasking linguistic forms that unmask these ideologies inherent in the anthems.

Theoretical framework

This study adopts Hallidayan Systemic Functional Linguistics and Fairclough's Socio-Semiotic model of Critical Discourse Analysis.

Systemic functional linguistics started with a Polish anthropologist Bronislaw Malinowski whose professional career started in Britain. Malinowski argued that language is a form of action. Thus, he coined the term “context of situation.” He opined that what we need to know is not only the literal meaning of the words but also the way social occurrences affect or determine the language we speak. Meaning plays an important role in this theory. Also, context is the central focus in the explication of meaning. J. F. Firth with his followers further continued the theory in Great Britain. This was known as London School of Linguistics. Firth applied Malinowski's idea about centrality of the context throughout his model and was at the opinion that meaning is central to the study of language rather than Bloomfieldian approach to the study of meaning.

This approach is concerned with the way people use language in everyday life situations and how our social lives conditioned language use and vice versa. Halliday was one of the intellectual and influential followers of J. R. Firth. Halliday introduced scale and category. SFL is concerned with meaning.

Another important aspect of Halliday's Systemic Functional Linguistics is its metafunctional principle. Metafunctions are principles used to express meanings in social contexts. Language users make choices and these choices construe meanings. According to Alo and Ogungbe (2012), metafunctions help to analyse language functions as well as analyse how linguistic choices intermingle or coalesce with discourses in a particular social context to achieve specific objectives. These metafunctions comprise ideational, interpersonal and textual functions. Ideational function is concerned with how speakers (re)present their world of experience; while the interpersonal function is deployed to established relationship among interactants and negotiates roles in communicative events. The tactical organisation of a text in any communicative event is called textual function.

In addition, the lexicalisation model adopted for this paper is situated within Halliday's Systemic Functional Linguistics. Halliday' SFL is significant because it accounts for the use of language according to context. The systemic dimension is premised on the fact that language is “a structured network of sign systems” used by speakers for meaning construction whereby the selection of one system excludes others

(Souza, 2008: 29). The functional dimension deals with dialectic relationship between language and social context. This suggests that language in SFL is a social phenomenon. Language is “a complex semiotic system, having various levels” (Halliday and Matthiessen 2004:24). The three levels recognised are semantics (discourse), lexico-grammar and phonology. Semantics is concerned with explication of meanings; lexico-grammar is a selection of system choices either at the lexical or grammatical levels which invariably construe meanings while phonology is the sounds and letters which help in the expression of lexical and grammatical choices and meanings.

The contribution of functionalist approach to lexicalisation is evident in dialectical relationship between language and context. The approach generally sees lexical items as a social phenomenon manifested at phonology, lexico-grammar and discourse. Phonology is the sounds and letters, which express specific lexical and grammatical choices. Lexical and grammatical choices are combinations of letters that convey meanings in context. Discourse construes meanings. The major influence of functionalist approach is form and function's contribution to the discourse of lexicalisation. Lexicalisation is basically concerned with the way a word is used to express a particular concept. A particular concept can be over-expressed (over-lexicalisation), under-expressed (under-lexicalisation) and rewording (relexicalisation) (Fairclough, 1989 and Halliday 1978). In this study, our approach to lexicalisation is situated within systemic functional approach. The approach to lexicalisation helps in the comprehension and understanding of words to express a particular concept. Lexicalisation is manifested in names and naming, collocation, re-lexicalisation and overlexicalisation and metaphors. Our working definition of lexicalisation is that it is the study of structures of words, relationships between words, and the image that words convey in the minds of speaker and hearers, and the meaning potential of words in context, which is culture-dependent.

Fairclough's Socio-Semiotic Model to Critical Discourse Analysis

Critical Discourse Analysis, henceforth CDA, is an interdisciplinary approach that has its roots in rhetoric, text linguistics, sociolinguistics, applied linguistics, pragmatics and critical linguistics. CDA sees “language as a form of social practice” (Fairclough and Wodak, 1997). The purpose of CDA is to uncover both opaque and transparent issues such as hegemony, inequality, dominance, power and ideology in text and talk. This section, further, reviews the history, tenets and principles of CDA.

CDA sees discourse whether written or spoken “as a form of social practice”. The aim of CDA is to demystify discourses by deciphering ideologies and enhanced understand language functions (Fairclough, 2004). Fairclough further affirms that CDA aims to address the questions of how unequal power is socially negotiated and how powerful institutions are not only to identify and analyse the roots of social problems, but also to discern ways of alleviating or resolving them (Fairclough et al 2004). Wodak (1995:209) opines that the aim of CDA is “to integrate systemically all available background information in the analysis and interpretation of many layers of a written or spoken text. Kress (1979) states that CDA aims not only to document inequality but to effect change in the way power is wielded, maintained and reproduced in social organisation and relationship.

The objective of the model is to “contribute to the general rising of consciousness of exploitative social relations through focusing upon language (Fairclough, 1989:9). His approach is the most comprehensive framework of CDA (Fairclough, 1992, 1993, 1995a, 1995b, Chilouraki and Fairclough, 1999). The approach, which is otherwise called Critical Linguistic Studies, examines social interaction in a way that it focuses on the linguistic elements which help to unravel any hidden determinants (Fairclough, 2001).

This includes linguistic and non-linguistic elements such as gestures, facial expression, and movement which are only understood in relation to both opaque and transparent meaning. Language is thus an integral part of society. These are forms of social practices that are conditioned by non-linguistic parts of societies. It is worthy of note, however, that language is not a reflection of social practices but part of social practices. Fairclough further claims that social phenomena are linguistically inclined.

Another important focus of Fairclough's model is that it sees discourse as a form of social practice. Discourse is concerned with the process of producing and interpreting texts and how these cognitive processes are socially shaped and relative to social conventions not just with texts themselves (Fairclough, 1991). In analyzing text, Fairclough identifies three stages which are description, interpretation and evaluation. Description investigates formal properties of a text. These formal properties are phonology, semantics and text structure. Interpretation is concerned about relationship between text and interaction. It involves relating discourse practices with social practices that help in the production and consumption of texts. Evaluation is the interaction between text and social context.

Methodology

Africa has 54 independent states, which are divided into five sub-regions namely: Central, East, North, Southern and West Africa respectively. There are nine nations in Central Africa, 11 in East Africa, seven in North Africa, ten in Southern Africa, and 15 in West Africa. Four nations are selected from the five sub-regions, totalling 20 in all. The twenty national anthems are ideology-laden, purposively selected and form the data for this study. The anthems from each region of African states include the following: Central (Central African Republic, Democratic Republic of Congo, Gabon, Equatorial Guinea); East (Djibouti, Eritrea, Rwanda, Uganda); North (Egypt, Libya, Sudan, Tunisia); Southern (Botswana, Namibia, Malawi, Zimbabwe); and West (Ghana, Niger, Nigeria, and Gambia). Data were subjected to critical discourse analysis.

Data analysis and presentation

The work begins by analysing the identities and ideologies in the national anthems with the discourse forms explicating them. It is observed that ideologies are intertwined. The method of analysis is based on linguistic forms and functions. Let us examine this statement below:

Names and naming explicating territorialism

Territorialism refers to a region that is distinct from other areas and is determined by a lot of factors such as geography, location, size, factor of production, climate, traditions, natural resources, quality of life, and the agglomeration of economies provided by its cities (Damsgaard, 2011). Territorialism is the act of making environment “distinctive” such that all-natural resources are preserved, protected, revitalised and deployed to construct identities. These natural resources serve as markers of national identity. They help in the construction of national identities by nations' topography and landscape. They construct culture of difference.

Names are culture-bound in Africa. Names reveal one's ethnic group, religious belief, place of birth, circumstances surrounding birth, parental belief and others. They generally, reveal what is permissible in every society and they have specific meanings and functions (Oyeleye, 1991). They are not only used to identify but also to “historicise”, socialise, spiritualise and influence people psychologically (Ogunsiji 2001:32). Ogunsiji (2001) further opines that names mirror societies and reflect the habits and customs of those who employ them and establish their usage. Names are a conveyor of identity and they perform two relational functions namely: similarities and difference. Names show unique characteristics of nation and reveal what makes a nation different from other nations (culture of difference). In African nation-states,

names reveal the differences between two nations such as Niger and Nigeria, Gambia and Senegal, Ethiopia and Eritrea, and Sudan and South Sudan. Now, it is expedient to examine the names of African nation-states explicating their deictical and semantic functions with how such functions help in the construction of national identities and ideologies. This is explicated in the table below:

Table 1 : Names of African states and their equivalent meanings

		Equivalent meanings
Central African states		
1		
2	Democratic Republic of Congo	A great river
3	Equatorial Guinea	A burnt one meaning “black”
4	Gabon	Cloak anglicised from Portuguese Gabao
East African states		
1	Djibouti	“Land of Tehuti” (Tehuti means doormat made from palm fibres)
2	Eritrea	Land of the Red Sea
3	Rwanda	From the Kinyarwanda word meaning “Domain”
4	Uganda	Brothers and sisters of God or bundles people of God
Northern African states		
1	Egypt	Egypt means “An opener” derived from Egyptian empire
2	Libya	A vast desert between the tripolitanian lowland and the Fezzan plateau to the west and Egypt’s Nile river valley to the east
3	Sudan	Land of the Blacks
4	Tunisia	Tunisia means “to lie down or to rest”
Southern African region		
1	Botswana	Named after an ethnic group “Tswana” meaning alike or equal freedom
2	Malawi	Flaming water or tongues of water
3	Namibia	Derived from the coastal Namib Desert meaning “area where there is nothing”.
4	Zimbabwe	Zimbabwe is from theKarenga dialect of Shona’s word “Dzimba -dza-mabwe” meaning “large houses made of stone”.
West African states		
1	Ghana	Named after Malian Ghana Empire by warrior king J.B Danquah
2	Niger	Named after river Niger meaning “flowing water”
3	Nigeria	Niger area
4	The Gambia	A small river

Table 1 shows the sources and equivalent meanings of the names of African states. African states' names are derived from different sources such as rivers, empires, islands, animals, histories and ethnic groups. Such derivations reveal deictic and semantic functions of African states' names. The deictic and semantic functions of names of African nations reveal that these names show the territorial and political

identities in African states. Territorial national identities feature prominently in the names. Such names make reference to topography as well as natural beauties of African state. African nation-states' names are derived from different sources. For instance, the names Congo, Gambia, Niger, and Nigeria were derived from rivers. Other names have Arabic, Portuguese and Roman origins. Though Arabic and Portuguese are the languages of religious instructions and colonial masters, respectively, the semantic implication of these names is that they refer to “blackness” of Africans.

In West Africa, for instance, states such as Gambia, Niger, Nigeria and Senegal got their names from rivers. Although both Nigeria and Niger got their names from the same source- River Niger, Nigeria, (meaning Niger Area) is a name given by Flora Shaw (later Flora Lugard). It means people living around River Niger. River Niger is the third longest river in Africa after Rivers Nile and Congo respectively. The name “Niger” in Niger dialect means “flowing water.” In addition, the Gambia is named after Gambia River, which means a small river. Gambia River flows from the west of Senegal and the Gambia before it empties into Atlantic Ocean. A Portuguese discovered a Venetian navigator, Alvise da Ca Mosto, had explored the Gambia River around 1446 after the river in 1455.

Also, Ghana, which was formally called Gold Coast, is a name given by a warrior king called J.B. Danquah. The name is a pointer to Malian-Ghana Empire. Malian-Ghana was one of the famous empires in Africa known for prosperity and fame. The name of Mali is derived from an animal called hippopotamus. Hippopotamus is a big animal that symbolises greatness and fame. The fame was as a result of the Malian empire. For instance, the historic visit of Mansa Kankan Musa of Mali to Cairo and Egypt, respectively brought the empire and the continent into the limelight.

Congo and Malawi (previously known as Nyasaland) also got their names from rivers. The name “Congo” means a great river while Malawi means flaming water or tongues of water. The name “Congo” is used by two African nation-states namely: Republic of Congo and Democratic Republic of Congo. Congo was initially called Zaire while Equatorial Guinea was called Macias Ugoena and Biyogo Rio respectively. These two nations were originally one, colonised by France and Belgium and got their independence in 1960 respectively. These nations denote greatness.

The names sources for other African states include kingdoms, mountains, colonies, seas, persons (names of individuals particularly European explorers), historical days and many others. For instance, Eritrea means “Red Sea”, Kenya means “spotted black rock” and “white snow”, Burundi's kingdom and Egypt's empire.

Other African nation-states such as Tanzania derived from the names of two nations – Tanganyika and Zanzibar. Djibouti is derived it's the name of its capital city that is from eponymous of the capital of the country, Burundi refers to the land of the kingdom. Rwanda is derived from the indigenous dialect meaning land. Algeria means Al-Jazair which mean “kingdom of the west”. Morocco stands for Al Mamlakah “a small islands lying off the coast near the capital”. In southern Africa, Angola derived her name from the word “Ngola”; a title given to the rulers of the Mbutu people in Northern Angola. Malawi got her name from Lake Malawi. Lake Malawi is otherwise called Lake Nyasa. Some nations are named after a colonial master and important public days. Examples are Sao Tome and Principe, which was named after Saint Thomas day in 21 December 1470, and Maurice named after Maurice of Nassau who lived between 1567 and 1625.

Names of African nation-states are a conveyor of national identities. Names denote nations' national

identity because they (names) reveal geographical space. Cubit (1998:13) avers that “specific geographical features may provide symbolic and political boundaries, natural borders formed by seas, rivers and mountains, which forestall invasion and contain culture and history, sustaining mythical continuities”. The topographies and geographies show the peculiar agricultural produce of a nation. Moreover, landscapes come to stand as symbols of continuity, the product of land worked over and produced, etched with the past, so that 'history runs through geography’. This statement suggests that history is enacted by geographical landscape. Geographical space refers to states' natural beauties, which construct civic-territorial and historical identities. Civic-territorial identity alludes to national landscapes. These national landscapes are an indicator of identities because such landscapes are an integral part of the national narratives. Nationals were born in this landscape such that the national history is reified, abstracted, and concretised.

National narrative is a story, which gives credence to the existence of a state. The story recalls not only the migration and the settlement in particular landscape but also the socio-economic, political, and religious experiences and upheavals of states. Hardly does any nation exist without any socio-political and economic upheaval and experience which crystallises in a national narrative. For instance, the Mali Empire is synonymous with wealth, affluence and opulence. The opulence is an integral part of the national narrative. Without gainsaying, national landscape construes civic-territorial, genealogical and historical identities.

Collocations showing historicist and Egalitarianist Ideologies

According to Boehm (1993), egalitarianism is focused on equal economic rights such that distribution of wealth is sparse. Egalitarianism can be defined as a system of government where individuals, men and women young and old have equal chances for survival irrespective of age sex, class, religion, tribes and religious subscription. United Nations' Universal Declaration of Human Rights (1948) reveals that all human beings are born free and are equal in dignity and rights. They are endowed with reason, will and conscience; therefore, they should act towards one another in a spirit of brotherliness. Egalitarianism is concerned with resource control, equal distribution and the welfare of any social group.

Collocation is deployed in English-medium national anthem of African nation-states to construct territorial, political, communitarian identities, and nationalistic ideology. The following demonstrate how collocation is illustrated to construct national identities and ideologies in selected national anthems of African nation-states:

Sample 1:

Central African states

Central African Republic: Take up again your right to respect, to life!

Gabon: Stir up the spirit that thrills and inspires us!

At last we rise up to attain happiness

From the shores of the Ocean to the heart of the forest,

From the forest to the bush/From the bush to the ocean,

Congo DR: united by fate/United in the struggle for independence,

East African states

Uganda: In peace and friendship we'll live.

Rwanda: Our common culture identifies us

Our single language unifies us

Burundi: Wounded and bruised, you have remained master of yourself.

When the hour came, you arose/Sing the glory of liberty conquered again.

North African states

Egypt: Only to you, is my due hearty love at command (repeated three times)

Sudan: We shall never fail when called to sacrifice/Whether braving death, hardship or pain, Whether braving death, hardship or pain/Whether to live or to die.

Libya: We will never go back to fetters, we have been liberated, and we have freed our home country

Tunisia: Let the heavens roar with thunder/A life of dignity and a death of glory.

Southern African states

Malawi: Hills and valleys, soil so rich and rare.

Wood and forest, plains so broad and fair

Join together all our hearts as one,

That we be free from fear.

Zimbabwe: O lift high the banner, the flag of Zimbabwe

O lovely Zimbabwe, so wondrously adorned

With mountains, and rivers cascading, flowing free;

West African states

Niger: On land and river/For our new-won liberty.

Ghana: With our gifts of mind and strength of arm,

Whether night or day, in the midst of storm,

Nigeria: To serve our fatherland

To serve with heart and might

Mali: Let us greet this new day/Let us greet freedom,

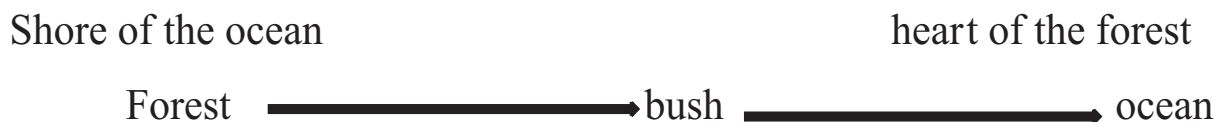
In sample 1, collocation shows the orientation and spatialisation metaphors, which are explicated by linguistic elements that express movement and spatial setting- succession and progression of people from one location to another. For instance, stir up, take up, rise up, “from... and to...” are collocatives that show movements and physical location of people. It must be noted that the discourses of up/down and from/to dichotomies, pragmatically, explicate emotions, feelings and attitudes of the composers of these national anthems. Emotions, feelings, and attitudes are explicated in the discourse of binarity-up/down, top/bottom, on/off, front/back, in/out and deep/shallow. Lakoff and Johnson (1980) argue that “up” is positive while “down” is negative. “Up” denotes high social status, good health, social power, happiness, and financial strength. “Down”, on the other hand, connotes negativities- depression, sickness, sadness, financial mess, retrogression and depravity.

Gabon's national anthem, “stir up” and “rise up”, collocate with spirit and attain respectively. To “stir up” simply means to summon emotionally to take action or react. It also means to cause attitudinal action and ignite emotional reaction in the nationals. “Stir up” here simply collocates with spirit. The spirit refers to the classic triad of spirit, soul and body of human beings. The metonymic spirit implies the totality of human beings. This suggests that to stir up is to cause a change in the spirit, soul and body that resulted in the construction of national identities.

Furthermore, “to attain” means to reach and succeed in getting something (happiness). The deployment of collocative elements of “attain” with “rise up” reflects the happiness in self-independence. The semantic implication of “rise up” significantly shows upward movement. The upward movement is a

sequential and systematic step that leads to Gabon's independence. It is worthy of note that rise up is a clarion call to action. The call seeks to awaken and raising national and political consciousness in nationals.

The pragmatic deployment of progression in Gabon's anthem shows journey metaphor. Journey metaphor is a metaphor that expresses progressive movement from one destination to another. In Gabon's anthem, a nation-state is a traveller. A “nation-as-a-traveler” suggests that the progress of a nation can be obstructed, hindered and blocked. The linear journey metaphor is diagrammatised below



The linear diagram illustrated above shows linear progression from the shore of the ocean to the heart of the forest and vice versa. The linear progression shows topographical features of Gabonese nation. The topographies include shore, ocean and forest. It is worth-noting that Gabon is bounded by shore, ocean and forest. The topographies show national and natural beauties of the nation, which are markers of territorial identities. Territorial identities are constructed via national topographies.

In Congo's anthem, the lexical items “united” and “fate” and “united”, “struggle” and ‘independence” are collocations deployed to achieve political cohesion thereby showing political identity. “United” implies joining together of people and nationals. Their unity is the strength of the nationals' quest for independence. The nationals were united by their circumstantial situation, which is the struggle for independence. The circumstantial situation was the struggle for independence. The road to independence was very difficult in Congo. It involved shedding of blood and killings of Congolese.

The alliterative deployment of /w/ and /ʃ/ in Sao Tome's anthem depicts hopelessness and “armlessness” of the nationals of Sao Tome in their “struggle” for independence. Sao Tome's nationals are warriors but these warriors are without arms and ammunitions. The “**Warriors**”, though is without physical weapons, wins the battle against colonial masters. The battle involves fighting, warring and struggling and conquering. Fighting is an exchange of weapons. Struggling involves trying hard to succeed despite all odds.

In East Africa, collocation is deployed to express conviviality, social cohesion, national victory and bravery as social issues. Conviviality is expressed in “peace and friendship” living. This lifestyle in Uganda depicts communitarianism. The communitarian identity preaches tranquillity and quietude. For instance, 'in peace and friendship we will live” depicts brotherliness of all nationals. Nationals are united and they live in harmony. Rwanda's anthem explicates national, social and political cohesion. The camaraderie of culture and singleness of language identifies and unifies Rwandans.

Burundi's anthem shows a strong determination of the nationals. Burundi were “wounded” and “bruised” in the course of their struggle for independence. Despite the humiliations, Burundians “remained” victors. The line should have read thus: Despite being wounded and bruised, you have remained master of yourself”. The collocative element unmask the sufferings and miseries of Burundi in her quest for independence.

In Egypt, “my hearty love” shows energetic and enthusiastic patriotism of the nationals to the nation. Patriotism is the zealous love for one's country. The zealous love manifests during protest, war, internal

and external attacks, death, and swearing-in ceremony of a president and so on. It involves paying the highest price like martyrdom. Dying for a nation is mitigated and it is considered as a national service. It is a sacrifice rendered for the ultimate survival of a nation. In Sudan's anthem, ultimate price involves pain, hardship, and death. The fact remains that only the living can suffer, and endure pains and peradventure die. The collocative contrast of “living and death” expresses the fact that national sacrifice is a clarion call that must be rendered when called to action. The collocation further reinforces a strong determination to fight and die rather than going back to slavery and colonialism. The lexical item “never” collocates with “fetters”. These items reveal inordinate determination of Sudanese nationals not to go back to slavery and colonialism.

In the national anthems of West African states collocation indexicates their territorial identity. Collocation reveals the flora and fauna of nations, marking their territorial feature. Also, collocation is used to show strong determination of African nationals to defend their nations against internal and external attacks as well as their topography. The first two examples show the topographical features of the nations- Niger and Malawi. This is a territorial feature. For instance, Niger exists on water and land. In fact, the name of the nation is derived from river Niger. Malawi, in the same vein, is endowed with rich hills, plain forest and broad woods.

Relexicalisation Expressing Pan-Africanist ideology

Appiah (2009) defines pan-Africanism as the political and cultural call for the unification and amalgamation of Africans into a single state. Pan-Africanism started in the nineteenth century among the Negro who are of African descents in North America and the Caribbean. The Negroes are the African American intellectuals. Pan Africanism is concerned with racial discriminations lavished against black and slave population in the “New World” and later spread back to Africa to fight against colonial domination and hegemony in Africa. Pan-Africanist identity helps in the construction of African identity in the comity of nation. Pan-Africanism is concerned with the promotion of peace, security, stability and solidarity among members' nations. It preaches social, political, and economic cohesion and integration in the African continent. It promotes and protects the fundamental human rights of every African and member-state and emphasises the need for unity among the black race and members-states of the African Union.

A cursory investigation of lexical items in selected English-medium national anthems shows that there are recurrence of some lexical items and collocations to sustain the pre-eminence placed on independence and service. The pre-eminence on independence is a marker of political identity. The quest for political recognition is a blood thirsty affair. The quest started with negotiation. When the negotiation failed, confrontation became the order of the day and night. A good example is South Africa's apartheid experience. Service rendering preached civil-communitarian identity. Civil-communitarian identity emphasises brotherliness and social cohesion among citizens and denizens. It is expedient therefore to illustrate re-lexicalisation in selected national anthems of African nation states:

Sample 2:

West African states:

Nigeria: To serve with heart and might
Help our youth the truth to know
In love and honesty to grow
Ghana: The cause of Freedom and of Right.

To serve thee, Ghana, now and evermore.

Gambia: Freedom and peace each day.

Niger: For our new-won liberty/Arise, Niger, arise! May our fruitful work/Answer the call of this noble future that says to us, "Forward!"

In West African states, independence is relexicalised as “freedom”, “equality”, “right”, “liberty”, “new day” and new dawn. These lexical items imply that African states were under colonial hegemonic administration of Europeans. The colonial masters occupied the African continent for almost two centuries. The end of colonial administration in Africa marked the beginning of a new era in Africa. It showed that Africa was freed from external control and undue external influence. The deployment of different lexical items that express freedom from colonial masters is not a mere geographical nomenclature but a reflection of socio-political, economic, religious, and administrative experiences which each African nation-state had. The relexicalisation of independence relates to political identity. Political identity preaches self-autonomy, self-actualisation, self-determination, freedom and liberty of African states.

Also, service is relexicalised in Nigeria's anthem in sample 2. It is collocated with heart and might. Heart and might, hope and honour, freedom and right are all synonymous. These words show the type of services rendered. “Heart and might” refers to a type of service rendered to a nation without any ulterior motive. This service is rendered without any fear or favour, prejudice or sentiment. In Ghana's national anthem, just and valiant are synonymous. This suggests that Ghanaians are free and fair people who perform their duties without any fear or favour. In Rwanda's national anthem, common culture is a marker of Rwanda's national identity. This common national identity unifies the nation.

Nigeria's national anthem has two lines that centre on social tranquility. Social tranquility aims to create a calm state and peaceful atmosphere. Words like “the truth to know” is repeated with the existing one “in love and honesty to grow”. Truth, love, and honesty are very important values for social tranquility. Therefore, when a society is devoid of tranquility, there cannot be any meaningful development. In Niger's national anthem, arise is relexicalised in forward. This is espoused in the aphoristic statement “forward ever, backward never”. Nigeriens are commanded to move their nation forward.

Conclusion

This study has examined lexicalization of identities and ideology in selected national anthems of African states. With the deployment of Systemic Functional Linguistics and Social-Semiotics model of Critical discourse Analysis, it is observed that names and naming, collocation and relexicalisation are lexical strategies that are used to express territorialist, pan-Africanist, theist, historicist and egalitarianist identities. Ideologies in the anthems are territorialism, pan-Africanism, theism, historicism, and egalitarianism. Territorialism focuses on territorial features have become essential elements of national narratives explicated in names and naming of African nations; pan-Africanist preaches imperativeness of African independence signified in new dawn, new beginning and so on; historicism chronicles historical antecedents of a nation and egalitarianism is concerned with equanimity among nationals and so on.

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