CONVERSATIONAL IMPLICATURES IN PRESIDENT MUHAMMADU BUHARI'S SPEECHES

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Abstract

The study examined the conversational implicatures inherent in Buhari's speeches using Gricean Cooperative Principles. The study used qualitative research method to account for, interpret and explain Buhari's speeches to arrive at the conversational implicatures generated in each of the given context within the studied texts. The study established the fact that Buhari's utterances implied rather than stated what they meant and whatever a speaker implied could only be deciphered through the cooperative effort(s) of his listener(s). It was found that Buhari's speeches had failed to address the needs and challenges of his followers; rather, the speeches were epitomes of tribal fanaticism and self-glorification. We also found out that his speeches are best understood when decoded pragmatically, using the theory of conversational implicature. The different maxims flouted in the speeches made them ambiguous and opaque to a non-critical reader and so the paper concludes that public office holders should always be unambiguous in their speech presentations as to address the immediate needs and challenges of their followers and that a language user should be very pragmatic in reading such political

speeches so as to decode both the literal and implied meanings inherent in the speeches.

Keywords: Conversational implicature, tribal fanaticism, self-glorification, agitations, change.

Introduction

Nigerians believed in the change President Muhammadu Buhari in collaboration with the All Progressive Congress, which was embodied in their campaigns, promised their electorates. Buhari was seen as such a leader that befits the country, the leader that will correct the wrongs of the past administrations of both the democratic and military era. Having voted for him massively in the 2015 presidential election, the people looked forward to his speeches every now and then. However, President Muhammadu Buhari's speeches have been received with different feelings. Different linguistic, non-linguistic and extra-linguistic interpretations have been given to Buhari's speeches by his listeners within and outside the country.

Buhari's speeches contain diverse meanings in different linguistic contexts. The multiplicity of languages, tribes and ethnic groups in Nigeria plays expedient roles in the diverse meanings that are associated to Buhari's speeches. Unfortunately, the speeches have failed to address the challenges and needs of the people due to the pragmatic exhibition of tribal fanaticism and self-glorification by Buhari through his speeches. Different linguists have researched on Buhari's speeches using different theories and approaches but none has delved into the aspect of conversational implicatures. This shows that our study has an important academic niche to fill. Therefore, this study, as a pragmatic investigation, explores and categorizes the conversational implicatures of tribal fanaticism and self-glorification in President Muhammadu Buhari's speeches using Gricean Cooperative Principles.

Statement of the Problem

Political speeches in Nigeria have been viewed with caution, indifference and disbelief due to the aged long history of failed

promises and despair which the speeches purport (Ezeifeka 2012). More so, most of the Nigerian politicians have not lived up to the expectations (of those that gave them mandates) in addressing the problems of the people; rather, what is obtainable in their speeches is a compilation of self service, corruption, nepotism, embezzlement and abuse of power even to the extent that some Nigerians have lost interest in political speeches, which tend to be covering the true situation of things in the country by being deceitful, manipulative and full of propaganda.

President Muhammadu Buhari has presented many speeches to address the problems of his followers towards bettering the living conditions of his people as one indivisible entity. The speeches, however, fail to address the various needs and challenges of his people. Instead, the speeches cause agitations of different kinds because the people only sense tribal fanaticism and self-glorification in the speeches. Therefore, the aforementioned problems are parts of the reasons we embark on this study.

This study examines the conversational implicatures in President Muhammadu Buhari's speeches to demonstrate that what speakers/addressers may suggest differs from what they say when they communicate, and that it is the collaborative role of listeners or addressees to deduce what speakers may signify from what is spoken. Therefore, this study sets out to answer the following questions: What conversational maxims are flouted in the speeches under study? What are the conversational implicatures generated by the flouted/violated maxims to represent tribal fanaticism and self-glorification in President Muhammadu Buhari's speeches? How do these conversational implicatures exhibit tribal fanaticism and self-glorification? To what extent do President Muhammadu Buhari's speeches address the present need of his followers?

Theoretical Framework

This study adopts Paul Grice's Cooperative Principle and its attendant conversational maxims.. The Gricean Cooperative Principle (hence CP) is instrumental in the analysis of the

speaker's and hearer's reciprocal use of deduction to arrive at what is suggested by speakers. Grice (1991) observes that it is because the speaker knows that the listener will understand his/her expressions through the use of inferences that give the speaker the liberty to imply something rather than state it. With this in mind, the Gricean CP is the most suitable approach to adopt in this research since it is considered the most appropriate for the study of conversational implicatures in the speeches under study. The tenets of the theory of Grice's conversational implicature, hinged on CP and maxims of conversation are as follows:

> A: The Cooperative Principle (CP): Be cooperative: Make your conversational contribution such as is required, at the stage which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.
>
> B: The Maxims of Conversation
> 1. Quality: Be Truthful.
> - Don't say what is false
> - Don't say what lacks evidence
> 2. Quantity: Be Informative.
> - Don't say less than is required (Q_1)
> - Don't say more than is required (Q_2)
> 3. Relation: Be Relevant.
> 4. Manner: Be Perspicuous.
> - Be clear, (Avoid obscurity)
> - Avoid ambiguity
> - Be brief (Avoid unnecessary prolixity)
> - Be orderly

Grice's theory of implicature actually hinges on non-observance or "flouting" of these maxims; how speakers and hearers work out intentions in spite of obvious flouts/violations of the CP and maxims. Grice (1991) explains that this scenario is

what generates a conversational implicature, and when a conversational implicature is produced like this, it will be said that an maxim is being misused. Therefore, the supposition that a speaker is obeying the CP in spite of the blatancy of the speaker's utterance gives rise to conversational implicature, and when this happens, "a maxim is being exploited" (Grice 1991).

The Gricean CP is a theory which language users that engage in conversations will be obliged to follow (all things being equal); Grice (1991) observes that our talk exchanges do not normally consist of a succession of disconnected remarks, and would not be rational if they do. They are characteristically, to some degree at least, cooperative efforts; and each participant recognises in them, to some extent, a common purpose or set of purposes, or at least a mutually accepted direction. This means that conversations are most times rationally and mutually motivated by both speakers and hearers in talk exchanges.

Furthermore, Saeed (2007) opines that a speaker may sometimes break a maxim to achieve some lexical purposes. He terms an act of breaking a maxim violation or flouting. As seem in Grice's theory, the cooperative principle is divided into four maxims or axioms. They describe the specific principles people follow in pursuit of effective communication in observance of the cooperative principle. The specific principles according to Grice (1991) are maxims of quality, quantity, relation and manner. Maxim of quality states that we should try to make our contributions true by not saying that which we lack adequate evidence. Maxim of quantity states that we should make our contributions as informative as required. Maxim of relation states that we should also try to be relevant during conversations while maxim of manner advocates clarity of expressions during conversations.

The availability of a conversational implicature must be able to be worked out; this is because even if it can be instinctively understood, except the instinctiveness is replaced by reason, the implicature (if it exists at all) will not hold as a conversational

implicature; it will count as a conventional implicature (Grice 1991:31). It is therefore possible for one to flout a maxim and convey a different meaning than what is literally said. A speaker flouts a maxim to produce a negative pragmatic effect. Speakers that deliberately flout the maxims usually intend their listeners to understand their underlying implicatures. Whenever this occurs, cooperation is still taking place, but no longer on the literal level because when speakers flout a maxim, they still do so with the aim of expressing some thoughts. Therefore, the Gricean maxims serve a purpose both when they are followed and when they are flouted and this also makes it the most suitable theory for the pragmatic analysis of Buhari's speeches.

Empirical Studies

Aboh and Agbedo (2020) undertake a speech act analysis of President Buhari's media political discourses. They employ Austin's speech act theory to study the locutionary acts, illocutionary acts and the perlocutionary acts inherent in Buhari's media political discourses in order to unveil how his speeches abide by Austin's felicity conditions or flout the felicity conditions. They observe that Buhari performs different actions with his words. Although Aboh and Agbedo's study centres on President Muhammadu Buhari's media political discourses using qualitative research method which is part of the focus of our study, their study pays attention on solely how Buhari's words are used as actions neglecting the conversational implicatures inherent in his speeches which is the main focus of our study.

Similarly, Attah and Ojukwu (2020) use MAK Halliday's Systemic Functional Grammar to analyze the process types of President Muhammadu Buhari's inaugural speech of 2015. They find out that Buhari uses the mental process, existential process, behavioural process, verbal process and material process in his inaugural speech. Unlike our study that focuses on the conversational implicatures inherent in Buhari's speeches, Attah

and Ojukwu's study focuses on the process types in only one of the president's speeches, the 2015 inaugural speech.

Furthermore, Koutchade (2015) makes a discourse analysis of President Muhammadu Buhari's official acceptance speech of his 2015 presidential election victory over President Goodluck Jonathan. Koutchade employs MAK Halliday's Systemic Functional Linguistics to inquire into the language of Buhari's speech – aspects of experiential meaning realized through the transitivity patterns which focus on the different processes, participants and circumstances, and the interpersonal meaning realized through modality which includes modalisation and modulation. He finds out that the employed linguistic features make it easy to highlight not only Buhari's experience of the events he has described but also his ideologies – attitudes and judgements – that are expressed to reinforce the persuasive strategies Buhari uses in his speech. However, Koutchade does not shed light on the conversational implicatures in President Buhari's speeches which is the main focus of our study.

In exploring the various manipulative rhetorical choices in Nigerian political speeches, Oparinde, Mathonsi and Mheta (2020) use the critical discourse analysis theory to opine that politicians have invented unique ways of using languages which deviate from the normal everyday discourse as they meticulously select the appropriate manipulative words for their political campaigns. They find out that Nigerian politicians employ pronouns, modalities, hyperboles, repetitions, and the use of metaphors in their political communication. Unlike our study that unveils the inferences in Buhari's speeches, Oparinde, Mathonsi and Mheta's study unveil the rhetorical choices in the speeches of Nigerian politicians.

More so, Ezeifeka (2016) in her study, Critical Discourse Analysis of Interpersonal Meaning and Power Relations in Selected Inaugural Political Speeches in Nigeria, discusses interpersonal meaning in two inaugural political speeches of Nigerian past leaders – President Olusegun Obasanjo and Alhaji Shehu Shagari. The focus of their study is on aspects of the mood

structure of the clause that emphasize meaning as exchange of information, goods and services between interactants – the subject, and the speech functions of the clause as propositions or proposals and vocatives. They conclude that Nigerian politicians should be more committed to the proposals that offer goods and services to their subjects rather than making propositions that serve mainly informative functions. However, Ezeifeka's study does not shed light on the conversational implicatures that are encapsulated in the political speeches which is the crux of our study.

In addition, Ezeifeka (2012) makes another critical discourse analytical survey into the selected inaugural political speeches in Nigeria to identify instances of self-glorification and derogation of others. The emphasis is on the rhetoric used by Nigerian politicians in projecting themselves and others in their political speeches. The Nigerian politicians present themselves as good leaders that have the good intentions of their followers at heart. By so doing, they present the past administrations as failures that institutionalized the social vices and other problems the people suffer from till date. Nevertheless, the study undermines the inferences in the political speeches which is the nitty-gritty of our study.

Finally, Awotayo undertakes a critical discourse analysis of the change slogan in Nigerian political speeches. He finds out that President Muhammadu Buhari presents himself as an agent of change in his 2014 Declaration Speech, employing different linguistic forms of positive nomination and prediction to describe himself and his party as being transparent and credible. Awotayo also finds out that Buhari criticizes his opponents with negative formations of the same strategies just to win the presidential election to the detriment of his opponents. Unlike our study that is a pragmatic analysis, Awotayo's work is a discourse analysis. His work solely centres on a particular slogan in the political speeches but our study encompasses that. Our study takes an overview of conversational implicatures in the speeches of President Muhammadu Buhari to identify instances of tribal fanaticism and self-glorification.

Methodology

This study adopts a qualitative research method in the actualization of the set-out purpose of study. Here, the reader's exposition is dependent on the text. Therefore, it is absolutely textual. Greenhalgh and Taylor (1997) submit that researchers who delve into a qualitative research are in search of an unalloyed truth, and thereby aim to "study things in their natural setting, attempting to make sense of, or interpret phenomena in terms of the meanings people attribute to them, and they use a holistic perspective which preserves the complexities of human behaviour". Therefore, this study is a subjective analysis of data in their natural state which is one of the tenets of the qualitative research progenitors. We also adopt textual method of data presentation and analysis.

We opt for Buhari's speeches because of their controversies in addressing the needs and challenges of the people. Using probability sampling, we select five speeches out of President Muhammadu Buhari's ten speeches for the purpose of this paper. In order to capture all the required conversational implicatures in President Muhammadu Buhari's speeches, we source for video documentaries of some of his speeches from YouTube, Google and Facebook. Therefore, the speeches we have collected for the purpose of this study encapsulate written and oral speeches of President Muhammadu Buhari.

Data Presentation and Analysis

Tribal Fanaticism in President Muhammadu Buhari's Speeches

Research Question 1: What are The Conversational Implicatures Generated to Represent Tribal Fanaticism in President Muhammadu Buhari's Speeches?

DATA 1: Muhammadu (2015) declares:

> Having just a few minutes ago sworn on the Holy Book, I intend to keep my oath and serve as President to all Nigerians. I belong to everybody and I belong to

> nobody. A few people have privately voiced fears that on coming back to office, I shall go after them. These fears are groundless. There will be no paying of old scores. The past is prologue.

The above excerpt is culled from President Muhammadu Buhari's inauguration speech of 2015. He delivers the speech on his swearing in as the civilian president of the Federal Republic of Nigeria having defeated President Goodluck Jonathan in the presidential election.

It is a constitutional norm in Nigeria's inaugural process that a democratically elected president should swear by the Holy Book. The inaugural process is never a clandestine affair as it is always witnessed by people within and outside the country. The people that are not able to witness the process physically can witness it through the various broadcasting channels all over the world. Against these backdrops, Buhari becomes more informative than required. The people vividly observe Buhari swearing with the Holy Book; hence, it is out of conversational place for him to state that he swore with the Holy Book. However, he does so to imply that he is not willing or not able to abide by the oath of office he has sworn and not willing or not able to serve as president to all Nigerians. He simply implies that he is a tribal fanatic – people that are not constituents of his tribe will be marginalized in the course of dispensation of the dividends of democracy and there will be lopsided appointments into the strategic and nonstrategic positions of his administration.

Similarly, Buhari violates the axiom of quantity by stating that he belonged to everybody and he belonged to nobody. Buhari as the democratically elected president of the country is the choicest choice of the people; hence, the people are aware that he belongs to everybody and belongs to nobody. It is needless saying in his inaugural speech that he belonged to everybody and he belonged to nobody. It is outrageous to hear such an utterance in an inaugural speech of a democratically elected president because tribal fanaticism is not a characteristic feature of democracy. He

only says so to imply that he is a tribal fanatic – he has only the good interests of his tribe at heart to the detriment of the good interests of people from the other tribes. He implicitly buttresses the suggestion that he belongs to a particular tribe in the succeeding statements; "A few people have privately voiced fears that on coming back to office, I shall go after them. These fears are groundless. There will be no paying of old scores." Inferentially, Buhari is willing to haunt those whom in one way or the other are envisaged as tribal cum political enemies. His use of "…on coming back to office….' implies his tenure as the military head of state. It also implies the vengeful approaches that are meted out to the perceived enemies of his military regime.

Buhari's use of 'the past is prologue' is not perspicuous; hence, the conversational implicature inherent in the utterance. There is need for a speaker to use succinct grammatical units while communicating with or to his audience in order to enhance a straightforward communication – a communication that is devoid of ambiguity. It is inordinate for a democratically elected president of a country to be vengeful. Such a president is to be a father figure to all his followers irrespective of their tribal, political or religious affiliation. Therefore, Buhari has exhibited tribal fanaticism through the violation of axiom of manner; thus, portraying himself as a nepotistic president.

Research Question 2: How are the Generated Conversational Implicatures Pragmatically Represented in President Muhammadu Buhari's Speeches?

DATA 2: Muhammadu (2015) states:

> …we as Nigerians must remind ourselves that we are heirs to great civilizations: Shehu Othman Dan Fodio's Caliphate, the Kanem Borno Empire, the Oyo Empire and King Jaja's formidable domain. The blood of those great ancestors flows in our veins.

The above excerpt is culled from President Muhammadu Buhari's inauguration speech of 2015. He delivers the speech on his swearing in as the civilian president of the Federal Republic of Nigeria having defeated President Goodluck Jonathan in the presidential election.

Recall that Nigeria is a forceful product of the amalgamation of Northern and Southern Protectorates by Lord Frederick Lugard in 1914. The forceful amalgamation shows that Nigeria is a multicultural, multilingual and multiethnic nation. Therefore, Buhari's assertion that we are heirs to Shehu Othman Dan Fodio's Caliphate, the Kanem Borno Empire, the Oyo Empire and King Jaja's formidable domain is fallacious; hence, a lie. By implication, Buhari claims that the blood of Hausas, Fulanis and Yorubas flows in the veins of people of Igbo extrtaction. One of the major tribes in the country, Igbo, is not incorporated in the aforementioned heroes by Buhari while delivering his inaugural speech despite the fact that Igbos have produced many prominent precolonial, colonial and postcolonial heroes in the history of the country. Even Nnamdi Azikiwe, the first president of Nigeria is not mentioned in the cited heroes. Against these backdrops, Buhari has implied that certain tribes will not be beneficiaries of the dividends of democracy of his administration. It is against the principles of federated and democratic nations which Nigeria practices as one of such nations. Needless to wonder the marginalization of Igbos in the political appointments made by President Muhammadu Buhari across his tenures because he has implied tribal fanaticism in his inaugural speech.

Research Question 3: What Maxims Were Violated by President Muhammadu Buhari in His Speeches to Exhibit Tribal Fanaticism?

DATA 3: Muhammadu (2021) outcries:

> Many of those misbehaving today are too young to be aware of the destruction and loss of lives that occurred during the Nigerian Civil War. Those of us

> in the fields for 30 months, who went through the war, will treat them in the language they understand.

The above excerpt is culled from President Muhammadu Buhari's speech on his Twitter account on the event of the commemoration of the Biafra's fallen heroes in the Civil War of 1967 – 1970.

During the Civil War (1967-1970), many souls were lost to brutality, hunger and ferocious attack; needless to mention the massive destruction of properties and goods of the people during the war. Consequently, Biafrans have designated May 30 of every year as a day to remember the ravaging effects of war on them. Therefore, Buhari has violated the axiom of relation in his assertion in Instance 3 above. This is so because his assertion tends irrelevant in the established context. Buhari as the president to all Nigerians should have chosen soothing words that will put to end the agitation for secession from Nigeria by Biafrans. He should have employed persuasive dictions in addressing the aggrieved tribe; rather, he opts for dissuading dictions that will even aggravate the situation into full blown war. By violating the axiom of relation, Buhari implies that he is not on the side of Igbos, he implies that he fought against the Igbos during the war and he is willing to fight against them again if the need arises. This conversational implicature is generated from the speech of a democratically elected president of a multiethnic and a multitribal nation; a president whose main goal should have been to work towards achieving a perpetual peace and unity among the various tribes that constitute Nigeria. Buhari simply violates the axiom of relation to exhibit his tribal inclination to the northern parts of Nigeria; hence, a tribal fanatic.

Self-Glorification in President Muhammadu Buhari's Speeches
Research Question 1: What are the Conversational Implicatures Generated to Represent Self-Glorification in President Muhammadu Buhari's Speeches**?**

DATA 4: Muhammadu (2019) opines:

> Terrorism and insecurity are worldwide phenomena and even the best policed countries are experiencing increasing incidents of unrest and are finding things hard to cope.

The above excerpt is culled from President Muhammadu Buhari's speech to mark the 2019 Inaugural June 12 Democracy Day. Recall that the commemoration of Nigerian Democracy Day has been shifted from May 29 to June 12 due to the events surrounding 1993 Presidential Election that would have produced MKO Abiola as a civilian president of the country. The election is adjudged as the fairest election in the history of the country; hence, the ideal day for the commemoration of our democracy.

Most countries of the world are enjoying relative peace as a result of massive political and economic stability they have attained. Terrorism and insecurity are products of corrupt practices, nepotism, and fanaticism inherent in a governmental administration. It is, therefore, fallacious for Buhari to attribute terrorism and insecurity to all the countries of the world. He has said that which is not true; hence, he has violated Grice's axiom of quality. He only does so to deter people from viewing his administration's ineptitude towards combating terrorism and insecurity. He wants the people to believe that his administration is doing its optimal best in all ramifications of governance. Inferentially, he glorifies himself as a president without guile, a president that fails to give room for the existence of administrative anomalies that are not tenable in other countries, a president that has redeemed us from the shackles of bad governance of the past administrations, a president that is going to bring terrorism and insecurity to perpetually end albeit they are characteristic features of the governmental administrations of other countries of the world. Therefore, through the assertion in Instance 1, Buhari implies self-glorification because he has given underserved encomium to himself as a workaholic president.

Research Question 3: What maxims are violated by President Muhammadu Buhari in his speeches to exhibit self-glorification?

DATA 5: Muhammadu (2021) posits:

> The message to our West African neighbours is that Nigeria is once again fully open for those willing to conduct business in a fair and equitable way.

The above excerpt is culled from President Muhammadu Buhari's 2021 New Year speech as the president of the Federal Republic of Nigeria. He delivers the speech amidst the Covid-19 pandemic, terrorism, insecurity, insurgency, hyper-inflations, and corruption that are ravaging the nation.

Does a fair and equitable business thrive in a country that is economically unstable? Buhari's administration has been an epitome of economic backwardness. Many businesses have crumbled; many foreign investors have migrated to countries with enabling economic environment and steady economic policies that attract growth and development of both small and large scale businesses. Buhari is fully on the known as regards the deteriorating state of Nigeria's labour market; yet, he encourages foreigners to transact in such a labour market. He does so in order to disabuse that his administration has combatted economic instability to a standstill; thus, attracting undue praise and glory to himself through the generated conversational implicature of Self-Glorification.

Research Question 4: To What Extent Do President Muhammadu Buhari's Speeches Address the Present Need of His Followers?

DATA 6: Muhammadu (2020) announces:

> To our neighbours in particular, and members of the international community, many of whom have

> expressed concern about the ongoing development in Nigeria, we thank you and urge you all to seek to know all the facts available before taking a position or rushing to judgment and making hasty pronouncements.

The above excerpt is culled from President Muhammadu Buhari's speech amidst the 2020 ENDSARS protests. SARS stands for Special Anti-robbery Squad. It is a subdivision of Nigerian police force that assists other security outfits in combating heinous crimes in the country. However, SARS deviated from the central goals and objectives of her existence into indulging in gruesome murder of innocent citizens, extortion, brutality, intimidation, reprisal imprisonment, trading of vital human organs amongst other atrocities. Hence, the outburst of the protests across the thirty-six states of the federation including the Federal Capital Territory.

Buhari opines that the international communities and other external observers have failed to indulge in proper cum extensive investigations before judging his administration a failure. This denial from Buhari comes up after the gruesome murder of ENDSARS protesters at Lekki Toll Gate, Lagos. During the protest which lasted for days, youths, parents and politicians took to the Nigerian streets, minor and major roads to express dissent towards the evil operations of SARS. Human and vehicular movements were obstructed, security men and women were murdered, governmental buildings like police stations and prisons were burnt with massive freeing of prisoners, and markets were shut down during the heated ENDSARS protests. Against these backdrops, Buhari implies in his ENDSARS speech that the international communities and other external observes have failed to indulge in proper cum extensive investigations before judging his administration a failure. He does so for the sole purpose of self-glorification – he wants people to believe in him as the best leader they deserve and one who will re-right the wrongs of the past

administrations and create enabling environment for peaceful co-existence of the citizens.

Discussion of Findings

In our data presentation and analysis of the implicit meanings in Buhari's speeches, we presented the pragmatic structures of the speeches in each segment of the section. We showed the various axioms that were violated in President Muhammadu Buhari's speeches and how the violated axioms led to the generation of conversational implicatures of tribal fanaticism and self-glorification in the speeches. Hence, we found out that President Muhammadu Buhari presented himself to Nigerians as the saviour that had come to rescue them from the shackles of bad governance, misappropriation of funds, political instability, high rate of unemployment, corruption, insurgency and inflations that were witnessed in the past administrations of Peoples Democratic Party, but we observed that the speeches failed to address the immediate needs and challenges of the people; rather, they were epitomes of tribal fanaticism and self-glorification.

Furthermore, we found out that for proper understanding of Buhari's speeches, pragmatic decoding of the speeches must be applied. The approach is pertinent in interpreting both the implied and literal meanings inherent in the speeches. Hence, effective communication will be impeded if the approach is undermined.

Recommendations

We recommend that political leaders should use unambiguous expressions in addressing the people. They should always endeavour to focus their speeches on the immediate needs and challenges of the people and be more submissive to their electorates while discharging their political duties as leaders in their various capacities. They should avoid show of personal aggrandizements in their dealings as it will portray them as ego-bloated politicians among their subjects. Our leaders should emulate the virtues of humility and accommodation, and should desist from tribal fanaticism as such an act will cause political

upheavals among their followers – agitations for secession from different tribes will be on the increase. We also recommend that subsequent researchers should pragmatically analyse President Muhammadu Buhari's speeches using our theory and research method in order to revalidate our study and to fill the necessary academic niches which our study may have left unfilled.

Conclusion

From our analysis of the contextual and pragmatic features of the speeches, we can see language use that is explicitly persuasive and pacifying but implicitly self-glorifying – presenting Buhari as the panacea to all our administrative problems as the president of the Federal Republic of Nigeria. We can also see language use that is explicitly accommodating but implicitly tribal fanatic. This claim aligns with Mazrui's view (Mazrui, 1985) that African politicians are just actors in a political terrain feigned by them. He sees African politics as tantamount to the dramatic art where reality is in forever conflict with illusion.

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