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## Intertextuality in Bola Ahmed Tinubu's Press Releases on X

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### Abstract

*Political discourse serves as a crucial tool for leaders to communicate policies, shape public opinion, and establish authority. With the rise of digital platforms like X (formerly Twitter), political communication has evolved, enabling direct engagement with citizens. This study examines the intertextual strategies employed in Nigerian President Bola Ahmed Tinubu's press releases on X, focusing on how these references enhance political messaging. Employing Fairclough's (1992) three-dimensional model of Critical Discourse Analysis (CDA), the study qualitatively analyses seven press releases randomly selected out of the fourteen collated from June 2023 to June 2024. The findings reveal that Tinubu's discourse incorporates intertextual elements drawn from Nigeria's cultural heritage, historical events, and political narratives to establish credibility, reinforce ideological positions, and resonate with the public. These intertextual strategies enhance the persuasiveness of his messaging by fostering collective memory and shared national identity. This study contributes to understanding intertextuality as a strategic linguistic tool in digital political discourse, particularly in the Nigerian context.*

**Keywords:** Political discourse, intertextuality, digital communication, Critical Discourse Analysis, Nigeria, Bola Ahmed Tinubu, X (formerly Twitter).

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### Introduction

Political discourse serves as a vital tool for leaders to communicate policies, shape public opinion, and establish authority, particularly in democratic societies like Nigeria (Fairclough, 2001). In recent years, the rise of digital platforms, such as X (formerly Twitter), has transformed political communication by enabling direct and immediate interaction between leaders and

citizens (Enli & Skogerbø, 2013). This shift has amplified the use of strategic linguistic tools, such as *intertextuality*, where political texts reference or draw from other texts to enhance meaning (Bakhtin, 1986; Kristeva, 1980). Intertextuality underscores the interconnectedness of texts and their reliance on prior discourses to convey meaning (Fairclough, 1992), making it a





crucial element in political rhetoric.

In political communication, intertextual strategies such as allusions to historical events, cultural narratives, or previous political statements are often employed to resonate with the public, reinforce ideological positions, or contextualise contemporary issues (Wodak, 2009). Political leaders, for instance, may invoke historical struggles or national symbols to foster unity or justify policy decisions (Chilton, 2004). This rhetorical device plays a significant role in shaping political narratives, particularly in a country like Nigeria, where historical and cultural references hold deep socio-political significance. A prominent example of this phenomenon is seen in the communication strategies of Nigerian political leaders such as Bola Ahmed Tinubu. Through press releases on platforms like X, Tinubu and other leaders utilise intertextual references to communicate policies, address controversies, and shape public perception. However, the extent and nature of these intertextual strategies remain underexplored, thereby limiting our understanding of how intertextuality functions as a tool for political communication and influence in the digital age.

To address this gap, this study seeks to achieve the following objectives:

- a) to identify the intertextual elements present in Bola Ahmed Tinubu's press releases on X;
- b) to examine how the identified intertextual references reflect cultural, historical, or political contexts relevant to Nigeria; and
- c) to evaluate the extent to which these intertextual strategies enhance the effectiveness of political messaging in shaping public opinion.

By exploring these objectives, this research aims to illuminate the role of intertextuality in political discourse, thereby offering insights into its implications for democratic engagement, public perception, and political rhetoric in Nigeria. The study contributes both academically and practically by deepening the understanding of political communication within Nigeria's digital landscape. It fills a research gap by analysing how intertextuality manifests in political discourse on social media, specifically in Tinubu's press releases on X, and how rhetorical strategies are adapted to digital platforms.

Furthermore, this study highlights the role of cultural and historical references in shaping political narratives. The findings offer valuable insights into how Nigerian leaders use intertextuality to navigate socio-political complexities and sway public opinion. Additionally, given the increasing scrutiny of political messaging on digital media, this study informs policy makers, communicators, and





analysts on effective strategies for engagement, trust-building, and credibility in an era marked by misinformation and polarisation.

### **The Concept of Intertextuality**

Intertextuality, a concept coined by Julia Kristeva in the 1960s, refers to the interconnectedness of texts and the ways in which they draw meaning from one another through references, allusions, and other forms of textual borrowing. Rooted in the works of Ferdinand de Saussure and Mikhail Bakhtin, intertextuality challenges the notion of texts as isolated entities, and instead emphasises their relational nature (Kristeva, 1980). Kristeva synthesises Bakhtin's *Dialogism* and Saussure's *Semiotics*, arguing that texts function as mosaics of quotations, absorbing and transforming prior texts (Kristeva, 1966). Bakhtin's concept of Dialogism highlights the multiplicity of voices within a text, suggesting that meaning arises from an ongoing dialogue with other works (Bakhtin, 1981). Similarly, Roland Barthes extends this idea by asserting that meaning is not fixed but is produced through readers' engagement with a network of prior texts (Barthes, 1977). This perspective aligns with postmodernist thought, which rejects the notion of wholly original works, instead emphasizing the interwoven

nature of textual production (Allen, 2000).

Intertextuality manifests in various forms, ranging from direct quotation to more implicit references. Direct quotation, the most explicit form, involves the verbatim citation of another text and is commonly used in academic writing to acknowledge sources (Bazerman, 2004). Paraphrase, another technique, rephrases ideas from prior texts to fit new contexts while maintaining the original meaning (Williandani et al., 2020). Allusion, a subtler form, indirectly references another text, relying on the reader's familiarity for full comprehension (Porter, 1997). Beyond these literary and academic contexts, intertextuality serves as an interpretative method in qualitative research. By identifying cultural and textual influences in narratives, researchers can examine how meaning is shaped by broader discursive structures (Elkad-Lehman & Greensfeld, 2011). This approach acknowledges the subjectivity of both the narrator and the researcher, emphasizing the contextual nature of meaning construction (Bloome & Hong, 2013).

In Critical Discourse Analysis (CDA), intertextuality is integral to understanding how discourses are constructed and maintained. Drawing on Kristeva's assertion that texts are inherently interconnected and Bakhtin's



notion of dialogism, CDA explores how texts incorporate elements from other discourses to reveal power dynamics and ideological underpinnings (Kristeva, 1980; Bakhtin, 1981). Norman Fairclough, a central figure in CDA, distinguishes between two levels of intertextuality: manifest intertextuality, where texts explicitly quote or reference others, and interdiscursivity, where texts blend different genres, styles, or discourses (Fairclough, 1992; Fairclough, 1995). This dual approach underscores the embeddedness of texts within broader discursive practices. Complementing this, Teun van Dijk highlights the cognitive and social dimensions of intertextuality, arguing that discourses draw on shared cultural knowledge and mental models, which themselves are intertextual (van Dijk, 1997). Meanwhile, Ruth Wodak's discourse-historical approach traces the recurrence of historical discourses in contemporary texts, illustrating how ideological narratives persist over time (Wodak, 2001).

The role of intertextuality in CDA extends to the analysis of how texts reproduce or resist power structures. Political speeches, for instance, frequently draw on historical texts to legitimise authority. Fairclough (1992) examines Margaret Thatcher's speeches, demonstrating how they intertextually reference

economic theories to naturalise neo-liberal policies, blending academic and political discourses to obscure their ideological basis. Similarly, news media employ intertextuality to frame events, such as when reports on immigration quote political rhetoric, reinforcing stereotypes (van Dijk, 1991). Through interdiscursive blending, media narratives link current events to familiar ideological frameworks, thereby shaping public perception.

Intertextuality also sheds light on the ways in which marginalised voices are either silenced or co-opted. Wodak (2001) explores how nationalist discourses in Europe recontextualise historical texts, such as wartime propaganda, to justify exclusionary policies, thereby erasing alternative perspectives. Conversely, social movements leverage intertextuality to challenge dominant discourses. Feminist texts, for example, frequently reframe patriarchal narratives. Chimamanda Adichie's *We Should All Be Feminists* intertextually engages with global feminist discourses to critique local gender norms (Adichie, 2014). In digital media, intertextuality extends to hyperlinks, memes, and social media posts, where users repurpose existing content to construct new meanings. Chouliaraki (2013) examines humanitarian campaigns on social media, showing how they



intertextually reference  
celebrity endorsements and  
historical charity appeals,  
commodifying suffering while  
depoliticizing its structural  
causes.

Intertextuality is crucial for  
uncovering how texts  
perpetuate or subvert  
hegemonic ideologies. By  
tracing intertextual links,  
analysts reveal how dominant  
narratives, such as capitalism or  
nationalism, become naturalised  
through their repeated  
embedding in familiar  
discourses (Fairclough, 1989).  
At the same time, intertextuality  
highlights resistance, as  
marginalised groups  
recontextualise dominant  
discourses to subvert them  
(Wodak & Meyer, 2009). Post -  
colonial literature, for instance,  
frequently engages  
intertextually with colonial texts  
to critique imperialist narratives.  
Chinua Achebe's *Things Fall  
Apart* rewrites European  
representations of Africa,  
offering an indigenous  
perspective that challenges  
colonial discourses (Achebe,  
1958). Furthermore, Wodak's  
discourse-historical approach  
illustrates how historical  
discourses, such as anti-Semitic  
rhetoric, resurface in  
contemporary political debates,  
reinforcing exclusionary  
ideologies (Wodak, 2001). This  
historical perspective is vital for  
understanding the persistence  
and transformation of power  
relations in discourse.

## Empirical Review

Research on political speeches has  
demonstrated how  
intertextuality functions as a  
persuasive tool in addressing  
diverse audiences. For instance,  
an analysis of King Abdullah II  
of Jordan's speeches reveals his  
strategic use of intertextuality to  
persuade international audience.  
By referencing historical events,  
employing metaphors, and using  
circumlocution to avoid direct  
confrontation, he effectively  
crafts his discourse to appeal to  
global stakeholders (Al-  
Khawaldeh & Abu Rahmeh,  
2020). Similarly, an examination  
of John F. Kennedy's inaugural  
address underscores how  
intertextual references to  
historical documents and  
ideological constructs serve to  
connect contemporary political  
goals with enduring values (Cap,  
2002). Extending this focus,  
studies of European and  
American political discourse  
reveal common trends in  
intertext usage, such as invoking  
national histories or religious  
texts to strengthen arguments  
and establish credibility  
(Chilton, 2004). These findings  
underscore the rhetorical  
significance of intertextuality in  
political speeches across  
different contexts.

Beyond political speeches,  
intertextuality plays a crucial  
role in media discourse. Studies  
of newspaper discourse  
illustrate how media outlets  
strategically merge linguistic  
elements from various



discourses to produce ideological effects. For example, an analysis of Pakistani English newspapers published between March and August 2013 found that these outlets clipped linguistic elements from multiple sources, blending them to construct particular ideological framings (Butt & Qadir, 2015). Likewise, research on Middle Eastern English newspapers highlights how intertextuality incorporates multiple voices to align with specific ideological goals, thereby influencing reader interpretations (Al-Ali, 2017). Furthermore, studies of Greek neo-nationalist media discourse show how intertextuality frequently involves the repetition of semantic fields (e.g., synonymy and antonymy) to subtly instill ideological messages (Koustenis, 2019). These studies collectively demonstrate how intertextuality in the media serves as a vehicle for ideological reinforcement.

Intertextuality also manifests prominently in online political discourse, particularly on social media platforms such as X (formerly Twitter). Research in this area has explored how intertextual references contribute to ideological debates and identity formation. For instance, Finnish organisations' discourses on face mask prohibitions were found to be intertextually linked to broader ideological and philosophical arguments, some

of which traced back to historical debates (Salmi & Kivimäki, 2021). Similarly, Brexit-related posts on X reflect interplay between scientific, political, and popular discourses, illustrating how intertextuality can reinforce long-standing ideological tensions (Koller & Ryan, 2019). Another aspect of online intertextuality is its role in political humour. Online political jokes often rely on intertextual allusions to historical events and sociocultural knowledge, enhancing humor while simultaneously excluding members of the audience that are unfamiliar with the referenced contexts (Tsakona, 2018). These studies indicate that intertextuality in digital discourse serves not only to inform and persuade but also to entertain and polarise.

Moreover, intertextuality functions as a catalyst for ideology formation by linking texts to broader socio-political narratives. Research indicates that media discourse producers, including politicians and reporters, strategically manipulate language to align with nationalist or cultural ideologies (van Leeuwen, 2008). In the case of Greek radical right platforms between 2001 and 2019, intertextuality was found to construct "enemies" through referential and predication strategies, heavily influenced by shifting socio-political events (Georgalidou et al., 2020).



Furthermore, Critical Discourse Analysis (CDA) has shown that intertextuality frequently disguises socio-political ideologies as national or cultural values, as demonstrated in studies of Pakistani and Middle Eastern media (Butt & Qadir, 2015; Al-Ali, 2017). These insights highlight the integral role of intertextuality in shaping political ideologies and public discourse.

In summary, empirical research on intertextuality in political discourse has illuminated its multifaceted role in shaping ideologies, reinforcing power dynamics, and influencing audience perceptions. While extensive studies have examined its strategic use in speeches, the media, and online platforms, little research has explored Tinubu's use of intertextuality in his press releases on X. This gap in the literature underscores the significance of the present study, which seeks to address this overlooked area of research.

### Theoretical framework

Fairclough's three-dimensional model of Discourse Analysis, introduced in *Language and Power* (1989) and further developed in *Discourse and Social Change* (1992), provides a comprehensive framework for examining the relationship between language, power, and social practices. By integrating three interconnected dimensions—text, discourse

practice, and social practice—the model offers a robust approach to understanding how discourse both shapes and is shaped by social structures (Fairclough, 2001). This section reviews the key components of the model, its theoretical foundations, and its relevance to political discourse analysis, with particular attention to its application in digital communication contexts.

The first dimension, Text, focuses on the linguistic features of discourse, including vocabulary, grammar, syntax, and rhetorical strategies (Fairclough, 1989). At this level, language choices reflect ideological positions, construct identities, and convey meaning. Fairclough (1992) emphasises that texts are never neutral; rather, they are embedded with power relations that can either reproduce dominant ideologies or challenge them. Moving beyond the textual level, the second dimension, Discursive Practice, examines the processes of text production, distribution, and consumption (Fairclough, 1995). It considers how texts are created within specific institutional or social contexts and how they are interpreted by different members of the audience. The third dimension, Social Practice, situates discourse within its broader social, cultural, and historical contexts (Fairclough, 1992). This level of analysis explores how texts and discursive



practices reflect or challenge power structures, ideologies, and social norms. By linking micro-level linguistic analysis with macro-level sociopolitical structures, Fairclough's model reveals the reciprocal relationship between discourse and social change.

Grounded in Critical Discourse Analysis (CDA), Fairclough's approach seeks to uncover the ideological and power dynamics embedded in language (Fairclough & Wodak, 1997). Drawing on Foucault's (1972) concept of discourse as a site of power and Bakhtin's (1986) theory of intertextuality, Fairclough (1992) underscores the inherently dialogic nature of texts, which reference and recontextualise prior discourses. This perspective aligns with Kristeva's (1980) notion of intertextuality, which emphasises the interconnectedness of texts across time and space. Furthermore, Fairclough incorporates Halliday's (1978) Systemic Functional Linguistics, which conceptualises language as a social semiotic system fulfilling ideational, interpersonal, and textual functions (Fairclough, 1989). By integrating these theoretical perspectives, Fairclough's framework offers a multidimensional approach to discourse analysis, making it particularly effective for examining complex phenomena such as political communication

(Wodak, 2009). In an era of digital communication, where discursive practices are increasingly shaped by online platforms and multimodal texts, the model remains highly relevant for analysing the intersection of language, power, and ideology in contemporary society.

### Methodology

This study employs a qualitative research design, specifically utilising CDA informed by Fairclough's (1992) three-dimensional model to examine intertextuality in selected press releases by Bola Ahmed Tinubu on X. This approach enables an in-depth analysis of language use, its production and consumption, and its embeddedness in sociocultural practices. The study collects fourteen press releases containing intertextual references, posted on X between June 2023 and May 2024, but randomly analyses seven. The selection prioritizes press releases addressing significant political events, policy announcements, and other key issues, ensuring a diverse range of contexts for analysis. The selected press releases are sourced directly from Bola Ahmed Tinubu's official X account, @officialABAT, through manual collection, with each post saved in text format for analysis. This study is limited to selected press releases, which may not fully represent





Tinubu's political communication. Additionally, as CDA involves subjective interpretation, the findings may be influenced by the researcher's perspective.

Fairclough's three-dimensional model is particularly suitable for analysing intertextuality in Tinubu's press releases, as it allows for a comprehensive examination of the selected texts. Under the Text dimension, the analysis identifies intertextual elements, such as allusions to historical events or cultural narratives. The Discursive Practice dimension explores how these texts are disseminated and interpreted on X. Finally, the Social Practice dimension situates these findings within Nigeria's political history, cultural diversity, and digital media landscape, offering insights into the role of intertextuality in shaping public opinion.

### Data Analysis

The selected data are analysed below:

#### Text 1

My heart goes to the families of those affected in the unfortunate and heartrending train crash in the Indian state of Odisha.

We stand with India in brotherhood at this difficult time. The magnitude of the crash and the high casualty figure call for global support for India to adequately respond to the calamitous accident.

I send my deepest sympathy and condolences to His Excellency Prime Minister Narendra Modi, the people of India and the families of those trapped in the crash.

**Source:** @officialABAT (tweeted On June 3, 2023)

#### Text Analysis

The text demonstrates intertextuality through references to the Indian state of Odisha, identifying the factual location of the accident, and His Excellency Prime Minister Narendra Modi, a political reference to India's leader. Additionally, terms such as "brotherhood," "sympathy," and "global support" evoke ideological and diplomatic discourse. These elements integrate established narratives of international solidarity, humanitarian concern, and political diplomacy into the condolence message. The phrase "We stand with India" exemplifies intertextual borrowing from past political statements on global tragedies, frequently employed to reaffirm diplomatic ties.

#### Discursive Practice

The text is a condolence message. It aligns with diplomatic norms where leaders publicly express solidarity with affected nations. The key intertextual reference is the invocation of "brotherhood". This term draws on a broader discourse of



international solidarity and shared humanity, often found in post - colonial rhetoric. It echoes historical narratives of unity among nations emerging from colonial pasts, such as the Non-Aligned Movement (NAM), in which both Nigeria and India played significant roles during the 20th century. The text targets both a domestic Nigerian audience and an international one, including Indian readers.

### **Social Practice**

For a Nigerian audience, "brotherhood" resonates with a cultural emphasis on communal ties and empathy, rooted in indigenous values and reinforced by Nigeria's role in pan-Africanism and international diplomacy. Historically, Nigeria and India share a history of colonial resistance and post-independence co - operation, notably through NAM and Commonwealth affiliations. The intertextual reference to "brotherhood" subtly recalls this shared legacy, positioning Nigeria as a partner to India in a global order historically shaped by Western dominance. Politically, the text reflects an early attempt by Bola Ahmed Tinubu to project Nigeria as a compassionate, globally engaged nation under his leadership. The Odisha train crash was a high-profile disaster, and this response aligns with expectations of statesmanlike conduct.

The phrase "in brotherhood" is the primary intertextual reference, drawing on diplomatic and post - colonial discourses of solidarity. Taking a look at it from a cultural context, Nigerians value communal support in times of crisis, and "brotherhood" taps into this ethos, framing India as a kindred nation. It mirrors domestic practices of collective mourning and assistance. Historically, the term evokes Nigeria's historical alliances with India, such as during the Non - Allied Movement (NAM) era, when both nations championed mutual support against neo - colonialism. This shared past strengthens the emotional appeal for Nigerians familiar with their country's global role. For a Nigerian audience in 2023, under a new leader, this text reinforces national pride in Nigeria's international stature. It subtly positions Bola Ahmed Tinubu as a figure of global influence, thereby aligning with domestic expectations of a strong, outward-looking government. Also, the intertextual reference to "brotherhood" enhances the text's effectiveness in shaping public perception in several ways. By invoking a sense of familial connection, it makes the distant tragedy relatable to Nigerians, fostering empathy and a sense of moral duty.





## Text 2

Your Royal Majesty,

Please accept my warm felicitations on the auspicious occasion of your 80<sup>th</sup> birthday, taking place on September 14<sup>th</sup>, 2023.

I share in his joy of so many Nigerians in celebrating another milestone with you and your family, the Council of Chiefs, sons and daughters of Egba-land, as well as friends and associates from the public and private sectors.

Your Royal Majesty's track record of service to our nation has been inspiring, exemplary, and commendable, most notably beginning with your distinguished and meritorious career in the military, which saw you winning many medals.

Since ascending the throne of Your Majesty's forefathers in 2005, your wisdom and charismatic leadership has brought peace and progress to your domain and the impact has been felt at both state and national levels.

At 80, Your Royal Majesty, we will continue to cherish and rely on your experience, foresight, and guidance to take Nigeria to greater heights, all while acknowledging your sacrifices and selfless service.

I pray the Almighty God will grant Your Majesty many more years of joy, health and strength to continue serving the country we love.

**Source:** @officialABAT (tweeted on September 13, 2023)

## Text Analysis

The text incorporates multiple intertextual elements that contribute to its formal and ceremonial tone. The opening salutation, "Your Royal Majesty," along with repeated honorifics, reflects a genre of formal correspondence rooted in monarchical traditions. This style echoes diplomatic or ceremonial letters, historically associated with addressing royalty or high-ranking figures, blending British colonial influences with Nigerian traditional hierarchies. References to a "distinguished and meritorious career in the military" and "winning many medals" align with eulogistic or tribute-style narratives, drawing from a discourse of heroism and national service prevalent in post-independence African nations. Additionally, the closing prayer, "I pray the Almighty God will grant Your Majesty many more years", draws from religious discourse, which is a staple in Nigerian public rhetoric, influenced by both Christianity and Islam. Mentions of "ascending the throne of Your Majesty's forefathers" and the "Council of Chiefs" further embed the text within oral traditions and historical accounts of Yoruba kingship, particularly in *Egbaland*. These intertextual elements blend different genres: royal tribute, military honour, religious blessing, and traditional homage, thereby creating a layered



message that conveys deep respect and legitimacy.

### Discursive Practice

The intertextual references reflect Nigeria's complex cultural, historical, and political landscape. Emphasis on "Egbaland," "sons and daughters," and the "Council of Chiefs" ties the text to Yoruba cultural identity, where traditional rulers, such as the *Alake of Egbaland*, maintain symbolic authority. This invocation of a pre-colonial governance system underscores a continuity that persists alongside modern state structures, thereby reinforcing communal pride and heritage. The reference to a military career resonates with Nigeria's post-independence history, where retired military figures, such as Olusegun Obasanjo, have transitioned into political or traditional leadership roles. The year "2005" as the monarch's ascension date situates the ruler within a modern yet historically rooted monarchy, bridging colonial legacies with contemporary Nigerian identity. By aligning the monarch's "wisdom and charismatic leadership" with "peace and progress" at both state and national levels, the text reflects Nigeria's federal structure and the delicate balance between traditional authority and democratic governance.

### Social Practice

The intertextual references enhance the text's political messaging by leveraging cultural resonance, historical legitimacy, and strategic ambiguity to shape public perception. By invoking Yoruba traditions and religious piety, the text fosters emotional identification among Nigerians, particularly in the southwest. This strengthens the monarch's symbolic capital, positioning him as a moral and cultural anchor, an important role in a multi-ethnic state where legitimacy often derives from tradition. The text avoids explicit political affiliations, instead emphasising universal ideals like "peace," "progress," and "greater heights," which allow it to transcend political divisions. This strategic neutrality enhances its adaptability. By framing the monarch as a wise and selfless leader with national influence, the text counters cynicism toward leadership, fostering admiration and trust. It positions traditional institutions as credible partners in nation-building. The occasion of the monarch's birthday amplifies this effect, transforming a personal milestone into a collective celebration of stability and continuity.

The intertextual elements significantly enhance the political messaging by creating a multi-layered appeal: cultural pride for Egba/Yoruba readers, historical gravitas for older



generations, and aspirational unity for a national audience. By blending military valour, royal lineage, and divine blessing, the text taps into Nigeria's reverence for authority, reinforcing the monarch's role as a unifying figure. However, its effectiveness depends on context: while urban youth demographics may find the traditional focus less compelling amid calls for modernisation, rural and conservative groups may embrace it fully. Nevertheless, the text's broad and uplifting tone ensures accessibility, subtly reinforcing the monarchy's relevance in shaping a cohesive Nigerian identity.

### Text 3

She is not merely a gem; she is a treasure, a beacon of hope and resilience.

The girl – child is destined to grow into anything she dreams of, adding vibrant colours to our world.

We are committed to nurturing, supporting, and empowering every girl, providing her with the opportunities she deserves. Let's create a world where every girl's potential is realized and celebrated.

Happy International Day of the Girl-Child

**Source:** @officialABAT (tweeted on October 11, 2023)

### Text Analysis

The text employs metaphorical and emotive language: "gem," "treasure," "beacon of hope and resilience," and "vibrant colours." These terms elevate the girl-child to a symbolic status, suggesting intrinsic value and potential. The use of "we" and "let's" creates a collective tone, rallying the reader into a shared mission. The text is concise yet aspirational, moving from praise, "she is not merely a gem", to a vision of the future, "destined to grow", and a call to action, "let's create a world". The phrases and words, such as "beacon of hope," "nurturing, supporting, and empowering," and "every girl's potential is realized" echo common tropes in feminist and human rights discourses.

### Discursive Practice

The text borrows from empowerment narratives prevalent in gender equality movements. Terms like "empowering" and "potential" are staples of feminist rhetoric, often seen in UN campaigns, NGO mission statements, and political speeches advocating for women's and girls' rights. The mention of "International Day of the Girl-Child" ties it directly to Resolution 66/170 of the UN General Assembly, which reflects a global consensus on addressing issues like child - marriage, education disparities, and gender-based violence. The reference to the girl-child as



a "treasure" and "beacon" evokes historical struggles for gender equity, particularly in societies where girls were undervalued. It resonates with the post-20th-century shift towards recognising women's contributions and potential, influenced by milestones like the Beijing Declaration in 1995 and the Sustainable Development Goals (especially Goal 5: Gender Equality). The celebratory tone aligns with modern cultural optimism about progress in girls' rights, though it glosses over ongoing challenges.

### Social Practice

The text reinforces a hegemonic discourse of gender equality as a universal good, aligning with Western-led international frameworks. By framing girls as "destined" for greatness if supported, it subtly critiques patriarchal systems that hinder this potential, though it avoids direct confrontation. The call to "create a world" implies a transformative agenda, positioning the audience as agents of change within a moral framework. The intertextual reference to "International Day of the Girl-Child" enhances the text's political weight by connecting it to a sanctioned, global movement. This link lends legitimacy and urgency, encouraging public alignment with a cause endorsed by the UN.

The aspirational language, "vibrant colours," "every girl's potential",

inspires emotional investment, thereby shaping public opinion towards optimism and action rather than critique or skepticism about systemic barriers. By presenting an idealised vision without specifics on how to overcome poverty or conflict affecting girls, the text fosters a feel-good consensus rather than divisive debate. It appeals to a broad audience, parents, educators, and policy makers, uniting them under a shared, uncontroversial value, girls' worth, while sidestepping thornier political realities like resource allocation or cultural resistance. This vagueness makes it effective as a mobilising tool but less so as a blueprint for change.

### Text 4

I salute the Super Eagles of Nigeria for their tenacious performance in the final of the 2024 Africa Cup of Nations (AFCON) in Cote d'Ivoire.

I commend the team, the coach, the crew, and the entire management team for their hardwork, diligence and sacrifice to reach this far in the tournament. It has been a journey marked by hurdles, which they consistently surpassed with steadily improving performances, culminating in their appearance in the finals.

I urge my fellow Nigerians to be of good cheer. We won a great victory in the heart of Africa and the world through our grit,



rigour and determination on the field.

Let this event not dispirit us but unify us to work harder. We are a great nation, bound as one by our green-white-green banner, symbolizing resilience, joy, hope, beauty and untiring love.

To our cherished Nigerian youths showcasing their talents in communities across the country, playing football in their local grounds, you too can be our heroes tomorrow. Do not relent in your pursuit. My administration is committed to making dreams come true.

God bless Nigeria.

**Source:** @officialABAT (tweeted on December 2, 2023)

### Textual Analysis

This text incorporates five key intertextual elements. Firstly, the phrase “Super Eagles of Nigeria” references the national football team, evoking national pride and unity. Secondly, “Africa Cup of Nations (AFCON) in Cote d’Ivoire” situates the discourse within a major continental sporting event, emphasising its significance in the African context. Thirdly, “Green-white-green banner” symbolises Nigeria’s national identity and collective solidarity. Fourthly, “Our cherished Nigerian youths” echoes common political rhetoric on youth empowerment, reinforcing themes of national development. Finally, “God bless Nigeria” is a phrase frequently used in political speeches or

texts to invoke patriotism and religious sentiment.

### Discursive Practice

The text can be interpreted through three contextual lenses. Culturally, football is deeply embedded in Nigerian society, serving as a unifying force that resonates with the collective identity of Nigerians. Historically, the statement aligns with past discourses in which Nigerian leaders have leveraged sports achievements to foster nationalism, similar to previous government efforts to celebrate football victories as morale-boosting events. Politically, the reference to youth empowerment and national unity reflects the government’s strategy for addressing socio-political challenges such as unemployment and ethnic divisions. The phrase “my administration is committed to making dreams come true” subtly positions the speaker as a leader invested in national progress and development.

### Social Practice

The intertextual references in the text contribute to political messaging and public opinion by mobilising national sentiment. By celebrating the team’s performance despite their loss, Tinubu redirects focus from disappointment to perseverance, reinforcing a nationalistic outlook. The text also portrays Tinubu as a



unifying figure who shares the emotions and aspirations of the people, subtly reinforcing his political credibility. Furthermore, the statement aligns with political narratives that promote optimism and collective effort, linking sports success to broader socio-political goals. In summary, these intertextual references enhance the political message by reinforcing national pride, legitimising Tinubu's leadership, and shaping public perception of sports as a metaphor for national resilience. By embedding cultural and historical sentiments within the discourse, the statement effectively maintains public morale and fosters a sense of unity.

#### **Text 5**

On this year's International Women's Day, I celebrate all Nigerian women. They are the pivot of our nation.

The indispensable role of women in building our dear Nation, Nigeria, must always be emphasised because they have been elemental to our nation's development, growth, and greatness.

In every discipline and field of human endeavour, the standout achievement of Nigerian women have become a testament to the resilience, strength, courage, and ingenuity of women worldwide, as well as a mark of exceptional quality as emissaries of hope and possibilities.

The theme of this year's International Women's Day, 'Invest in Women: Accelerate Progress', aligns perfectly with my administration's policy initiatives on educating and empowering women, as can be seen from their inclusion in governance in my administration – ensuring that they remain relevant and unimpeachable voices in the development process across all sectors of the economy.

My administration is also focused on investing in the education of the girl-child and fostering inclusive programmes and initiatives that bolster their active roles in areas of knowledge, science, technology, research, and innovation into the future.

Once again, I celebrate with Nigerian women on this auspicious occasion, and I use the occasion of this day to assure them that my administration will always prioritise their welfare, protect their rights, and advance their causes.

**Source:** @officialABAT (tweeted on March 8, 2024)

#### **Textual Analysis**

The key intertextual references in this text include: (1) the theme of International Women's Day (IWD), "Invest in Women: Accelerate Progress," which reflects a global authoritative discourse; (2) references to Nigerian women's contributions, aligning with national narratives on gender roles in nation-





building; and (3) policy commitments to women's empowerment, with mentions of "education of the girl-child," "women's inclusion in governance," and "protecting their rights." These echo previous governmental and international commitments, including Nigeria's gender policies and global frameworks such as the Beijing Platform for Action.

### **Discursive Practice**

These references reflect broader historical and political contexts. Culturally, Nigerian society has deeply ingrained gender roles, and the text balances traditional narratives with progressive ideals, emphasising women's contributions while advocating empowerment. Historically, the mention of women's roles in development resonates with past movements for gender rights in Nigeria, such as the Aba Women's Riot of 1929 and contemporary struggles for gender inclusion in politics and leadership. Politically, the text positions Bola Ahmed Tinubu's administration as actively working toward gender equality, aligning with both national and international expectations. This strategic positioning may serve to attract female voters, enhance political credibility, and reinforce the administration's commitment to social progress.

### **Social Practice**

The impact of these references on public perception is significant. By invoking an internationally recognised theme, the speech aligns with global discourses on gender equality, lending legitimacy to the administration's policies. Highlighting Nigerian women's achievements fosters national pride while strengthening political support among women and progressives. Additionally, the text subtly frames Tinubu's administration as proactive on gender issues, using intertextual references to guide public perception toward viewing the government as a champion of women's rights. By embedding intertextual references to global themes, historical struggles, and governmental policies, the text constructs a political narrative that appeals to both national and international audiences. This strategic use of intertextuality enhances the administration's image, legitimises its policies, and influences public opinion by reinforcing the idea that investing in women is essential for national progress.

### **Text 6**

I join the Christian faithful to commemorate Easter, a significant moment and a glorious celebration of the triumph of life over death.

I warmly greet Christians in Nigeria and around the world on this occasion, emphasising love,



sacrifice, and compassion as the patent themes of this solemn season.

The sacrifice of Jesus Christ for humanity is an emphatic lesson for leaders and all Nigerians to yield to selflessness and compassion, and be steadfast in the pursuit of a united, peaceful, and prosperous nation.

I strongly commend Nigerians for the sacrifices they have made in the past few months for the nation to be steered to the path of recovery and sustainable growth, and assure Nigerians that the seeds of patience which they have sown are beginning to sprout and will in no time bring forth an abundance of good fruits.

As Christians celebrate the victory of life over death as exemplified by the resurrection of Christ, I also want to assure all citizens that Nigeria will triumph over its challenges as my administration remains firmly committed to this end.

Happy Easter, fellow Nigerians

**Source:** @officialABAT (tweeted on March 31, 2024)

### Textual Analysis

The text contains several intertextual references that contribute to its meaning and function. It draws on the resurrection of Jesus Christ, a core Christian belief symbolising triumph over suffering and death, aligning with biblical teachings and broader religious discourse. Additionally, it links Christ's sacrifice to broader moral and

ethical imperatives, positioning these as essential for national progress. Phrases such as "the sacrifices they have made in the past few months" and "the seeds of patience which they have sown" reference Nigeria's socio-economic struggles, framing them within a redemptive and hopeful narrative.

### \ Discursive Practice

The references reflect broader cultural, historical, and political contexts. Culturally, the speech appeals to Nigeria's large Christian population, using religious themes to foster unity and moral responsibility. The emphasis on sacrifice and redemption resonates deeply with Christian beliefs, enhancing the text's persuasiveness. Historically, Nigeria has faced prolonged economic hardship. By drawing parallels between Christ's resurrection and national recovery, the text reassures citizens that perseverance will eventually yield positive results. Politically, the text functions as a strategic tool to position Tinubu's administration as empathetic and committed to national progress. The mention of "steering the nation to recovery" subtly acknowledges current hardships while reinforcing the promise of a better future.

### Social Practice

The intertextual references enhance political messaging in several ways. By aligning his





administration's efforts with Christian values, the text fosters moral legitimacy and trust in governance. The reference to "sacrifices" portrays financial struggles as a collective burden, thereby making hardships seem purposeful and necessary. By linking Nigeria's struggles to the resurrection theme, the text encourages optimism and patience, thereby reinforcing the government's commitment to long-term national progress. To sum it up, the text strategically employs intertextual references to Christian teachings, historical struggles, and economic recovery narratives to shape public perception.

#### Text 7

On this special occasion of Children's Day, I celebrate all Nigerian children – the bearers of our nation's torch into the future. I rejoice with parents, guardians, and families across our nation, and call for a reinforcement of the family unit as the foundation where the sacred values of honesty, modesty, hard work, and clarity are passed down to the shining lights of tomorrow.

Our society reflects each family unit as a collective, and I urge the preservation of those principles that make us a wholesome, nurturing, and thriving nation.

My administration is sparing no effort in ensuring that Nigeria's children have a solid footing for the realisation of their dreams. With increased investments in education and the recent

overhauling of the entire education system to provide both human and material resources for learning, along with the efforts of the National Commission for Almajiri and out-of-school Children Education to get our nation's precious gifts off the streets, my administration continue to expand qualitative education to all Nigerians.

I reassure the nation of my commitment to ensuring a safe and secure ambience of learning for the children while improving the standard of education.

**Source:** @officialABAT (tweeted on May 27, 2024)

#### Textual Analysis

In this text, the following intertextual elements can be identified. The first one is: "Bearers of our nation's torch into the future." This metaphor echoes nationalist discourse, reminiscent of press releases by past Nigerian leaders, emphasising youth as the future. The second one is: "Sacred values of honesty, modesty, hard work, and clarity." This reference draws on traditional Nigerian communal values, often cited in moral and religious teachings. Also, there are references to education reforms and the National Commission for Almajiri and Out-of-School Children. These allude to existing government policies, particularly past and



present efforts to tackle educational disparities. The last one is: "Ensuring a safe and secure ambience of learning." This indirectly references concerns about insecurity in schools, particularly kidnappings in northern Nigeria.

### **Discursive Practice**

The speech strategically aligns with dominant Nigerian political and cultural discourses. Taking a look at it from a cultural perspective, the emphasis on family values, hard work, and honesty resonates with Nigerian traditional and religious beliefs. The text reinforces the role of families in shaping society, a common theme in political rhetoric. From a historical context, the reference to *Almajiri* and out-of-school children links to past government interventions, particularly under former administrations that sought to reform the *Almajiri* system. By evoking this issue, the text positions Bola Ahmed Tinubu as continuing a legacy of educational reform. Politically, the focus on educational investment and systemic overhauls addresses public concerns about Nigeria's struggling education sector. The mention of security indirectly acknowledges ongoing challenges such as attacks on schools and student abductions.

### **Social Practice**

The intertextual references in the text enhance Bola Ahmed Tinubu's political messaging. By referring to past government efforts, such as *Almajiri* education, the text presents Tinubu's administration as building upon a long-standing commitment to education. Also, the invocation of family values and societal wholesomeness appeals to the moral consciousness of citizens, thereby reinforcing Tinubu government's role as a guardian of these ideals. Furthermore, the references to increased educational investment and reforms frame Tinubu's administration as proactive, thereby countering criticisms of neglect in the education sector. Lastly, the text reassures citizens of governmental commitment while subtly directing attention away from pressing issues such as insecurity and economic challenges. To sum it up, the references to national values, past policies, and educational reforms reinforce a sense of continuity, national pride, and government responsibility, ultimately shaping public opinion in favour of Tinubu's administration.

### **Findings and Conclusion**

The intertextual elements identified in the analysed texts predominantly draw from Nigeria's rich cultural heritage,



historical narratives, and political landscape, shaping the way meaning is constructed and communicated. Serving as powerful rhetorical tools, these elements reinforce shared national experiences, collective memory, and socio-political ideologies that resonate with the audience. By referencing well-known historical events, cultural symbols, and political discourses, the texts establish familiarity and credibility, thereby making Bola Ahmed Tinubu's political messaging more persuasive and impactful. Ultimately, this strategic use of intertextuality strengthens his connection with the public and also enhances his ability to shape public opinion, rally support, and solidify his political identity. Thus, intertextuality plays a crucial role in grounding his messaging within Nigeria's cultural and political realities, fostering a sense of collective belonging among his audience, and reinforcing his position within the country's evolving political landscape.

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