CRITICAL DISCOURSE ANALYSIS OF IDEOLOGICAL STANDPOINTS ON SECURITY DEBATE IN FACEBOOK CONVERSATION

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Abstract

This work is entitled critical discourse analysis of ideological standpoints on security debate in Facebook Conversation. It aims at examining the ideological standpoints of various security debate participants on Facebook conversation. The work is premised on the CDA theory. The qualitative descriptive research method was adopted for the study. Data for the study were extracted from the two different security debates on Facebook conversation for analysis. The data were taken from an asynchronous discussion forum 'Facebook' where Nigerians congregate to interact on several social issues on Facebook platform. The data collected were analyzed using descriptive and interpretative tools. After the analysis, the study found that human beliefs, ideas, attitudes and contributions to social issues are ideologically and sociologically driven. The study among other things concludes that ideologies are veritable tools for constructing social identity, formulating beliefs and values that guide a person or group of persons especially as held for reasons that are not purely epistemic.

Keywords: CDA, Ideological standpoints, Security debate, Language use and Facebook conversation.

Introduction

Online conversation is basically neutral and balanced. It is like a hammer, the hammer does not care whether you use it to build a house or a torturer uses it to crush somebody's skull. Same with the modern conversation (like) the Facebook. Facebook as an interactive platform is extremely valuable if an individual or a group of individuals sets achievable goals for themselves. The Facebook as one of the online platforms for social interaction has given us new styles of communication which many linguists see it all as part of an expanding array of linguistic possibilities. According to Saussure (74), the beauty of any interaction is in its inner characteristics. Interaction never exists apart from the social facts, for it is a sociological phenomenon. Its social nature is one of its inner characteristics. The primary function of language has gone beyond "communication" to "purposeful communication with social significance". Taiwo observes that language is the most vital tool in the hands of a man and a conveyer belt of social power which he uses to create a meaningful environment for himself (19).

Language has been an integral part of communication and human beings being compulsive communicators continue to find new ways of communication in an attempt to bridge the distance between individuals. Internet technology has greatly influenced human life especially in the area of communication. Following the wave of the technology, there is an overwhelming access to different forms of media with an increase in inter-connectedness of peoples, races and genes around the entire world and transmitting information. Increasing numbers of people are communicating with each other through various technologies such as Short Message Services (SMS), Internet Based Instant Message, Synchronous Chat, Asynchronous Forms, E-mail, Twitter, Skype, Facebook and WhatsApp. Many of these communications are interactive, much like a conversation, but conducted at a distance (often both in time and space) and as in written form. Facebook, as a speech community is one of the top social networking websites with its own identifying styles, codes and shibboleths extending from single sentence greetings to informative, requestive, and directive texts such as reports, newsletters and announcements with multi-faceted layers of interpretability, which contrasts face-to-face communication. Conventional communication according to Croates, is usually done face to face between two or more people. However, internet has provided a bridge for everyone around the world to communicate. The online communication, which one of them is Facebook, facilitates her users to have instant messaging or so-called online chatting, like a real face to face communication (23).

Discourse analysis, as a study of language use beyond the sentence boundaries, has become an established discipline, a method for continuing linguistic description beyond the limits of a single sentence at a time and a means of correlating culture and language. The concept, discourse analysis, started attracting multidisciplinary attention in the early seventies and has developed into a variety of approaches motivated by a wide range of interests and proposals/orientations. In sociology, for example, the analysis of language, under the name of ethnography of communication, provides insights into the structure of communicative behavior and its role in the conduct of social life. Ethno-methodology, as developed by Garfinkel (26, 72), is concerned primarily with discovering the underlying processes which speakers of a language utilize in order to produce and interpret communicative experiences, including the unstated assumptions which are shared socio-cultural knowledge and understanding. Similarly, in philosophy, speech act theory has motivated an interest in the formulation of rules of language use as against rules of grammar. Also, in cognitive psychology, the study of discourse as schema theory, frame analysis, and conceptual analysis in terms of scripts, has been motivated by the interest in how knowledge of the world is acquired, organized, stored, represented and used by the human mind in the production and understanding of discourse.

Theoretical Bases
This work adopts critical discourse analysis as its theoretical bases. According to Roghayah and Razieh (18) CDA has been approached and defined by different scholars from a variety of viewpoints. Hillary Janks in her article, sees Critical Discourse Analysis as a Research Tool and defines Critical Discourse Analysis as a critical theory of language which considers the use of language as a form of social practice‖ (Janks cited in Roghayah and Razieh (74). She also argues that:

> All social practices are tied to specific historical contexts and are the means by which existing social relations are

> reproduced or contested and different interests are served. It is the questions related to interests- How the text is positioned or positioning? Whose interests are served by this positioning? Whose interests are negated? What are the consequences of this positioning? –that relate discourse to relations of power. Where analysis seeks to understand how discourse is implicated in relations of power, it is called *Critical Discourse Analysis".*

Van Dijk decided to answer these multiple questions of what CDA is by asserting that Critical Discourse Analysis (CDA) is a type of discourse analytical research that primarily deals with the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissenting research, critical discourse analyst takes explicit position, and thus wants to understand, expose, and ultimately resist social inequality. CDA takes aim to offer a different model‖ or perspective‖ of theorizing, analysis, and application throughout the whole field. CDA concentrates on the ways in which discourse structures enact, confirm, legitimate, reproduce, or challenge relations of power and dominance in society.

According to van Dijk (93), CDA is not intrinsically a specific direction of research; therefore it does not have a unified analytical framework. He further points out that CDA is obviously not a homogenous model, not a school or a paradigm, but at most a shared perspective on doing linguistics, semiotic or discourse analysis. Van Dijk (88) claims that discourse is not simply an isolated textual or colloquial structure. Rather it is an intricate communicative event that also epitomizes a social context, featuring participants (and their properties) as well as exploitation and assent processes. According to Fowler cited in Roghayah and Razieh (18), in the late 1970s, Critical Linguistics was developed by a group of linguists and literary theorists at the University of East Anglia, whose approach is based on Halliday's Systemic Functional Linguistics. CL practitioners such as Trew aimed at "isolating ideology in discourse" and showing "how ideology and ideological processes are manifested as systems of linguistic characteristics and processes" (Trew, 79). This aim is pursued by developing CL's analytical tools based on systematic functional linguistics (SFL). Following Halliday, these CL practitioners view language in use as simultaneously performing three functions: ideational, interpersonal, and textual functions. According to Kress (90), among CDA practitioners, Van Dijk is one of the most often referenced and quoted in critical studies of media discourse, even in studies that do not necessarily fit within the CDA perspective. Despite the developments of CDA in different directions Van Dijk's model with its focus on social context and the constituting featuring participants (and their properties) as well as production and reception.

A process proposes a more comprehensive model of discourse analysis compared to the others which justifies the use of it in the present study. And this progress is the reason behind the selection of Van Dijk's model in the present study.

Language, Ideology and Communication
These concepts are interdependent basically because human ideas, feelings, emotions, intentions and interactions are expressed through these processes. Language is regarded as the source of human life and power. Possession of language enables the individual

to have human essence; the distinctive qualities of mind that are unique to man (Chomsky cited in Fromkin et al. 20). According to Sapir cited in` Uzoezie (80), language is "a purely human and instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols". In another view, Chomsky (98) classically defines language as "a set of (finite or infinite) sentences, each finite in length and constructed out of a finite set element. While Anyanwu (24) sees language as "a system composed of symbols, signs and vocal acts arbitrarily created and conventionally used in communication". Broughton cited in Ekpunobi (208) adds that "language is related to reality and thought by the intricate relationship we call meaning. For language to be able to convey meaning, the reality which it has to present must be segmented". From these definitions, it can be deduced that language is conventionally used by people, it operates in a planned system, it defines people's habits and behavior and it is a means of communication. Language as conventionally used by people means that it is generally accepted to be used as a form of communication in a particular community, having a force of law. When we say that language operates in a system, we mean that it has some internal plans or principles governing its use. The knowledge of these internal principles enables a user to bring together, in a systematic way, discrete units of sounds into larger ones and be able to assign meanings to them. The habitual nature of language means that one acquires a settled practice which cannot easily be given up. A language habit, once formed becomes a self-identity. Language is primarily oral (speech), an unavoidable behavior formed before writing. Language as a means of communication simply indicates that we use it to transfer information, ideas and thoughts to others. In corroborating it, Ogbazi (16) states that language "is a means of communication with others and a means of communication with oneself; it is a tool for thinking". This implies that language does not only enable one to actualize one`s essence as one communicates with others but also, a way of expressing his factitiousness, elegance and imaginativeness.

Critical Discourse Analysis
Like a coroner's office where a dead body, unable to speak, is dissected for the purpose of discovering the cause of death, Critical Discourse Analysis (CDA) is the right place to perform an autopsy on the discourse, spoken or written, in order to find out the ideologies underlying it. In fact, CDA, as an important branch of Discourse Analysis (DA), tries to focus on relations between ways of talking and ways of thinking, and highlights "the traces of cultural and ideological meaning in spoken and written texts" (O'Halloran, 72). CDA broadens the scope of linguistic analysis. It includes the larger sociopolitical and socio-cultural contexts within which discourse is embedded, as it is at this macro-level of analysis that we are able to unpack the ideological bases of discourse that have become naturalized overtime and are treated as common sense, acceptable and natural features of discourse (Fairclough, 94).

There are different fields and topics which invite CDA to perform its valuable job. However, if there is one social field that is most fitting here, it is that of politics. Demonstrations, parliaments, security debates, presidential campaigns and political debates are all the fields of ideological battles. This is not surprising because, as Van Dijk contends, "it is eminently here that different and opposed groups, power, struggle and interests are at stake, in order to compete, a political group needs to be ideologically driven and organized" (24).

Digital Discourse
Digital discourse offers a distinctly sociolinguistic perspective on the nature of language in digital technologies. It starts by simply bringing new media sociolinguistics up to date, addressing current technologies like instant messaging, text messaging, blogging, photo-sharing, mobile phones, gaming, social network sites, and video sharing. According to Pilar and Patricia, digital discourse lies at the intersection of non-language resources, society and technology (6). This helps digital researchers draw on a range of diverse socially – oriented language disciplines, whose methods and research tools may need to be critically assessed and reflectively adapted, and perhaps also expanded and even combined with others to suitably account for the communicative practices that occur in the digital world and embeddedness within the social world at large.

Discourse, in our view, is concerned with "social practice" (Fairclough, 38). Rather than language in use, as it was originally – and more narrowly – conceived, as it concerns itself with how multimodal, multisemiotic resources are employed to enact identities, activities and ideologies in the digital world, as part of a larger society world (Gee, 20). According to Thulow (203), a key objective of digital discourse is to show how its studies attend to both micro-level linguistic practices and more macro – level social processes; by the same token, scholars in the field are increasingly interested in understanding how language intersects with other modes of communication. Putting 'language' in its place – and following the lead of those scholars already mentioned – it is essential to recognise that discourse is interested in language only in so far as it illuminates social and cultural processes (Bucholtz and Hall, 28). In other words, the primary concern is not with the abstract, grammatical language of linguistics, but rather the everyday functions and uses of language.

It is for the above reasons that we tend to use the term discourse (Cuplan, 18). In linguistically – oriented discourse analysis there is typically a shared commitment to the following; the social functions of language, the interactional accomplishment of meaning, the significance of communicator intent, and the relevance of context.

The Nigerian Security System: An Overview
Security is a composite of a state (Rosso, 14). He further avows that security has been intimately associated with the state for over four centuries. It is an important and compulsory service, and the state must provide these rights for its citizens. It could be argued that an insecure state loses its legitimacy to its people and in the eyes of international communities. The absence of security in a state leads to concepts such as failed states, failing states and collapsed states in international relations. Security in its entirety is a vast concept which has many dimensions: national security, international security and human security to mention a few. This prompted scholars such as Rosso (21), Joseph and Sean (13) to redefine security, noting security as more than just studying threats and control of militia.

In the midst of the argument of what security is, who it should be for, and how it should be used, Baldwin, took another level in disentangling the concept from the normative and empirical concerns. He asserted that not all dimensions and specifications are used every time one considers the concept of security, because the degree of specificity required varies with the research task at hand. Nonetheless, the dimensions of security can be broadly specified but the utility of the concept does not necessarily increase

when this is done (Baldwin, 16). In other words, security should be defined as a policy objective distinguishable from others. Thus, the value of security can be measured when the prime value approach, the core value approach and the marginal value approach is considered (Baldwin, 210).

The point of departure after the brief conceptualization of security is the plausible argument of Buzan, who claims that security at the individual level is related to security at the level of the state and the international system (Buzan, 13). It is on this premise that the personal security as it conflicts with insecurity in Nigeria is *sine qua non* to the analysis and provision of state security. As noted by Forest (11), insecurity is a global trend with variations by region and country. The perpetuation of kidnapping, ritual, banditries, etc in Nigeria is carried out on local citizens and noncitizens, mostly expatriates working at upper-class industries such as oil companies Shell, Total and chevron among others (Donovan, 18). To some, kidnapping is not seen as threat to the security of the nation, but acknowledging that kidnapping is part of terrorist attack which attributes to threats on individuals and to the state should not be dealt in a frivolous manner.

Security is the *summumbonum* (highest asset) of human life in Nigeria. However, since democracy returned in 1999, security in Nigeria has been a concern. Dambazau, outlines other problems Nigeria faces in addition to internal security difficulties, such as 'the Boko Haram insurgency, farmers/herders crisis, the Niger Delta militancy and piracy in the south-south geopolitical zone, comprising Bayelsa, Delta and Rivers; ethno-religious conflicts, resource-based conflicts, trans-border criminal activities and election induced violence' (Dambazau, 10). The security threat scares Nigerian citizens outside the shores of the country because the premonition of those who perpetuate this act is based on the fact that Nigerians outside of the country are rich and wealthy. Therefore, upon their arrival they are targeted for ransom kidnapping, even at the expense of distancing themselves away from their communities and families. Family members within the community are targeted and abducted so that they will be bailed out by their sons or daughters living outside of the country.

A prime example according to Ezemenaka, the kidnapping of Mikel Obi's father, the popular Chelsea Club Star in England (213), this pattern also goes for expatriates kidnapped and rescued by ransom payment from their companies. These kinds of kidnappings are attributed to the high net of the individual, as mentioned earlier. The assertion that the security system of Nigeria needs a major overhauling is predicated on the fact that a threat to the security of an individual should be a threat and concern of the state; just as it is upheld in advanced countries where they acknowledge and uphold that a threat to their citizen as a threat to the country. Unfortunately, the security system in Nigeria under the purview of its democratic practices eludes the polity. This does not mean that the Nigerian government is not trying and doing what they can, but trying is not enough, and of course, acknowledging the fact that there is a difference in the way security is implemented effectively by advanced countries calls for the overhaul and provision of better security in a state that is not at war. This among other factors necessitates the security debates across length and breadth of this nation.

Causes of Insecurity in Nigeria
Many factors have been postulated as causing unrest in Nigeria. Some writers put their blames on the government while some others pass the bulk on parents. Other writers hold the youths as being responsible while others settle on the combination of these factors. Putting all these factors together will provide some of the following as responsible factors for the general state of insecurity in Nigeria. Namely: Unemployment, bad governance, lack of quality education or training, lack or inadequate basic infrastructures, corruption and corrupt practices of government officials, perceived victimization, arrant poverty in the midst of affluence, ethnic superiority, religious superiority, domination and exploitation, materialism and the display of it with impunity, etcetera.

These factors according to Omede (12) may not actually be the causes of unrest in Nigeria. Omede sees these factors as symptoms, shadows and not the substance. For instance, as Omede noted:

> Why unemployment if we may ask? Who is to provide the jobs? And why are they not providing the jobs? The answers may be found in corruption, misappropriation of public funds and lack of quality education, bad governance, and etcetera. Corruption, lack of good or bad governance, ethnic superiority and domination of one community or person by the other as well as the rest others mentioned above are all moral and values problems (Omede; 15).

One cannot expect anything good to come from an individual that does not fear God, an individual that is morally bankrupt and has wrong or negative values. An orange tree cannot produce guava fruits, it is practically impossible. The behavioral offspring of such morally deficient individuals are domination, exploitations, pride, and all that have been mentioned before. Such individuals are simply "educated sinners". It may interest us to note that **the heart of the problem of man is the problem of the heart**. The writer is therefore, of the opinion that moral and values deficiencies as well as insufficient and wrong religious education are they causes of unrest and general poor state of security of Nigeria as a nation state. How then can good moral, values and religious education help Nigeria overcome the current security challenges?

Methodology
The data used in this study included conversations and contributions of Facebook users to security challenges in this country. It is obvious that research on cyberspace interaction have focused specifically on some asynchronous discussion forums, such as *Facebook, Nairaland, Nigerian Village Square, Naijabookofjokes, Naijahotjobs, Sahara Reporters, and text messaging*. The researcher only used Facebook as a source of data gathering; for it is obvious in this digital age that most Nigerians congregate on this platform (Facebook) to discuss issues affecting their peaceful coexistence, and this has beginning to gain the attention of linguistics and other social disciplines. With the use of Adba Retrieval ABS-126 Technological Assisted Tool, the researcher collected a combination of two different security debates from an asynchronous platform (Facebook) where Nigerians congregate to discuss issues affecting their social lives. The combination of two different security debates were not relatively controlled or conditioned, but reflected the natural repertoire of how participants use language to

show their ideological standpoints during debate proceedings. Based on the data collected, the researcher used descriptive and interpretative technique to analyze the data. This was done in relation to the research objective, to determine the ideological bases of the participants during the security debates on the Facebook conservations.

Ideological Standpoints Expressed by Participants of the Security Debate during the Facebook Conversations

An essential focus of Critical Discourse Analysis according to Fouler and Hodge (94) is that linguistic choices are ideologically and sociologically driven. In other words, conversant's opt for vocabulary and linguistic choice which are consciously or unconsciously principled and systematic. CDA also identifies specific linguistic items in debate such that the occurrence of the first predicts the occurrence of the second which naturally control and rekindle the interaction process that occurs among the participants during their facebook conversations. On the strength of these facts, the researcher identifies those specific linguistic items that show how ideological standpoints were taken or maintained for specific purposes or objectives.

The major ideological standpoints expressed in the facebook conversations were tribal sentiments and political affiliations, value assumptions and separatism.

Ideology 1: Tribal Sentiments

As concerning the promotion of sentiments across tribal divide, participants of the conversations strongly showed their tribal origin and views in their contribution to the conversation, believing that we were all wired at birth to favor our own group over others.
More also, the participants in their contribution used language that revealed their ethnic positions, showed how they love their region and hate other regions.

Debate 1
Security Event: Increased Activities of Banditry on Mokwa-New Bussa Road 8th February, 2020

Distinguished Senator Aliyu Sabi introduced a debate in the floor of the National Assembly bothering the activities of banditry on Mokwa-New Bussa road. He made a personal explanation on the issue of insecurity which according to him every member of the hallowed chamber was informed and several debates conducted on it. He was informed how bandits freely operate on the road, which led to the kidnapping of an Imam. He emphasized how it has become a devilish activity. He further said that the bandits use the forest bordering the two communities as their hide outs. He reminded the Senate that in as much as they have tried in the past, there is every need to try more before the insecurity consumes the entire nation (Source: National Assembly Facebook Account, 2020).

> *Debate (1)…   A collapsed system, failed security formations with clueless president backed up by a rubber – stamped senators always talking, talking, and talking without action. You have succeeded in making the north a centre of instability, stagnation and backwardness. Thank God I am a Biafran... Lol.*

> *Debate (1)…*　　*All those stupid elements accusing Buhari and the fulanis, you cannot do anything, Nigeria belongs to fulanis and the north. I say that no part of this country can do without the north. All the crimes in this country are emanating from the South, so by Allah's willing Buhari will finish his tenure and go, let see who can do better than him. Biafran is dead long ago.*

> *Debate (1)…*　　*Nothing can be done again; the security system has collapsed totally. Where will you start from – to sack all these Boko Harams that were into military, giving information to the bandits? How can you fix this country when all the service chiefs are Hausas/ Fulanis.*

> *Debate (1)…*　　*…Let me be honest with you, you guys have failed Buhari who trusted the North so well to carry him to the promise land. He so believed in the north that is why he retired people from the South and other regions thinking you people from the North will do his bidding well for him, but at the end, you guys brought shame to his regime. If Buhari is real in moving this country forward, if he is not, let the law of Kama visit him. The blood of the innocent is seeking for an avenge period.*

From the data above, the ideological standpoints expressed in the conversation exposed particularistic commitments rooted in certain moral worldviews, cultural and regional perspectives or historical epochs that were wrongly presumed to reflect universal moral and practical assumptions. Elements in the conversations that showed particularistic commitments to tribal ideological position taken by the participants were; "Collapsed security", "failed Buhari", "Boko Haram are members of the military", "all service chiefs are Hausa/Fulani". This presupposes that Hausa/Fulani are Boko Haram initiators with a view to imposing their positions on their fellow participants who may have contrary opinions.

As revealed by the position expressed above, it is evident that some of the participants in this conversation have through complex and usually long term processes of socialization and other forms of 'social information processing' have gradually acquired a particular knowledge (ideology) about the leadership of this country and its security system. This acquired knowledge is a system or principle that organizes social cognitions in the minds of the participants and the social reproduction of the group which manifested in their contribution.

Ideology 2: Political Affiliations
The second ideological standpoint generally stressed in all debates by the participants was political affiliations. Most of the conversations were satiric pieces on the security challenges. Politics in Nigeria has defied both logic and tested principles over the years.

Therefore political intrigues in Nigeria can only happen in the realm of miracles, hence their positions in politics in Nigeria. They expressed and analyzed security challenges in their conversations along political divide. Political ideology is a certain set of ethnical ideals, principle, doctrine, myths, or symbol of social movement, institution, class or large group that explains how society should work and offer some political and cultural blueprint for a certain social order. Okafor (18) explains that the political ideology largely concerns itself with how to allocate power and to what end it should be used. Their political ideologies were shown in the extract below.

Debate 2
Security Event: How Bandits Operate in Niger State 2ⁿᵈ February, 2020 *A Nigerian senator representing Niger East Senatorial district, Senator Mohammed Musa presented the situation in his constituency at the floor of the National Assembly. In his presentation he did admitted that they were more than 20,000 people living in Tegina, one of the smallest villages in his constituency, but only 8 police men in the whole village to protect these people. He accused a man whose origin was traced to Zamfara state of being responsible for the insecurity in his constituency. In his presentation, he said the man came and empowered some youth with ₦25, 000 each to start "Tea spot" and also bought 40 motorcycles for them. Now, that man has become a lord at Tegina, recruiting the young men that have became porous into terrorism. One of the boys, aged 13 that were arrested confessed that he was an informant between the bandits and this lord. The man will give him some money to take a vehicle from Tegina to the base of the terrorists and communicate that the road is clear; the next thing you will hear is that there is an attack. The same people that were arrested narrated this thing to the police men, before you know it a lawyer has gone to court talking about fundamental human rights and before you know it, those same people that were arrested were being released and they will go back again to the same act and you will arrest them again because they commit the same offence* (Source: National Assembly Facebook Account, 2020).

> *Debate (2)…*   *Mr. Senator, sorry…once you are in APC, they are not bandits but friends. So ensure that is Sai baba 4+4 = Next level.*
>
> *Debate (2)…*   *APC led federal government is a terrorist, sponsored by General Buhari.*
>
> *Debate (2)…*   *PDP is a goal. APC thugs will all die b4 the election.*
>
> *Debate (2)…*   *is today the first time or day u people started having the meeting since we have being facing security challenges in this country? U people should keep on deceiving yourselves and some Nigerians but, know that there is a judgment day.* **APC is insecurity and insecurity is APC.**

In the extracts above, it is evident that political ideology is a more or less integrated system of values and norms, rooted in society, which individuals and groups project on the political plane in order to promote the aspirations and ideas they have come to value in social life. The participants of these debates subtly criticize the perennial security challenges in their conversations and the party – induced conflict between the two major political parties in Nigeria. Electoral contests in Nigeria are heavily characterized by ethnic, tribal and religious sentiments while safety of lives and property is placed aside. The participants of these conversations revealed in the contribution that APC led federal

government are thugs and bandits, making the politics in Nigeria as a battle between APC and PDP, Islam and Christianity, North and South. Consequently, this portrays a picture of binary opposition between the people in the same country. In view of this, Nigeria falls short of responsible and developmental society which calls for the avoidance of "reductive identification and misleading or irrelevant different across party line" (Fairclough, 94).

Conclusion
Much, if not all, of what is covered by the researcher in this work is contextual and falls within the scope of Critical Discourse Analysis (CDA) of definable notion of the domain of discourse (Facebook Conversation). The research is believed to have partly broadened the scope of Critical Discourse Analysis (CDA) and the analysis of security debates/conversations. From the study, it is glaring that the human conducts, beliefs, contributions and ideas on social issues are products of his ideologies.

In summary therefore, experience, cognitive abilities, unquestionable personalities, tolerance, equality before the law, rotational presidency, provision of basic amenities, equitable distribution of national cake, proper adherence to federal character in political appointments, establishment of efficient and effective security system coupled with effective use of language are foremost requirements to having a common ideology in solving our social problems. In light of the above, the research is quite bold to surmise that ideology is a veritable tool for constructing social identity, formulating beliefs and values that guide a person or group of persons especially as held for reasons that are not purely epistemic.

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