

# The anthem as site for marketing Higher Education Institutions in Ghana

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## Abstract

The global trend for at least the last three decades has been that Higher Education Institutions have had to place themselves within the framework of free market economies. One central principle of free market economies is the re-envisioning of Higher Education Institutions as offering products and services to ‘consumers’ and ‘clients. An implication of this current wisdom is that HEIs have had to turn to discourses of marketisation through existing HE genres to sell the products and services that they have. This paper examines the globality of this trend from two perspectives, one being the extent to which marketisation has become a primary concern in terms of how HEIs see themselves in the specific context of Ghana; and the other is the extent to which discourses of marketisation have colonised HE genres such as anthems. Employing Martin and White’s Appraisal theory as a framework, the study investigates the anthem as a site for marketing higher education institutions in Ghana by focusing on two traditional universities of Ghana, using the anthems of the University of Ghana and the University of Cape Coast as cases. The analysis reveals that great care and intentionality are invested into the creation of the anthems because they are viewed as a rhetorical apparatus for selling institutions. The choice and use of attitudinal lexis with inscribed and upscaled positive attitudes about the universities, their infrastructure, human capital, services, and reputation are negotiated through a monoglossic stance to stimulate the interest of the audience, positively influence their perceptions about the university, align them with their values, and win their loyalty. An implication of this study is that, although current scholarship suggests strongly that marketisation in HE is a relatively recent phenomenon, it has been at the centre of the genre of higher education institutional anthems in the context of Ghana for a far longer time. The study therefore provides

evidence that challenges the current thinking about the extent to which marketisation has been a concern of HEIs.

**Keywords:** Anthems, Higher education, Marketisation, Appraisal, Ghana

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## Introduction

The anthem, especially the national anthem, has long been known for its utility. It performs numerous functions, which include being a pleasant song of solidarity, and an identifier. This is what has led some to describe anthems as bonding icons (Mwinwelle, 2020; Mwinwelle, Amoakohene, & Agyekum, 2020; Stenglin, 2004), and others as powerfully effective modes for the expression of identity (Ayo & Ayinuola, 2017; Cerulo, 1993; Curtis, 2010; Cusack, 2005, 2008; Mwinlaaru, 2012; Mwinwelle, Agbemehia, and Mwinwelle, 2020; Ndimandea & Moyo, 2018). There are various kinds of anthems. These include national anthems, transnational anthems (e.g., Lift Ev'ry Voice and Sing), international anthems (e.g., UNICEF's 'Lullaby'), global anthems (e.g., Earth Anthems), corporate anthems, sports anthems, and school anthems, including university anthems. University anthems are discursive objects that are used as a material plane to concretise the universities' identities and construe their ideological formations. This genre of anthems is a rhetorical apparatus for marketing universities and aligning their members and the general public with their prized values. In interviews with the renowned musicologist J. H. Kwabena Nketia (June 24, 2013), the creator of the University of Ghana (UG) anthem, and Daniel Mireku-Gyimah (June 29, 2020), the composer of the anthem of the University of Mines and Technology (UMaT), they reveal that some of the motivations for the creation of anthems by universities in Ghana include "their symbolic significance, enactment of identity, solidarity potential, a marketing tool for institutions of higher learning, the alignment of members with their core values as a university, and to 'solicit God's guidance'" (as cited in Opoku, 2020, p. 7).

The practice of adopting anthems is not a new phenomenon; it dates many centuries back. Although now anthems enjoy proliferate use in various domains in secular circles including educational institutions, corporate institutions, nations, international organisations, global groups, and sports clubs among others, it has always not been so. Some scholars have argued that their origins are traceable to religious domains, declaring that anthems as a genre of music began as sacred musical compositions in England; this was in the sixteenth century (Billings, 1794, as cited in Williams 2017; Ralph (1959, p. 49). Although there are unconfirmed sources that this genre of music may have been in existence further down the centuries, working with facts provided here, the practice of adopting the anthem in other domains is believed to have started with the emergence of “Het Wilhelmus” (or ‘The William’) as a revolutionary song in the Netherlands in 1570, which song became officially recognised as their national anthem in 1932 (Marshall, 2015). Prior to this, ‘God Save the Queen’, considered by some sources to be the oldest national anthem in the world, had been gazetted as the national anthem of Great Britain in 1825 (Parcheh & Salmani, 2014).

Marshall (2015) observes that the practice of adopting anthems grew steadily from the twentieth century, as not only countries engaged in this practice; it trickled down to sports clubs, corporate institutions, and educational institutions. This confirms the utility of anthems as discursive emblems. In Ghana and other African countries, it is common practice for schools to sing both the national anthem and their own school anthem at assembly and other functions. Although this appears a routine practice, even in the other domains adopting anthems now, such that one, including the members of the institutions who sing the anthems, might take it for granted that they are just pleasant songs of solidarity and tokens of affiliation, they are actually conduits of ideologies and instruments for promoting the entities that create and adopt the anthems (Cusack 2005, 2008).

In the context of Ghanaian universities, these anthems are sung at important occasions including matriculation, graduation, memorial lectures and other special academic lectures, inter-university activities, and investitures. Most of the universities have also uploaded their anthems online for the public to access. This has become a part of their marketing strategies.

The waves of marketing have swept over higher education institutions (HEIs) in contemporary times, shaping discourses in HEIs across the globe (Ayaawan, 2021; Hyland, 2004; 2009; Maringe & Mourad, 2012). This trend is partly attributable to the liberalisation of world economies and the granting of greater autonomy to HEIs to generate funds to manage their affairs, as well as growing competition between private and public HEIs. Maringe and Gibbs (2009) observe that more than ever before, universities are now much concerned about bridging the lacuna between the perceptions of the public about them and their organisational reality while at the same time employing strategies to communicate to the public in a manner that stimulates their interest and wins and sustains their loyalty to them. HEIs therefore resort to various actions to achieve this. These include but are not limited to website management (Tang, 2011), where universities advertise ‘what they have’ – including beautiful campus views, buildings and other physical infrastructure – and ‘who they have’ where their human capital is advertised; corporate branding (Lawlor, 2007), the ‘student as consumer’ approach, internationalisation, a balanced pursuit of both wisdom and utility, academic and cultural education, reputation management, campus beautification, enrolment management which involves “seeking the students; retaining them; graduating them; and utilizing their power of ‘word of mouth’ marketing to influence future enrolment of new students,” (p. 147) and ‘a solid marketing-and-communications effort’ (Maringe & Gibbs, 2009), which effort includes “the reliance on promotional discourse” (Ayaawan, 2021, p. 1). Although the adoption of anthems by HEIs is not in the spotlight of extant

literature as a marketing strategy, it forms part of corporate branding and the marketing-and-communications approach. It is against this background that this study was conducted to explore one of the rhetorical functions of university anthems, which is the anthem as site for marketing higher education institutions.

## Methods

### Data, size and sites

The data for the study were the written texts of the anthems of the traditional universities in Ghana. Although the traditional universities in Ghana are three, namely University of Ghana (UG), Kwame Nkrumah University of Science and Technology (KNUST), and University of Cape Coast (UCC), two, instead of three, anthems were selected for the study. These are the anthems of UG and UCC. The UG anthem was composed by J. H. Kwabena Nketia in 1998. The anthem has two (2) stanzas made up of five (5) lines each, and a chorus of three (3) lines, making thirteen (13) lines in all. The UG anthem contains one hundred and fifteen (115) words. The anthem of UCC was composed by N. N. Kofie. It has three (3) stanzas made up of four (4) lines each, and a chorus of three (3) lines, making a total of fifteen (15) lines. The UCC anthem contains one hundred and twenty-four (124) words.

The anthem of KNUST was not included in the study because the university does not have an anthem of its own. It wholly adopted as its anthem the hymn by James Weldon Johnson titled “Lift Every Voice and Sing”, which Redmond (2011; 2013) identifies as the Negro National Hymn, also known as the Black National Anthem. The present study is interested in the rhetorical motivations that inform the lexical choices of universities in the anthem creation process, which is why a wholly adopted one was excluded. The study purposively sampled only the anthems of the traditional universities for two main reasons. Firstly, it was to streamline the data size to allow for a more in-depth analysis of each anthem as the study considers the application of all the

systems of APPRAISAL, namely ATTITUDE, GRADUATION, and ENGAGEMENT in the analysis of the anthems in order to tap the full range of interpersonal meanings in the anthems. Secondly, this is a qualitative and descriptive case-based study. In the case study approach to qualitative research, large sample size is not a requirement (Baxter & Jack, 2008).

### **Data collection procedure**

The written texts of the anthems, complemented with secondary sources of information on the anthems, were gathered via website searches, publications and unpublished books, papers and other materials such as brochures on the universities, online documentaries, available pre-recorded interviews about the anthems and anthem creators, inquiries from reliable members of the universities, and trips to the university campuses for observation. The secondary sources of information on the anthems were considered by the researcher to complement the primary data because of the need to pin down meaning in the analysis of the texts of the anthems as the vast linguistic universe of the anthems offer competing alternative meanings which sometimes require background information to determine intended meanings.

### **Data analysis procedure**

As mentioned earlier in the description of the data for the study, this is a qualitative study. Notwithstanding that, the analysis of data was conducted with the support of some basic descriptive statistics to assist in computing the appraisal choices made in the text of the anthems to discover patterns. The anthems were analysed case by case, starting with that of UG, followed by the anthem of UCC. There was no special reason for this order except the order of their founding, UG first, and then later UCC. The analysis of each anthem commenced with an initial close reading to determine how the lines of the anthem have been organised grammatically into sentences, clauses, phrases,

and words. These units were then brought apart and analysed sentence by sentence, clause by clause, phrase by phrase, and word by word in the order in which they appear in the lines, stanza by stanza with a view to understand the anthem. Having thus studied the anthem, lexical items in the anthem that are invested with attitudinal meanings were identified for further studies using the APPRAISAL framework of Martin and White (2005). By this, the attention is turned to the discourse-semantic evaluations of interpersonal meaning in the anthem. The selected attitudinal lexes were then analysed to unpack the emotions and thoughts promoted in the anthem (ATTITUDE), how they are rated (GRADUATION), their sources and how they are negotiated (ENGAGEMENT) to make the anthem effective in aligning the audience with the values promoted through the anthem. Thus, the evaluative items – lexical items invested with attitude – and the evaluated items – entities in the anthem that are appraised – were closely studied in context and coded as Affect where they evaluate emotions, Judgement where they evaluate human behaviour, and Appreciation where they are evaluative of processes, phenomena, places or things, indicating whether they are positive or negative attitudes, inscribed or evoked. The next stage was to take stock of the attitudinal ratings of the evaluating items and code them under FORCE or FOCUS. Lastly, the items were assessed and coded as monoglossia or heteroglossia. In tandem with the analysis, the various marketing strategies instantiated through the lexicogrammatical choices were also explored.

### **Framework for analysis**

This is a discourse semantics study which relied on the Appraisal theory by Martin and White (2005) as the framework for analysis. APPRAISAL is one of the tools in Discourse Semantics for exploring genre relations. Situated in Systemic Functional Linguistics, it provides an elaborate framework for investigating interpersonal meaning, and considering that this

study sought to investigate anthems as sites for marketing (an interpersonal function) higher education institutions in Ghana, the APPRAISAL framework was found to be most suitable for the analysis of the anthems under study. APPRAISAL has three systems for the semantics of evaluation of attitude in discourse, and these are ATTITUDE, GRADUATION, and ENGAGEMENT. Each of these systems has its own subsystems for analysis, as illustrated in the diagram that follows:

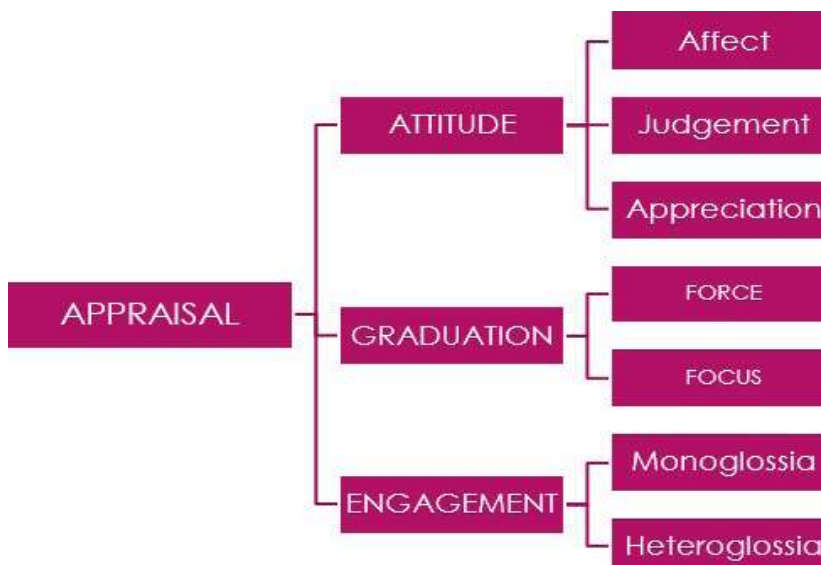


Figure1: The APPRAISAL System

ATTITUDE investigates the feelings and thoughts of people, or characters in a text (Affect); these emotions may be about human behaviour (Judgement) or about things, processes or phenomena (Appreciation). Thus, Judgement and Appreciation are a sort of recontextualized Affect. The GRADUATION subsystem analyses how these thoughts and feelings are rated while ENGAGEMENT is concerned with how they are negotiated to seek various alignments with readers or the audience. GRADUATION has two tools for rating attitude;



these are FORCE and FOCUS. The former rates measurable entities through quantification and intensification whilst the latter grades inherently unscalable items through a sharpening or softening of the expression of attitude. ENGAGEMENT examines the sources of the attitudes expressed in a text and how they are presented in order to align or disalign the reader or audience.

Each of the three subsystems of ATTITUDE also has its subcategories that help to tap the very nuances of interpersonal meaning. For all the three subsystems, namely Affect, Judgement and Appreciation, attitudes may be evaluated as positive or negative and the plus/minus (+/-) signs are used to indicate this, as well as the presence or absence of certain attitudes. For Affect, attitudes are examined further within the frame of six subclassifications of Affect, the commonest one being to find out whether the attitudes expressed are positive or negative instantiations of un/happiness, in/security, or dis/satisfaction. For Judgement, attitudes are further scrutinised within the framework of five categories, which are appraisals of human behaviour related to social esteem — thus, +/- normality (how special or ordinary a person is), +/- capacity (how capable or incapable they are), +/- tenacity (how reliable or undependable they are) — and social sanction, which is evaluated as +/- veracity (how truthful or insincere people are), and +/- propriety (how moral or reproachable a person is). For Appreciation, attitudinal lexes are subjected to further study under the lenses of three subcategories, namely +/- reaction (how arresting or likeable something is), +/- composition (how un/balanced, complex/simple the content of something is), and +/- valuation (how useful or worthless something is).

With regard to GRADUATION, FORCE, one of the two subsystems, evaluates the ratings of attitudes as either upscaled/downscaled quantification or upscaled/downscaled intensification. Quantification evaluates number, presence, mass, and extent. Intensification rates the intensity of attitudes. The evaluations of FORCE may be classified as ‘isolating’ where

a different lexical item rates an evaluation; ‘infusing’, where the scaling or rating is encoded in the evaluative item; or metaphor where the rating is figuratively done. FOCUS evaluates how attitude in evaluative items that are typically nongradable may be magnified or de-emphasised through sharpening or softening, respectively.

Following GRADUATION in the APPRAISAL framework is ENGAGEMENT. ENGAGEMENT has two major systems; they are monoglossia and heteroglossia. Monoglossia entails explicitness and unmodalised propositions that promote only a speaker or author’s stance in a text, without leaving room for other voices. Monoglossia is marked by bare assertions that do not create a dialogic space for alternative views. A monoglossic position compels interlocutors to align with promoted value positions. Heteroglossia, on the contrary, creates a dialogic space between interlocutors through the use of projection, modality and concession. This dialogic space may, however, be constrained (Contraction) or left free (Expansion). Expansion and Contraction are therefore subcategories of heteroglossia.

## **Analysis and discussion**

### **The anthem as site for marketing UG**

The University of Ghana (UG) anthem opens with a salutation clause ‘Hail University of Ghana,’ a form of address that announces an entity deserving of acclamation and invites all stakeholders to accord UG the honour and attention due it. The verb ‘hail’ instantiates a surge of emotions and a sense of admiration for UG, and the tone reflects confidence in UG, from the perspective of the speaker. Regarding how UG is viewed, this opening phrase therefore expresses positive Appreciation (+reaction and +valuation) for UG and positive Affect (+satisfaction, +happiness and +security) on the part of the speaker, which speaker represents the stakeholders of the university, including the general public. The clauses that follow this salutation attempt to justify its merits. The first is

that ‘University of Ghana is the nation’s hope and glory’. This signifies the essential position UG occupies in Ghana. Presenting UG as Ghana’s ‘hope and glory’ implies that it enjoys a superior position among higher education institutions in the country. The word ‘glory’ paints an appealing picture of UG as renowned, and instantiates a positive appreciation of it (as +reaction).

The next phrase – *the place that bears the star of peace* – also counts as a reason for the meritorious status of UG. The phrase ‘the star of peace’ is figurative. The choice of the word ‘star’ produces a rhetorical effect similar to that of ‘glory’: it creates an arresting image of UG; an instance of positive appreciation (+reaction); ‘star’ also connotes excellence, which is a highly upscaled appraisal of UG. The lexical item that postmodifies ‘star’ is ‘peace’, a state which is lovely, desirable and useful. Peace inscribes a positive Affect (+security) and construes a positive reaction and valuation about University of Ghana; this has the potential to encourage patronage of the services of UG. According to Nketia (2013), who is the author of the UG anthem, in a literal sense, ‘the star of peace’ links the anthem to the flag of UG, as well as the Black Star in Ghana’s flag, which symbolises freedom, and more specifically in the context of UG, academic freedom. UG is therefore hereby presented as an institution that respects the freedoms of its stakeholders and promises freedom to them. The premium that, according to the anthem, UG places on freedom is corroborated by the clarion call in the chorus of the anthem to *defend the cause of freedom*. On this subject, Nketia (2013) remarks that UG upholds the freedom ‘to think differently ... to innovate’. Thus, unpacking the attitudinal meanings in the lexical choices ‘hail’, ‘hope’, ‘glory’, ‘star’, and ‘peace’ instantiates an arresting picture by which UG is sold to the audience as excellent, renowned, and priceless. This is an instance of reputation management, a discursive promotion of the image of UG.

In addition to being *the nation’s hope and glory* and *the place that bears the star of peace*, the speaker in the anthem

declares that UG *bids us all to do our best*. This means that UG creates the enabling environment for the optimum development of human capital. The phrase, ‘our best’, inscribes an up-scaled positive Judgement of capacity that resonates with the idea of excellence. Thus, at UG one of the goals is resourcing students and staff to reach the apogee of their academic and career potentials. This is an aspect of enrolment management. Having set this premise, the speaker identifies UG as *the great tower of learning* and encourages that because of the sterling position of UG in the higher education landscape, the audience should patronise its services. Thus, *let the great tower of learning inspire both young and old*. The word ‘tower’, in the context of *the great tower of learning*, is infused with an upscaled positive attitude. Just as a tower is an elevated structure which is usually higher in relation to its surrounding structures, UG, the *tower of learning*, is portrayed as elevated among the higher education institutions in Ghana. The epithet ‘great’, which pre-modifies ‘tower’, is a high-grade isolating graduation type, which further intensifies the metaphoric meaning in ‘tower’, thereby portraying UG as an academic bulwark and Ghana’s premier university, which is powerful enough to *inspire both young and old*. This highly appraises the service UG offers; it offers topnotch products. The word ‘inspire’ is a highly upscaled attitudinal lexis that appreciates UG as valuable (+valuation) and influential (+reaction) while *both young and old*, which is the object of the word ‘inspire’, appraises UG as inclusive in its offer of services (+composition: balanced). Literally, the phrase ‘the great tower’, as well as ‘hill’ – used in line 1 of stanza two, is picturesque of UG’s architectural uniqueness among universities in Ghana, as its great tower adjoining its Great Hall that sits on the apex of the Legon hill brands UG. Almost every form of publicity of UG’s beautiful campus view features this tower. Making such lexical choices is therefore also a way of painting this beautiful piece of architecture and showcasing what UG has.

The first stanza of the anthem ends with a desiderative call for stakeholders to *proceed in unity to uphold the public cause*. The word ‘unity’ is a positive attitudinal lexis that reiterates the attribute of inclusivity and harmony. The verb ‘uphold’ instantiates UG’s positive attitude to *the public cause* which, as explained by Nketia (2013), “refers to the life of the nation, the aspirations of the nation, and the administration of the nation;” and “to ‘uphold’ this public cause is to be patriotic, it is to be responsible citizens; it is to contribute to nation-building and national development, which has been one of the major goals of UG since its inception” (as cited in Opoku, 2020). This, from the first stanza of the anthem, is how invaluable UG is as a public university. The utility of UG’s services, their impact is promoted here.

The second and last stanza of the anthem ‘advertises’ the core values of UG, some values that the institution cherishes and pursues. From the anthem, these values are mainly geared towards the development of human capital to impact the world and be, and remain, competitive. One set of such core values comprises ‘strength’ and ‘wisdom’; these are invested with positive Judgemental attitudes of tenacity and mental capacity respectively. The next pursuit is to *excel in whatever we do*. Relating this to the initial phrase in stanza one – *bids us all to do our best*, the speaker establishes excellence as a hallmark of UG. The lexical item ‘excel’ is a highly up-scaled expression of attitude that instantiates all the subcategories of Judgement, namely +normality, +capacity, +tenacity, +propriety and +veracity. This is especially so because of the inner Circumstance ‘in whatever we do’ which further grades the inscribed attitude highly in terms of Extent: distribution. By this, the audience are assured that excellence is the hallmark of UG.

The clause *we prepare to face the world* instantiates positive capacity and tenacity and foregrounds proactivity and finesse as other values of UG. This thrives on research, knowledge generation and application of acquired knowledge

to solve problems. The last couple of values displayed in the anthem are *a ready mind at all times* and *a conscience quick to feel*. A ‘ready mind’ encodes +capacity as it has to do with academic success, knowledge and intellectual competence. ‘*A conscience quick to feel*’ positively instantiates the two social sanction Judgemental resources, namely Veracity and Propriety, which the last line of the chorus – *proceed in truth and integrity to make our nation proud* – helps us to unpack as truthfulness and integrity (ethicality), especially sensitiveness. In the light of background information about the anthem, truth, as used in this anthem, entails academic honesty and credible research output. Thus, UG is promoted as concerned with a holistic education that aims to develop not only the academic potentials of its members but also their ethical life. Clearly, the last stanza of the anthem exhibits the human capital of the university as competent (*a ready mind at all times*) and cultured (*a conscience quick to feel*). It also reflects aspects of enrolment management as a marketing strategy in HEIs (Maringe & Gibbs, 2009). This involves not only admitting students but also ensuring that they do well in school and are successfully graduated so that they will have a positive word of mouth about the university (*we excel in whatever we do as we prepare to face the world*).

### **The anthem as site for marketing UCC**

The first line of the anthem of University of Cape Coast – *UCC, UCC we’re the loveliest of them all* – immediately foregrounds a theme of self-promotion. The choice of the word ‘loveliest’, which is the superlative form of the adjective ‘lovely’, puts UCC and its members on the highest grade in terms of charisma. The post-modifier to this superlative adjective – *of them all* – points to all the universities in Ghana. The phrase ‘the loveliest of them all’, therefore encodes a kind of university ranking based on lovability, with UCC ranking first. It inscribes a highly upscaled expression of positive Appreciation for UCC as an institution (+reaction), and positive Judgement (+normality)

for its members, since it portrays them as charismatic (charming), a university to be desired, a university of choice. In the clause *we're the loveliest of them all*, the 'we-them' dichotomy instantiates the idea of competition, especially as this recurs in the anthem through the use of anaphora – thus, it occurs at the beginning of each stanza, thereby creating a pattern:

*UCC, UCC we're the loveliest of them all*  
*UCC, UCC: we're the humblest of them all*  
*UCC, UCC: we're the kindest of them all*

Thus, UCC is promoted to stakeholders, including the public, as simply the best university in Ghana as far as charm, modesty, religiosity in research and generosity with knowledge for development are concerned. This is a clear instance of the use of the anthem as a promotional discourse genre in Ghanaian universities. The analysis of each of these lines in context will soon substantiate this claim.

Following *UCC, UCC we're the loveliest of them all* is the line *UCC, UCC we're the teachers of the nation*. The noun 'teachers' expresses both a positive attitude of capacity – in this context instructional capacity – and, in terms of rating the attitude, a quantification of high presence. The verb form, 'teach', could have been chosen, in which case the clause *we're the teachers of the nation* might have been rendered as 'we teach the nation'. This would have foregrounded just 'teach' as the process of instruction – thus, the capacity to instruct. However, the choice of the noun form 'teachers' plus the definite article 'the' objectifies the process and throws the spotlight on the people/UCC while foregrounding their presence, occupational identity and mission as a university. It also evokes a sense of pride. With regard to ENGAGEMENT type, a monoglossic stance is adopted in this clause as well as the other clauses in this stanza, which means that the idea promoted here is presented as an uncontestable one. Coupling this with not only an inscribed

positive attitude but also a high presence in terms of attitudinal rating appears to assert UCC's position as Ghana's first, and leading institution in education studies. In the line discussed here, UCC markets who they are, and, viewed from another perspective, who they have, both of whom are appraised as having national importance.

The third and the last lines of the first stanza of the anthem – *We learn to teach; we find and pass on / We counsel, we guide that all may be enlightened* – unpacks the procedure employed by UCC to fulfill its mandate to the people of Ghana and beyond. The expression *learn to teach* indicates the pedagogic mission of UCC; it communicates a teacher-training pursuit. Inscribed in 'learn' as a process are positive attitudes of intellectual capacity and academic tenacity; in the environment of 'to teach', it can be seen as a promise of professionalism in the services that UCC offers. The clause *we find and pass on* reveals that the pedagogic practices of UCC are informed by constant research. This establishes UCC as an authority in this aspect of higher education, and the university of choice for such purpose. In the last sentence of the stanza – *We counsel, we guide that all may be enlightened* – the words 'counsel' and 'guide' have inscribed in them positive (ethical) attitudes of propriety and veracity. Thus, UCC provides counselling and mentoring services to their clients to ensure their success in and out of school – *that all may be enlightened*. The idea promoted here is that UCC offers holistic education; it recognises that academic/professional education alone is inadequate so it must be complemented with ethical development. It also sends the message that UCC cares about the wellbeing of its stakeholders, especially students. Additionally, the choice of the pronoun 'all' in *that all may be enlightened* suggests UCC's subscription to the principle of inclusivity. All these inscribed positive attitudinal meanings serve to market UCC to stakeholders, especially the general public as resourced in terms of competent faculty and



oriented to manage their enrolments well, giving their students value for money.

*UCC, UCC: we're the humblest of them all* opens the second stanza of the anthem. The word 'humblest' falls under the Social Sanction category, specifically propriety, of the Judgment subsystems of ATTITUDE. It instantiates social approbation for UCC. It supports the idea developed in the analysis of the first stanza that UCC is interested in not only the professional development of its members but also their ethical development. That the speaker describes the members of UCC as the humblest also implies that they have achieved a lot and are worth much more than what they are known or given credit for except that they do not brag about such feats. The next line – *UCC, UCC: we're the bedrock of all knowledge* – presents UCC as a multidisciplinary university and a leader in cutting-edge research whose epistemic discoveries impact the quality of education in Ghana. According to the speaker, this position of UCC is a source of great pride to stakeholders, and they work in harmony to sustain it and grow their reputation as the higher education institution that raises educators for the country. Thus, *being proud of this, we students and workers in concert shall work that your image may be heightened*. UCC is marketed here by word of mouth from both students and workers who express satisfaction (*being proud of this*: +Affect) with the university. This can align prospective workers and students to enroll.

*UCC, UCC: we're the kindest of them all* is the line that initiates the last stanza of the anthem. This, together with the rest of the ideas conveyed in the lines of this stanza, climaxes the prosody of information regarding the pursuit of excellence by UCC, their offer of holistic education and production of professional educators and academics. As explained earlier, complimenting UCC and its members as 'the kindest of them all' is a highly upscaled positive Judgement of propriety about the values of UCC which primarily derive from the philosophies

of Kwame Nkrumah on education in Ghana as evidenced in the ensuing lines:

*UCC, UCC: we're the brain-child of Nkrumah  
We train, we mould and live by his vision  
To impact all virtue that Ghana may be strengthened.*

Kwarteng, Boadi-Siaw, and Dwarko (2012, p. 12) reveal that the 'vision' of Nkrumah which the members of UCC 'live by' is to "aim at enlightenment ... and wiping out of ... illiteracy, miseducation, superstition, distortion and false values". This is what UCC is 'the kindest' in delivering to its stakeholders. UCC is by this showcasing the legacy they have.

Aside from the APPRAISAL choices made in all the stanzas of the anthem – including the choice of highly upscaled positive attitudinal lexis and the dominant use of a monoglossic stance – to promote UCC and align the audience with its propositions, the chorus concludes with a declaration of UCC's motto to the audience. This is '*veritas nobis lumen*' and it means 'truth is a light to us' or 'truth is our guide'. This is a form of discursive assurance to the audience that the propositional content of the anthem is true, and that UCC is a university they can bank on. One key strategy adopted here is that of reputation management. In addition to selling themselves to the audience as "the loveliest" in terms of impact and professional delivery, and the best with regard to products or services offered as the very vision of the great Nkrumah is what defines their mission, they also assert their unflinching adherence to ethical living (*the humblest of them all, the kindest of them all, the most truthful (veritas nobis lumen) who impact all virtue that Ghana may be strengthened*). This aligns with another marketing strategy observed by Maringe and Gibbs (2009), namely the promise and pursuit of a balanced academic and cultural education, wisdom and utility.

### Attitudes promoted in the anthems: Summary

From the analyses of the two anthems, it is evident that all the systems of ATTITUDE, namely Affect, Judgement, and Appreciation with their subsystems, have been deployed in the discursive universe of the anthems of UG and UCC to promote these universities to the audience. All the instantiations of ATTITUDE in both anthems are positive. This indicates that much care and intentionality were invested in the lexical choices composing the anthems with a view to favourably influencing the perceptions of the audience about the respective universities. Additionally, there is the prevalent use of lexical items or expressions with inscribed attitudinal meanings (approximately 83% — UG; 81% — UCC), as opposed to evoked meanings (approximately 17%—UG; 19%—UCC). Inscribed meaning, as stated earlier, is overt and hard to ignore. Thus, the propositional contents of the anthems are intended to arrest the attention of the audience. Broadly, the Affect attitudinal choices in the anthems seek to boost their emotional appeal and promote positive popular perceptions about the universities. They dominantly instantiate enrollment management as a marketing strategy in HEIs. Both anthems are structured in a way that positions students and workers to give their testimonies about their universities. The impression is that, because the universities have delighted them, they are using their word of mouth to sell the universities to prospective students and workers. This plays a key role in corporate branding. In the UG anthem, for example, the persona (student/worker) hails UG as *the place that bids us to do our best, the place where we excel in whatever we do as we prepare to face the world; proceed in truth and integrity to make our nation proud*. In the UCC anthem too, the word of their mouths is: *being proud of this (+Affect), we students and workers in concert shall work that your image may be heightened*. The Judgement resources promote the human capital of these higher education institutions. They market ‘who we have’ (Tang, 2011). In both anthems, the people (workers and students) are

promoted as excellent, wise and tenacious intellectuals (*strength and wisdom; we climb the hill of learning*), lovely, humble, team-spirited (*proceed in unity; in concert shall work*), kind and keen on research and dissemination of knowledge (*we find and pass on*), professionals (*we learn to teach*), counsellors and mentors (*we counsel, we guide*) and proactive go-getters (*we do our best; we prepare to meet the world; excel in whatever we do*) among others. The Appreciation component of ATTITUDE in the anthems instantiates institutional acclamation and social approbation. Positive rhetoric (solid communication) and reputation boosting are the marketing strategies employed here (e.g., UG, *the nation's hope and glory; the place that bears the star of peace, the great tower of learning*; UCC, *the loveliest of them all; the brain-child of Nkrumah*, etc.).

### **Graduation of attitude in the anthems**

The two systems of graduation FORCE and FOCUS with varying distributions of the high-rating categories of their subsystems – quantification and intensification, and sharpening but not softening – are deployed to scale up the attitudinal ratings in the lexical choices. Approximately 65% of the instantiations of ATTITUDE in both the UG and UCC anthems show evidence of varying kinds and levels of attitudinal ratings. All these ratings are upscaled quantification, intensification as well as sharpening (unique to the UG anthem) of the attitudinal meanings invested in the various lexical choices. This is indicative of the fact that there was great intentionality in the anthem creation process in order to make them thematically and stylistically appealing enough to promote the university and its values. Of the three instantiated graduation types – infusing, isolating, and metaphor – in the anthem, the infusing and isolating types, which are ratings that encode inscribed or overt meanings, form approximately 55% and 27% respectively (in the case of the UG anthem), and 49% and 41% respectively (in the case of the UCC anthem) while metaphor, which evokes or tacitly expresses meaning,

records the least preference (approximately 18% - UG anthem, and 10% - UCC anthem). Noteworthy, nearly all the isolating instances of graduation further upscale the words that have already been infused with upscaled positive attitudinal ratings. This also reveals an agenda to positively influence the attitude of the audience to the university and compel them to align with its propositions, thereby patronising its services.

### **Engagement in the anthems**

In both anthems, the sources of the attitudes expressed and the stance taken by the speaker are dominantly monoglossic: the UG anthem records approximately 81% monoglossia while that of UCC is 79%. Thus, the greater percentage of clauses lining up the anthems are in the form of bare assertions that do not open up the dialogic space to admit counter realities to the promotional propositional contents of the anthems. The pleasant messages and splendid images about UG and UCC are discursively negotiated as a matter of fact to align the audience and create solidarity. The few instances of heteroglossic choices in the anthems appear in two rhetorical contexts. One is in the context of desiderative/precatory propositions, and the other takes the form of appellat proposals. Examples of the former are:

***May** we excel in whatever we do as we prepare to  
face the world  
...that all **may** be enlightened  
...that your image **may** be heightened  
To impact all virtue that Ghana **may** be  
strengthened*

In all these instances, the universities' desire for success and impactful service is foregrounded, and it is a way of telling the audience that they are poised to deliver. Examples of the latter rhetorical context of the heteroglossic choices – appellat proposals – in the anthem are as follows:

*Let the great tower of learning inspire both young and old  
May we proceed in unity to uphold the public cause  
UCC, UCC: to the call **let's** rise  
To our call **let** us rise*

These clauses present the universities to the audience as being very passionate about their mission and vision, insomuch that they are ready to plead for everyone's support to achieve their goals for higher education. The precatory lexical choices *let*, *let's*, and *may we*, besides expressing politeness, instantiate a recognition of the rights of the addressees and respect for their freedoms. By this, the respective universities are promoted as institutions that would respect and ensure academic freedom. Thus, even the sort of heteroglossic choices made in the anthems appear to constrain the dialogic space in search of alignment with the savoury and promotional propositional contents of the anthems. This monoglossic stance is indicative of an aggressive marketing strategy that persistently asserts organisational realities to align public perceptions with them.

### Conclusion

The paper set out to investigate the anthem as site for marketing higher education institutions in Ghana. It undertook this mission by analysing the anthems of University of Ghana (UG) and University of Cape Coast (UCC) within the framework of APPRAISAL by examining ATTITUDE, GRADUATION and ENGAGEMENT in the texts of the anthems of these universities as two cases of the traditional universities in Ghana. The emotions and thoughts or ideas promoted about the universities were explored through an analysis of Affect, Judgement, and Appreciation, subsystems of ATTITUDE in the anthems. It was found that the attitudes promoted about the universities were completely positive and this was accomplished through the choice of lexical items with positive attitudinal meanings inscribed in them to make them palpable to the audience. Informing these

choices are the forces of marketisation manifesting themselves through reputation management, enrolment management, and corporate branding among others. UG was presented as a topnotch university, the ‘glory’ of Ghana, and the source of ‘hope’ for the nation; a university that is inclusive in its offer of holistic education that addresses both the academic and ethical needs of its members, and vigorously pursues the development of human capital in order to be competitive and remain a force to reckon with in the higher education space; a place that promotes academic freedom and pursues excellence in the enterprise of knowledge generation and application, all of which instantiate the force of promotional discourse, and the promise and pursuit of a balanced academic and cultural education, wisdom and utility.

Besides the direct encoding of positive attitudes via inscribed meaning, superlativisation is employed to sell UCC as the best among all the universities in Ghana, especially in terms of education studies. This mirrors the marketing rhetoric of influencing public perception, patronage, and loyalty by showcasing ‘who we have’ or ‘what we have’. Through the ‘we-them’ dichotomy, UCC is presented as most competitive, and the best choice in Ghana as far as charm/charisma, modesty, religiosity in research and generosity with dispensing knowledge professionally for development are concerned. It is promoted as a multidisciplinary university whose epistemic discoveries impact the quality of education in Ghana and raise quality educators for the country. UCC also promises holistic education – both academic/professional and ethical – and inclusivity in its pedagogy. UCC is, succinctly put, ‘the kindest’ in delivering “enlightenment ... and wiping out of ... illiteracy, miseducation, superstition, distortion and false values,” in actioning the vision of Nkrumah. In addition to the choice of inscribed positive attitudinal meanings, the attitudes are highly rated through intensification, the quantification of high presence, and sharpening to make the anthems promoting these compelling

facts about UG and UCC even more compelling. To cap it all off, a monoglossic stance is dominantly adopted in the anthems to present these beautiful appraisals of the universities as absolute truths. All the promotional strategies adopted by the universities, as instantiated in the anthems, namely reputation management, enrolment management, corporate branding, and, in terms of promotional discourse, positive rhetoric and the promise and pursuit of a balanced academic and cultural education, wisdom and utility work together to rally stakeholders, including the general public, to accept the sets of values promoted in the anthems and patronise the universities therein promoted.



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