

Constructing the Nation through Currency: A Discourse Analysis of National Identity in the Bank of Ghana's Cedi@60 Speech

Gideon Dickson Agbanyo*

Department of English, University of Ghana, Legon-Ghana. <https://orcid.org/0009-0006-9264-0903>

*Corresponding Author: Gideon Dickson Agbanyo, Department of English, University of Ghana, Legon-Ghana.

ABSTRACT

This study investigates how national identity is discursively enacted in the Governor of the Bank of Ghana's *Cedi@60* launch speech. Situated within the gap in scholarship on how economic discourse contributes to nation-building, the study adopts Ruth Wodak's (2001, 2009) Discourse Rhetorical Approach to analyse the linguistic and rhetorical strategies through which identity is constructed. The analysis reveals nomination, predication, argumentation, perspectivisation, and intensification strategies, demonstrating that the *Cedi* is framed as a financial instrument and a cultural-historical emblem of Ghana's sovereignty and resilience. The findings further show that economic discourse performs an ideological function by transforming monetary policy into a narrative of national belonging and moral legitimacy. Inclusive pronouns and collective appeals emerged as notable linguistic resources for construction of national identity in the discourse. The study contributes to DHA by extending its application to economic discourse and offers directions for future research.

Keywords: National identity, discourse historical approach, Cedi, Bank of Ghana.

ARTICLE INFORMATION

Received: 14 February 2026

Accepted: 10 March 2026

Published: 16 March 2026

Cite this article as:

Gideon Dickson Agbanyo, Constructing the Nation through Currency: A Discourse Analysis of National Identity in the Bank of Ghana's *Cedi@60* Speech. *International Journal of Innovative Studies in Humanities and Social Studies*, 2026:2(2); 94-102.

<https://doi.org/10.71123/3067-7319.020207>

Copyright:©2026. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.



Introduction

In a system of cultural representations, a nation is an imagined community with a mental construct that encompasses complex ideas, combining elements of collective unity and equality (Anderson, 1991; Franco, 2013; Robbins, 1990). Often, a community that is perceived as a nation has boundaries and autonomy that everyone is convinced of, believes in, and identifies with (Wodak, 2009). The status of those who belong to a nation is constructed and conveyed through discourse, predominantly in narratives of national culture (Hall, 1996). An imagined community is not just people who are citizens of a nation; they participate in an idea of the nation presented in its culture and believe that it is a symbolic community.

The discursive nature of national identity is deeply rooted in cultural memory, which involves the shared narratives that connect a nation's past with its present (Hall, 1966).

According to Hall, national identity should not be regarded as a static construct but rather as a manifestation of historical and cultural dialogues that interlink the past, present, and future. National identity functions simultaneously as both a collective and an individual phenomenon: on one dimension, it draws upon historical and cultural narratives, while on another, it pertains to concepts of selfhood, uniformity, and differentiation (Ricoeur, 1992). The elements of national identity, encompassing shared recollections, linguistic commonalities, and political legacies, exist alongside the personal dimensions of individuality and autonomy (Parekh, 1995). Thus, national identity is most accurately conceptualized as emerging at the confluence of unity and diversity, where homogeneity and heterogeneity exist in a state of dynamic equilibrium (Triandafyllidou, 2013; Winter, 2011).

Within this framework, national symbols such as currency function as potent communicative instruments through which nations articulate their identity and principles.

Currency serves both as an economic apparatus and as a material text that encapsulates historical memory, collective pride, and cultural affiliation (Fornäs, 2008; Sørensen, 2016). In the Ghanaian context, the *Cedi@60* address delivered by the Bank of Ghana (BoG) exemplifies how economic discourse embodies national symbolism. This study, therefore, seeks to elucidate how discourse constructs the concept of the nation through linguistic and symbolic depictions of the *Cedi*.

Even though studies on national identity in Ghana have widely examined political rhetoric (Amoah, 2003; Fuller, 2010a; 2015b; Powers, 2011), education (Anyidoho et al., 2008; Adzahlie-Mensah, 2014; Arnot et al., 2018; Flolu, 2000), and Ghanaian symbolic artifacts (Blount et al., 2022; Dzamedo et al., 2013; Senah, 2013), limited attention has been given to how economic discourse formulates the construction of national identity. In particular, the symbolic role of currency as a medium through which nations articulate collective identity remains underexplored within discourse studies. This study adds to scholarship by examining how Wodak's (2009) discursive strategies are used to construct a nation through the Ghanaian currency. The study is guided by the following key questions:

1. What are the frequency distributions of linguistic and rhetorical strategies employed in the discourse of the *Cedi@60* celebration?
2. How is national identity discursively constructed in the *Cedi@60* celebration discourse?

The Present Study

Theoretical Framework

The study utilises Ruth Wodak's Discourse Historical Approach (DHA), a conceptual framework that has been cultivated within the field of Discourse Studies (van Dijk, 2008). The DHA (see Reisigl and Wodak, 2001, 2009; Wodak, 2001) functions as an apparatus for scrutinising the dynamics of power and the agency of diverse actors, as it amalgamates insights from historical sources with the socio-political contexts in which discursive phenomena transpire. Moreover, the DHA delineates three dimensions that form the basis of textual meanings and structures: the subjects under discussion or representation; the discursive strategies employed (whether deliberately or inadvertently, such as nomination, argumentation, perspectivisation, and intensification); and the linguistic mechanisms utilised to articulate both subjects and strategies (for instance, the deployment of specific pronouns and presuppositions in verbal communication). A rigorous qualitative analysis within the DHA framework takes into account four contextual layers:

- (a) the intertextual and interdiscursive connections among utterances, texts, genres, and discourses;

- (b) the extra-linguistic social and sociological factors;
- (c) the historical and archaeological dimensions of texts and organisations; and
- (d) the institutional frameworks relevant to the specific situational context.

This research adopts Ruth Wodak's (2001) DHA as its analytical framework due to its distinctive capacity to elucidate the discursive construction of national identity within socio-political and historical frames. The DHA, as a component of Discourse Analysis, accentuates the interplay between text, context, and history, thereby providing a multidimensional perspective for interpreting how discourses invoke collective memories and national narratives (Wodak et al., 2009; Reisigl & Wodak, 2001). In light of the fact that the DHA contextualises discourse within its institutional, political, and historical parameters, it facilitates this study's examination of how the BoG articulates Ghana's postcolonial heritage, economic autonomy, and collective aspirations through linguistic and rhetorical strategies. This framework provides systematic instruments for analysing how the speaker constructs social actors, values, and identities within the textual realm.

Methodological Approach

Data and History of the Ghanaian Currency

The primary dataset utilised in this study consists of the discourse of the *Cedi@60* inaugural address, delivered on October 28, 2025, at the Accra International Conference Centre. The data was obtained from an online platform and encompasses approximately 3,000 words. What follows is the historical context of the currency.

The evolution of Ghana's currency reflects the nation's journey toward achieving political and economic autonomy. Before 1958, the Gold Coast operated under the British pound, which effectively bound the colony to Britain's financial system and symbolised its economic subservience (Bank of Ghana, 2010). Following independence in 1957, Ghana introduced its own currency, the Ghanaian pound, in July 1958 under the BoG Act of 1957, marking an initial step toward monetary independence (Fuller, 2008). In July 1965, President Kwame Nkrumah replaced it with the *Cedi*, converting the currency at a rate of £1 to C2.40. The term *Cedi*, which is etymologically derived from the Akan word for cowry shell (Amenorvi & Grumah, 2020), reflects an economic heritage, thereby reinforcing the connection between currency and cultural identity. Following Nkrumah's ousting in 1966, the National Liberation Council replaced the *Cedi* with a newly introduced version in 1967 to stabilise the economy, while also attempting to remove Nkrumah's image from national symbols.

The persistent inflation experienced during the latter part of the twentieth century ultimately necessitated a redenomination in July 2007, when the BoG introduced the Ghana *Cedi* (GHS), with a conversion rate of 1 GHS being equivalent to 10,000 *Cedis* (Bank of Ghana, 2007). Following these transformations, the Ghanaian *Cedi* has been established as the legal tender for economic transactions.

Data Analysis Procedure

Qualitative discourse analysis was applied, adhering to Wodak’s (2009) five discursive strategies. The data analysis, first of all, was conducted using frequency distributions based on the linguistic manifestations of Wodak’s (2009) discursive strategies. The discussion then progressed beyond the textual dimension, focusing on linguistic patterns, pronoun usage, framings, and their interpretation within Ghana’s socio-economic context.

Table 1. Frequency and Percentage Distribution of Discursive Strategies

Discursive Strategy	Description of Text	Frequency	Percentage (%)
Nomination	The text frequently nominates collective actors “we”, “Ghanaians”, “Bank of Ghana”, “central bank”, “Cedi@60”, “July 1965”, “His Excellency John Dramani Mahama”.	32	24.6%
Predication	The text predicates the Cedi as “trusted”, “resilient”, “symbol of confidence”, “driver of activity”, and the government as “principled”, “decisive”, and “coordinated.”	28	21.5%
Argumentation	Justifies claims through reasoning, cause-effect, and topoi (e.g., of history, responsibility, achievement). using topoi of achievement, stability, and responsibility.	30	23.1%
Perspectivization	Point of view, involvement, and positioning (use of “we”, “our”, “let me be clear”, “as your central bank”).	25	19.2%
Intensification Mitigation	Intensifiers like “powerful declaration”, “hard, sometimes unpopular decisions”, “best performing currency”, and mitigations like “we are not yet where we want to be” appear throughout.	15	11.5%
Total		130	100%

appearing 32 times. Following closely is argumentation, appearing 30 times. The predication strategy marked the third position with 28 occurrences, while perspectivisation came in fourth with 25 appearances. Finally, intensification recorded the lowest frequency, appearing 15 times.

It is evident that a specific strategy dominates the data, which is not surprising. From my perspective, I contend that the prominence of the recorded strategy is tied to the deliberate effort by the discourse producer to foreground key social actors (institutions) and the national symbol in constructing authority, legitimacy, and collective identity. Again, in discourse analysis, particularly under Wodak’s (2001) DHA, nomination strategies are employed to name and classify people, objects, and events in ways that shape ideological meanings. All these account for the dominance of nomination strategy in the discourse.

Findings and Discussion

Frequency Distribution

This section presents an account of the frequency distribution based on the discursive strategies identified by Wodak (2009) in the data. The results detailing the frequency of the strategies are shown in Table 1 below. It subsequently answers RQ1: What are the frequency distributions of linguistic and rhetorical strategies employed in the discourse of the *Cedi@60* celebration?

From the frequency distribution table, the study found the following rhetorical strategies: nomination, predication, argumentation, perspectivization, and intensification (Wodak, 2009). The details of the discussions are found below:

The data presented in the table above indicates that the nomination strategy recorded the highest occurrence,

RQ2. How is national identity discursively constructed in the *Cedi@60* celebration discourse?

The response to the above question is discussed as follows:

Nomination

This strategy concerns the construction and the representation of social actors through the creation of in-groups and out-groups. The realisation of this strategy is conveyed through the categorisation of devices such as metaphors, metonymies, and synecdoches (Reisigl & Wodak, 2001). This strategy appears 32 times in the speech. The discourse consistently reveals inclusive pronouns such as “we,” “our,” and the engagement phrase “fellow Ghanaians,” as well as an anthroponomic generic term (Wodak, 2009), “Ghana,”. The repeated use of the mentioned pronouns embodies what Billig (1995) refers to

as banal nationalism, through which the state symbolically invites citizens into an imagined collective (Anderson, 2006). This linguistic collectivisation, as van Leeuwen (2008) notes, represents social actors as members of a unified national body while backgrounding institutional asymmetries. The extracts below are illustrations of nomination strategies:

1. Fellow Ghanaians! This morning, we gather not only to mark a milestone but to begin a national journey of rediscovery, one that reaches into the past to inform our future.
2. This anniversary belongs to all of us. Because when we celebrate the *Cedi*, we celebrate our journey toward economic self-reliance and national confidence.
3. For many, the *Cedi* is something we interact with daily but perhaps do not reflect deeply. Yet behind every note and coin lies a history of bold decisions, economic shocks, policy reforms, and the aspirations of a sovereign people. This initiative seeks to reconnect citizens, young and old, with the role of the *Cedi* in shaping our economic identity.
4. Let me be clear: this is not a policy event. It is a moment for Ghana to pause and reflect, not just on what we have built, but on what we must now protect and advance. This anniversary belongs to all of us. Because when we celebrate the *Cedi*, we celebrate our journey toward economic self-reliance and national confidence

Wodak (2009) argues that constructing a national identity through discourse often involves group pronouns and common representations. In the excerpts, the Governor combines the government and the public as a collective “we”, symbolically uniting official power with citizen involvement. This presents the *Cedi* as a communal, national success instead of a personal object. The assertion that “For many, the *Cedi* is something we interact with daily but perhaps do not reflect on deeply,” the Governor establishes the *Cedi* as a currency for everyday transactions and economic purposes. He invites Ghanaians to ponder on factors that keep its survival and performance, even in the face of economic woes. Leaving the audience to such cognitive burden, the Governor implied resiliency while also acknowledging the *Cedi*'s depreciation, reinforcing the argument that the Bank faced challenges amid economic turbulence resulting from what is described as an “economic shock”.

On account that the Ghana *Cedi* was branded the worst performing currency in 2022 by Bloomberg and has now become the best performing currency in Sub-Saharan Africa (and on the world market), the Governor attributes

the resurgence to a resilient determination characterised by revival actions, illustrated in the lexico-grammatical resources “bold decision” and “policy reforms”. A move that the institution deems palpable for a collective gain, as well as to meet the aspirations of the Ghanaian people. While some critical minds can normalise the effort of the BoG as performing its institutional mandate, the Governor's discourse implies a sort of commendation for the institution, having taken ardent measures to improve the *Cedi*'s performance. If the Governor said, “..this is not a policy event”, he would diffuse any public discourse infused with politicisation. He, however, conveyed the celebration of the *Cedi* of a six decade to economic and national progress, a discourse that projects the Ghanaian economy as doing well. The reference to the *Cedi*'s performance and the nomination of the in-groups realised by the inclusive pronouns in the discourse highlight the citizenry's compliance in the face of the Government's strident policies, which contentiously aid the *Cedi*'s historical journey so far.

Predication

Predication involves seeing social actors as individuals and group members as a whole. This strategy can be realised as evaluative attributions of positive and negative traits in the linguistic form of implicit or explicit predicates. This strategy is recorded 28 times and is construed in many forms:

5. The *Cedi@60* initiative is more than a celebration of longevity... we hope to bring the story of our currency to every Ghanaian home...Because when we celebrate the *Cedi*, we celebrate our journey toward economic self-reliance and national confidence.
6. Under the leadership of His Excellency John Dramani Mahama, and through coordinated, difficult, but necessary policy actions, Ghana has turned a decisive corner. These gains are not by accident. They are the result of hard, sometimes unpopular, but principled decisions.
7. The *Cedi* has appreciated by 37.4% year-to-date... making it the best performing currency in Sub-Saharan Africa. We are not yet where we want to be, but we are no longer where we were.
8. We have modernised our supervisory processes, strengthened foreign exchange operations, enhanced payments infrastructure...Transparency, predictability, and openness must be embedded in our policymaking.

The *Cedi* as a transactional tool for the citizenry, the clause “we hope to bring the story of our currency to every Ghanaian home...”, gives another perspective that most Ghanaians

do not understand how the *Cedi* performs in the face of an economic dispensation; therefore, the celebration serves as a vehicle for education for both the elites and non-elites. In the discourse where it was recounted that inflation dropped from 54.1%-13%, it is an illustration of Ghanaian economic insurgency journey. For the Governor to tell Ghanaians “..when we celebrate the *Cedi*, we celebrate our journey toward economic self-reliance and national confidence”, he predicates ingroup solidarity, and shared ownership and belonging (van Dijk, 1998) to Ghanaians by associating the *Cedi* with national pride and unity. This forward-thinking discourse is anticipated to put some excitement in the hearts of Ghanaians. On a wider perspective, the discourse serves to commemorate a significant national event and to validate Ghana's economic development and ‘leadership ethos’ (Fairclough, 1995; van Leeuwen, 2007), while also portraying the nation as a cohesive and enduring entity. The commemoration of the *Cedi*'s sixtieth anniversary aims to cultivate unity and redefine the currency as both a cultural and national symbol, and a crucial economic instrument for the Ghanaian people.

Again, leadership is predicated with agency, determination, and ethical responsibility. It is acknowledged that political figures occasionally enact policies that may be perceived as stringent or challenging for citizens, the consequences of which are dependent on a spectrum of factors. The Governor's address on hermetic decisions to yield economic progress rehearsed formidable actions, “turned a decisive corner”, “principled decisions”, and “coordinated policy actions”, which are considered essential for steering the economy to the right direction. The celebration of the *Cedi*, both domestically and internationally, positions leadership as principled, adept, and focused (van Leeuwen, 2007). This predication embellishes the legitimacy and credibility of Mahama's leadership and government as purposeful and reform-oriented, capable of rescuing the nation from crisis through foresight and integrity.

The appreciation of the *Cedi*, representing the economy, functions as a national symbol of fortitude and cultural identity (Geisler, 2005). The currency's persistence over time, as articulated in the discourse, reflects national perseverance. In the part of the speech where the Governor says the *Cedi* is “appreciated” and “best performing,” he communicates a meteoric acceleration and transformation of the currency. These positive qualities attributed to the *Cedi* and leadership mirror predicational strategies described by Reisigl and Wodak (2001). The Governor's address strategically emphasises both advancement and optimism, constructing a hopeful economic narrative, which serves to validate current policies and foster collective trust among Ghanaians in Ghana's economic recovery and progress.

The BoG is predicated with credibility, innovation, and transparency in the discourse. The lexicalization of the verbs “modernised”, “strengthened”, and “enhanced” attributes competence and institutional reliability. This positions the Central Bank as future-ready, trustworthy, and aligns with global standards. The immediate and forward-looking role of the BoG ascribed in the discourse projects its status as a 21st-century institution. This move is likely to inspire both domestic and international confidence.

Argumentation

This strategy is based on topoi through which negative and positive attributions are justified. Fairclough (2012) labels this kind of strategy as ‘practical reasoning’, ‘practical arguments’, and ‘claim for action’ relating to the validity claim of normative rightness. Argumentation resources appear 30 times in the discourse and are justified in the extracts below:

9. Sixty years ago, in July 1965, Ghana made a powerful declaration. We said farewell to the Ghanaian Pound and introduced the Cedi... affirming that Ghana's independence must include the ability to define and defend our own monetary destiny.
10. These gains are not by accident. They are the result of hard, sometimes unpopular, but principled decisions: fiscal consolidation by government, a tight monetary policy stance by the Bank of Ghana...
11. The Cedi@60 initiative is more than a celebration of longevity. It is a year-long national engagement that will blend public education, policy dialogue, and historical reflection. Through exhibitions, community forums, lectures, and digital outreach, we hope to bring the story of our currency to every Ghanaian home, from urban centres to remote towns, from classrooms to boardrooms

The historical narrative “Sixty years ago, Ghana made a powerful declaration...” draws upon what Reisigl and Wodak (2001) identify as the topos of history, using the past as a warrant for present legitimacy. With reference to the theme and rheme in the clause of *extract 9*, the speaker utilises an argument rooted in history, inviting Ghanaians to reflect on the crucial decision that saw to the adoption of the *Cedi*, which eventually led to the extinction of the Ghanaian pound. Having said the *Cedi* had embarked on a historical journey, and the discourse that “.. Ghana's independence must include the ability to define and defend our own monetary destiny”, the speaker proffers protection and value of the *Cedi* as an onus of responsibility of Ghanaians. By recalling the birth of the *Cedi* as an act of sovereignty, the speaker legitimises the anniversary as a patriotic reaffirmation of Ghana's self-determination and monetary pride.

For Ghanaians to appreciate the progress made by the *Cedi* over the past six decades, it is important to recognise the positive assertion echoed in the discourse that “they are the result of hard work.” This implies that while some actions may be unpopular and are likely to sabotage the Government’s plans, they are essential for the greater good of the Ghanaian people. The proactive role of the Government and the stringent policies implemented by the BoG are seen as critical justifications for the *Cedi*’s performance and its journey. This perspective highlights visionary leadership, as the recovery of the economy demands both courage and ethical responsibility. This further positions the government’s policies as a testament to strategic foresight.

In *extract 11*, the discourse suggests that Ghanaians are not merely acknowledging the significant appreciation of the *Cedi*; rather, the narrative legitimises the occasion as an opportunity to reassess and educate while contemplating future policies aimed at the country’s progress. Given the rationale as part to reflect, re-examine, reform, and to educate, the celebration implicitly grows a sense of unity and reflection among Ghanaians. The *Cedi*, a symbol of national pride, plays a crucial role in shaping and redefining Ghanaian identity.

Perspectivisation

Perspectivisation, also known as framing or discourse presentation, is a means by which speakers express their involvement in discourse and position their point of view in reporting, describing, narrating, or quoting relevant events or utterances (Wodak, 2009). In the discourse, perspectivisation resources appeared 25 times. Excerpts are illustrated as follows:

12. As your central bank, our mandate remains unchanged: to safeguard price stability, preserve financial system resilience, and support long-term inclusive recovery. We have modernised our supervisory processes, strengthened foreign exchange operations...
13. We gather not only to mark a milestone but to begin a national journey of rediscovery...

When we celebrate the Cedi, we celebrate our journey toward economic self-reliance and national confidence.

14. Under the leadership of His Excellency John Dramani Mahama, and through coordinated, difficult, but necessary policy actions, Ghana has turned a decisive corner. Let us use this celebration not only to look back, but to chart the path forward, together.

In *extract 12*, the shift between the construct “your Central Bank” and “our mandate” exemplifies what Martin and White (2005) term engagement positioning, negotiating

institutional power with inclusivity. Analytically, the location of the possessive “your” within the theme of the clause attributes ownership of the Central Bank to the Ghanaian people. In contrast, the speaker’s use of “our” strategically separates them from the Ghanaian people, referencing their institutional role and mandate at the Central Bank. These institutional responsibilities are articulated through actionable phrases such as “to safeguard price stability,” “preserve financial system resilience,” and “support long-term inclusive recovery.” This positioning strengthens the speaker’s institutional voice and authority while also demonstrating a sense of shared agency that surpasses personal views. The deictic placement, as noted in the discourse, corresponds with Chilton’s (2004) view that the speaker’s positioning between the institutional and the national collective maintains trustworthiness. Given the impression that they are experts, credible, and astute in managing the Ghanaian economy and establishing grounds for accountability, should they fail to fulfill their mandate, Ghanaians will hold them accountable.

Through the inclusive pronoun “we” in *extract 13*, the speaker conveys the significant milestone achieved by the *Cedi* and presents this as an urgent call for the nation to reclaim control of its future. The message that “When we celebrate the *Cedi*, we celebrate our journey toward economic self-reliance and national confidence”, the speaker communicates economic stability that is meant to give confidence to the Ghanaian people. In this way, citizens, including businessmen and women can have confidence in making economic gains as the country is poised for improvement and moving forward.

In *extract 14*, the speaker aligns with executive leadership and adopts a directive tone, realised by the expression “let us...” This situates their perspective within the context of governmental policy, exhibiting regard for leadership while issuing an inclusive call to action. This communicative strategy blends deference and unity, acknowledging the president’s power while inviting citizens to participate in shared accountability. It frames the event as both a governmental achievement and a shared national purpose.

Intensification

According to Reisigl & Wodak (2001, 2009), intensification strategies strengthen or emphasize propositions, evaluations, or alignments (e.g., through adverbs, repetition, parallelism, or emotional appeal). This strategy is counted 15 times in the discourse. The speaker used this strategy to give precision and definiteness to his discourse, as in the following:

12. Under the leadership of His Excellency John Dramani Mahama, and through coordinated, difficult, but

necessary policy actions, Ghana has turned a decisive corner.

These gains are not by accident. They are the result of hard, sometimes unpopular, but principled decisions.

13. Headline inflation has dropped sharply to 9.4% as of September 2025... The Cedi has appreciated by 37.4% year-to-date... Our gross international reserves stood at about US\$10.7 billion.
14. We are not yet where we want to be, but we are no longer where we were. Let us use this celebration not only to look back, but to chart the path forward, together.
15. We gather not only to mark a milestone but to begin a national journey of rediscovery. The Cedi stands as a lasting symbol of our journey and our unyielding commitment to shape our own destiny.

In *extract 15*, the speaker linked the success of the *Cedi* to Mahama's leadership, following certain decisions that border on his choices on intensification of resources realised by lexical emphasis and adjectival force, such as "coordinated", "difficult", "but necessary", "decisive", "hard", "unpopular", and "principled". These phrases illustrate persuasive amplification, which validates leadership actions (Chilton, 2004). The linguistic manifestation of this discourse enhances the significance of leadership choices, thus reinforcing a persuasive style.

Within the discourse, the *Cedi's* performance was presented not conceptually, but through demonstrable data. The utilisation of specific numerals and quantifiers, as Potter (1996) contends, endows the discourse with perceived veracity, obscuring underlying ideological motivations under a veneer of impartiality. By foregrounding measurable evidence, the discourse amplifies perceptions of achievement and reinforces institutional legitimacy, rendering economic progress visible, assessable, and seemingly transparent. Consequently, the reliance on statistical figures functions rhetorically to anchor evaluative claims in factual representation and to enhance their perceived credibility.

In most parts of the discourse, especially in *extract 14*, the Governor employs reiteration and symmetrical sentence construction to augment the affective force of the communication. The patterned use of correlative conjunctions and encompassing repetition of the first-person plural pronoun establishes what Koller (2012) defines as shared identity through linguistic arrangement. This kind of syntactic symmetry, as Cameron (2008) posits, cultivates cohesion by integrating institutional and public viewpoints into a cohesive national cadence, echoing Billig's (1995) concept of routine nationalism.

This amplification focuses consideration on the national trajectory from historical difficulties toward an improved future. The reiteration personalises the communication, encouraging shared identification. It renders the address memorable and motivating via its affective quality

Conclusion

This study examines the representation of Ghana articulated through its currency during the sixtieth anniversary commemoration of the *Cedi*. Employing Wodak's (2001) Discourse Historical Approach (DHA), the study identifies five discursive strategies: nomination, argumentation, predication, perspectivisation, and intensification. A frequency distribution indicates that nomination is the most frequently employed strategy within the discourse, with a frequency of 32, followed by argumentation, appearing 30 times, predication marked the third with 28 occurrences, while perspectivisation came in fourth with 25 appearances, and intensification recorded the lowest frequency, appearing 15 times.

Furthermore, the formulation of collective identity is achieved through the utilisation of inclusive pronouns. Employing both linguistic and rhetorical approaches, the research elucidates that the *Cedi* is framed as both an economic tool and a cultural and historical symbol representing Ghana's independence and fortitude.

The study presents some implications. Firstly, it broadens the application of Discourse Analysis and Wodak's (2001) DHA to the scope of economic communication, demonstrating the construction of national identity within institutional economic discourse. Secondly, the study provides an understanding of how national emblems, like currency, function as spaces for ideological formation. Although this study concentrates on a singular commemorative address, future research could employ multiple economic documents, including budgetary reports, policy papers, and financial statements, to investigate how the discursive constructions of national identity vary across different genres and leadership regimes.

References

1. Adzahlie-Mensah, V. (2014). *Being 'Nobodies': School Regimes and Student Identities in Ghana*.
2. Amenorvi, C. R., & Grumah, G. Y. (2020). Money talks: A Multimodal Ethnographic Study of Ghana's currency. *Inkanyiso: Journal of Humanities and Social Sciences*, 12(1), 72-85.
3. Amoah, M. (2003). Nationalism in Africa: Ghana's Presidential Elections. *Review of African Political Economy*, 30(95), 149-156.
4. Anderson, B. (2006). *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Verso.

5. Anderson, J. R. (1991). The Adaptive Nature of Human Categorization. *Psychological Review*, 98(3), 409.
6. Anyidoho, A., & Dakubu, M. E. K. (2008). Ghana: Indigenous Languages, English, and an Emerging National Identity. *Language and National Identity in Africa*, 141, 157.
7. Arnot, M., Casely-Hayford, L., & Yeboah, T. (2018). Post-Colonial Dilemmas in the Construction of Ghanaian Citizenship Education: National Unity, Human Rights and Social Inequalities. *International Journal of Educational Development*, 61, 117-126.
8. Bank of Ghana. (2007). *Redenomination of the Cedi: Public Education Brochure*. Accra: Bank of Ghana.
9. Bank of Ghana. (2010). *A Short History of the Cedi*. Accra: Bank of Ghana.
10. Billig, M. (1995). *Banal Nationalism*. Sage.
11. Blount, T. N., & Brookins, C. C. (2022). Adinkra Symbolism, Printmaking, and the Cultural Identity of Ghanaian Emerging Young Adults. *Journal of Creativity in Mental Health*, 17(3), 374-393.
12. Cameron, D. (2008). *The Discourse of Power and Solidarity*. In *Language and Politics* (pp.123–142). Cambridge University Press.
13. Chilton, P. (2004). *Analysing Political Discourse: Theory and Practice*. Routledge
14. Dzamedo, B. E., Ahiabor, R., & Gbadegbe, R. (2013). The Relevance and Symbolism of Clothes within Traditional Institutions and its Modern Impacts on the Ghanaian Culture. *Journal of Art and Design Studies*, 13(1), 1-14.
15. Fairclough, I., & Fairclough, N. (2011). Practical Reasoning in Political Discourse: The UK Government's Response to the Economic Crisis in the 2008 Pre-Budget Report. *Discourse & Society*, 22(3), 243-268.
16. Fairclough, N. (1995). *Media Discourse* (pp. 9-14). London: Edward Arnold.
17. Flolu, E. J. (2000). Re-Thinking Arts Education in Ghana. *Arts Education Policy Review*, 101(5), 25-29.
18. Fornäs, J. (2008). Meanings of Money: The Euro as a Sign of Value and of Cultural Identity. *We Europeans*, 123-139.
19. Franco, J. (2013). The Nation as an Imagined Community. In *The New Historicism* (pp. 204-212). Routledge.
20. Fuller, H. (2008). Civitatis Ghaniensis Conditor: Kwame Nkrumah, Symbolic Nationalism and the Iconography of Ghanaian Money 1957–the Golden Jubilee. *Nations and Nationalism*, 14(3), 520-541.
21. Fuller, H. (2010). *Building a Nation: Symbolic Nationalism During the Kwame Nkrumah era in the Gold Coast/Ghana*. London School of Economics and Political Science (United Kingdom).
22. Fuller, H. (2015). Father of the Nation: Ghanaian Nationalism, Internationalism, and the Political Iconography of Kwame Nkrumah, 1957–2010. *African Studies Quarterly*, 16(1), 33-70.
23. Geisler, M. E. (Ed.). (2005). *National Symbols, Fractured Identities: Contesting the National Narrative*. UPNE.
24. Hall, S. (1996). The Question of Cultural Identity. In: Hall, S., Held, D., Hubert, D. and Thompson, K. (eds) *Modernity: An Introduction to Modern Societies*. London: Blackwell Publishers. 595-634.
25. Koller, V. (2012). *How to Analyse Collective Identity in Discourse: Textual and Contextual Parameters. Critical Approaches to Discourse Analysis Across Disciplines*, 5(2), 19–38.
26. Martin, J. R., & White, P. R. R. (2005). *The Language of Evaluation: Appraisal in English*. Palgrave Macmillan.
27. Parekh, B. (1995). The Concept of National Identity. *Journal of Ethnic and Migration Studies*, 21(2), 255-268.
28. Potter, J. (1996). *Representing Reality: Discourse, Rhetoric and Social Construction*. Sage.
29. Powers, A. B. (2011). Kwame Nkrumah and the Making of National Identity in Ghana.
30. Reisigl, M., & Wodak, R. (2001). *Discourse and Discrimination*. Routledge
31. Robbins, K. (1990). National Identity and History: Past, Present, and Future. *History*, 75(245), 369-387.
32. Senah, K. (2013). Sacred Objects into State Symbols: The Material Culture of Chieftaincy in the Making of a National Political Heritage in Ghana. *Material Religion*, 9(3), 350-369.
33. Sørensen, A. R. (2016). Monetary Organization and National Identity: A Review and Considerations. *Journal of Cultural Economy*, 9(2), 173-185.
34. Triandafyllidou, A. (2013). National Identity and Diversity: Towards Plural Nationalism. In *Tolerance, Intolerance and Respect: Hard to Accept?* (pp. 159-185). London: Palgrave Macmillan UK.
35. van Leeuwen, T. (2007). *Legitimation in Discourse and Communication. Discourse & Communication*, 1(1), 91–112.
36. Van Leeuwen, T. (2007). Legitimation in Discourse and Communication. *Discourse & Communication*, 1(1), 91-112.

37. van Leeuwen, T. (2008). *Discourse and Practice: New Tools for Critical Discourse Analysis*. Oxford University Press.
38. Winter, E. (2011). *Us, them, and others: Pluralism and National Identity in Diverse Societies*. University of Toronto Press.
39. Wodak, R. (2001). The Discourse-Historical Approach. *Methods of Critical Discourse Analysis, 1*, 63-94.
40. Wodak, R. (2009). *Discursive Construction of National Identity*. Edinburgh University Press.