

**PRAGMATIC ANALYSIS OF SPEECH ACTS AND POLITENESS
STRATEGIES USED IN TRADITIONAL CEREMONY SPEECHES: THE
CASE OF NC'WALA OF THE NGONI.**

BY

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requirements for the degree of Master of Arts in Linguistic Science**

(MA- Linguistic Science)

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DECLARATION

I, Hangwani Carbon Mweemba hereby declare that Pragmatic Analysis of Speech Acts and Politeness Strategies used in Traditional Ceremony Speeches: The case of Nc’wala of the Ngoni represents my own work. The sources of all materials have specifically been acknowledged and the dissertation has not previously been submitted for a Degree at this or any other University.

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APPROVAL

This dissertation by Hangwani Carbon Mweemba has been approved as a partial fulfilment of the requirements for the award of the Degree of Master of Arts in Linguistic Science by the University of Zambia.

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ABSTRACT

This study sought to carry out a pragmatic analysis of speech acts and politeness strategies used in traditional ceremony speeches with reference to the Nc'wala of the Ngoni. The traditional ceremony speeches referred to were those written in English that were delivered on behalf of Paramount Chief Mpezeni IV during the three selected Nc'wala traditional ceremonies. The study analyses and determines the most frequently used speech acts and politeness strategies in Nc'wala traditional ceremony speeches. The qualitative data is analysed using descriptive analysis where themes used are identified and described based on the two concepts. Within the descriptive research design, simple descriptive design is used to determine the frequency count of speech acts and politeness strategies as they are used in the traditional ceremony speeches. A total of forty-five statements, fifteen from each traditional speech ceremony are considered. The study reveals the use of four varieties of speech acts used in different proportions as follows: directives 36%, assertives 33%, expressives 29% and commissives 2%. The analysis of politeness strategies equally reveals the use of four types of politeness strategies each with some sub strategies. Positive politeness 46% (offer or promise, identify interest to hearer/ use of in group identity markers, include both speaker and hearer in the activity, give gifts to hearer of goods, sympathy, understanding, cooperation and be optimistic). Negative politeness 27% (give deference, be pessimistic and impersonalize both speaker and hearer). Bald on record 20% (requests and welcome) and off record 7% (give association clues and overstate). Based on the findings, the study reveals that writers of traditional ceremony speeches of Nc'wala ceremony use speech acts according to the message intended. Further, those speech acts are accompanied by appropriate politeness strategies which are Face Saving Acts (FSAs) in order to create linguistic harmony between the interlocutors.

DEDICATION

To my late father Benard Mweemba, My mother Agness Musende, my children (Namweemba, Chabota, Keembela) and my wife, Lydia Namuchimba.

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This project would not have been possible without the good health that was granted to me by the Almighty God. The guidance from my supervisor Mr Hirst, Stuart cannot be ignored as he tirelessly read my numerous revisions and helped make this project a reality.

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LIST OF ABBREVIATIONS

| | |
|-------|---------------------------------|
| B & L | Brown and Levinson |
| CP | Cooperative Principle |
| PP | Politeness Principle |
| GSP | General Strategy of Politeness |
| D | Social Distance |
| P | Power |
| R | Rate of Imposition |
| FSA | Face Saving Act |
| FTA | Face Threatening Act |
| H | Hearer |
| S | Speaker |
| M | Maxim |
| O | Addressee |
| SA | Speech Act in speech A |
| SB | Speech Act in speech B |
| SC | Speech Act in speech C |
| PA | Politeness Strategy in speech A |
| PB | Politeness Strategy in speech B |
| PC | Politeness Strategy in speech C |

CHAPTER ONE

INTRODUCTION

OVERVIEW

This research analyses the *speech acts* and the *politeness strategies* used in traditional ceremony speeches with special reference to Nc’wala of the Ngoni. The speech acts that this research analyses are those propounded by Searle’s (1976) taxonomy of the illocutionary acts. Additionally, Brown and Levinson’s (1987) *politeness strategies* are the framework for the other aspect of the analysis.

The chapter presents information on the background of the study in general as well as information on the traditional ceremony speeches. Information pertaining to some ethnic groups in Zambia is also provided. The Ngoni People in Zambia as the owners of the ceremony being referred to have equally been discussed. Some roles played by traditional leaders in Zambia have been briefly highlighted. Nc’wala Traditional Ceremony has also been discussed. Information on the basic research components has been given. These components are: statement of the problem, purpose of the study, research questions, significance and scope of the study. Definitions of some terms are included and the ethical consideration aspect has been given space.

1.1.BACKGROUND OF THE STUDY

This study was motivated by the pragmatic school of thought that postulates that, to say something is essentially to do something (Austin 1962). Building on what Austin postulates, Searle (1976) introduces what he calls a *classification of illocutionary acts* where the speech acts are classified into five groups namely *assertives*, *commissives*, *declaratives*, *directives* and *expressives*. It is further proposed that, these speech acts are associated with appropriate *politeness strategies* to minimize the impact of impositions that have the potential to affect the faces of the interlocutors. Among the politeness strategies proposed are those by Brown and Levinson (1987) in their book “*Politeness: Some Universals in Language Usage*. Five politeness strategies are introduced in this book which are: *Bald on record*, *Positive politeness*, *Negative politeness*, *Off record* and *Avoiding the FTA*. The two pragmatic phenomena are cardinal in any communicative event including written speeches delivered during different occasions. The lack of evidence of pragmatic analysis of these two phenomena in Zambia necessitated the study.

1.1.1 TRADITIONAL CEREMONY SPEECHES

Every year, in Zambia, various tribal groupings hold traditional ceremonies where traditional leaders (chiefs and kings) interact with their subjects and government officials such as ministers and sometimes presidents. Such ceremonies accord opportunities to the traditional leaders and government officials to interact mainly through speeches delivered by both traditional leaders and government officials. Speeches delivered by traditional leaders during traditional ceremonies are referred to as traditional ceremony speeches in this study. Such speeches present views and concerns of royal establishments to the government officials.

Speeches are always delivered by an individual who has authority and usually present information related to the occasion of the activity. Reisigl (2008: 243) postulates that “A speech is a structured verbal chain of coherent speech acts uttered on a special social occasion for a specific purpose by a single person, and addressed to a more or less specific audience”. Social occasions range from political gatherings, religious meetings, and traditional ceremonies but to mention a few.

Speeches delivered by chiefs usually highlight challenges faced by their subjects. Some of these challenges may include: poor road infrastructure, dilapidated school infrastructure, lack of adequate classrooms for learners, poor health facilities, late delivery of farming inputs, poor markets for agricultural products, animal diseases, lack of electricity, lack of unity among political parties and corruption. These speeches are sometimes used to make promises to the government on the chieftdom’s cooperation with the government of the day. Appreciations are not exceptional where the government has adequately responded to the needs of the communities.

1.1.2 SOME ETHNIC GROUPS IN ZAMBIA

A number of historians and anthropologists have provided a discourse on the ethnic groups in Zambia. Among them is Scot Taylor (2006:10) who states that:

Many of the contemporary ethnic groups in Zambia arrived in the territory as recently as 200 to 500 years ago. The Tonga and the Ila are believed to be among the longest resident peoples, arriving from the east and settled in what is now Zambia’s Southern Province

around A.D 1200. Other groups followed a southern route: with links to the Lunda, Luvale, Kaonde, Lamba, Lozi; and those with off-shoots of the Luba- Lunda Empire in Congo, the Bemba and the Bisa. The last major group is the Ngoni, offshoots of the Zulu Kingdom fleeing Shaka and the white Afrikaner farmers (Boers) in South Africa in the 1820s.

It should be stated that some other ethnic groups that are in Zambia have not been mentioned on the list quoted above. Among them are: Chewa, Namwaanga, Lungu, Tumbuka but to mention a few.

1.1.3 THE NGONI PEOPLE IN ZAMBIA

The Ngoni people are an ethnic group living in Malawi, Mozambique, Tanzania and Zambia, in central Africa. They trace their origin to the Zulu of Kwa-Zulu Natal in South Africa. Their movement into Central Africa can be traced to the emergence of Shaka Zulu in the early 1800s as a powerful ruler who disturbed the normal ways of life of neighbouring tribes such as the Ngoni and Ndebele. This great and powerful military ruler attacked and defeated the surrounding tribes forcing them to flee northwards together with their chiefs. Among the tribes that fled from the wars of Shaka were the abeNguni led by Zwangendaba whose name meant “hear my report”.

Zwangendaba, a powerful military figure in his own right, defeated several other tribes on his journey northwards, incorporating some of them into his tribe. Around 1827, Zwangendaba, with the help of another migrating chief, Shongonane, defeated the Portuguese at Lourenco Marques and moved northwards again. He joined Mzilikazi of the Ndebele, who had been Shaka’s general, but had also decided to flee with large numbers of cattle he had captured.

Zwangendaba and Mzilikazi however clashed, forcing Zwangendaba to move further northwards. He crossed the Limpopo River where he attacked and defeated the baNyi in their stone- built fortress at Dhlodhlo in 1831. At Mashonaland, he defeated the maKaranga. Late in 1835, Zwangendaba reached the Zambezi River somewhere between Tete and Sena. On 20th November, 1835, Zwangendaba and his followers crossed the Zambezi River.

Zwangendaba found himself among the peaceful Nsenga of Luangwa valley where he incorporated the conquered tribes thereby increasing the number of his followers from less than 2,000 warriors and a few women to about 100, 000 people of all ages and sexes. He used Zulu

warfare to conquer and incorporate local people. After Zwangendaba's death in 1848, succession disputes split the Ngoni people. Some went into Tanzania, Malawi and others went into Zambia where they settled in present day Chipata where they live to date (Nc'wala Traditional Ceremony, 2017 booklet).

1.1.4 ROLES OF TRADITIONAL LEADERS IN ZAMBIA

Traditional leaders in Zambia are recognized as partners in development with the Government of the Republic of Zambia. Their existence is acknowledged by the Zambian constitution and the government has even assigned a ministry to be in charge of traditional affairs. Although they do not hold the instruments of power at national level, they influence government officials to make decisions that are in the interest of their subjects. Chieftainess Malembeka of Mpongwe District contends that traditional leaders are often perceived as the guardians of their communities' culture playing an important role in cultural events and rituals (Times of Zambia 4th March, 2014). Chiefs play an important role in promoting development in rural areas.

In many countries, traditional authorities play a pre-eminent role as mediators of violent conflict and this is not an exception to the Zambian context. In fact, far from being in competition with elected leaders for the public's regard, traditional leaders and elected leaders are seen by the public as two sides of the same coin. Their continued importance in the social and political life of their communities, whether perceived as a positive or a negative, is virtually indisputable. In many places, they still play a major role in managing land tenure, often even in systems that have supposedly privatized ownership rights (Ensminger 1997).

Additionally, it is the responsibility of traditional leaders to preside over local justice, property inheritance, and the implementation of customary law, as well as conflict resolution. They are often perceived as the guardians of their communities' culture, playing an important role in cultural events and rituals within their society's cultural and historic traditions in ways that official government figures do not.

1.1.5 TRADITIONAL CEREMONIES IN ZAMBIA

The nature of the ethnolinguistic geography in Zambia is a clear indication that, while the Zambian people may share some common cultural practices, and traditions, there is diversity in the manner in which traditional ceremonies are practiced. Mwizenge (2012:42) states that “Zambia has so many tribes associated with different traditions and rituals”. It is because of such diversity that traditional ceremonies resulting from different traditions and rituals abound.

Traditional ceremonies play a number of roles in Zambia. This is confirmed by late President Michael Sata when gracing the 34th Nc’wala traditional ceremony of the Ngoni people of Zambia at Mtenguleni when he said, “We as Government value traditional ceremonies because they promote unity and love which we have been enjoying as a country since independence. Ceremonies such as the Nc’wala of the Ngoni-speaking people are an embodiment of the country’s cultural heritage” (Times of Zambia 4th March, 2014). During the same occasion, the president appreciated the value of traditional ceremonies when he said that his Government attached great importance to traditional ceremonies because they were vital to national development. He further encouraged the preservation of culture and tradition as they were a mode of identification.

Traditional ceremonies are a cultural heritage due to their long perceived values that ancestors passed on to the current generation through these ceremonies. Some traditional ceremonies like Nc’wala are tourist attractions, hence are sources of foreign exchange for the country.

There are more than 20 annual major traditional ceremonies in Zambia exhibiting customs, social life, rituals, oral history, material and culture that provide insight into a traditional culture that has been passed from generation to generation. The table below shows some important traditional ceremonies in Zambia, tribes associated with them and the month they are held.

Table 1: Some Traditional Ceremonies in Zambia

| DISTRICT | TRIBE | CEREMONY | MONTH |
|----------|-------|-----------------|----------|
| Chibombo | Lenje | Kulamba Kubwalo | October |
| Chipata | Ngoni | N’cwala | February |
| Katete | Chewa | Kulamba | August |

| | | | |
|-------------|----------|---------------------|-----------|
| Petauke | Nsenga | Tuwimba | October |
| Chama | Tumbuka | Kwenje | October |
| Mungwi | Bemba | Ukusefya Pa Ng'wena | August |
| Mpika | Bisa | Chinamanongo | September |
| Isoka | Namwanga | Ng'ondo | November |
| Mwinilunga | Lunda | Chisemwa Cha Lunda | August |
| Kasempa | Kaonde | Nsomo | June |
| Solwezi | Kaonde | Kupupa | July |
| Zambezi | Lunda | Lunda Lubanza | August |
| Livingstone | TokaLeya | Lwiindi | January |
| Monze | Tonga | Lwiindi Gonde | July |

1.1.6 NC'WALA TRADITIONAL CEREMONY

The Nc'wala Traditional ceremony is the custodian of the Ngoni culture in Zambia, Malawi, Tanzania and Mozambique. Nc'wala is celebrated every year during the last week of the month of February. The ceremony has been in existence since the arrival of the Ngoni from South Africa in the 1840s. In 1889, the ceremony was banned by the British colonial government after a battle between British troops and Ngoni warriors led by Nsingo, the son of Mpezeni at Fort Jameson which is now called Chipata. The ceremony was, however, revived by paramount Chief Mpezeni III in 1980. It is held in order to enable the Ngoni People pay homage to their ancestral spirits, commemorate their victories during tribal wars and praise the Lord for fresh crops.



FIGURE 1: Paramount Chief Mpezeni IV



Figure 2: Paramount Chief Mpezeni and the late President Michael Sata during Nc'wala Traditional Ceremony in 2014.

1.2 STATEMENT OF THE PROBLEM

Despite the abundance of *traditional ceremony speeches* in Zambia, there is no evidence of pragmatic analyses of the *speech acts* and *politeness strategies* conducted. Most linguists have instead taken the trouble of analysing *speech acts* and *politeness strategies* used in *political speeches* and other communicative events such as hospitals, legal fraternity, classrooms to mention a few at the expense of analyses of these pragmatic concepts as they are used in traditional ceremony speeches. This negligence of analysis of these concepts especially as they are proposed by Searle (1976) and Brown and Levinson (1987) respectively necessitated this study. We do not know the *speech acts* and the *politeness strategies* used in traditional ceremony speeches. Stated in form of a question, “What *speech acts* and *politeness strategies* are used in traditional ceremony speeches delivered by traditional leaders during traditional ceremonies like Nc’wala?”

1.3 PURPOSE OF THE STUDY

The purpose of this study is to analyse the *speech acts* and the *politeness strategies* used in traditional ceremony speeches delivered by Paramount Chief Mpezeni IV during the Nc’wala Traditional Ceremony of the Ngoni.

1.4 STUDY OBJECTIVES

1.4.1 GENERAL OBJECTIVE

The general objective of the study is to analyse the *speech acts* and the *politeness strategies* used in traditional ceremony speeches delivered during the Nc’wala Traditional Ceremony.

1.4.2 SPECIFIC OBJECTIVES

- i) To analyse the *speech acts* used in traditional ceremony speeches delivered during the Nc’wala Traditional Ceremony.
- ii) To analyse the *politeness strategies* used in traditional ceremony speeches delivered during the Nc’wala Traditional Ceremony.
- iii) To determine the most frequently used *speech acts* and *politeness strategies* in the traditional ceremony speeches delivered during the Nc’wala Traditional Ceremony.

1.5 RESEARCH QUESTIONS

- i) What varieties of *speech acts* are used in traditional ceremony speeches delivered during the Nc’wala Traditional Ceremony?
- ii) What types of *politeness strategies* are used in traditional ceremony speeches delivered during the Nc’wala Traditional ceremony?
- iii) What varieties of *speech acts* and *politeness strategies* are most frequently used in traditional ceremony speeches delivered during the Nc’wala Traditional Ceremony?

1.6 SIGNIFICANCE OF THE STUDY

It is hoped that the findings of this study may reveal the varieties of *speech acts* and *politeness strategies* used in traditional ceremony speeches. It is also anticipated that this study may serve as a reference point for those involved in writing of traditional ceremony speeches. Further, the study’s findings may add value to the literature on the pragmatic analysis of *speech acts* and *politeness strategies* in speech contexts.

1.7 SCOPE OF THE STUDY

The study is confined to the pragmatic analysis of *speech acts* and *politeness strategies* used in traditional ceremony speeches delivered during Nc’wala Traditional ceremony. The study has not analysed the speech acts and politeness strategies used in speeches delivered during other traditional ceremonies. Further, the study is limited to the speech acts proposed by Searle (1976) which are: *representatives or assertives, directives, commissives, expressives and declaratives*. The other limitations are *politeness strategies* proposed by Brown and Levinson (1987) which are: *bald on record, positive politeness, negative politeness, off record and withholding the Face Threatening Act (FTA)*.

1.8 ETHICAL CONSIDERATIONS

Speeches were analysed based on *speech acts* and *politeness strategies* only. No political issues were involved in the analysis as that would be a violation of the ethics under which the speeches were requested.

1.9 SUMMARY OF THE CHAPTER

The chapter has presented information on the background of the study in general as well as information on the traditional ceremony speeches. Information pertaining to some ethnic groups in Zambia is also provided. The Ngoni People in Zambia as the owners of the ceremony being referred to have equally been discussed. Some roles played by traditional leaders in Zambia have been briefly highlighted. Nc'wala Traditional Ceremony has also been discussed. Information on the basic research components has been given. These components are: statement of the problem, purpose of the study, research questions, significance and scope of the study. Definitions of some terms are included and the ethical consideration aspect has been given space.

CHAPTER TWO

THEORETICAL FRAMEWORK

OVERVIEW

This chapter gives information on what a theoretical framework is. It also presents data on the two major theories on which this study is premised. The two theories that guide this study are the *Speech Act Theory (SAT)* by Austin, J (1962) Searle, J (1976). The other theory that informs the study is the *Politeness Theory* by Brown and Levinson (1978). The discussion of the Speech Act Theory is followed by the speech acts as presented by Austin and Searle. Being the analytical framework of the speech acts, Searle's speech acts which are assertives, directives, commissives, declaratives and expressives have been discussed. The politeness theory is also discussed by firstly presenting some different definitions of politeness. The two approaches to linguistic politeness which are the conversation maxim and the face saving view are discussed. Being the basis of the politeness strategies that undergird the study from the politeness perspective, the face saving view has been given further space by including the concepts of positive and negative faces, face threatening acts and politeness strategies. The five (5) types of politeness strategies which are bald on record, positive, negative, off record and withholding the FTA are further explained. A list of sub strategies for each of the politeness strategy is presented. The chapter closes by providing information on the factors influencing the choice of politeness strategies. Finally, a brief explanation on how the two theories are applied to this study has been presented.

2.1 DEFINITION OF THEORETICAL FRAMEWORK

The term “theoretical framework” comprises two words, “theory” and “framework”. As a starting point, defining these two terms would be appropriate. A theory, according to Kerlinger (1986:9), is “a set of interrelated constructs, definitions, and propositions that present a systematic view of phenomena by specifying relations among variables with the purpose of explaining and predicting phenomena”. A framework is “a set of ideas that you use when you are forming your decisions and judgements” (MacMillan English dictionary, 2002:561).

The theoretical framework is the foundation from which all knowledge is constructed (metaphorically and literally) for a research study. It serves as the structure and support for the

rationale for the study, the problem statement, the purpose, the significance, and the research questions. Grant and Osanloo (2014:13) state that:

The theoretical framework provides a grounding base, or an anchor, for the literature review, and most importantly, the methods and analysis. Without a theoretical framework, the structure and vision for a study is unclear, much like a house that cannot be constructed without a blueprint. By contrast, a research plan that contains a theoretical framework allows the dissertation study to be strong and structured with an organized flow from one chapter to the next.

Eisenhar (1991:205) defines a theoretical framework as “a structure that guides research by relying on a formal theory...constructed by using an established, coherent explanation of certain phenomena and relationships”. It consists of the selected theory (or theories) that undergird the thinking of the researchers with regards to how they understand and plan to research their topic, as well as the concepts and definitions from that theory that are relevant to their topic. According to Kerlinger (1986), a theory can be used to successfully make predictions and this predictive power of the theory can help guide researchers to ask appropriate research questions. On the other hand, a framework provides a structure within which the relationships between variables of a phenomenon are explained.

2.1.1 THEORETICAL FRAMEWORK OF THE STUDY

The theoretical framework for this study is from the field of *pragmatics*. In this field are, among others, two prominent theories, namely: the *Speech Act Theory* and the *Politeness Theory*. These two theories are relied on in this study. The *speech act theory* that informs the study was introduced by Austin. J (1962) through his lectures that were later published as “*How to Do Things with Words*” and later developed by Searle (1976) through the *Taxonomy of Illocutionary Acts*. The politeness theory used to inform the study was originated by Goffman (1955) which was later developed by Brown and Levinson (1978) in what they call “*Politeness: Some Universals in Language Usage*”.

The speech act theory has been used to answer question one (1). This has been done by isolating the various verbs used in the statements selected. Utterances that are used in the selected statements are used as a guide to classify the verbs. For example, if the statement is making a

request, it is classified as a *directive speech act*. If the statement simply describes the state of condition of a road for instance, such a statement has used *assertive speech act*. Any statement that makes a promise uses *commissive speech act*. *Expressive speech acts* are used in statements that thank, congratulate, apologize, welcome but to mention a few. Any declaration made constitutes a *declarative speech act*. All these examples cited above are according Searle (1976)'s speech acts.

The politeness theory has been used to answer question two (2) as it deals with the different politeness strategies that are used when making any statement. These are identified through recourse to the sub strategies of each of the five (5) politeness strategies proposed by Brown and Levinson (1978). These are *bald on record*, *positive politeness*, *negative politeness*, *off record* and *withholding the FTA*. Each of these strategies has sub strategies which are discussed in this chapter. For instance, a statement that saves the positive face uses *positive politeness*, *negative politeness* is realized by a statement that saves the negative face. Any statement made baldly uses *bald on record politeness* strategy while indirect statements signify the use of *off record politeness strategies*.

The sections below within this chapter give a detailed presentation of the two theories and their features as they are used in any communicative event.

2.2 THE SPEECH ACT THEORY

The Speech act theory is a pragmatic concept which considers language as performing communicative acts. This theory was introduced by Austin J (1962) through his lectures that culminated in the publication of the lectures '*How to do Things with Words*' published after Austin's death in 1962. In this book, he introduces the concept of speech acts. *Speech Act Theory* proponents believe that any given utterance should be considered in relation to its total context before assigning meaning and intention to the utterance.

2.2.1 THE SPEECH ACTS

Crystal (1992:362) states that a 'speech act' refers "to a communicative activity defined with reference to the speaker's intentions as they speak and the effects achieved on the hearers". This means that speech acts are used by speakers but intended for hearers. Osisanwo (2003:60) defines Speech Acts as: "... a process in which a person uses an utterance to perform an act such

as stating a fact, stating an opinion, confirming or denying something, making a prediction or a request, asking a question, issuing an order, giving a permission, giving a piece of advice, making an offer, making a promise, thanking somebody or condoling somebody”. This means that speech acts are tools or processes of human expressions that are needed to achieve the intended goals of those expressions.

2.2.1.1 AUSTIN’S (1962) SPEECH ACTS

It is John L. Austin (1962), who is credited with the development of the theory of speech acts. Austin (1962) defines speech acts as ‘the actions performed in saying something’. Austin believes that not all utterances make reports or statements, rather utterances are actions or parts of actions. Austin initially introduced the concepts of *constatives* and *performatives* which meant “truth bearers” and “action performers” respectively but were abandoned due to some inadequacies. It was discovered later that, some constative sentences which were truth bearers could not be tested against truth conditions. For example, a sentence like ‘*Lusaka is seventy kilometres from where am standing*’ could not have their truth value tested. Equally, Austin realized later that some performative utterances merely made statements or assertions as the example ‘*I hereby declare that Mary is pregnant*’. Such inconsistencies and some inadequacies compelled Austin to abandon the constative/ performative dichotomy in favour of the general theory of *speech acts*.

Following the abandonment of the constative/ performative dichotomy, Austin later identifies three levels of speech acts for easy analysis. These are the *locutionary act*, the *illocutionary act* and the *perlocutionary act* which he defines as follows:

The *locutionary act* consists in uttering words with a certain “meaning,” i.e. with a certain “sense and reference.” The *illocutionary act* consists in performing the *locutionary act* with a certain “force,” for instance the force of a warning, a promise, a statement; it is the act that we perform in performing the *locutionary act*. The *perlocutionary act* consists in the production of “effects upon the feelings, thoughts, or actions of the audience, or of the speaker, or of other persons”, it is the act that we perform by performing a locutionary and illocutionary acts (Austin 1975 101-109).

Don (2011:125) reveals that the *locutionary act* is the activity we engage in when we say something. Hence, any utterance would practically qualify as a locutionary act. An *illocutionary act* is an act performed in saying something. It is its real, intended meaning which is what the speaker really means. The *illocutionary act* performs an action which represents the speaker's intention to request for an action to be performed. For example, it can be stating, promising, offering and many others. For instance, when Mary says to John, "who is crossing the street?" "Watch out!", she is actually doing something at the same time, she is sending a warning to him.

Mey (2001: 96) defines the *perlocutionary act* or effect as "the action performed which depends on the specific circumstance of the utterances and this action is not always predictable". The *perlocutionary act* is expected to have an effect on the feelings, thoughts or actions of the speaker or the listener. Rhetorically speaking, it seeks to change minds.

The *illocutionary act* has further been divided into five categories by Austin. These categories are detailed by Searle (1979: 9-10) in his book '*Expressions and Meaning*': '*Studies in the Theory of Speech Acts*' and are as follows:

- i) *Verdictives*: Which consist in delivering of a finding, official or unofficial upon evidence or reasons as to value or fact so far as these are distinguishable. Examples of verbs in this category are: acquit, hold, calculate, describe, analyse, estimate, date, rank, assess and characterize.
- ii) *Exercitives*: 'One of these is the giving of a decision in favour or against a certain course of action on advocacy of it...' a decision that something is to be so as, as distinct from a judgement that it is so'. Some examples are order, command, direct, plead, beg, recommend, entreat and advise. The request is an obvious example, but Austin does not list it. He also lists appoint, dismiss, nominate, veto, declare closed, declare open as well as announce, warn, proclaim and give.
- iii) *Commissives*: 'The whole point of *commissives*' Austin tells us 'is to commit to the speaker to a certain course of action'. Some of the examples are: promise, vow, pledge, covenant, contrast, guarantee, embrace and swear.
- iv) *Commissives*: 'Are used in acts of exposition involving the expounding of views, the conducting of arguments and the clarifying of usages and references'. Examples are:

affirm, deny, emphasize, illustrate, *answer*, report, accept, object to, concede, describe, classify, identify and call.

- v) *Behavitives*: This class with which Austin was dissatisfied (“a shocker”, he called it) includes the notion of reaction to other people’s behaviour and fortunes and of the attitudes and expressions of attitudes to someone else’s past conduct or imminent conduct. Among examples Austin lists are: apologize, thank, deplore, commiserate, congratulate, welcome, applaud, criticize, bless, curse, toast, and drink but also curiously: dare, defy, protest and challenge.

Below is a diagrammatic presentation of Austin’s speech acts.

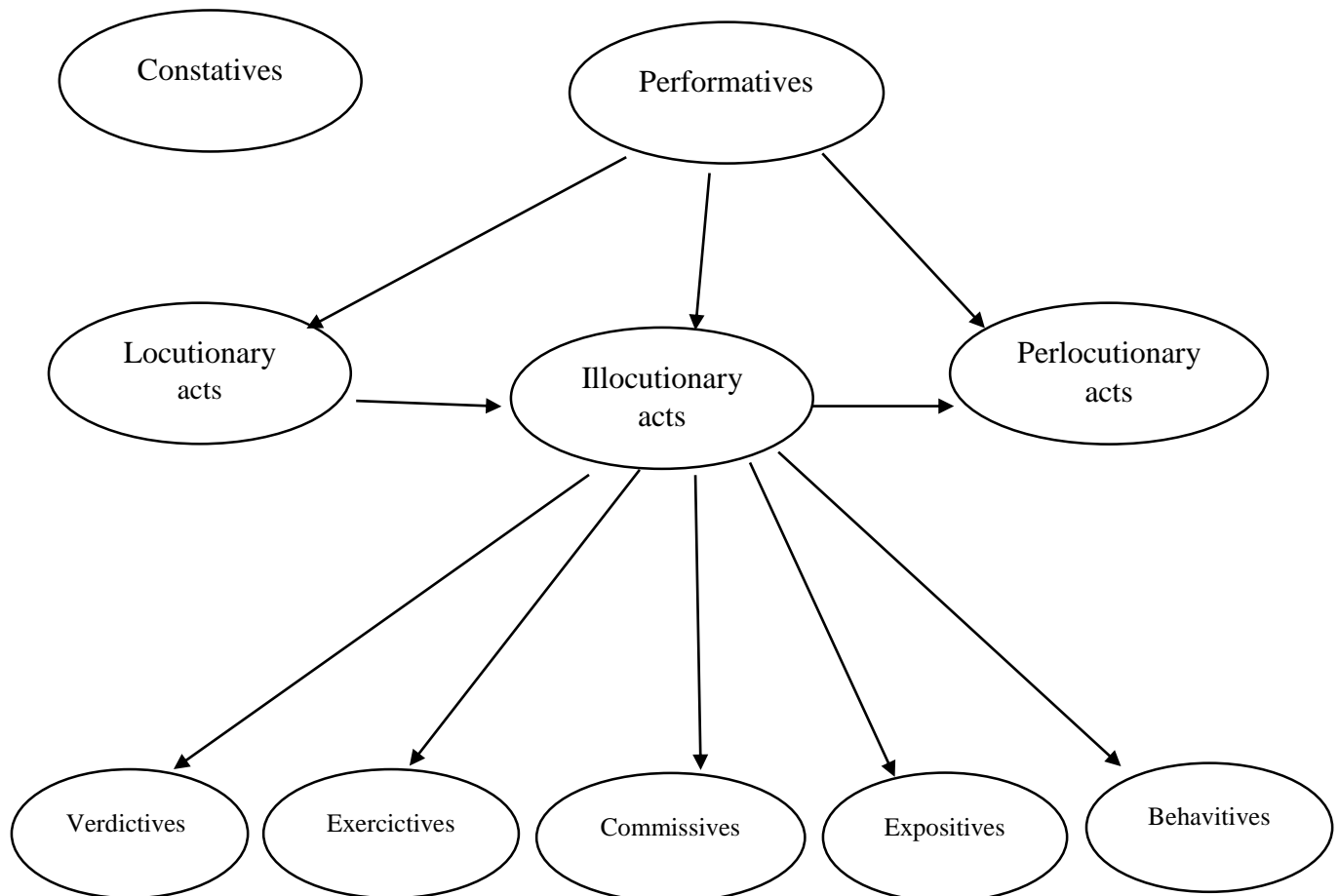


Figure 3: Summary of Austin’s Speech Acts.

2.2.1.2 SEARLE'S (1976) SPEECH ACTS (TAXONOMY OF ILLOCUTIONARY ACTS)

It is as a result of Austin's classification of the *illocutionary acts* that Searle's attention is caught and developed a classification that can clearly be identified. In fact, Searle calls Austin's classification of the illocutionary acts as a classification of different verbs and not that of illocutionary acts. "The most important weakness of the taxonomy is simply this, there is no clear or consistent principle or set of principles on the basis of which the taxonomy is constructed" (Searle 1979: 10). Searle notices that there is a lack of clear principle of classification as there is persistent confusion between illocutionary acts and illocutionary verbs. Such confusion leads to a great deal of overlap from one category to another and a great deal of heterogeneity (differences) within some of the categories.

Searle (1979) observes that only in the case of commissives had Austin clearly and unambiguously used an illocutionary act as the basis of the definition of a category. Expositives, in so far as the characterization is clear, seems to be defined in terms of discourse relations. Exercitives seem to be at least partly defined in terms of the exercise of authority. Behavitives do not seem to be at all well-defined, but seem to be notions of what is good or bad for the speaker and the hearer.

Based on the lack of clear principle of classification of the illocutionary act by Austin, John Searle (1976) has come up with a classification which he calls the *taxonomy of illocutionary acts*. In his contribution to Speech Act Theory (SAT), Searle (1969, 1975) classifies speech acts into five categories that serve to strengthen Austin's proposition on speech acts (Mey 2001:120-122). Searle's five taxonomies of illocutionary act include: *representatives* or *assertives*, *directives*, *commissives*, *expressives* and *declaratives*.

The above speech acts are discussed in detail below.

2.2.1.2.1 THE REPRESENTATIVES OR ASSERTIVES

Representatives or *Assertives* are utterances used to describe some state of affairs. "These speech acts are assertions about a state of affairs in the world and thus carry the values of 'truth' or 'false' " (Leech 1983: 128). According to Searle, the purpose of the *Assertive* class is to commit the speaker to the truth of the expressed proposition, that is, the speakers want to make the listeners believe that what they say is the truth. The speaker asserts a proposition that represents

a condition or a state of affairs that in principle could be true or false. The *Assertives* may represent a subjective state of mind. An example of a sentence using the assertive speech act could be, “*The Pragmatics Course Examinations were very challenging*”. This statement could be ‘true’ from the point of view of the speaker but at the same time ‘false’ from the point of view of some listeners. The speaker who asserts a proposition as *true* or *false* does so in force of his or her belief. Here, the speaker becomes committed to the truth of the propositional content. Examples of words and phrases used in *assertives* include: assertion, claim, description, hypothesis, conclusion, report, suggestion, prediction, as well as making a statement of facts.

2.2.1.2.2 THE DIRECTIVES

A *directive* is an utterance used to try to get the hearer to do something. As the name suggests, these speech acts embody an effort on the part of the speaker to get the hearer to do something. An example of a sentence using the *directive speech act* could be, “*Joseph, take these books to the Languages Department*”. The quoted statement is a directive as it requires Joseph to do something, which is taking the books to the Languages Department. When using the *directive* speech act, the speaker tries to get the hearer to act in such a way as to fulfil what is represented by the content of the proposition. If Joseph took the books to the Languages Department, it would mean that he fulfilled the content of the proposition in the quoted statement. “This is their illocutionary point, at the end of this category, there are classical imperatives, *directives* differ in force: from a pious wish to a peremptory (expected to be obeyed) harsh order” (Mey 2001: 121). Examples include: questioning, commanding, requesting, pleading, inviting but to mention a few.

2.2.1.2.3 THE COMMISSIVES

A *Commissive* is an utterance used to commit the speaker to do something. Like directives, *commissives* operate a change in the world by means of creating an obligation, however, this obligation is created in the speaker, not in the hearer as the case of the directives (Mey 2001: 121). The illocutionary point of the *Commissive* speech act is to commit the speaker to perform some future action. Consider the statement, “*Electricity will be restored after five hours*”, said the ZESCO manager. In this statement, the speaker who is the ZESCO manager makes a commitment to restore electricity. The manager makes that commitment because he has the

authority to direct the engineers to restore the electricity. Any other person without such authority would make the same statement but that would not be a commitment but a *misfire* since that person would not be in a position to fulfill that commitment. Here, the speaker becomes committed to act in the way represented by the propositional content. The propositional content in that statement is *restoring electricity*. Examples of commissives include: promising, threatening, offering, guaranteeing, vowing, warning, betting, challenging and many others.

2.2.1.2.4 THE EXPRESSIVES

An *Expressive* is an utterance used to express the emotional state of the speaker. This speech act as the word implies, expresses an inner state of the speaker. The expression is essentially subjective and tells us nothing about the world. For instance, the offering of condolences in a bereavement is an expression of sorrow, supposed to be present in the speaker and to be in sympathy with the state of sorrow in the hearer. This naturally presupposes that the hearer has indeed suffered the loss and condolences are offered (Mey 2001). The illocutionary goal of expressive is to express the psychological state about some affairs. By expressive, the speaker should express his psychological state about some affairs. Typical cases are when the speaker *curses, praises, confesses* or *congratulates* the listener. Some examples of words used in *expressive speech* act include: apologizing, congratulating, thanking, appreciating, complaining, condoling, greeting, scolding and many others.

2.2.1.2.5 THE DECLARATIVES

A *Declarative* is an utterance used to change the status of some entity. Searle defined *Declarative speech acts* as statements that bring about a change in status or condition to an object by virtue of the statement itself. "Declarations bring about some alternation in the status or condition of the referred to object or objects solely by virtue of the fact that the declaration has been successfully performed" (1977: 37). For example, a statement declaring war or a statement that someone is fired. As soon as the addresser utters the words, the very utterance brings about a change in the hearer's world. The perlocutionary effect is immediately felt on the hearer. The class or example of declaratives include: betting, declaring, resigning, passing a sentence, answering, appointing, nominating, applying and others. Here, the speaker performs an action just representing him/herself as performing that action.

Below is a diagrammatic presentation of Searle's speech acts.

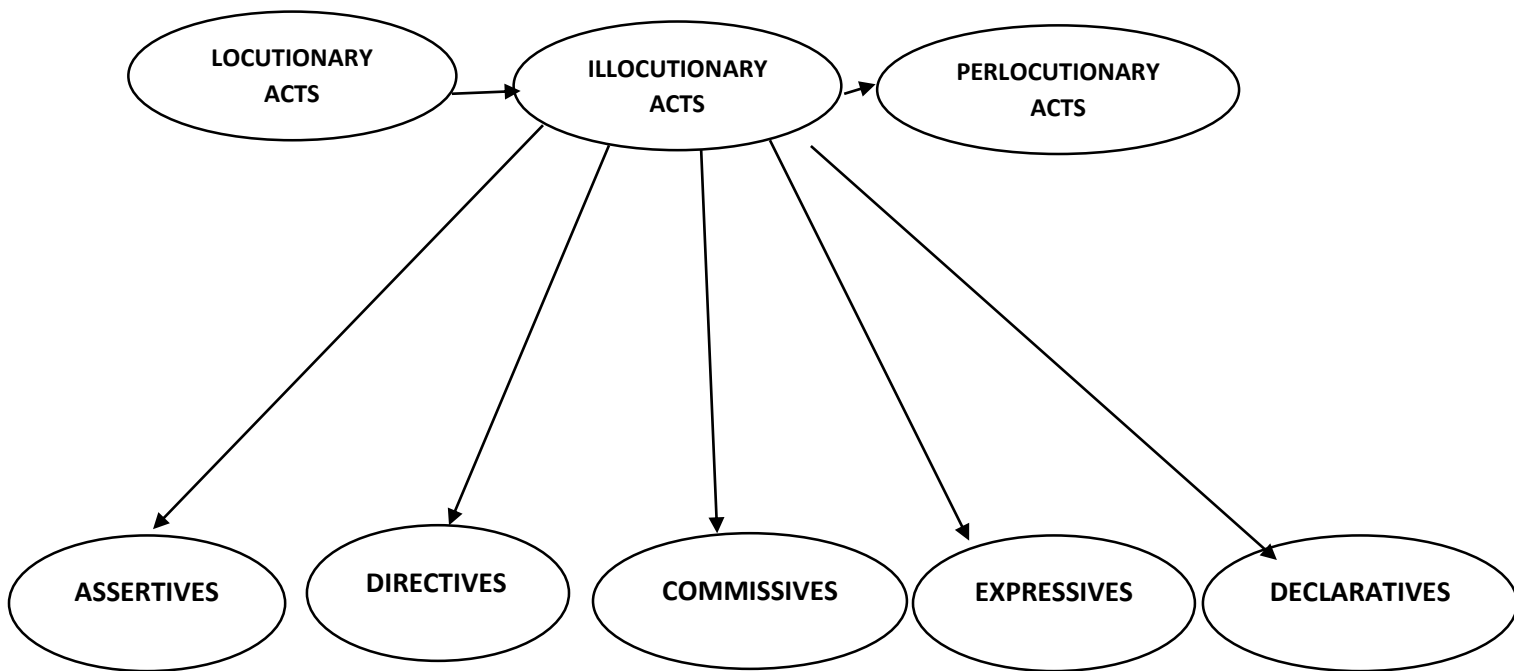


Figure 4: Diagrammatic presentation of Searle's speech acts

The speech acts by Searle are associated with different verbs which help researchers and other users of language to rely on to identify the speech acts. The table below shows some of the verbs associated with various speech acts.

Table 2: Searle's Taxonomy of Illocutionary Acts

| Name of Illocutionary Acts | Examples of Illocutionary verbs | Ways of recognizing This class | Point or purpose of the Act |
|-----------------------------------|---|---|---|
| ASSERTIVE | Boast, complain, conclude, deduce, describe | Something that can be literally characterized as true or false. | To commit the speaker to something being the case, to the truth of the expressed proposition. |
| DIRECTIVE | Ask, order, command, request, beg, plead, pray, invite, permit, | The hearer (H) does some future action (A) | Attempt by the speaker to get the hearer to do something. |

| | | | |
|--------------------|--|--|--|
| | advice | | |
| COMMISSIVE | Promise | The speaker (S) always does some future action (A). | To commit the speaker to some future course of action. |
| EXPRESSIVE | Thank, congratulate, apologize, condole, deplore, welcome. | The expressive verb will not take that clauses e.g I congratulate that you have won. | To express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content. |
| DECLARATIVE | Declare | Successful performance guarantees that the proposition content corresponds to the world. | A declaration is an utterance used to change the status of any entity. |

2.2.1.3 THE SPEECH ACTS IN CONTEXT

After an overview of the role assigned to context by Austin, Searle, and other authors in pragmatics argue that the context of a speech act should be considered as constructed as opposed to merely given, limited as opposed to extensible in any direction, and objective as opposed to cognitive. Austin defines context as ‘the total speech act in the total speech situation’ (Austin 1962: 148). In consideration of the close association between speech acts and context, the way in which the context of a speech act is conceived contributes to what the speech act is supposed to be: for example, whether it is a genuine social action and in what sense. The context of a speech act seems to be conceived by Austin as a cluster of actual states of affairs or events of various kinds, related to the issuing of an utterance and to its intended force. Austin (1962: 37–38) states that “The participants’ attitudes and expectations are held to interfere with the successfulness of the speech act. The prevailing emphasis is, however, on whether the contextual requirements for the felicity of speech acts are satisfied by the actual situation, as opposed to being merely

believed to be satisfied”. This means that the successfulness of the speech depends on certain condition which are called felicity conditions.

Searle (1969, 1979) agrees with Austin upon the fact that speech acts have felicity or successfulness conditions to be satisfied by the context despite the change in the conception of context. It is in Searle’s discussion of successfulness conditions for illocutionary acts that context begins to be considered rather as a set of propositional attitudes of the participants than as a cluster of actual states of affairs: most of those conditions are formulated in terms of beliefs or intentions of the participants (Searle 1969: 54–71). In his search for a precise definition of illocutionary classes, Searle focuses on three selected dimensions of the speech act (illocutionary point, direction of fit, expressed inner state) and correspondingly moves conditions on external social circumstances to a marginal position, as inessential to the illocutionary act.

Bach and Harnish, (1979: 61) state that “... but what is really invoked in descriptions of inferences by means of which the hearer recognizes the speaker’s communicative intention are ‘mutual contextual beliefs’: beliefs relevant to and activated by the context of utterance, or by the utterance itself, that are shared and believed to be shared by the participants”. It means that for a speech act to achieve its intended goal, there must be mutual consent by both the speaker and the hearer.

Having discussed the *speech act theory* in the above section, it is also important to discuss another important theory that makes up part of the theoretical framework. The theory to be discussed in the section below is *politeness theory*.

2.3 THE POLITENESS THEORY

“Writing an introduction to politeness is like being in mortal combat with a many-headed hydra. You’ve barely severed one head when a few more grow in its place” (Leech 2014:28). This means that any attempt to define politeness is unsatisfactory as it raises other concerns that may not be addressed. Politeness, which is a phenomenon necessary for harmony in societies where human beings interact has been defined differently by linguists and philosophers. Some scholars have generally defined politeness as a “Phenomenon for showing consideration for others”. The concept of politeness has been defined based on cultures of the scholars. This has contributed to

the failure by scholars to come up with a definition that would be accepted across cultures. This is supported by Dimitrova-Galazci who note that:

... Part of the problem in defining politeness comes from the lack of a universal formal and functional equivalence across cultures, from the different perceptions and motivations behind it across cultures and the close and often difficult to untangle link between the folk understanding of politeness and the theoretical concept (2002: 1).

Politeness should be distinguished from *deference* which is how people of different social classes behave towards each other. Deference is behaviour which is determined, for example, it can be detected through norms such as 'a junior soldier addressing a senior officer as 'sir'. The essential aspect of *deference* is that, one does not really have a choice.

If, as many have claimed, language is the trait that most radically distinguishes Homo sapiens from other species, *politeness* is the feature of language use that most clearly reveals the nature of human society as expressed in speech. In other words, *politeness* is interpreted as "repressive action" serving to mitigate the potential face threat involved in some communicative acts. Janney (1993:14), views politeness as "a rational, rule-governed pragmatic aspect of speech that is rooted in the human need to maintain relationships and avoid conflicts."

Politeness is essentially a matter of taking into account the feelings of others as to how they should be interactionally treated, including behaving in a manner that demonstrates appropriate concern for participants' social status and their social relationship. Politeness in this broad sense of speech is oriented to an interactor's public persona or 'face' and is ubiquitous in language use. Since, on the whole, taking account of people's feelings means saying and doing things in a less straightforward or more elaborate manner than when one is not taking such feelings into consideration, ways of being polite provide probably the most pervasive source of indirectness, reasons for not saying exactly what one means, in how people frame their communicative intentions in formulating their utterances.

2.3.1 SOME DEFINITIONS OF POLITENESS

Many scholars have attempted to define *politeness* based on their areas of interest. The following are some of the definitions of politeness by some scholars:

1. Lakoff (1975:64) "...politeness is developed by societies in order to reduce friction in personal interaction."
2. Leech (1980:19) defines it as "strategic conflict avoidance which can be measured and in terms of the degree of effort put into the avoidance of a conflict situation."
3. Brown and Levinson (1978: 57) view politeness as "a complex system for sustaining face-threatening acts."
4. Amdt and Jenny (1985:282) see politeness as "interpersonal supportiveness."
5. Hill et al (1986:349) defined politeness as "one of the constraints on human interaction, whose purpose is to consider other's feelings, establish levels of mutual comfort, and promote rapport."
6. Ide (1989:225) sees it as "language usage associated with smooth communication."
7. Yule (2010:135) stated that, "Politeness can be defined as showing awareness and consideration of another person's face".
8. Bussmann (2006:916) defined it as an "Umbrella term for a combination of interpersonal considerations and linguistic choices affecting the form and function of linguistic interactions".

The numerous definitions of politeness show how complex the phenomenon of politeness is. It is the researcher's view that the point of view expressed by Watts, Ide and Ehlich (1992: 3-4) is particularly illuminating in revealing the way in which politeness is treated by theorists. Their view is as follows:

[...] the term "politeness" itself is either not explicitly defined at all or else taken to be a consequence of rational social goals such as maximizing the benefit to self and other, minimizing the face-threatening nature of a social act, displaying adequate proficiency in the accepted standards of social etiquette, avoiding conflict, making sure that the social interaction runs smoothly, etc. Linguistic politeness is then taken to be the various forms of language structure and usage which allow the members of a socio-cultural group to achieve these goals.

2.3.2 APPROACHES TO LINGUISTIC POLITENESS

Being a hydra-headed (very difficult) concept, politeness has been viewed by scholars from different perspectives. Those different views have led to what is called *linguistic approaches* to politeness. There are several linguistic approaches to politeness that have been proposed by behaviourists, linguists and pragmatists. Some of the approaches are: '*the social norm view*', '*the conversational contract view*', '*the conversational maxim view*' and '*the face saving view*'. The 'social norm view' and the 'conversational contract view' are proposed by behaviourists and linguists respectively. The other two that is, *the conversational maxim view* and the *face saving view* are the concerns of pragmatics and are hence given enough space in this study.

2.3.2.1 THE CONVERSATIONAL MAXIM VIEW OF POLITENESS

The conversational maxim view of politeness is attributed to Geoffrey Leech (1983) who proposes the concept of '*politeness principles*'. Leech looks at politeness as 'the ability of speakers in a conversation to interact in a harmonious way. His theory of politeness is based on Grice's '*Cooperative Principle*' proposed in 1967 but published in 1975. A detailed discussion of the *Cooperative Principle* is presented below.

2.3.2.1.1 THE COOPERATIVE PRINCIPLE (CP)

The Cooperative Principle is assumed to be essential in regulating conversations and is based on the general assumption of cooperation in a conversation between the interlocutors. Grice's Cooperative Principle postulates that when you talk to each other, everyone is cooperating. It further states that interlocutors understand what is implied even when it is not explicitly stated. The principle requires interlocutors to make contributions such as required. Within the Cooperative Principle, Grice identifies the four maxims which people obey when they talk. These are: '*The maxim of quality*', '*the maxim of quantity*', '*the maxim of relevance*' and '*the maxim of manner*'.

- a) *The maxim of quality*- this maxim demands that people should tell the truth and not anything false. Under this maxim, contributions or statements must be genuine and not spurious. For example, if someone needs sugar to add to coffee, that person expects you to hand him sugar and not salt. When asking for better road networks, you simply state that and do not ask for a railway line.

- b) *The maxim of quantity*- this maxim demands that when you speak, you say just the right amount of words, no more or less. You do not say forty words when eight words would suffice. If the chieftom needs two hospitals, there is no need to mention five or seven.
- c) *The maxim of relevance or relation*-any contribution should be appropriate to the immediate need. There is need to say something that fits the situation.
- d) *The maxim of manner*- there is need to say something carefully so that the listener can understand. This maxim encourages speakers to: avoid obscurity, avoid ambiguity, be brief and be orderly.

2.3.2.1.2 POLITENESS PRINCIPLES (PP)

The Gricean Model of the Cooperative Principle is used as a foundation by Geoffrey Leech who is credited with the *Politeness Principle*. Leech (1995:7) advocates a pragmatic study of language by means of conversational principles and proposes to complement Grice's Cooperative Principle by what he calls the *Politeness Principle*. The *Politeness Principle* (PP) according to Leech is essential as it rescues the Cooperative Principle (CP) from serious trouble.

In his interpretation, both the Cooperative Principle and the *Politeness Principle* are of the same status of pragmatic principles, but the *Politeness Principle* stands as a regulative principle above Cooperative Principle as it is responsible for creating conditions for communication in which one can assume the other's cooperativeness. The social goal of establishing and maintaining what Leech calls *comity* (courtesy and considerate behaviour towards others) is attributed to the Politeness Principle as it is its basic function. Leech (1983:82) posits that "The Politeness Principle regulates the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place". The politeness principle ensures that there is harmony in any communicative event.

Basing his reference on Brown and Levinson's text, Leech (1995:104) distinguishes two versions of *Politeness Principle*, which are *positive* version and *negative* version. The *negative form* of politeness principle is "minimize (other things being equal) the expression of impolite beliefs" while the *positive form* of *Politeness Principle* is "maximize (other things being equal) the expressions of polite beliefs" (1995:132). The *polite* and *impolite* beliefs are understood to be beliefs which are '*favourable*' and '*unfavourable*' respectively to the hearer.

Leech (1995:132) states that “The Politeness Principle comprises a set of *maxims* operating on either bipolar evaluative scales of cost benefit and praise- dispraise (i to iv), or a unipolar scale of agreement and sympathy (v and vi)”. The following are the politeness maxims proposed by Leech:

(I) *tact maxim*

- (a) Minimize cost to other [(b) Maximize benefit to other]

(II) *Generosity maxim*

- (a) Minimize benefit to self [(b) Maximize cost to self]

(III) *Approbation maxim*

- (a) Minimize dispraise of other [(b) Maximize praise of other]

(IV) *Modesty maxim*

- (a) Minimize praise of self [(b) Maximize dispraise of self]

(V) *Agreement maxim*

- a) Minimize disagreement between self and other [(b) Maximize agreement between self and other]

(VI) *Sympathy maxim*

- (a) Minimize antipathy between self and other [(b) Maximize sympathy between self and other]

2.3.2.1.3 CRITICISM OF THE CONVERSATIONAL MAXIM VIEW OF POLITENESS

Thomas (1995: 168) states that “The four Maxims of Quantity, Quality, Relation, and Manner have been criticized for being unclear, overlapping, or of differing statuses. The term maxim itself is sometimes criticized because of its suggestion of a prescriptive approach”. Brown and Levinson criticize Leech’s maxims on account that they are too many. “If we are permitted to invent a maxim for every regularity in language use, not only will we have an infinite number of maxims, but pragmatic theory will be too unconstrained to permit the recognition of any counter examples (Brown and Levinson 1987: 4).” This means that the reliance on maxims for every

language usage would entail having an infinite number of maxims, beyond what Leech has provided.

The other criticism of Leech's politeness theory is its bias towards the western values. It is alleged that most of the examples are from English and gives too much attention to the Maxim of Tact which mainly concerns with the reduction of imposition on others in directives. A final objection, from Spencer-Oatey et al. (2009: 111) is that Leech's framework, "has a bias towards 'concern for others'," whereas "self-presentation is another interactional concern that needs to be incorporated into any explanatory account of the management of relations/rapport." This is simply an objection to having maxims that are only concerning others to the exclusion of the speakers.

2.3.2.2 THE FACE SAVING VIEW OF POLITENESS

The *face saving view of politeness* was propounded by Brown and Levinson (1978). Their theory is anchored on the notion of *face* which they define as "The public self-image that every member wants to claim for himself" (1978: 66). The concept of *face* was originally proposed by Goffman who defines it as "The positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" (Goffman 1955: 213).

Face is something that is emotionally invested, and can be lost, maintained, or enhanced, and must be constantly attended to in interaction. In general, people cooperate (and assume each other's cooperation) in maintaining *face* in interaction, such cooperation being based on the mutual vulnerability of *face*, (Brown and Levinson 1978: 66). *Face* comprises two aspects, that is, negative and positive faces. The two types of faces are discussed below.

2.3.2.2.1 POSITIVE AND NEGATIVE FACES

Brown and Levinson (1987:13) state that:

Our notion of face is derived from that of Goffman (1967) and the folk term which ties face up with notions of being embarrassed or humiliated or losing face...normally, everyone's face depends on everyone else's being maintained and since people can be expected to defend their faces if threatened, and in defending their own threaten other's faces, it is in general in every

participant's interest to maintain each other's face, that is to act in ways that assure the other participants that the agent is heedful of the assumptions concerning face....

Face, according to Brown and Levinson is divided into two separate but related aspects. The two aspects of *face* are *positive* and *negative face*. Brown and Levinson postulate that "Negative face: the want of every competent adult member that his actions be unimpeded by others. Positive face: the want of every member that his want be desirable to at least some others (1987:62)". These two scholars state that Central to their model is a highly abstract notion of *face* which consists of two specific kinds of desires. They further summarize the positive face as approval while the negative face as autonomy.

"... the desire to be unimpeded in one's actions (negative face), and the desire (in some respects) to be approved of (positive face). This is the bare notion of face which (we argue) is universal, but which in any particular society we would expect to be the subject of much cultural elaboration" (Brown and Levinson, 1987: 13). These two scholars contend that their concept of face varies according to different cultures.

Tracy (1990: 210) states that "*Positive face* concerns the desire to be appreciated and approved of by selected others while *negative face* concerns a person's wants to be unimpeded and free from imposition". An example of a speech act that threatens the hearer's (H's) *negative face* would be a request, because this means that the speaker (S) is imposing on H by asking H not to do what H wants, but rather to do what S wants (Fasold 1990: 161). On the other hand, a speech act that threatens H's positive face would be "a contradiction or expression of disagreement, which means the speaker thinks there is something wrong with an opinion held by the hearer" (Fasold 1990: 161). Additionally, the speaker's (S) positive face would be threatened when he or she makes confessions, admissions of guilt and apologies where the speaker is admitting having done something unexpected or failure to do something expected.

The two kinds of face stated above can be threatened by Face Threatening Acts (FTAs) which are discussed in the section below.

2.3.2.2.2 FACE THREATENING ACTS (FTAs)

Thomas (1995: 169) defines the concept of *Face-Threatening Acts* (FTAs) as:

... An illocutionary act has the potential to damage the hearer's positive face (by, for example, insulting H or expressing disapproval of something which H holds dear), or H's negative face (an order, for example, will impinge upon H's freedom of action); or the illocutionary act may potentially damage the speaker's own positive face (if S has to admit to having botched a job, for example) or S's negative face (if S is cornered into making an offer of help).

Since some acts are threatening to the *face* and require softening, language users try to develop *politeness strategies* to reduce *face* loss that may result from an interaction that is face-threatening. Such strategies are proposed by Brown and Levinson (1978). People strive to maintain the face they have created in social situations. They are emotionally attached to their faces, so they feel good when their faces are maintained; loss of *face* results in emotional pain, so in social interactions, people cooperate by using *politeness strategies* to maintain each other's' faces.

The section below discusses the *politeness strategies* that are used to maintain the faces of both speakers and hearers (participants).

2.3.2.2.3 POLITENESS STRATEGIES

Politeness Strategies are "Strategies that are developed in order to save the hearer's face, in other words, *politeness strategies* could be means to satisfy the hearer's either positive face or negative face" (Brown and Levinson 1987:60). Based on the assumption of the *positive* and *negative faces*, Brown and Levinson believe that people may consider the best politeness strategies before making any Face Threatening Act (FTA). In fact, Brown and Levinson call these politeness strategies super strategies since each of them has what they called sub strategies. The super politeness strategies proposed by the two scholars are: *bald on record*, *positive politeness*, *negative politeness*, *off record* and *withholding the FTA*. These strategies are discussed in detail below.

2.3.2.2.3.1 BALD ON RECORD

Bald on record is characterized by an "unambiguously attributable intention" communicated by the speaker in doing an act. It is equated with conforming to the maxims of the Cooperative Principle, as they epitomize communication with maximum efficiency. The following are the *sub*

strategies of bald on record politeness strategy which are used whenever *bald on record politeness strategy* is used.

- a) An emergency: such as help.
- b) Task oriented: such as give me those
- c) Request: such as put your jacket away
- d) Alerting: such as turn your lights on while driving.
- e) Welcoming and farewells

2.3.2.2.3.2 POSITIVE POLITENESS STRATEGY

Positive politeness is redressive action directed at the positive aspect of the other's face. Unlike negative politeness, it needs not be oriented towards the area immediately threatened by the particular FTA. According to Brown and Levinson (1987), *positive politeness* is oriented towards the hearer's positive self-image and generally attempts to build solidarity and intimacy between the speaker and the hearer. It confirms that the relationship between the communicators is friendly. The two scholars further indicate that the *positive politeness strategy* focuses more on the feeling of cordiality between the interlocutors, such as showing exaggeration, interest, approval, and sympathy; the use of in-group identity markers; or the search for common ground. Positive politeness strategies aim at general expression of solidarity, shared values and common goals. It is behaviour mostly associated with intimate relationships. Examples of *positive politeness strategies* sub strategies according to Brown & Levinson (1987: 103-129) may include:

- a) Attend to your hearer: like you may be hungry, it's a long time since breakfast.
How about some lunch?
- b) Avoid disagreement:
- c) Assume agreement: like so when are you coming to see us?
- d) Hedge opinion: like you really should sort of try harder.
- e) Intensify interest to hearer: Use in-group identity markers.

- f) Be optimistic
- g) Offer, promise
- h) Assert or presuppose people's knowledge and concern for H's wants.
- i) Include both S and H in the activity.
- j) Assume or assert reciprocity.
- k) Joke.
- l) Give (or ask for) reasons.
- m) Give gifts to H (goods, sympathy, understanding, cooperation).

2.3.2.2.3.3 NEGATIVE POLITENESS STRATEGY

Negative politeness strategy is oriented primarily towards the negative aspect of the other's face. It is "specific and focused", which means that its realization focuses on minimizing the particular imposition involved in the FTA being performed. It is also "avoidance-based". Its aim is to demonstrate that negative face wants of the interlocutor are respected and that the potential imposition is in fact the opposite of what is intended. Brown and Levinson (1987:132-211) identify the following sub strategies of *negative politeness strategies*:

- a) Be conventionally indirect.
- b) Question, hedge.
- c) Be pessimistic.
- d) Minimize the imposition.
- e) Give deference.
- f) Apologize.
- g) Impersonalize S and H.
- h) State FTA as a general rule.
- i) Nominalize.

- j) Go on record as incurring a debt off record as indebting.

2.3.2.2.3.4 OFF RECORD

The *Off record (indirect)* strategy is characterized as doing a communicative act “in such a way that it is not possible to attribute only one clear communicative intention to the act.” To relate this to the notion of face, the ambiguity characteristic of off-record strategy shows maximum respect to negative face in leaving it up to the addressee whether the potential threat to face will be noticed or not. In this case, the utterance bears an implicature that evades clarity and thus can be immediately dismissed because, theoretically, the speaker does not commit him/herself to a specific intent. Examples of *off record politeness strategies* sub strategies may include:

- a) Give hints/clues
- b) Give association clues
- c) Presuppose
- d) Understate
- e) Overstate
- f) Use tautologies
- g) Use contradictions
- h) Be Ironical
- i) Use metaphors
- j) Use rhetorical questions
- k) Be ambiguous
- l) Be vague
- m) Over generalize
- n) Displace H
- o) Be incomplete, use ellipsis

2.3.2.2.3.5 WITHHOLDING OF THE FTA

The *Withholding of the FTA* is the strategy that can be most easily implemented because all the speaker needs to do is to resist or renounce their wish to make an utterance that risks face threatening.

Below is a diagrammatic presentation of the five *super politeness strategies* proposed by Brown and Levinson (1987: 69).

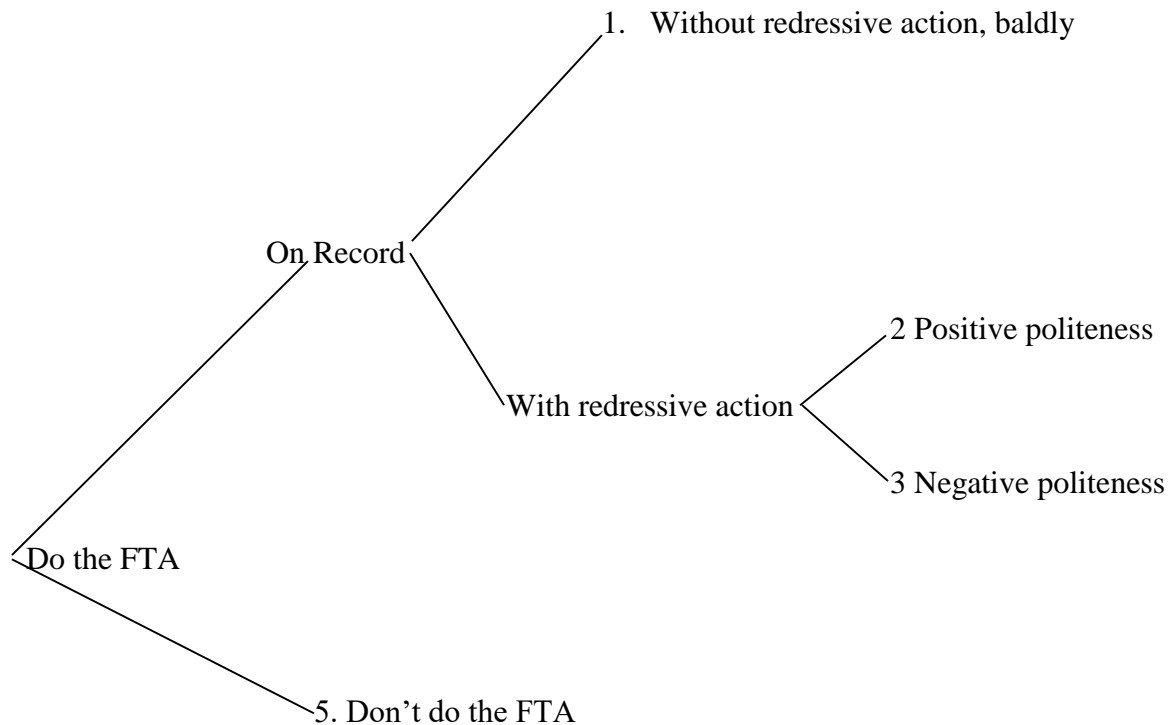


Figure 5: Possible strategies of doing FTAs by Brown and Levinson (1987:69)

The higher or bigger the number associated with the politeness strategy, the more polite the utterance. According to the diagram, the politeness strategy shown by the number five (5) which reads *don't do the FTA* is the most polite, followed by off record (4), Negative Politeness (3), Positive Politeness (2) and Bald on Record (1) as the least politeness strategy.

The first distinction that should be made here is between doing an FTA on record (strategies 1, 2, and 3) and doing it off record (strategy 4). The term *on record* is used when an expression has "one unambiguously attributable intention with which witnesses would concur"; on the other hand, the term *off record* is used when an expression can have "more than one unambiguously

attributable intention" (Brown & Levinson 1978: 73-74). This means that on record politeness is uses direct language which can easily be interpreted while off record uses indirect language which may not easily be interpreted.

For example, if John wanted to use Mark's bicycle and said, "May I borrow your bicycle, tomorrow?" John would be going *on record* since the request to borrow Mark's bicycle is unambiguous. Nevertheless, if mark said, "I need to carry my sister's luggage", he would be going *off record* because there is no explicit request. Doing an act baldly, without redressive action (strategy 1) "involves doing it in the most direct, clear, unambiguous and concise way possible" (Brown & Levinson 1978: 74). If John wanted to do the Face Threatening Act (FTA) in the above example using positive politeness, he might say, "Hey, that is a great suit you have on! Is it new?...by the way, may I borrow your bicycle, tomorrow?" (Adapted from Brown and Levinson 1978:108). By asking about Mark's suit, John would be showing interest in something that Mark presumably finds desirable, such as the suit in this case.

On the other hand, to do an FTA using negative politeness, John would say, "you couldn't by any chance loan me your bicycle tomorrow, could you?". In this example, John is trying to partially satisfy Mark's desire not to be imposed upon by implying that he does not think he can loan the bicycle.

There are factors that influence the choices of politeness strategies and those factors are discussed below.

2.3.2.2.4 FACTORS INFLUENCING THE CHOICE OF POLITENESS STRATEGIES.

Brown and Levinson (1987) say that all model persons are rational beings interested in the efficient conveying of messages. Model persons will choose a politeness strategy to try to mitigate face. FTAs have the ability to threaten face; therefore rational agents seek to avoid FTAs or will try to use certain strategies to minimize the threat. They identify three factors that influence the choice of politeness strategies. These are: *Social Distance*, *Power* and *Ranking of Imposition*.

2.3.2.2.4.1 SOCIAL DISTANCE (D)

It can be said that *social distance* is the distance between different people based on relationship, social class, and various social parameters. These parameters influence the speakers to use certain politeness strategies as they see them appropriate. In this study, Social distance refers to the relationship between the interlocutors. For example, if two people are very close, they would have a low degree of social distance. Two strangers would typically have a high degree of social distance. Distance is not the same as Power. Distance can be seen mostly in egalitarian relationships. For example, two close friends would be categorized as –D (minus distance) because of the intimacy of their relationship. Nevertheless, two officers from different nations are likely to be of equal power within their systems but distant, +D (plus distance) because they rarely have contact with each other.

2.3.2.2.4 POWER (P)

Power refers to the vertical distinction between the participants in a hierarchical structure (Scollon and Scollon, 1995). Power is related to control. Control maybe as a result of the position one holds in a country, society or organization. It can also be determined by the position one holds in a work place. Languages used between participants in the relationship reflecting +P (plus power) such as in most business and governmental structures is relatively predictable. On the other hand, a situation in which egalitarian system or –P(minus power) exist between participants, this type of relationship is demonstrated in close friends, or two people having equivalent ranks in a company, such as company presidents talk to company presidents.

In Zambia, the republican presidency is more powerful than any other position. Also the position held at the place of work determines the power of an individual. For example, a headteacher of a school has more power than ordinary teachers. The chief has more power than ordinary subjects in a kingdom. Among the Ngoni People in Zambia, Paramount Chief Mpezeni has more power than the ordinary members of the Ngoni society. In other societies, power is determined by the age of the interlocutors. For example, old people have more power than young ones.

2.3.2.2.4.3 RANKING OF IMPOSITION (R)

Rank of imposition is also necessary in helping us to choose the politeness strategies used. For example, when making a request, we tend to be polite depending on what is being requested. We can say that the greater the imposition is, the more polite one must be because it may be an inconvenience to the hearer. Scollon and Scollon (1995) state that, the face strategies used vary depending on how important the topic of discussion is for the participants although they have a very fixed relationship between them. There is an increased use of independence strategies (negative politeness) when the weight of an imposition increases and there would be an increased use of involvement strategies (positive politeness) when the weight of an imposition decreases (Scollon and Scollon, 1995).

2.4 SUMMARY OF THE CHAPTER

The chapter presents the theoretical frame on which the study is premised. The first part of the chapter presents the Speech Act Theory. There is also a detailed presentation of Austin's speech acts (1962) and the Taxonomy of the Illocutionary Act proposed by Searle in 1976. A brief information on the speech acts in contexts is presented. The other part of the chapter has information on the 'Politeness Theory'. The Cooperative Principle (PC) and the Politeness Principle (PP) are also presented in detail. Additionally, a catalogue of face saving views of politeness as proposed by Brown and Levinson (1978) are presented. The chapter ends with information on some of the factors influencing the choice of politeness strategies.

CHAPTER THREE

LITERATURE REVIEW

OVERVIEW

This chapter presents the literature reviewed that is related to this study. Since the researcher failed to get hold of studies done by other scholars concerning the pragmatic analysis of speech acts and politeness strategies used in traditional ceremonies, the chapter has presented information on studies on other types of speech which used the same phenomena of *speech acts* and *politeness strategies*. The chapter presents information on pragmatic analysis of speech acts where the Speech Act Theory (SAT) is used. This too is the other theory that the study has used. Studies on pragmatic analysis of politeness strategies are also presented. Those studies used the *Politeness Theory* which was another theory used in this study.

3.1 STUDIES ON PRAGMATIC ANALYSIS OF SPEECH ACTS

In view of the scanty literature on pragmatic analysis of speech acts used in traditional ceremony speeches, the literature review for this study has heavily relied on studies that were conducted to analyse the use of speech acts in political speeches and other communicative events.

In his study of the two speeches delivered by two Nigerian presidential hopefuls namely Awolowo and Abiola with their speeches entitled “*The Challenges of the new era*” and “*Hope for Nigerians*” respectively, Akinwotu (2013) explored the *speech acts* that are used using *J.L Austin’s (1962) Speech Act Theory as modified by Searle (1976 and 1979)*. The data for the study are selected speeches of Chief Awolowo (presidential candidate of the Unity Party of Nigeria- UPN- in 1979) and Chief Abiola (presidential candidate of the Social Democratic Party- SDP- in 1993). Awolowo’s speech was delivered at the UPN national convention in Lagos on the 6th of October, 1978 and was later published in a collection of his speeches titled *Path to Nigerian Greatness* while that of Abiola was delivered at the Social Democratic Party national convention in Jos on the 29th of March 1993 and published later as *Hope ’93: Farewell to Poverty*.

The study reveals that all the illocutionary acts (speech acts) of *assertives*, *directives*, *commissives*, *expressives* and *declaratives* are employed in the two speeches. The findings of the study reveals that *assertive* speech act accounts for the largest proportion with 27.3% of the

illocutionary acts, *expressive* and *Commissive* speech acts have 22.7% each while *directive* and *declarative* speech acts account for 18.2% and 9.1% respectively. This study is related to the current study in that it uses the Speech Act Theory proposed by Austin (1962) and Searle (1976).

Olaniyi and Bamigbola (2012) investigated the *contextual acts in President Goodluck Jonathan's declaration of presidential candidacy under the political platform of the Peoples' Democratic Party (PDP) using context and the Speech Act Theory*. The aim of the study is to examine how contextual illocutionary acts have been used to achieve a coherent speech delivery. Data for analysis are gotten from his speech to declare his intention to run as a candidate under the platform of the Peoples' Democratic Party (PDP). The speech has over thirty paragraphs and as such scanned through for extractions of the ten speeches which were then used for the analysis of data.

The analysis and findings of this study show that the frequency scale of illocutionary acts (speech acts) reveal that most of the verbs employed express actions performed in the form of *commissives* (50%), and *assertives* (30%), *declaratives* and *expressives* acts record ten percent (10%) each while the *verdictives* records zero percent (0%). Similarly, this study is related to the current study as it is premised on the speech acts that are from the speech act theory.

Another study was conducted by Okoro (2016) under the title: *Pragmatic analysis of selected Political Speeches of President Muhammadu Buhari*. The result of the analysis as captured by the Overall Relative Frequency Percentages (ORFPs) reveals the use of only two speech acts of *assertives* and *commissives* with each having 58% and 42% respectively. The use of the said speech acts makes the said study above related to the current one.

Ubong E. Josiah PhD and Sifonde Effiong Johnson B.A (2012) carried out a *Pragmatic analysis of President Goodluck Jonathan's and President Barack Obama's inaugural addresses*. Their findings on the two inaugural addresses are that *assertives or representatives* are most frequently used as they recorded the highest frequency of fifty-six (56), that was followed by *commissives* which recorded a frequency of thirty –eight (38). *Expressives* have a fair share of frequency of usage as it recorded twenty-two (22) while the *directives* and *declaratives* recorded thirteen (13) and six (6) respectively. The study above used the speech act theory that has been proposed by Austin and Searle thereby making it related to the current study that uses the same phenomenon.

Table 3: Frequency Counts of Speech Acts in Presidents Jonathan and Obama's Speeches

| Items tested | President Goodluck Jonathan's speech | | President Barack Obama's speech | |
|-----------------|--------------------------------------|--------------|---------------------------------|--------------|
| Speech Acts | Frequency | Percentage % | Frequency | Percentage % |
| Representatives | 56 | 41.5 | 62 | 54.8 |
| Directives | 13 | 9.6 | 6 | 5.3 |
| Commissives | 38 | 28.1 | 31 | 27.4 |
| Expressive | 22 | 16.3 | 14 | 12.4 |
| Declaratives | 6 | 4.4 | Nil | Nil |
| TOTAL | 135 | 99.9 | 113 | 99.9 |

Annisa Laura Maretha (2014) conducted a pragmatic analysis of President William Bill Clinton's speeches entitled *I Misled* and *I Have Sinned*. The speech entitled *I Misled* comprised seventy-one (71) Illocutionary Act occurrences. The findings of the analysis revealed that *Assertives or Representatives* were used thirty-four (34) times, *Directives* had a frequency usage of ten (10), *Commissives* recorded a frequency usage of sixteen (16) while the *Expressives* recorded a frequency of eleven (11). The findings for the said study are presented in the table below.

The findings show that four speech acts were used. The declarative speech was not used because the president thought it would not serve any purpose as there was no need for him to make any declaration.

The findings of the above study are linked to the speech act theory on which this study relies. The use of the illocutionary acts (verbs) is linked to the speech act theory as it has provided a catalogue of verbs that fall under various speech acts as presented in the theoretical framework chapter.

The table below presents the findings of the study carried by Annisa and Maretha (2014).

Table 4: Speech acts used in President William Jefferson Bill Clinton's *I Misled* speech

| S/N | Classification of Speech Act | Illocutionary act | Frequency |
|-----|------------------------------|--|--------------|
| 1 | Assertives or Representative | 1. Convincing 2. Admitting 3. Protesting | 17 5 4 |

| | | | |
|---|--------------------|----------------|-----------|
| | | 4. Blaming | 3 |
| | | 5. Insisting | 3 |
| | | 6. Refuting | 1 |
| | | 7. Opening | 1 |
| Total | | | 34 |
| 2 | Directives | 1. Persuading | 5 |
| | | 2. Requesting | 3 |
| | | 3. Demanding | 2 |
| Total | | | 10 |
| 3 | Commissives | 1. Warning | 10 |
| | | 2. Promising | 4 |
| | | 3. Threatening | 2 |
| Total | | | 16 |
| 4 | Expressives | 1. Regretting | 5 |
| | | 2. Apologizing | 2 |
| | | 3. Greeting | 2 |
| | | 4. Loving | 1 |
| | | 5. Thanking | 1 |
| Total | | | 11 |
| Total of illocutionary act occurrences | | | 71 |

All the four studies presented above present the pragmatic analysis of speech acts and rely on political speeches delivered by politicians. Their relation to the current study is in the use of the *speech act theory* where different speech acts are used. These speeches however do not present any pragmatic analysis under a different social construct that that of a tradition. Those studies therefore leave a gap which this study explores by analysing the speech acts as they are used in the traditional ceremony speeches.

3.2 STUDIES ON PRAGMATIC ANALYSIS OF POLITENESS STRATEGIES

The data on the pragmatic analysis of politeness strategies as they are used in traditional ceremony speeches is as scanty as that for pragmatic analysis of speech acts as they are used in

traditional ceremony speeches. There are however studies that analyse the politeness strategies as they are used in different communicative events that have been included in this section. Unlike speech acts that are analysed from political speeches delivered by politicians, pragmatic analysis of politeness strategies provides a variety of communicative events where analyses have been done. Some of the communicative events that the research has provided include: political meetings, church business meeting, politeness strategies used by medical consultants, legal professions and teachers' politeness in EFL (English Foreign Language) classroom situation.

In his study, Hadonko (2014) conducted a research on '*politeness strategies on Tony Abbot's speech*'. This study revealed that the positive face and the negative face are threatened. Although for the negative face, only the negative face of the hearer is threatened. There are four politeness strategies that are found in this study, these are *bald on record*, *positive*, *negative* and *off record politeness strategies*.

Tony Abbott in his speech concerning Australia-Indonesia tapping issue mostly threatens the positive face of the hearer and frequently uses positive politeness strategies because he wants the hearer to agree and corroborate his opinion that Australian intelligence is doing tapping to protect the country, advance national interest and help the allies. In other words, it is a kind of act of caring for what Australian intelligence already does. In this study, Tony Abbott also threatens the negative face using negative politeness strategies. It means that there is an effort of teasing the hearer toward the hearer's attitude. The study discussed above uses the Politeness Theory by Brown and Levinson (1987) just like this study.

Aulia (2013) in his thesis titled "*Politeness Strategies Usage in Accompanying Assertive Illocutionary Acts on Barack Obama's Speech and Interview towards the Development of Islamic Center near ground Zero*" analysed politeness strategies using Brown and Levinson (1987)' *Politeness Theory*. The Findings for this study are presented in the table.

Table 5: Frequency Counts of Politeness Strategies in Barack Obama's utterances.

| Rank | Types of politeness Strategies | Barack Obama's utterances | |
|------|--------------------------------|---------------------------|--------------|
| | | Frequency | Percentage % |
| 1 | Negative politeness | 28 | 38.99 |
| 2 | Off-record politeness | 23 | 31.50 |
| 3 | Positive politeness | 22 | 30.56 |

| | | | |
|---|---------------------------|----|-----|
| 4 | Bald-on record politeness | 0 | 0 |
| | | 73 | 100 |

The above findings are based on the theoretical framework of *Politeness Theory* on which this study relies as well.

Another study is by Pearson (1988) who conducted a study to find out how speakers in church business meetings negotiate support for their opinions by making use of politeness strategies. He discovers that in such meetings, ministers, who hold the first role, make more use of *positive* and *negative* politeness strategies in comparison to others resulting in their being more skilled, powerful and persuasive. Although the study conducted by Pearson is different from this study as it is concerned with the use of politeness strategies in church meetings, there is some relationship to this study as they both use the *Politeness Theory* proposed by Brown and Levinson.

Benkendorf, Prince, Rose, De Fina, and Hamilton (2001) conducted a study in terms of politeness strategies over some indirect speech of medical consultants. In their study they found out that in transferring their ideas to the patients, counselors try to soften the direct imposition of their views “by choosing more *impersonal* and *indirect language*. Being impersonal and using indirect language are sub strategies of *negative politeness*. The study by Benkendorf and others also is somehow related to the current study as they both use the concept of politeness theory propounded by Brown and Levinson (1987).

Obeng (1997) studied *politeness strategies* utilized by some legal professionals in Akan and reported that these professionals hire some sort of politeness strategies like deferential modes of address and reference along with hedges and compliments with the aim of softening the “locution of upcoming face threatening acts and thereby render them polite and persuasive”. The use of hedges and deferential modes of address constitute the use of *negative politeness* strategy as hedges and deferences are sub strategies of negative politeness. The study by Obeng though uses a different social construct from the traditional ceremony construct is related to this study as it has also used the phenomenon of politeness.

Xiaoqing Jiang (2010) conducted a case study of teacher’s politeness in EFL (English as Foreign Language) class. This was a case study of Chinese EFL teacher’s linguistic politeness classroom based on observation, recorded data, interview with both teachers and students. A total of

seventy-one (71) sentences that had something to do with politeness were analysed. Jiang's study reveals that the teacher used four politeness strategies in different proportions. *Positive politeness* was the most frequently used with a frequency of twenty-six (26) representing 36.6 %, that was followed by *Negative politeness* which recorded twenty (20) instances of usage representing 28.2%. *Bald on record* had fifteen (15) frequency representing 21.1% while *Off record* had a frequency usage of ten (10) representing 14.1%.

The highest frequency usage of *Positive politeness* shows that the teacher is concerned with the students' need to be liked or approved of. The use of *Negative politeness* means that the teacher is trying not to hinder or obstruct students' thought as well as their activities. The use of *Bald on record* more often than off record accounts for the fact that the teacher was a young lady who treated her students as friends or those she knew very well. Based on the findings, the researcher concludes that politeness does promote the mutual understanding and harmonious relationship between the teacher and students, politeness does enhance teaching and benefits the students. Politeness does contribute to the effective interaction and friendly, lively in EFL classroom.

The study by Jiang (2010) relies on the politeness theory by Brown and Levinson. The use of the said theory makes it related to some extent despite a difference in the social construct.

It should be stated that all the studies that are included in this study are related to the current study by virtue of them using the *Speech Act Theory* and the *Politeness Theory* which are the theoretical framework of this study. The researcher could not find any study that analyses the traditional ceremony speeches and this justifies the absence of such a study on the list of the literature reviewed.

3.3 SUMMARY OF THE CHAPTER

The chapter has presented data on the speech acts and politeness strategies as they are used in different communicative events. The chapter has presented data on pragmatic analysis of speech acts by the following scholars: Akinwotu (2012), Olaniyi and Bamigbola (2012), Ebong and Sifonde (2012) and Annisa and Maretha (2014). While studies on pragmatic analysis of politeness strategies that have been presented in the chapter were conducted by: Hadonko (2014), Aulia (2013), Pearson (1988), Benkerndorf et al (2001), Obeng (1997) and Jiang (2010). The studies that have been presented in this chapter involve a wide range of communicative events

which rely on Speech Act and Politeness Theories. The communicative events that have been discussed are political speeches, church business meetings, classroom situations, medical and legal communicative events.

CHAPTER FOUR

RESEARCH METHODOLOGY

OVERVIEW

This chapter has information about the *methodology* in general and the specific methodology that was used to undertake this study. The chapter has provided information concerning the qualitative approach since it is the approach that the study uses. Furthermore, the chapter has discussed the *descriptive research design* and its suitability to this study. Qualitative content analysis is also included as it is helpful in the analysis of data. The study area, study population, sampling techniques, data collection instrument and data analysis have been included. The chapter opens with a definition of the term *methodology* in relation to research as defined by some scholars. Its importance to research has also been discussed.

4.1 DEFINITION OF RESEARCH METHODOLOGY

Crotty (1994:3) defines Methodology as “the strategy, plan of action, process or design lying behind the choice and use of particular methods and linking the choice and use of methods to the desired outcomes”. Being a very important aspect of a research, some scholars have provided various definitions of research methodology. One of them is Rajasekar et al. (2013: 5) who define research methodology as “...the procedures by which researchers go about their work of describing, explaining and predicting phenomena”. Thus, when we talk of research methodology, we not only talk of the research methods but also consider the logic behind the methods we use in the context of our research study and explain why we are using a particular method or technique and why we are not using others so that research results are capable of being evaluated either by the researcher himself or by others.

4.1.1 RESEARCH DESIGN

The activities that careful human beings undertake have procedures, steps and guidelines that are adhered to, equally in research, there are procedures and guidelines that are adhered to according to the topic and the type of data being investigated. Such a combination of procedures and guidelines are referred to in a layman’s language as a research design. The concept of research design has been defined by a number of scholars from different fields of specialization. An

attempt has been made to write some of the definitions by some scholars. It is important at this stage to define the term research. Research can be regarded as “studious inquiry or examination... investigation or experimentation aimed at the discovery and interpretation of facts, revision of accepted theories or laws in the light of new facts, or practical applications of such new or revised theories or laws” Merriam-Webster Online Dictionary (2010). Mouly (1978:12) defines it as being “... the process of arriving at dependable solutions to problems through the planned and systematic collection, analysis and interpretation of data.” A design according to Hakim (2000:1) is primarily concerned with “... aims, uses, purposes, intentions and plans within the practical constraint of location, time, money” and the availability of the researcher.

“Research design is the framework within which a given research exercise is to be undertaken and provides the basis for the selection of appropriate research methods to be used in investigating a given phenomenon”. Kothari (2004:30) posits that a research design “... is the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data”. It is in other words a roadmap for the researcher’s journey to the conclusion of their research.

Additionally, a research design points out the approach to be used for gathering and analyzing the data. It also includes the scope of the study and its limits (Kothari 2004) cited in Mambwe (2015). A number of research approaches have been used by researchers in their quest to investigate various variables. Among the common approaches used in research include *qualitative*, *quantitative* and *mixed methods*. This study uses the qualitative approach and an explanation of the approach has been provided.

4.1.1.1 THE QUALITATIVE APPROACH

Qualitative research produces findings by non-statistical procedures. It is concerned with how the world is interpreted, understood, experienced by real human beings. The approach takes into account an individual’s attitude, behaviour and motivations. It further allows a researcher to view behaviour in a natural setting thereby increasing the researcher’s depth of understanding of the phenomenon being investigated. Denzin and Lincoln (2005) describe this approach as gaining a perspective into issues from investigating them in their own specific context and the meaning that individuals bring to them. The Qualitative approach is usually referred to as inductive due to

its underlying assumption that reality is a social construct, that variables are difficult to measure and that also there is primacy of subject matter and the data collected consists of an insider's view point.

Qualitative procedures rely on text and image data, have unique steps in data analysis and draw on diverse strategies of inquiry. Qualitative researchers collect data themselves through examining documents, observing behaviour, or interviewing participants. During the process of research, the investigator may collect qualitative documents. These may be public documents (e.g., newspapers, minutes of meetings, speeches, official reports) or private documents (e.g., personal journals, diaries, letters and e-mails).

4.1.1.1 RESEARCH DESIGN USED IN THE STUDY

The study uses the descriptive research design where. The choice for the use of the *descriptive research design* is as a result of the first two objectives of the study which are explanatory. Within the descriptive research design, simple descriptive design is used to determine the frequency count of speech acts and politeness strategies as they are used in the traditional ceremony speeches delivered during the Nc'wala Traditional Ceremony. The frequency counts are necessary to answer the third objective which seeks to determine most frequently speech acts and politeness strategies used in the traditional ceremony speeches referred to.

4.1.1.2 THE DESCRIPTIVE RESEARCH DESIGN

Burns and Grove (2003:201) state that a *descriptive research* "is designed to present a picture of a situation as it naturally happens". The same design may be used to justify current practice and make judgement that maybe used to develop theories. .

4.2 STUDY AREA

Every researcher confines his or her research to a specified location for easier collection of data and realistic attainment of desired results. Such a location that has been selected by researchers for them to carry out investigations is the one referred to as the study area. This study was conducted in paramount chief Mpezeni's chiefdom in Chipata District, Zambia.

4.3 STUDY POPULATION

In this study, all traditional ceremony speeches delivered during Nc’wala Traditional Ceremony by the paramount chief of the Ngoni in Chipata District make up the population. The traditional ceremony speeches are those that are written in English. Having stated the population of the study, it is important to briefly state what a study population is in research. A population is described as a group of individuals who possess specific characteristics from which a sample is drawn to determine the parameters or characteristics (Creswell & Clark, 2007:112). Population refers to all the members who meet the particular criterion specified for a research investigation. Welman et al. (2005:52) state that population “is the study object and consists of individuals, groups, organizations, human products and events or the conditions to which they are exposed”. In research, the concept of population means more than just people. It may refer to some objects, documents, groups of people that may be required to carry out an investigation.

4.4 STUDY SAMPLE

In this study, the study sample are three (3) speeches delivered by paramount chief Mpezeni or his representative during the Nc’wala Traditional Ceremony. The three speeches were delivered during the said ceremony on different occasions. The speeches that were delivered during the Nc’wala Traditional Ceremony and are referred to during the analysis of the said concepts are for the following dates and years: 28th February, 2004, 25th February, 2012 and 22nd February, 2014. Fifteen (15) statements from each of the speeches indicated above were referred to during the analysis giving a total of forty-five (45) statements that are relied to come up with the data that have been presented.

4.5 SAMPLING TECHNIQUES

Sampling allows one to obtain a representative picture about the population, without studying the entire population. Sampling is the process through which a sample is identified from a population. This aspect of the methodology helps researchers to decide the criteria for coming up with the required number of participants or documents. A sample is said to be representative when the characteristics of elements selected are similar to that of entire target population.

In this study, *Purposive sampling* was used to select the three traditional ceremony speeches. Purposive sampling techniques have also been referred to as nonprobability sampling or

purposeful sampling or “qualitative sampling.” Purposive sampling techniques involve selecting certain units or cases “based on a specific purpose rather than randomly” (Tashakkori & Teddlie, 2003:713). The justification for the use of this sampling technique was to ensure that traditional ceremony speeches that had the required number of statements or utterances were selected.

The selection of the fifteen (15) statements or utterances from each speech was also done using purposive sampling. This was in order to come up with statements that had different speech act types and politeness strategies. Simple random selection of statements was not used to avoid picking statements that had similar messages.

4.6 DATA COLLECTION INSTRUMENTS

The data for this study are published speeches from the print and electronic media: internet, chiefs’ archives and newspapers.

4.7 DATA COLLECTION PROCEDURE AND TIME LINE

The data for this study were speeches delivered by paramount chief Mpezeni during the previous Nc’wala traditional Ceremonies. These are written speeches that were delivered orally in English language by the chief’s representative. Prior to data collection, a clearance was obtained from the ethics committee through the issuance of the ethical clearance. Having been cleared, the researcher presented an introductory letter to the chief through the chief retainer. The chief retainer then sought permission from the chief on behalf of the researcher to have some of the previous Nc’wala Traditional ceremony speeches be photocopied. The chief had no objection to the request. Some original speeches were released for photocopying, the photocopies were given to the researcher and became sources of data for this study.

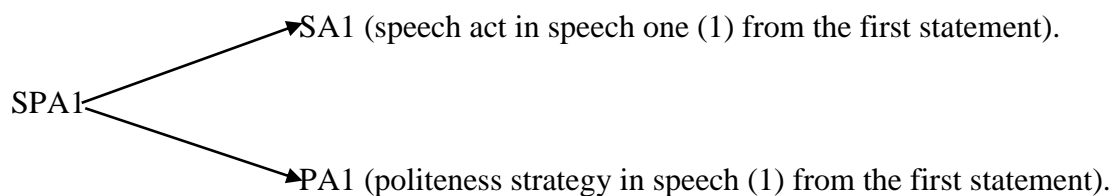
4.8. DATA ANALYSIS INSTRUMENTS AND PROCEDURES

The study relied on document analysis as its source for the data. Document analysis focuses on textual information and identifies regularity of patterns in terms of structure, vocabulary items and many more. Document analysis is a form of qualitative research in which documents are interpreted by the researcher to give voice and meaning around an assessment topic (Bowen, 2009). Analyzing documents incorporates coding content into themes similar to how focus group or interview transcripts are analyzed.

The study has analysed the findings according to broad themes for both speech acts and politeness strategies. For speech acts, utterances or statements expressing the speech acts are identified and grouped under the relevant speech act. This implies that speech acts expressing assertives are presented under the broad theme of speech acts expressing assertives for instance. This is done to all the other speech acts which are used in the three traditional ceremony speeches.

Similarly, broad themes of politeness strategies are identified. Then sub themes which are referred to sub politeness strategies are used placed under appropriate broad theme. For example, positive politeness strategy as a broad theme has several sub themes which include: being optimistic, seek agreement, give gifts to hearer, joke but to mention. The same is done to other politeness strategies like bald on record, negative politeness and off record. A frequency count of each speech act and politeness strategy used is conducted to attend to the demand of objective

The three speeches that were referred to were labelled SPA, SPB and SPC respectively. The S stands for speech acts, P stands for politeness strategies while the letters A,B and C stand for the first, second and third speeches respectively. The fifteen statements from the first speech were labelled SPA1, SPA2, SPA3, SPA4, SPA5, SPA6, SPA7, SPA8, SPA9, SPA10, SPA11, SPA12, SPA13, SPA14 and SPA15. Those statements from the second speech were labelled SPB1, SPB2, SPB3, SPB4, SPB5, SPB6, SPB7, SPB8, SPB9, SPB10, SPB11, SPB12, SPB13, SPB14 and SPB15 while those from the third speech were labelled SPC1, SPC2, SPC3, SPC4, SPC5, SPC6, SPC7, SPC8, SPC9, SPC10, SPC11, SPC12, SPC13, SPC14 and SPC15. Since each statement was analysed in terms of the speech acts and the politeness strategies, it was necessary to refer to the same statement twice in terms of speech acts and politeness strategies. For example, statement SPA1 would be referred to as below:



This therefore means that the same sentence would be SA1 which was interpreted as the *speech act* used in the first speech in statement number one (1) is *assertive* for example while PA1 would mean that the *politeness strategy* used in the first speech in statement one (1) is *bald on*

record for instance. The same was done to all the other statements in the three speeches that were referred to.

4.8 SUMMARY OF THE CHAPTER

The chapter has presented information on the methodology in general by defining it, the research design is captured under which the qualitative approach is discussed. The study area of the study is included, not ignoring the study population, study sample and sampling techniques. Brief information on data collection instrument and the procedure and time line for collecting data are availed. Finally, the chapter has discussed the data analysis instruments and the procedure for analyzing the data.

CHAPTER FIVE

PRESENTATION AND DISCUSSION OF THE FINDINGS

OVERVIEW

This chapter of the study presents the findings of the research. The chapter has provided information on how the four speech acts namely: *assertives*, *commissives*, *directives* and *expressives* are used in the three traditional ceremony speeches delivered during the Nc’wala Traditional Ceremony. There is also information on the findings on the use of the four politeness strategies namely: *bald on record*, *positive politeness*, *negative politeness* and *off record*. The chapter further presents the diagrammatic presentations of the use of positive politeness, negative politeness and off record based on Brown and Levinson (1987) model. Information on the non-use of *declarative* speech act despite being one of the most important speech acts has been provided. The justification for the non-use of the withholding the FTA politeness strategy is also availed. A presentation of *simple descriptive data* in form of frequency tables and pie charts for the findings of both the *speech acts* and *politeness strategies* used in the three traditional ceremony speeches has also been presented. Discussion of the findings in relation to the two theories used and some literature reviewed has also been presented.

5.1 FINDINGS

5.1.1 FINDINGS ON THE USE OF THE SPEECH ACTS

Speech acts are inevitable in any communicative event, it is through speech acts that communication is realized. Speech acts serve a number of purposes and are dependent on the message intended by the speaker. Searle (1969) states that besides felicity conditions, there is also an ‘essential’ condition, which is a requirement of the speaker to have an appropriate intention such as, for promises, the intention to undertake an obligation. Searle (1979) further refers to such intentions as ‘illocutionary points’ of speech acts, whose recognition coincides with the success of the act in question.

Communication is not only about transmission of descriptive statements but can also influence action and state attitudes of speakers about something. This is supported by Hoyer (1997: 55), who states that:

We want our opinions recognized, if not endorsed, our assertions to be supported, our requests, orders or commands to be complied with, our advice taken, our apologies accepted, our questions answered and so on. Whatever the motivation for a communicative act may be, the goal is frequently to influence the beliefs, attitudes or behaviour of our interlocutor(s).

The next section of this chapter presents the findings of speech acts that are used in the three (3) traditional speech ceremonies that were delivered during the Nc'wala ceremony. The speech acts used include: *assertives, directives, expressives and commissives*.

5.1.1.1 SPEECH ACTS EXPRESSING ASSERTIVES

Here, the speaker becomes committed to the truth of the propositional content. Examples include: *assertion, claim, description, hypothesis, conclusion, report, suggestion, prediction*, as well as *making statement of facts*. This speech act has been used in all the three (3) speeches that are referred to: that is SA, SB and SC. It was noticed that *assertive* as a speech act is used in all the three speeches in different proportions. From the first speech which is labelled SA, the following excerpts are the *assertives*:

SA3: *The big crowd you see your Excellence is an indication that traditional ceremonies preserve and promote peace, love and unity in the country.*

The statement above made by the chief comprises a number of words and phrases that are associated with *assertives* and these include: *making a statement of facts*, it can be argued that the chief made a statement of facts through the quoted utterance. The same statement can be a *conclusion* on the part of the chief regarding the importance of the ceremony. It may be correct to state that the statement above *asserts, describes, reports* and *suggests* all of which are *assertives*.

SA6: *This is a step forward to poverty reduction in the nation.*

In the statement above, the paramount chief makes a *conclusion* and a prediction on the efficacy of measures to promote food security and reducing poverty. A *conclusion* is one of the verbs making up the assertive speech act.

SA10: *For example Lundazi- Chipata Road network takes us 8 hours' drive instead of the 2 hours and 30 minutes' drive we used to enjoy.*

The statement written above can be characterized as a *true statement of facts*. It therefore qualifies to be an assertive based on it being one of the characteristics of the speech act classified as *assertive*.

SA11: *The Great East Road the main highway in the Eastern Province is in a pathetic state.*

This may be a true statement of facts. The statement can still be classified as an *assertive* even if it was not factual since it is used to state the condition of the road as judged by the speaker. Other participants may however have a different opinion about the condition of the same road. Furthermore, the speaker makes a *description* of the road which is another characteristic of an *assertive*. Such a statement constitutes some of the characteristics of an assertive speech act.

SA15: *This ceremony is so unique that we gather to celebrate for the fresh crops in the fields, to commemorate the Ngoni victories during tribal wars and we gather to pay our homage to the ancestral spirits through 'Mnikelo' the slaughtering of a black bull and the drinking of the fresh blood by our Ngwenyama.*

The above utterance is a *statement of facts* about the importance of the Nc'wala Traditional ceremony as per Ngoni belief. It therefore *asserts* the value attached to the ceremony by the organizers and people within the realm of the Ngoni influence. This is equally a clear example of an *assertive* speech act.

SB4: *The late delivery of inputs discourages farmers and result in poor yields and make agriculture less productive. Further, our people find it difficult to make ends meet and end up in poverty.*

SB4 above meets the criteria for the speech act classified as *assertive* since it is a *claim* and a *conclusion* at the same time. It also states the truth in that farmers are discouraged from engaging in farming activities when the inputs are delivered late.

SB6: *The poor delivery of agriculture inputs particularly maize inputs and poor marketing are threatening food security because farmers are shifting to cotton etc because maize production is becoming less attractive.*

SB6 is characterized by a number of the criteria used to identify the speech act classified as an *assertive*. For example, the statement has an element of an *assertion* about the late delivery of maize inputs and then makes a *conclusion* that food security is threatened and ends by making a *statement of facts* about farmers shifting to cotton production.

SB8: *The current system is not working at all. In fact it is more of punishment to farmers. It is not effective and is impoverishing our people.*

Similarly, the statement above qualifies to be classified as an *assertive* since it describes what farmers go through. The other part of the statement makes a *claim* of how people are impoverished thereby reinforcing the fact that it is an assertive.

SB11: *The population has increased and the complexity of disease has increased yet our health facilities have not been improved at the same rate.*

In the statement above, the speaker who is the chief is making a *claim* and at the same time making a *statement of facts* about the inadequacy of health facilities. The use of a *claim* and making of *statement of fact* are among the many words and phrases that characterize an assertive speech act.

SC3: *As road carnages have continued to devastate our country.*

The statement above is an *assertive* in that it *asserts* or makes a *claim* about the truth of the said road according to the reasoning of the paramount chief Mpezeni. It can also be looked at as a *conclusion* based on the effects of road accidents resulting from the poor road infrastructure.

SC5: *We have seen for the first time that the following key economic roads being rehabilitated and upgraded; the Great East Road and the Vubwi-Chipata Road.*

The speaker who is the chief is *reporting* on the upgraded roads mentioned in the statement quoted. The use of *report* is one of the criteria for determining that the statement used an *assertive* speech act.

SC8: *Which campaign has proved very successful with well over 50 young underage girls rescued from this negative vice.*

It is the belief of the chief that the said campaign has yielded some positive results hence the chief's *conclusion* on the effectiveness of the said campaign. As already stated, *conclusion* is one of the words that is used in *assertive speech act*.

SC11: *As your Excellency may be aware, Eastern Province is a predominantly an agriculture economy which produces appr.26% of the country maize's output.*

Another statement made by the chief that qualifies to be a *statement of facts*. In the same statement, the speaker who is the chief also *reports* about the agriculture production in the province. This is a classic example of an *assertive speech act*.

SC13: *Which in turn will guarantee foods security for the nation.*

The chief makes a *prediction* of the food security guarantee in the nation. The use of the prediction is reason enough to classify the statement above as an *assertive*.

SC15: *Which in turn can assist in promoting government development agenda for the benefit of the people in their respective jurisdictions.*

SC15 makes a *suggestion* on how the promotion of government development agenda can be achieved for the benefit of the people. According to Searle (1976), a suggestion is one of the examples of an *assertive speech act*.

The statements above are categorized as *assertive* since they express the truth as far as the speaker is concerned.

Another speech act that is used in the traditional ceremony speeches is the *directive* whose findings are presented below.

5.1.1.2 SPEECH ACTS EXPRESSING DIRECTIVES

The illocutionary point of these consists in the fact that they are attempts of varying degrees to get the hearer to do something. Some of the verbs denoting members of this class are: *ask, order, command, request, beg, plead, advice, pray, entreat* (Searle 1979:14) but to mention a few. The following are directives from the three speeches delivered by the paramount chief Mpezeni:

SA4: *Your Excellency, let us work together in the national development.*

In the statement above, the chief *requested* the president to unite and work together. The same statement can also be a piece of advice to the president. This is an example of a *directive* since there is a request or piece of advice in the phrase *let us work together*.

SA7: *Irrigation scheme should spread all over the country to speed up more food production so that we reach the level of exporting our food production.*

The above statement is a *request*, an *advice*, a *plea* and to some extent an *order*, all these are examples of verbs that make up a *directive speech act* according to Searle (1976).

SA9: *Your commitment to national development should be extended in addressing the poor road network in the province.*

The use of the word *should* in the sentence above may either be a request or an order. It is meant to compel the government to act as advised by the chief. It is therefore correct to state that the illocutionary verb used in the statement meets the criterion for the classification of the speech act as a *directive*.

SA12: *Rural electrification programme should also reach us especially at traditional centres like Mtenuleni.*

The statement quoted above is a *request* and a *plea* by the chief to the government to electrify areas such as traditional ceremony arenas like Mtenguleni where the Nc'wala traditional ceremony is held. This is another example of a *directive speech act*.

SA13: *To my fellow traditional leaders, let us put our heads together asking the government to consider and come up with a system that can improve our status as chiefs regarding our emoluments that come too late or never at all.*

SA13 comprises a *request*, *advice*, *plea* by paramount Chief Mpezeni, firstly to his fellow traditional leaders to unite when requesting the government to honour its obligation of paying them their emoluments. The same statement is a request to the government to start paying the chiefs their emoluments promptly. *Requests*, *advice*, *pleas* are integral components of *directive speech acts* proposed by John Searle.

SB3: *There is need for the supply of agriculture inputs such as fertilizers, seeds and other inputs to be streamlined effectively in order to improve productivity.*

The statement above is a directive in the sense that there is a *request* or *plea* to distribute farm inputs expeditiously so that farmers can improve the agricultural production.

SB5: *The agriculture support program needs to be continued and in fact the number of bags of fertilizers per farmer should be increased.*

Needs to be increased is a request by the chief to the government thereby a directive under the speech act types proposed by Searle.

SB7: *The agriculture marketing system should be recognized urgently so that farmers are paid promptly when they sell their produce.*

The speaker in the above statement made a request to the government and expects the government to do something in response to the request made. *Directive* as a speech act is among other illocutionary verbs associated with *request*, *order*, *command* and *advice*.

SB9: *I wish to request the government to improve the education standard of our people both in terms of quantity and quality.*

Clearly, the chief uses *directive speech act* when he makes a *request* for the improvement of the education standards both qualitatively and quantitatively.

SB10: *In an effort to upgrade the education standards in Eastern Province, it is important your honour that our government embarks on the construction of a university for the province. We need a university in Eastern Province.*

The statement above is a classic example of a *directive* by the chief to the government to construct or open up a university within the province. The evidence for concluding that the statement is a directive is the request being made for the construction of the university in the province.

SB12: *Our people look forward to the tarring of the Mwami Road because of its importance in the area such as the Mwami Hospital.*

This is a request by the chief to the government to have the Mwami- Chipata Road tarred. This is an example of a directive.

SB13: *It is in this light that I request our government to quickly give Chipata the city status that we have been looking to for so many years.*

Another clear *request* that perfectly qualifies to be classified as a directive speech act according to Searle's illocutionary speech acts.

SB14: *Your honour, in the interest of our culture and traditional heritage, I want to announce and solicit your government approval that the name of Chipata General Hospital be changed to Zwangendaba Hospital, Mwami Hospital be renamed Mpezeni hospital and Mwami Border be renamed Mpezeni border.*

The chief made a strong *appeal* to the government to rename those two hospitals accordingly, the chief in the statement uses a directive speech act as he wants the hearer who are the government officials to do something, which is renaming the two hospitals and the border.

SC2: *I wish to urge the government and particularly the minister responsible to consider effecting a ban on public passenger buses moving at night.*

In the statement quoted above, the chief made a *request* to the government to stop public passenger buses from moving at night hence using a speech classified as a directive as categorized by John Searle (1976).

SC12: *We urge the government to improve its management of farmer inputs this coming season.*

Like other statements before the one quoted above, those statements that have words that persuade the hearer to do something are classified as *directives*. This is true as there is the use of the word *urge* which is aimed at persuading the government to do something.

SC14: *We urge you to do everything possible to enhance unity among the traditional leaders.*

Just like SC12, there is a directive from the chief to the government to enhance unity amongst traditional leaders. This is noticed through the use of the verb *urge* which is used to direct or make request.

The statements under the directive speech acts were attempts though of varying degrees to get the hearer to do something and are therefore directive speech acts.

5.1.1.3 SPEECH ACTS EXPRESSING EXPRESSIVES

Here the speaker expresses the sincerity and condition of the illocutionary act. Examples include: *apologizing, congratulating, thanking, appreciating, complaining, condoling, greeting, scolding*. The speaker expresses the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content. The following statements from the three speeches are *expressives* speech acts.

SA1: *I am so delighted to welcome you your Excellency as our chief guest at this annual event of the Ngoni people Nc'wala ceremony.*

In the statement above, the chief was delighted or expressed happiness at the presence of the president. This meant that the chief *appreciated* the gesture from the president. A perfect example of an expressive.

SA2: *your Excellency, I am happy that you have come in person other than sending a representative.*

The speaker who was the chief expressed his happiness and was therefore appreciative of the president's presence. The speaker was happy which is a sign of *appreciating*, a characteristic of expressive as a speech act.

SA5: *I should commend you your Excellency and your new deal government for the concern shown in the promotion of our food security across the country through the agriculture support programme.*

The chief in the statement above *thanked* the government for its agriculture support programme which was taking place throughout the country. The chief was happy and welcomed the initiative by the government. This was a clear example of an expressive speech act.

SA8: *I further commend you your Excellency for having extended the development to chipata and Eastern Province in the communication net-work where people of Eastern Province have been linked to enjoy the cell phone services across the country and outside Zambia.*

A clear expression of delight by the chief on behalf of the Ngoni people. The speaker *appreciated* the work of the government. There is an overt use of expressive speech act.

SA14: *We are happy that the new deal government has re-opened the house of chiefs and we congratulate you your Excellency.*

A lucid class of *expressive* speech act used in this speech delivered by the paramount chief of the Ngoni during the Nc’wala Traditional ceremony. Use of words like *congratulate* gives sufficient evidence of the said statement to be classified as an *expressive* speech act.

SB1: *Your honour the vice president let me take this opportunity on behalf of the Ngoni Royal Establishment and the Ngoni people to congratulate you, your party and the republican president on your victory in the September 2011 general elections.*

The speaker who was the chief congratulated the republican president on emerging victorious during the September 2011 elections. The use of the word *congratulate* confirms that the chief used *expressive* speech act.

SB15: *Finally, your honour, I wish to note with pride the government support to our culture and traditions. Particularly, I am very pleased and humbled with HE president Sata for sending such a powerful delegation of ministers and other senior government officials to attend and support our ceremony this year.*

An expression of happiness by the chief for the successful ceremony facilitated by the attendance of government officials. A clear *appreciation* of everything that happened thereby inevitably using expressive speech act.

SC1: *May I also convey to your Excellency and through you the people of Zambia my sincere condolences on the deaths that occurred at the fatal road accident between Lusaka and Mazabuka in the early hours of yesterday involving a public bus and a truck.*

Perhaps it would be an incomplete discourse aimed at discussing the speech act referred to as expressive without some recourse to the word *condolence* at some point. The use of the word *condolence* in the statement above points clearly to the type of speech act used which is an *expressive*.

SC4: *Your Excellency, I am grateful to your government for the many infrastructural developmental projects that your government has continued to implement throughout the country particularly in Eastern Province.*

A clear indication of an appreciation of the developmental works carried out by the government. The use of the word *grateful* which is a sign of *appreciation* provides solid ground for classifying the said statement as an *expressive* speech act.

SC6: *We are also pleased with the political will that your government has demonstrated by the operationalization of the Mchinji Rail project which was slowly but surely becoming a white elephant notwithstanding the huge resources that were invested in the project.*

An expression of *appreciation* by the chief on behalf of the Ngoni people for the rail network which was revamped by the government. This is a classic example of *expressive* speech act.

SC7: *I wish to pay special tribute to the first lady for having launched the campaign against early marriages in Chipata.*

There is an explicit use of the *expressive* type of speech act through the use of the phrase of *pay special tribute* which is one way of showing *appreciation* for something impressive. In the statement above, the chief was thanking the first lady for launching the campaign against early marriage.

SC9: *In the area of education, we have noted with a great sense of satisfaction your government efforts to upgrade most schools in the Eastern Province which will go a long way in enhancing the quality of education.*

A *great sense of satisfaction* which is part of the statement above is one way of showing appreciation. The speaker who was the chief expressed gratitude at the level of development in the education sector. The chief undoubtedly used expressive as a speech act type.

SC10: *I wish to thank the government for their tireless efforts towards improving food security in the country.*

There is the use of the word *thank* in the above statement which is one of the inevitable words in deciding whether the speech is an *expressive* or not.

The statements used expressive speech acts through the use of words and phrases that showed the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content.

5.1.1.4 SPEECH ACTS EXPRESSING COMMISSIVES

Here, the speaker becomes committed to act in the way represented by the propositional content. Examples include: *promising, threatening, offering, guaranteeing, vowing, warning, betting, challenging*. When using this speech act, the speaker always does some future action. The following is an example of the Commissive speech act.

SB2: *My people are ready to work with your government in the development of our country.*

In the above statement, the chief made a *promise* to work with the government in the development of the country. It is clear that on behalf of the Ngoni people, the chief committed himself to some future action of working together with the government.

5.1.1.5 SPEECH ACTS EXPRESSING DECLARATIVES

Here, the speaker performs an action just representing him/herself as performing that action. Examples include: baptizing, passing sentence, arresting, marrying. The analysis of the declarative speech act revealed that it was not used in all the three traditional ceremony speeches.

Below is a diagrammatic presentation of the speech acts that were used in all the three traditional ceremony speeches that were referred to. Each speech act has several verbs that are associated with individual speech act.

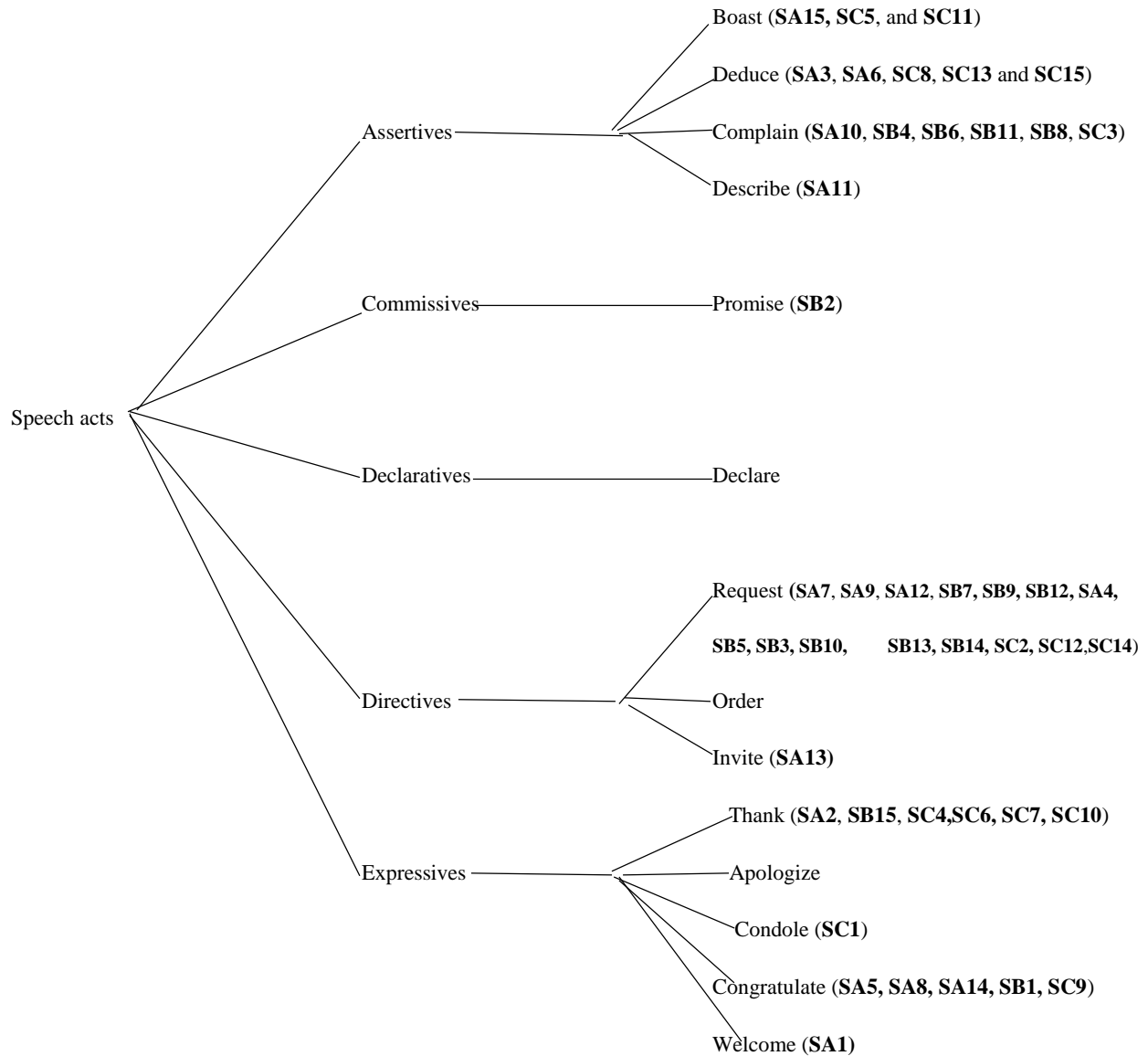


Figure 6: Speech Acts used in the traditional Ceremony Speeches

The three speeches that were referred to in this study did not have any speech act that would be classified as declarative.

The next section of this chapter presents the findings and discussions of the *politeness strategies* used in speeches delivered during the same traditional ceremony.

5.1.2 FINDINGS ON THE USE OF POLITENESS STRATEGIES

As earlier on stated, “Politeness strategies are strategies that are developed in order to save the hearer’s face” (Brown and Levinson 1987:60). The pragmatic analysis of politeness strategies used in traditional ceremony speeches with reference to three (3) speeches delivered during the Nc’wala Traditional Ceremony revealed that four politeness *super strategies* were used in such speeches. These politeness strategies include: *bald on record*, *positive*, *negative* and *off record politeness strategies*. Each of the politeness strategy has *sub strategies* that were also included in the analysis. The analysis revealed the following:

5.1.2.1 STATEMENTS USING BALD ON RECORD

Bald on record is characterized by an *unambiguously attributable intention* communicated by the speaker in doing an act. It is equated with conforming to the maxims of the Cooperative Principle as they epitomize communication with maximum efficiency. The aim of *bald on-record* politeness strategies is not minimizing the threat to the hearer’s face as they are used to directly address the other person to express his or her needs. Using imperative forms is an example of *bald on-record* as the example maybe in the phrase, *give me the book*.

Furthermore, Culpeper (1996) says that *bald on-record* politeness strategy is used when threat to the hearer’s face is very small or non-existent (e.g., in phrases such as *come in* and *sit down*) or in a situation when the speaker is more powerful than the hearer as in the interaction between a parent and a child when the parent says: *stop complaining*. When using this politeness strategy, the speaker makes a suggestion, request, offer or invitation in an open and direct way. When speakers make a suggestion, request, offer or invitation, such speakers are doing an FTA bald on record. Examples of *bald on record* sub strategies include: *Task oriented*, *Request*, *Alerting* and *Welcoming and farewells*.

In the three speeches that were referred to, only two sub strategies of bald on record politeness strategy were used .These are: *welcoming* and *requests*.

5.1.2.1.1 WELCOMING

One of the *bald on record* politeness *sub strategies* include: *welcoming* and *farewells*. This sub strategy involves the speaker welcoming the hearers. Sometimes, the speaker may be bidding

farewell to hearers. The following statements which are excerpts from the speeches referred to are examples:

PA1: *I am so delighted to welcome you your Excellency as our chief guest at this annual event of the Ngoni people Nc'wala ceremony.*

The utterance above is a clear example of the speaker who was the paramount chief welcoming the president to the Nc'wala Traditional Ceremony. The chief could not use phrases such as *come in* since the arena for the ceremony is an open place. His welcome was therefore expressed through the use of the phrase *I am so delighted to welcome you your excellence.*

PA2: *your excellence, I am happy that you have come in person other than sending a representative.*

Just like in the example above, the speaker expressed his warm welcome to the guest of honour by reiterating that his presence made the speaker happier than would be the case if someone else represented the president.

5.1.2.1.2 REQUESTS OR TASK ORIENTED

This *sub strategy* according to Brown and Levinson is used to request the hearer to do something that serves the interest of both the speaker to a larger extent and that of the hearer to a less extent. Such *requests* can sometimes be made as *imperatives*. It can further be said that *requests* are mainly used by speakers who are less powerful than the hearers. The excerpts below serve as examples of requests:

PA4: *Your Excellency, let us work together in the national development.*

The statement or utterance quoted above made a request to his Excellency to work together in the national development. This is realized through the use of the phrase *let us* work together. The decision to use the inclusive phrase *let us* was to indicate that the request involved everyone but was supposed to be spearheaded by the president.

PA9: *Your commitment to national development should be extended in addressing the poor road network in the province.*

Another request made using *bald on record* politeness strategy. Though made in form of an imperative using *should be extended*, the statement is task oriented since it advocates the task of addressing the poor road network. Based on the same statement, the hearer can accept or refuse to carry out the request.

PB9: *I wish to request the government to improve the education standard of our people both in terms of quantity and quality.*

The *request* of improving the education standard was made *baldly* as the communication was made without any ambiguity. The communication was done in such a way that it conformed to the maxims of the Cooperative Principle which is one the characteristics of *bald on record* politeness strategy.

PB13: *It is in this light that I request our government to quickly give Chipata the city status that we have been looking to for so many years.*

The speaker made an imposition in form of a request in a *bald* manner without any ambiguity thereby using *bald on record* as a politeness strategy. Furthermore, the statement had no mitigating devices thereby meeting one of the characteristics of *bald on record* politeness strategy.

PC2: *I wish to urge the government and particularly the minister responsible to consider effecting a ban on public passenger buses moving at night.*

The statement above is *task oriented* as it urges the minister to effect a ban on public bus passengers moving at night. Further, the statement is characterized by unambiguously attributable intention of banning passenger buses from moving at night.

PC12: *We urge the government to improve its management of farmer inputs this coming season.*

The statement above is task oriented as well. It requests the government to improve the management of farmer inputs. The imposition is made *baldly* and does not use any mitigating devices to reduce the effect of the imposition on the hearer.

PC14: *We urge you to do everything possible to enhance unity among the traditional leaders.*

PC14 was stated baldly without any mitigating devices hence used the bald on record politeness strategy. The sub strategy used that of request where the speaker requested the government to enhance unity.

The statements or utterances quoted above are examples of *bald on record* politeness strategy since the speaker made the *welcoming* remarks to welcome the guest of honour on one hand, on the other hand, *requests* were made in an open and direct way without any mitigating devices hence failed to consider either the positive or the negative faces of the hearer thereby doing an FTA *bald on record*.

Below is a table of Frequency and percentage of *sub strategies* of *bald on record* politeness strategy.

Table 6: Bald on Record politeness Sub Strategies

| BALD ON RECORD POLITENESS STRATEGY | | |
|---|------------------|-----------------------|
| SUB STRATEGIES | FREQUENCY | PERCENTAGE (%) |
| 1. WELCOMING | 2 | 22 |
| 2. REQUESTS OR TASK ORIENTED | 7 | 78 |
| TOTAL | 9 | 100 |

As the table above shows, of the nine (9) *bald on record* politeness strategy used, *welcoming* recorded a frequency of two (2) representing 22% while *requests or task oriented* recorded a frequency of seven (7) representing 78%.

The next section deals with *positive politeness* strategies which were also used by the speaker in all the three speeches that were referred to.

5.1.2.2 STATEMENTS USING POSITIVE POLITENESS.

Just as a reminder, *Positive politeness* is redressive action directed at the positive aspect of the other's face. This politeness strategies is identified through the use of language devices displaying the speaker's responsibility for maintaining or protecting the addressee's positive face. As stated earlier, sub themes (sub strategies) which make positive politeness strategy are used to identify this politeness strategy.

5.1.2.2.1 OFFER OR PROMISE.

This *sub strategy* of positive politeness demonstrates the speaker's good intentions that may satisfy the hearer. Such *offers* and *promises* may however not any substance but are meant to take care of the positive face of the hearer in order to be appreciated. Only one *promise* was identified from the three speeches that were referred to. The excerpt below is an example of an offer or a promise.

PB2: *My people are ready to work with your government in the development of our country.*

The statement *offers* or *promises* to work with the government in the development of the country. An *offer* or *promise* is one of the characteristics of the positive politeness strategy. The statement also affects the positive face of the hearer as there is an expression of solidarity, shared values and common goals in the same statement. Those characteristics of the statement qualify it to be a positive politeness strategy.

5.1.2.2.2 INTENSIFY INTEREST TO HEARER: USE IN- GROUP IDENTITY MARKERS.

This *sub strategy* of positive politeness strategy *intensifies interest to hearer*. It further uses *in group identity markers* by using special forms of address that distinguish the hearer from the audience. Such forms of address that are used include: *your Honour*, *your Excellency*, and mentioning the actual position held by the hearer such as the president, chairperson and many more. The following excerpts are examples of positive politeness strategy using the sub strategy of intensifying interest to hearer and using in group identity markers:

PA5: *I should commend you your Excellency and your new deal government for the concern shown in the promotion of our food security across the country through the agriculture support programme.*

The utterance used the *positive politeness* strategy as it sought to create an intimate relationship between the speaker and the hearer through the appreciation expressed by the speaker. The statement also used an in group identity marker, *your Excellency* which gave an identity to the hearer from the audience.

PA8: *I further commend you your Excellency for having extended the development to Chipata and Eastern Province in the communication net-work where people of Eastern Province have been linked to enjoy the cell phone services across the country and outside Zambia.*

Positive politeness strategy in use, the speaker initially intensified the interest of the hearer through the use of words that appreciate the work done by the government. There is also expression of shared values and common goals within the same statement. The use of an identity marker *your excellence* was not left out thereby meeting the criteria for positive politeness classification.

PB1: *Your Honour the vice president let me take this opportunity on behalf of the Ngoni Royal Establishment and the Ngoni people to congratulate you, your party and the republican president on your victory in the September 2011 general elections.*

The statement is directed at the positive face of the hearer (vice president). Furthermore, there is an intensification of the hearer's interest through the congratulatory message of winning the elections. The use of *in group identity markers* are overt, for example: *your honour* and *loyal establishment* are some of the in group identity markers that were used in the statement.

PB15: *Finally, your honour, I wish to note with pride the government support to our culture and traditions. Particularly, I am very pleased and humbled with HE president Sata for sending such a powerful delegation of ministers and other senior government officials to attend and support our ceremony this year.*

PB15 has no immediate area that is threatened by the Face Threatening Act. The statement expresses some shared values by regarding traditional ceremonies in high esteem coupled with the use of *in group identity markers* such as *your honour*. This is a clear example of positive politeness strategy.

PC4: *Your Excellency, I am grateful to your government for the many infrastructural developmental projects that your government has continued to implement throughout the country particularly in Eastern Province.*

The speaker used the *positive politeness* strategy in the statement above. This assertion is based on the intensification of the hearer's wants. The hearer who was the republican president

appreciated the acknowledgement of the developmental works by the speaker (chief). Such an acknowledgement made the republican president happy. Besides, the statement used an in group identity marker (your Excellency) and was not oriented towards any area immediately threatened by the particular Face Threatening Act (FTA).

PC7: *I wish to pay special tribute to the first lady for having launched the campaign against early marriages in Chipata.*

Another example of the speaker *intensifying interest to the hearer* by stating the benefits of the works being done by the first lady. The statement simply praised the activity of the first lady and threatened the positive face of the hearer thereby promoting solidarity. There was also the use of in-group identity marker through the use of the form of address *first lady*.

PC10: *I wish to thank the government for their tireless efforts towards improving food security in the country.*

The use of the phrase *tireless efforts* had the potential to intensify the interest of the hearer who were government officials. It is a flattering statement that could have interested the government officials' need to continue attending to other concerns raised by the speaker.

5.1.2.2.3 INCLUDE BOTH SPEAKER AND HEARER IN THE ACTIVITY

It is a common trend for speakers or readers of speeches to include both speakers and hearers. This is usually realized by the use of pronoun *we* and other inclusive pronouns *us*, *our*, to mention but a few. When the said pronouns are used, they express the sentiments of both speakers and hearers in the said activity. The following excerpts are examples of positive politeness in which the sub strategy of *including both the speaker and the hearer in the activity* was used:

PA14: *We are happy that the new deal government has re-opened the house of chiefs and we congratulate you your Excellency.*

The statement has no immediate area that is threatened by a particular FTA but simply expresses gratitude at one of the policies of the government. There is also the inclusion of the speaker and hearer in the activity through the use of inclusive parts of speech such as, *we*, in the case of the statement labelled PA14. There is also an expression of shared values and common goals

between the speaker and the hearer since the statement indicate that both the speaker and the hearer had interest in the project that had been undertaken.

PC5: *We have seen for the first time that the following key economic roads being rehabilitated and upgraded; the Great East Road and the Vubwi-Chipata Road.*

In the utterance above, the speaker used the positive politeness strategy through the sub strategy *include both the speaker and the hearer*. This is noticed through the use of the first plural pronoun *we* which is an inclusive pronoun.

PC6: *We are also pleased with the political will that your government has demonstrated by the operationalization of the Mchinji Rail project which was slowly but surely becoming a white elephant notwithstanding the huge resources that were invested in the project.*

Positive politeness strategy in use as the speaker appreciated the work of operationalization of the Mchinji Rail Line and went on to view the addressee's perspective by acknowledging the colossal amount of money spent on the project.

PC9: *In the area of education, we have noted with a great sense of satisfaction your government efforts to upgrade most schools in the Eastern Province which will go a long way in enhancing the quality of education.*

PC9 also uses the positive politeness strategy through the inclusion of both the speaker and the hearer in the activity. The statement also does not make any imposition on the speaker and attends to the positive face of the hearer thereby using the positive politeness strategy.

The utterances in the section above are classified as positive politeness strategies since they express shared values and common goals regarding the developmental activities that the government had initiated. There were no impositions that would negatively affect the faces of the hearers. Furthermore, all the said utterances are associated with intimate relationships between the speaker and the hearer.

5.1.2.2.4 GIVE GIFTS TO HEARER (GOODS, SYMPATHY, UNDERSTANDING, COOPERATION)

One of the sub strategies of positive politeness strategy is to give the *gift of understanding* to the hearer. Not only tangible gifts were given but human relations wants such as the wants to be approved of, admired, liked, understood to mention a few. Among the many gifts that can be given to the hearer are: *goods, sympathy, understanding, cooperation* and many more that maybe in the interest of the hearer. The excerpts below serve as examples of *positive* politeness strategy using the sub strategy of *giving gifts to hearer*.

PA3: *The big crowd you see your excellence is an indication that traditional ceremonies preserve and promote peace, love and unity in the country.*

The speaker gave this gift to the hearers to help them understand the reason for such a big gathering attending the ceremony. The speaker was kind enough to give such a gift of understanding to the hearer on the importance of the Nc’wala Traditional ceremony. The hearers may have been puzzled by the big crowd but the puzzle was solved after such a gift was given to them.

PA13: *To my fellow traditional leaders, let us put our heads together asking the government to consider and come up with a system that can improve our status as chiefs regarding our emoluments that come too late or never at all.*

Being aware of the presence of other chiefs, paramount chief Mpezeni used the positive politeness strategy as a way of *giving a gift of understanding* about how the problem of their delayed emoluments could be sorted out. The statement targeted his fellow chiefs who could have been experiencing similar challenges. Such a gift of understanding could have helped other chiefs as well.

PA15: *This ceremony is so unique that we gather to celebrate for the fresh crops in the fields, to commemorate the Ngoni victories during tribal wars and we gather to pay our homage to the ancestral spirits through ‘Mnikelo’ the slaughtering of a black bull and the drinking of the fresh blood by our Ngwenyama.*

The statement by the chief gives a *gift of understanding* to the hearer who was the president through an explanation of the purpose for which that ceremony was held. The speaker went on to give a justification for the people including the president and other guests' need to attend that ceremony assuring them that their attendance was not a waste of time. Such information could have helped the president to fully understand the importance of Nc'wala Traditional Ceremony.

PC1: *May I also convey to your Excellency and through you the people of Zambia my sincere condolences on the deaths that occurred at the fatal road accident between Lusaka and Mazabuka in the early hours of yesterday involving a public bus and a truck.*

The utterance gives the *gift of sympathy* to the hearer over the tragic accident that claimed many lives along Lusaka-Mazabuka road. The speaker was aware of the need for such *sympathy* as the number of people that lost their lives was big.

PC11: *As your excellence may be aware, Eastern Province is a predominantly an agriculture economy which produces appr.26% of the country's maize output.*

The speaker gave the *gift of understanding* to the hearer about the agriculture output of the province. It could be also a *gift of cooperation* since the percentage quoted indicates that the province is doing well in the agriculture sector thereby cooperating with the government whose emphasis is on improving agriculture production.

5.1.2.2.5 BE OPTIMISTIC

Utterances in this category give hope to both the speaker and the hearer that something positive maybe realized as a result of something being or likely to be implemented. The statements that are quoted below are presented in such a way that S (speaker) claimed that H (hearer) would cooperate with S because of the tacit commitment between them. The following excerpts from the Nc'wala traditional ceremony speeches serve as examples:

PA6: *This is a step forward to poverty reduction in the nation.*

A positive politeness strategy where an expression of *optimism* is overt. The statement shows optimism about the reduction of poverty resulting from the step that had been taken by the government.

PC8: *Which campaign has proved very successful with well over 50 young underage girls rescued from this negative vice.*

There is an expression of *optimism* on the campaign waged against underage marriages that were seemingly rampant in the area. The statement further encourages the first lady to continue the fight against the vice as statistics showed that the campaign had yielded positive and intended results and therefore expressed optimism about curbing the vice.

PC13: *Which in turn will guarantee foods security for the nation.*

PC13 is an expression of optimism on the guarantee for food security provided the required measures put in place are sustained.

This statement expressed optimism about the possibility of food security. Being *optimistic* is one of the characteristics of a positive politeness strategy.

PC15: *Which in turn can assist in promoting government development agenda for the benefit of the people in their respective jurisdictions.*

PC15 also expresses *optimism* about promoting government development agenda that has the potential to help people from all sectors of life.

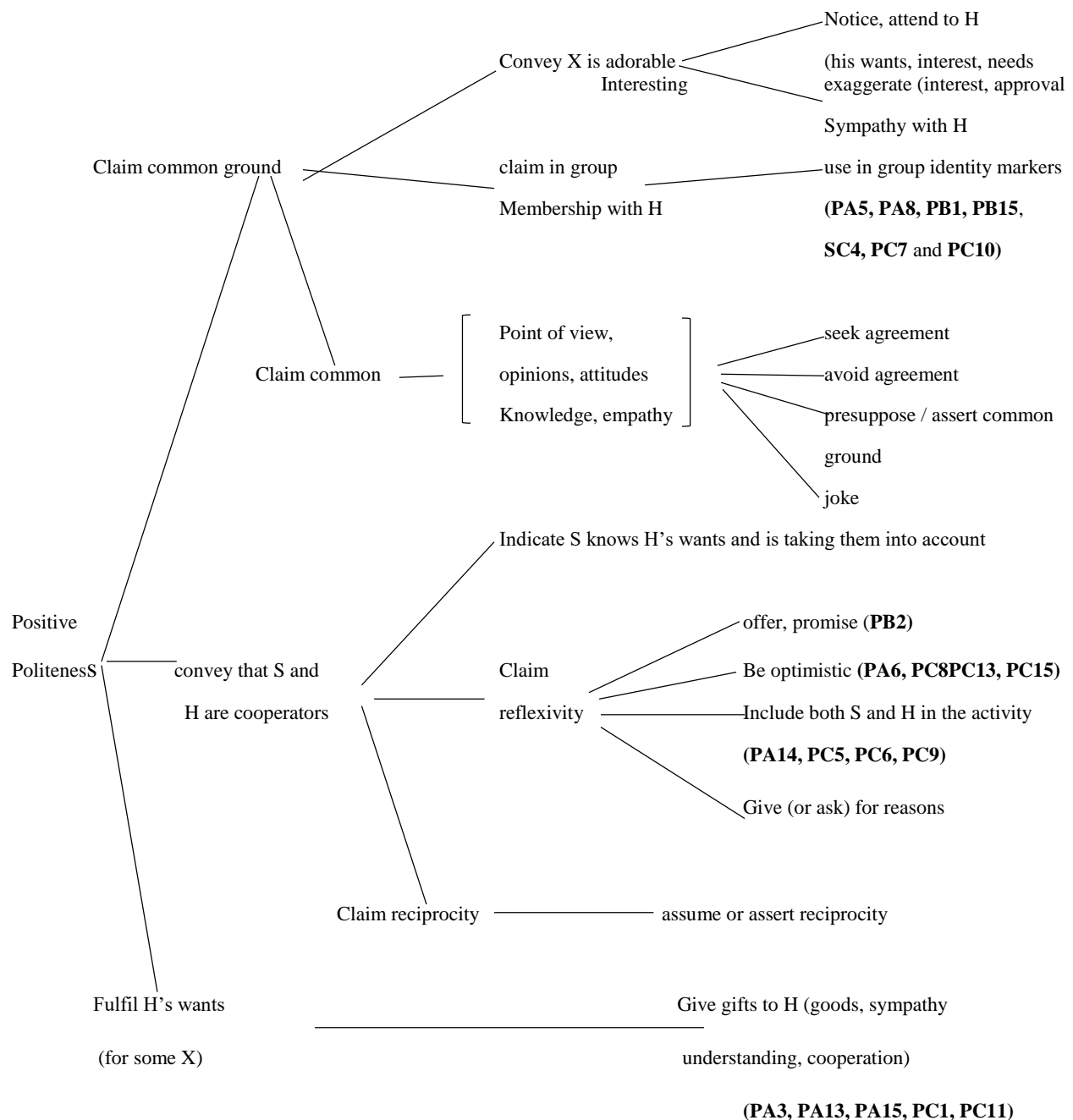


Figure 7: positive politeness strategies used (B & L 1987:102)

The table below shows the frequency of some of the *sub strategies* of the politeness strategies strategy used in speeches delivered during the Nc'wala Traditional Ceremony.

Table 7 below shows the frequency and percentage of *sub strategies* of positive politeness strategy.

Table 7: Frequency Counts of Sub Strategies of Positive Politeness Strategy

| POSITIVE POLITENESS STRATEGY | | |
|--|------------------|-----------------------|
| SUB STRATEGIES | FREQUENCY | PERCENTAGE (%) |
| 1. OFFER OR PROMISE | 1 | 5 |
| 2. INTENSIFY INTEREST TO HEARER: USE IN-GROUP IDENTITY MARKERS | 7 | 33 |
| 3. INCLUDE BOTH SPEAKER AND HEARER IN THE ACTIVITY | 4 | 19 |
| 4. GIVE GIFTS TO HEARERS (GOODS, SYMPATHY, UNDERSTANDING, COOPERATION) | 5 | 24 |
| 5. BE OPTIMISTIC | 4 | 19 |
| TOTAL | 21 | 100 |

As the frequency and percentage table (table 7) shows, of the twenty-one (21) positive politeness strategies used in the speeches, *intensifying interest to hearer: use of in-group identity markers* had the highest frequency of seven (7) representing 33%. This was followed by *giving of gifts to hearer (goods, sympathy, understanding, cooperation)* which recorded a frequency of five (5) representing 19%. Both *intensifying interest to hearer: use of in-group identity markers* and *being optimistic* recorded a frequency of four (4) each representing 19%. The sub strategy of *offer or promise* recorded a paltry frequency of one (1) representing 5%.

The section below presents information on the findings of how the negative politeness strategy was used.

5.1.2.3 STATEMENTS USING NEGATIVE POLITENESS

As stated in the literature review chapter, *Negative politeness strategy* is oriented primarily towards the negative aspect of the other's face. It is "specific and focused", which means that its realization focuses on minimizing the particular imposition involved in the FTA being performed. It is also "avoidance-based". Its aim is to demonstrate that negative face wants of the interlocutor are respected and that the potential imposition is in fact the opposite of what is intended. These strategies are employed in speeches to address the hearer's negative face. As claimed in Brown and Levinson's (1987) model, the negative face wants are to be able to act

freely and unimpeded by others. The following *sub strategies* of negative politeness strategy were identified from the three (3) speeches that were referred to.

5.1.2.3.1 GIVE DEFERENCE

Brown and Levinson (1987: 178-187) contend that speakers usually *give deference* to the hearer before doing a Face Threatening Act (FTA) which is an imposition to the hearer. It is employed if the hearer's social status is higher and the speaker cannot force him to act as the speaker pleases or wants. The excerpts below are examples of *negative politeness strategy* through the sub strategy *give deference*.

PB10: *In an effort to upgrade the education standards in Eastern Province, it is important your honour that our government embarks on the construction of a university for the province. We need a university in Eastern Province.*

The statement marked PB10 used negative politeness strategy as it *gives deference* to the hearer through the use of the phrase *Your Honour*. Having given *deference*, the speaker went on to issue the Face Threatening Act (FTA) by asking the government to construct a university in Eastern Province which was an imposition on the hearer (vice president). The speaker used the negative politeness strategy to minimize the impact of the imposition he had made in form of a request.

PB12: *Our people look forward to the tarring of the Mwami Road because of its importance in the area such as the Mwami Hospital.*

The utterance above shows that there was some social distance between the speaker and the hearer. This was evidenced by the avoidance of mentioning the name of the one responsible for such a task. The sub strategy of *give deference* can also be realized by avoiding the name of the one to which a request may be directed.

PB14: *Your Honour, in the interest of our culture and traditional heritage, I want to announce and solicit your government approval that the name of Chipata General Hospital be changed to Zwangendaba Hospital, Mwami Hospital be renamed Mpezeni hospital and Mwami Border be renamed Mpezeni boarder.*

The speaker made an imposition by asking the government to rename the said places. In doing so, he was aware of the authority of the hearer and his (speaker) limited authority over making

certain pronouncements. The speaker decided to use the sub strategy of *giving deference* to the hearer through the use of *your Honour* which showed the respect accorded to the hearer.

The speaker used this sub strategy by firstly making statements that implied that he (speaker) was not in a position to coerce the hearer (H) by simply stating what was supposed to be done and secondly, the speaker raised the status of the hearer by treating them as superior human beings through the use of honorifics.

5.1.2.3.2. BE PESSIMISTIC

Another sub strategy of negative politeness which expresses feelings of speakers about the failure of something or a desperate situation. The following excerpts express *pessimism*:

PA10: *For example Lundazi- Chipata Road network takes us 8 hours' drive instead of the 2 hours and 30 minutes' drive we used to enjoy.*

The speaker stated the unnecessarily long period of driving through the Lundazi road which could have caused despair among the road users. The same statement expressed loss of hope by the people affected thereby causing *pessimism* among them.

PB4: *The late delivery of inputs discourages farmers and results in poor yields and make agriculture less productive. Further, our people find it difficult to make ends meet and end up in poverty.*

The speaker (Paramount Chief Mpezeni IV) talked about a situation which was not liked by the subjects he represented. He went on to highlight the unintended results of *poor yields* and eventual consequence of *poverty*. One could tell that there was good ground for *pessimism* by the speaker as the situation stated had led to poverty which is unwanted and a source of pessimism. This was a classic example of negative politeness strategy through the use of pessimism.

PB6: *The poor delivery of agriculture inputs particularly maize inputs and poor marketing are threatening food security because farmers are shifting to cotton etc because maize production is becoming less attractive.*

A lamentation by the speaker (Paramount Chief Mpezeni) emanating from the poorly managed distribution of maize inputs. This statement also has some degree of *pessimism* as it expresses a

belief in the threatened food security and farmers' loss of interest in maize production. One would suggest that the *pessimism* among farmers made them shift to cotton production without their own volition but simply to earn a living. Their decision to shift to cotton cultivation was a desperate move that left them without any other option.

PB8: *The current system is not working at all. In fact it is more of punishment to farmers. It is not effective and is impoverishing our people.*

The statement by the speaker made on behalf of the people of Zambia, particularly farmers is an expression of *pessimism* among farmers who depend on agriculture to alleviate poverty. The speaker was pessimistic about the system of farm input distribution which was detrimental to the agriculture production.

The speaker used the sub strategy of being pessimistic by making *indirect requests*. The statements marked PA10, PB4, PB6 and PB8 presented unpleasant situations that needed to be changed through the government interventions and were therefore indirect requests.

5.1.2.3.3 IMPERSONALIZE SPEAKER AND HEARER

This sub strategy of negative politeness strategy does not mention the names of both the speaker and the hearer but just makes an imposition in a general way. The following excerpts are examples of negative politeness strategy using the sub strategy of impersonalizing both the speaker and the hearer.

PA7: *Irrigation scheme should spread all over the country to speed up more food production so that we reach the level of exporting our food production.*

The statement above did not state the agent but simply made an appeal or the need to spread irrigation schemes all the country. The utterance *impersonalized* both the speaker and the hearer while making the request.

PA12: *Rural electrification programme should also reach us especially at traditional centres like Mtenuleni.*

The utterance above was an imposition that was just stated without mentioning the one to whom it was directed and therefore impersonalized the one who needed to implement the electrification

programme. The speaker made an appeal generally. The appeal could be attended to by anyone who had the capacity to implement such a request. The speaker knew that only government officials could carry out such a project. Further, the government officials were able to tell that the request was directed at them despite the statement missing name of the addressee.

PB3: *There is need for the supply of agriculture inputs such as fertilizers, seeds and other inputs to be streamlined effectively in order to improve productivity.*

The statement marked PB3 was another request made by *impersonalizing both the speaker and the hearer*. The speaker used this negative politeness strategy since his interest was not in the one facilitating the supply of agriculture input but in the streamlining of the supply of the stated farm inputs.

PB5: *The agriculture support program needs to be continued and in fact the number of bags of fertilizers per farmer should be increased.*

The statement above impersonalizes both the speaker and the hearer thereby using negative politeness strategy. The same statement minimizes the imposition of the request to deliver inputs early stating the FTA (imposition) as a general rule.

PB7: *The agriculture marketing system should be recognized urgently so that farmers are paid promptly when they sell their produce.*

Another negative politeness strategy made by *impersonalizing both the speaker and the hearer*. One would speculate that the speaker is interested in the implementation of the imposition but not in the one charged with the responsibility of implementing such programmes.

The use of the sub strategy of impersonalize both the speaker and the hearer implies that the speaker is only interested in having the concern raised attended to and not in the one charged with responsibilities of carrying out the requests that have been made. The speaker just stated what was supposed to be done and expected positive results.

The speaker used the sub strategy above by using statements which showed that the agent was not the speaker (S) and the addressee was not the hearer (H). This was done by avoiding the use of pronouns such as I, YOU, WE, to mention but a few.

Below is a diagrammatic presentation of the findings of the Negative politeness strategy used in the traditional ceremony speeches using the politeness theory by Brown and Levinson (1987).

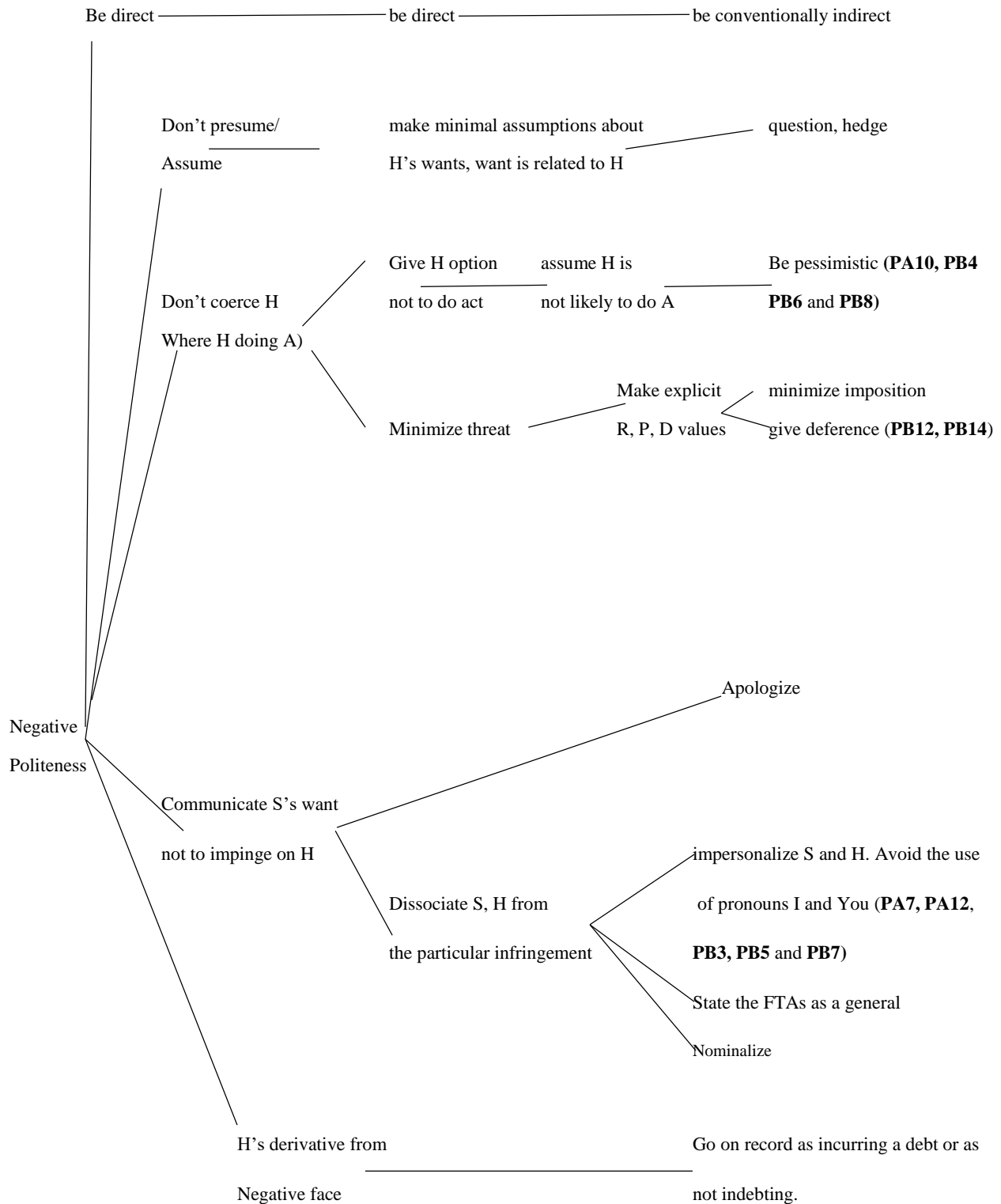


Figure 8: Negative Politeness according to B&L (1987)

All the excerpts under negative politeness strategy were oriented primarily towards the negative aspect of the hearers' faces who were either the president or the vice president. Furthermore, the utterances minimized the potential imposition which were in fact the opposite of what was intended.

Table 9: Frequency counts of Sub Strategies of Negative Politeness

| NEGATIVE POLITENESS STRATEGY | | |
|--|-----------|----------------|
| SUB STRATEGIES | FREQUENCY | PERCENTAGE (%) |
| 1. GIVE DEFERENCE | 3 | 25 |
| 2. BE PESSIMISTIC | 4 | 33 |
| 3. IMPERSONALIZE BOTH SPEAKER AND HEARER | 5 | 42 |
| TOTAL | 12 | 100 |

The twelve (12) negative politeness strategy used in traditional ceremony speeches recorded the three (3) sub strategies used in different propositions. As indicated in the table above, *give deference* recorded a frequency of three (3) representing 25% while *being pessimistic* recorded a frequency of four (4) representing 33% and impersonalize both speaker and hearer recorded a frequency of five (5) representing 42%.

5.1.2.4 STATEMENTS USING OFF RECORD

Off record (indirect) is characterized as doing a communicative act in such a way that it is not possible to attribute only one clear communicative intention to the act. To relate this to the notion of face, the ambiguity characteristic of off-record strategy shows maximum respect to negative face in leaving it up to the addressee whether the potential threat to face would be noticed or not. In this case, the utterance bears an implicature that evades clarity and thus can be immediately dismissed because, theoretically, the speaker does not commit him or herself to a specific intention.

5.1.2.4.1 GIVE ASSOCIATION CLUES

The use of this sub strategy involves giving an *association clue*. Statements using this sub strategy are presented in such a way that S mentions something associated with what H is

required to do. An example may be a football player who has not played well but has not been substituted. For example one may say: ‘Soko has played for seventy (70) minutes and is not doing anything’.

The association clue is that Soko who is not playing well must be substituted. The excerpt below is an example of *off record* politeness strategy using the sub strategy of *give association clues*.

PB11: *The population has increased and the complexity of disease has increased yet our health facilities have not been improved at the same rate.*

The speaker made that statement in order to help the authority understand the need to construct some health facilities to march the increasing population. An *association clue* was given through the statement that an increase in population should match with the number of health facilities to combat or treat diseases which had seemingly overwhelmed the people.

5.1.2.4.2. OVERSTATE

Utterances or statements under this category are overstated or exaggerated. The intention of speakers using such statements is to help draw attention to something being described or being talked about. The excerpts below are examples:

PA11: *The Great East Road the main highway in the Eastern Province is in a pathetic state.*

The use of the phrase *in a pathetic state* is an overstatement used to describe the condition of the said road. The speaker used that statement to draw the attention of the government so that the road could be worked on and be in a good state.

PC3: *As road carnages have continued to devastate our country.*

The statement marked PC3 is an example of *off record* politeness strategy. The statement was presented in such a way that it could be an implicature as the hearer would need to work out the meaning of the request that was made. Further, the statement is an overstatement as the use of the verb *devastate* is not a true reflection of the situation on the ground. Overstatement is one of the sub strategies of the off record politeness strategy.

Below is a Diagrammatic presentation of the findings of the *off record politeness strategy* used in the traditional ceremony speeches that were referred to.

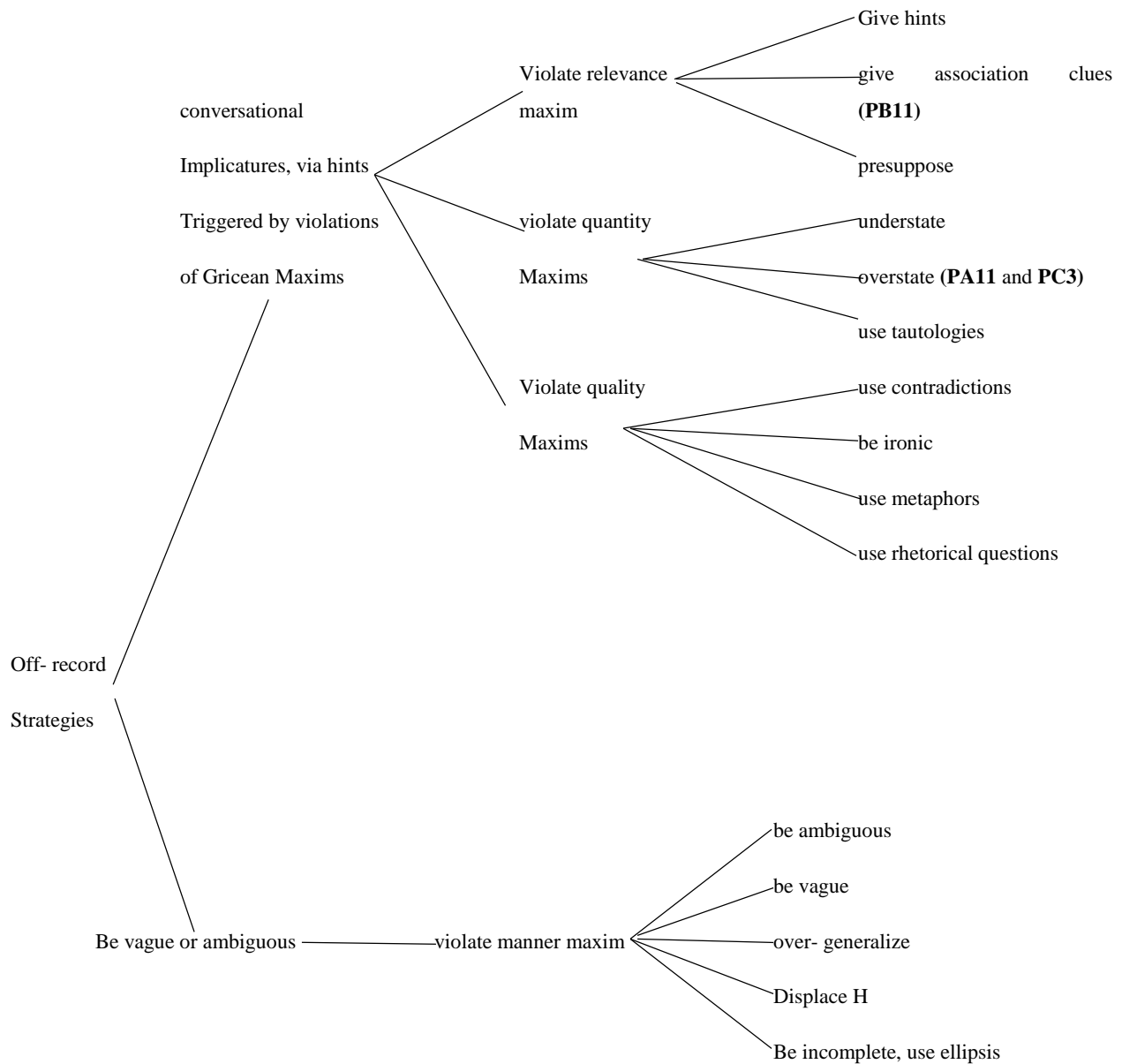


Figure 9: Findings of Sub Strategies of Off Record

The utterances that used *off record* politeness strategy quoted above requested for something to be done using the sub strategies of *giving association clues* and *overstatement*. In both cases, the speaker indirectly requested for something to be done about the condition of the said roads and an inadequate number of health facilities respectively. However, the hearer could interpret them either as requests or mere descriptions of the status of the road and the health facilities.

The table below shows the sub strategies of off record that are used.

Table 10: frequency Counts of Sub Strategies of Off Record

| OFF RECORD POLITENESS STRATEGY | | |
|---------------------------------------|------------------|-----------------------|
| SUB STRATEGIES | FREQUENCY | PERCENTAGE (%) |
| 1. GIVE ASSOCIATION CLUES | 1 | 33 |
| 2. OVERSTATEMENT | 2 | 67 |
| TOTAL | 3 | 100 |

Off record politeness strategies recorded a total frequency of three (3). Only two (2) sub strategies were used in different proportions. These were *give association clues* and *overstate* which recorded the frequencies of one (1) and two (2) respectively. The percentages for the two sub strategies were 33% for *give association clues* and 67% for *overstate*.

5.1.3 MOST FREQUENTLY USED SPEECH ACTS AND POLITENESS STRATEGIES IN TRADITIONAL CEREMONY SPEECHES DELIVERED DURING NC'WALA.

Having presented the findings of how speech acts and politeness strategies are used in the traditional ceremony speeches, it is equally important to present data on the most frequently used speech acts and politeness strategies to meet the demand of objective three (3).

5.1.3.1 MOST FREQUENTLY USED SPEECH ACTS

The pragmatic analysis of the speech acts from the three (3) Nc'wala Traditional Ceremony Speeches referred to reveals that four (4) *speech acts* were used in different proportions. Out of the forty-five (45) statements, *directives* recorded the highest frequency of sixteen (16) representing 36%. *Assertives* had a frequency of fifteen (15) representing 33%. The frequency of thirteen (13) which translates into 29% was recorded by the *expressives*. The *commissives* had a paltry frequency of one (1) representing 2% with the speech act of *declarative* recording none at all. These frequencies are presented in form of a table, bar char and a pie chart.

The table (table 10) below shows the frequency of speech acts that are used in the speeches.

Table 11: Frequency Counts of the Speech Acts.

| S/N | TYPE OF SPEECH ACTS | FREQUENCY | PERCENTAGE (%) |
|-----|---------------------|-----------|----------------|
| 1 | DIRECTIVES | 16 | 36 |
| 2 | ASSERTIVES | 15 | 33 |
| 3 | EXPRESSIVES | 13 | 29 |
| 4 | COMMISSIVES | 01 | 2 |
| 5 | DECLARATIVE | 00 | 0 |
| | TOTAL | 45 | 100 |

The bar chart below (figure 10) presents the frequency of the speech acts used.

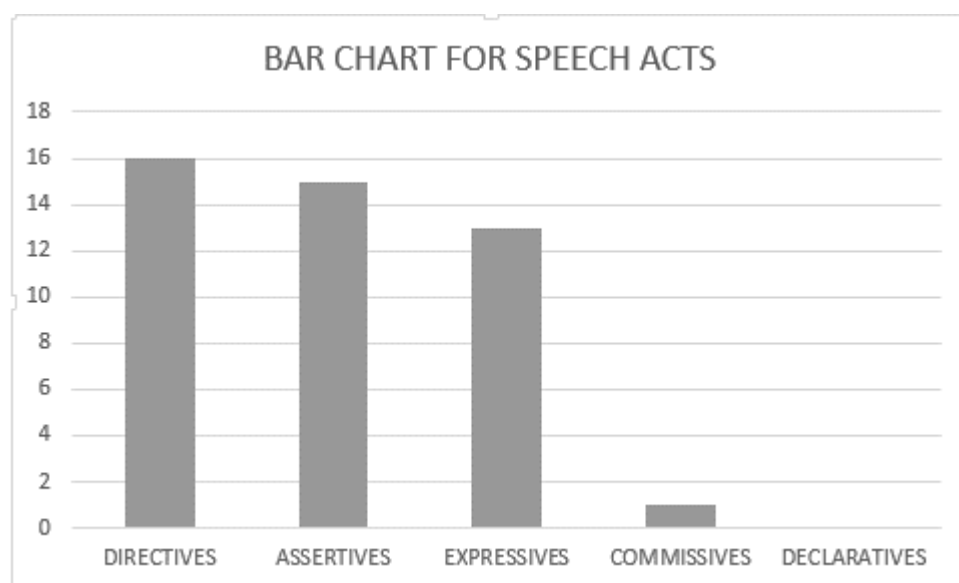


Figure 10: bar chart showing speech acts

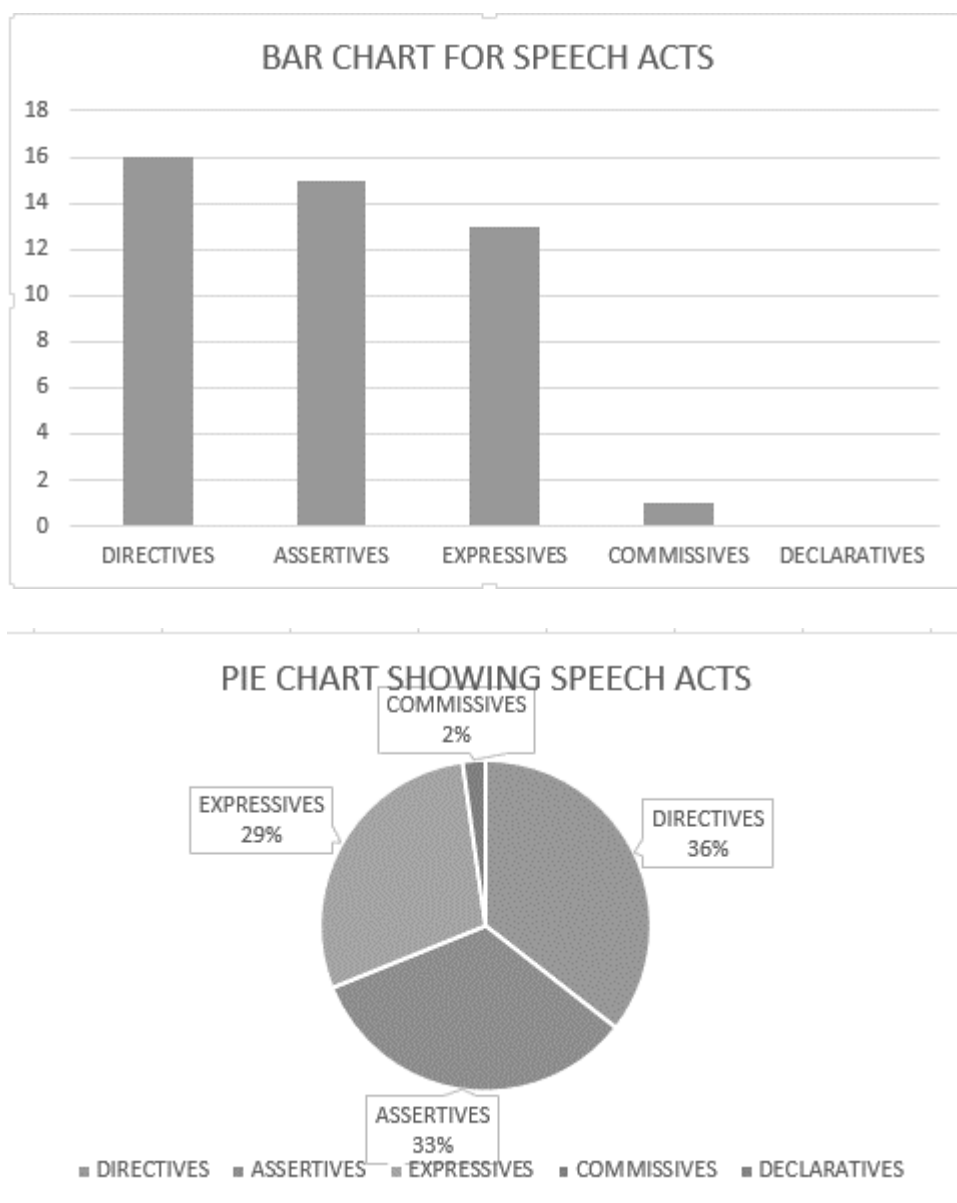


Figure 11: Pie Chart showing the speech Acts

5.1.3.2 MOST FREQUENTLY USED POLITENESS STRATEGIES

The forty- five (45) statements or utterances from the three (3) Nc’wala traditional Ceremony Speeches that were referred to revealed that four (4) *politeness strategies* were used in different proportions. *Positive politeness* strategy had the highest frequency of twenty-one (21) representing 46%. That was followed by *negative politeness* strategy which recorded the frequency of twelve (12) representing 27%. *Bald on record* had a frequency of nine (9) translated

into 20% while *off record* politeness strategy recorded a paltry frequency of three (3) representing 7%. The politeness strategy of *withholding the Face Threatening Act (FTA)* was not used at all.

Table 12: frequency Counts of Politeness Strategies used in the Traditional Ceremony Speeches.

| POLITENESS STRATEGIES | | |
|------------------------------------|------------------|-----------------------|
| TYPE OF POLITENESS STRATEGY | FREQUENCY | PERCENTAGE (%) |
| 1. BALD ON RECORD | 9 | 20 |
| 2. POSITIVE POLITENESS | 21 | 46 |
| 3. NEGATIVE POLITENSS | 12 | 27 |
| 4. OFF RECORD | 3 | 7 |
| 5. WITHHOLDING THE FTA | 0 | 0 |
| TOTAL | 45 | 100 |

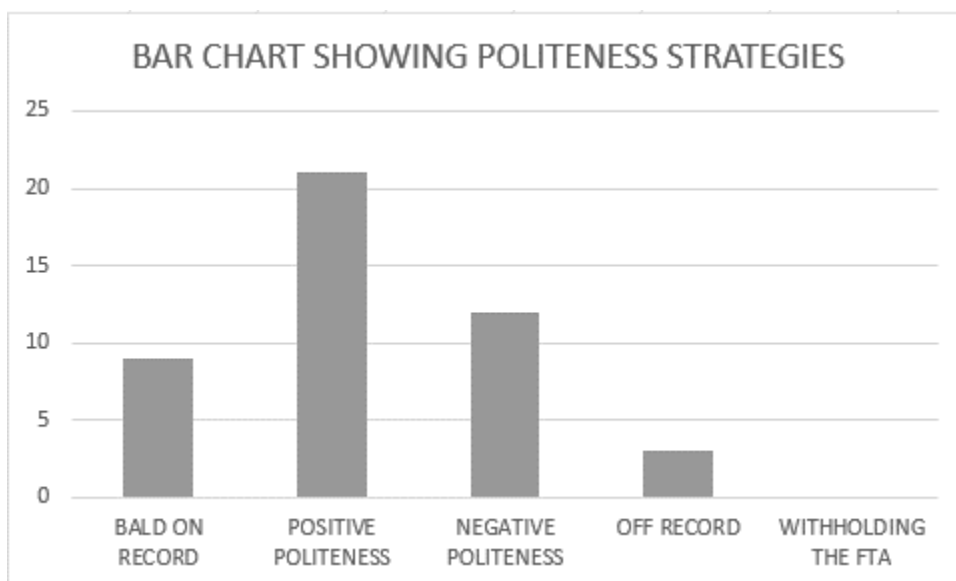


Figure 12: Bar chart showing politeness strategies used

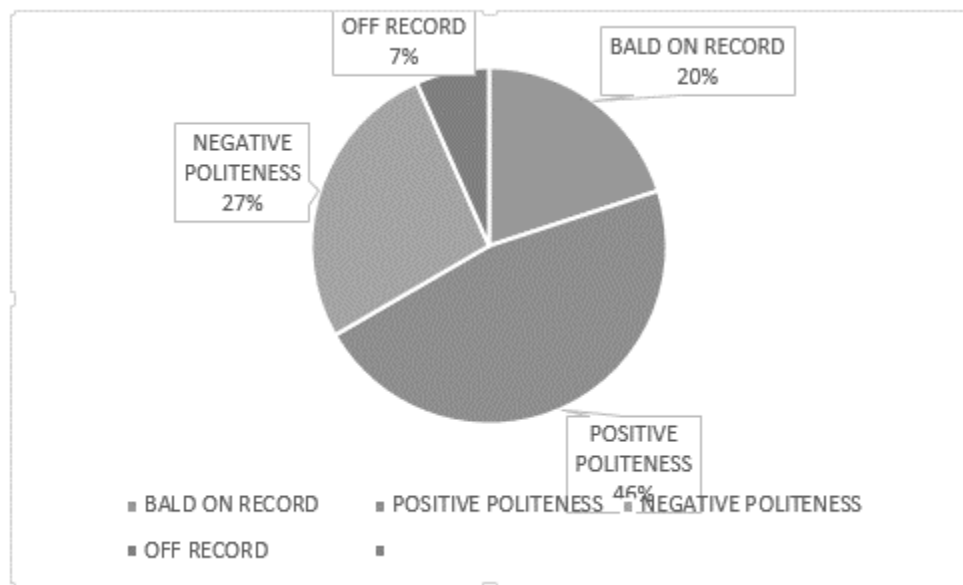


Figure 13: pie chart showing politeness strategies used

5.2 DISCUSSION OF THE FINDINGS

5.2.1 USE OF THE SPEECH ACTS

An indiscriminate use of speech acts has the potential to violate the appropriateness of the circumstance of the utterance. In all the three speeches that were referred to, the chief is aware of his limitations in making certain pronouncements. Being the speaker, he takes into account the inappropriate circumstances that would make the speech act misfire. For instance, the utterances in all the three speeches avoid issuing an order on issues where the chief has no authority.

5.2.1.1 USE OF THE DIRECTIVES

The *directive* speech act is the most frequently used in the three traditional ceremony speeches. This is so because it is the one that makes requests for certain developmental projects to be implemented as it is the case in this study. Paramount chief Mpezeni IV is interested in having certain projects undertaken in his chieftom hence the resort to making requests through this speech act. The use of *directives* to make request confirms the speech act theory (SAT)'s assertion that *directives* are used by speakers to get the hearer to act in such a way as to fulfill what is represented by the content of the proposition. The hearer in this case are government officials that are in attendance of the Nc'wala Traditional Ceremony.

This finding is in line with the one in the study conducted by Ubong and Sifonde (2012) where the two presidents, Obama and Jonathan used the directive speech act to ask the citizens of their respective countries to work with them. Those speeches were delivered during the inauguration ceremonies for both presidents.

5.2.1.2 USE OF THE ASSERTIVES

In a gathering of thousands of people, there is always one or a few that have the mandate to present the concerns of others. In doing so, the use of *assertives* which according to the Speech Act Theory by Searle (1976) is to describe some state of affairs, make an *assertion*, *claim*, *describe*, *hypothesize*, *conclude*, *report*, *suggest*, *predict* and many others. All the statements that are categorized as assertives use one of the verbs that are listed above. The use of this speech act is therefore in line with the speech act theory which informs this study.

Furthermore, the findings of this study confirms the findings by Akinwotu (2013) which explores how the two Nigerian presidential hopefuls use the assertive speech act to make certain proclamations, suggestions, conclusions, reports about the state of that nation's political situation. Just like Akinwotu's finding that *assertives* are used to make statements of fact, this study has also confirmed the use of assertive speech act for making statements of fact.

5.1.2.3. USE OF THE EXPRESSIVES

Another inevitable speech act used in any communicative event is the *expressive*. Having so many functions such as apologizing, thanking, appreciating, condoling, greeting and others, this speech act is used extensively in the three speeches referred to. The good works of the government are appreciated, any disaster is condoled including congratulations and greetings using this important speech act. For example, *SA1* is used by the chief to appreciate his Excellency the president for attending the Nc'wala Traditional Ceremony.

The analysis of the speech acts used in traditional ceremony speeches delivered during the Nc'wala Traditional Ceremony reveals that there is a high frequency of use of *appreciation* through the *expressive* speech act. The appreciations are mainly as a result of the government's implementation of developmental programmes. One example among the many, is the utterance marked *SA14* which appreciates the government's initiative of re-opening the house of chiefs.

The chief, in the first speech cannot forget to appreciate the government for introducing cell phone services to the people of Chipata. This is indicated in the utterance marked SA8.

In an attempt to commiserate on the death of a big number of people along Lusaka – Mazabuka Road, the speaker in the third traditional ceremony speech uses the expressive speech act to offer condolences, this is noticed in the utterance marked SC1. The context of the speech act (expressive) is appropriate as it consists of the actual states of affairs or actual event following the occurrence of that an unfortunate loss of the lives of those involved in the accident.

The use of the expressive speech act confirms the role assigned by this speech act by the speech act theory which states that expressives are used to express the emotional state of the speaker such as offering condolences, thanking, praising, congratulating but to mention a few. The speaker who is the Chief expresses his emotions based on his subjective view of certain occurrences as the case in the statements marked SA1,SA14, SC1 but to mention a few.

The findings of this study confirms the findings of the study done by Akinwotu (2013) where the two presidential hopefuls use the *expressive* speech act to thank their supporters for showing confidence in their candidatures.

5.2.1.4 USE OF THE COMMISSIVES

The *commissive* speech act is the least used in all the three traditional ceremony speeches that were referred to. It was only used once representing a paltry 2%. This speech act is used when the speaker commits to do something. Since the commitment under this act is made by the speaker, it is right to make a commitment only when the speaker has the capacity to fulfill the said commitment. Evidence in the use of this speech act is found in the revelation of the study conducted by Olaniyi and Bamigbola (2012) where in the speech by Goodluck Jonathan during his declaration of the presidential candidacy extensively used this speech act as it recorded 50%. This was an attempt to persuade the voters by making promises of good governance.

Similarly, the only promise that is offered by Paramount Chief Mpezeni IV is that of the people of Chipata's willingness to work together with the government. This is done in the statement marked SB2. Commissives operate a change in the world by creating an obligation. The speaker who is the chief makes an obligation to cooperate with the government. It should be realized that promises and commitments are made by speakers who have the capacity to fulfil whatever is

promised. Hence, the chief realizes that the only promise that can be fulfilled is working together with the government.

5.2.1.5 NON USE OF THE DECLARATIVES

Despite the chief's wish to declare Chipata a city, he avoids using the *declarative* speech act because he knows that he does not have the authority to make such a declaration. The chief adheres to Searle's felicity conditions since the context is not appropriate for him to make such an important declaration and avoids making a defective performance of the declarative speech act.

Language is regularly used in such a way that there is an agent who counts as being responsible for its use within the framework of some activity, and such situatedness of speech acts requires their context to be limited (Sbisa 2002: 427). This is true especially in the failure to use the *declarative speech act*. The speaker (the chief) realizes that he is not in a position to make certain declarations as they can only be implemented when the felicity conditions are met.

Similarly, the chief cannot make any declaration such as declaring Chipata a city since the conditions would not allow because of the position that he holds. The privilege to declare a city is vested in the republican presidency. As stated by Searle (1977: 37) "Declarations bring about alternations in the status of the referred to object or objects...". Therefore, the use of the declarative speech act in an attempt to change the status of Chipata as the speech envisaged would render the speech act inappropriately used since such a declaration would not be successfully performed.

It can be argued that the use of the types of speech acts in traditional ceremony speeches is determined by the message that a traditional leader intends to disseminate. The three traditional ceremony speeches that are referred to use four types of speech acts that help the traditional leader to present the message that he intends. The preponderance use of the *directive* speech act is as a result of the numerous requests that Paramount Chief Mpezeni IV has made to the government. *Assertive* speech acts are equally used in large numbers to describe the numerous challenges faced by people under the chief. Further, the relative high frequency of the expressive speech act is to thank the government for having undertaken certain developmental projects and programmes that are in the interest of the people of Chipata.

5.2.2 USE OF THE POLITENESS STRATEGIES

Politeness strategies are embedded in the speech acts. This is so because human beings carefully select appropriate words to put across their messages known to the listener. For example, a request can be made using several politeness strategies such as bald on record, positive politeness, negative politeness and off record politeness. It is for that reason and others that speech acts and politeness strategies are always used at the same time.

52.2.1 USE OF BALD ON RECORD

Bald on Record has a frequency usage of nine (9) representing 20%. Its usage is due to the fact that it gives an opportunity to the speaker to communicate the message with the most efficiency. This is despite the strategy's failure to minimize the threat to the face of the hearer. The use of this strategy is in conformity with the politeness theory's assertion that it epitomizes communication with maximum efficiency. Its preference is its characteristic to attribute the intention of statements without any ambiguity. This strategy is used by the chief when *welcoming* and making *requests* to the government officials.

The chief through those three speeches makes requests in the most efficient way though disregarding the threat to the hearer's face. For example, the utterance marked *PC12* where there was a request from the chief for government to improve its management of farm inputs that coming season was made baldly on record. The chief could have used other politeness strategies available, but opted for the *bald on record* in order to deliver the message clearly. It was also observed that the bald on record politeness strategy was used when making requests that would help the entire nation to develop.

The use of bald on record politeness strategy is also noticed when the speaker welcomes the government officials to the Nc'wala Traditional Ceremony. This is noticed in the utterance marked *PA1* where the speaker is welcoming the president to the traditional ceremony. One would speculate that its low frequency of usage is as a result of its failure to minimize the threat to the face of hearers. This finding is confirmed by the findings of the study conducted by Jiang (2010) where this strategy is used fifteen (15) times representing 21.1% out of seventy-one (71) statements. Some speakers avoid this strategy completely since it does not care about the face of the hearer. This is confirmed by the study done by Aulia (2013) where the strategy is completely

avoided by President Barrack Obama. It must be stated that among the five politeness strategies, bald on record ranked number one (1), refer to page 34. This means that the strategy is the least polite according to Brown and Levinson. It can therefore be speculated that its low frequency of usage is as a result of its ranking in terms of politeness.

5.2.2.2 USE OF POSITIVE POLITENESS

Positive politeness is the most frequently used politeness strategy in all the three traditional ceremony speeches. According to this study, it has a frequency of twenty-one (21) representing 46%. Furthermore, this strategy appears in all the speech acts that are used in all the traditional ceremony speeches that have been referred to. It appears eight (8) times in the assertive speech act, eleven (11) times in the expressive speech acts and once in both directives and commissives speech acts. Its ubiquitous usage can be attributed to it being a redress directed to the addressee's positive face; his perennial desire that his wants (or the actions / acquisitions / values resulting from them) should be thought of as desirable (B &L 1987). This is the justification by the politeness theory that is used in this study. Ide (1989) refers to *positive politeness* as solidarity politeness because it emphasizes the common ground between interactants. The use of *positive politeness* strategy in the traditional ceremony speeches is an orientation to promote high involvement and solidarity. The reason could be that the speaker wants to create a relationship with the hearer. This is confirmed by Brown and Levinson when they posit that:

Positive politeness utterances are used as a kind of metaphorical extension of intimacy, to imply common ground or sharing of wants to a limited extent even between strangers who perceive themselves, for the purpose of the interaction, as somehow similar. For the same reason, positive politeness techniques are usable not only for FTA redress, but in general as a kind of social accelerator, where S, in using them, indicates that he wants to come closer to H (1987:103).

Traditional leaders and government officials are generally partners in development and should therefore be in good standing. The main purpose of positive politeness strategies according to Brown and Levinson (1987) is to shorten the social distance, which is to make the speaker and the addressee closer to each other and thus build up an individualistic connection. In the case of

the traditional ceremony speeches, the chief mainly uses *positive politeness* strategy to enhance the relationship between himself and the government officials.

The finding of this study confirms the finding by Jiang (2010) where the study shows that positive politeness has the highest frequency of twenty-six (26) representing 36.6%. That frequency shows that the teacher is concerned with students' need to be liked or approved of. Similarly, the speaker through the speeches maintains and protects the hearer's positive face by expressing solidarity with the government officials and maintains or protects the addressee's positive face.

Additionally, the use of the positive politeness strategy most frequently is accounted for by an increased use of involvement strategies when the weight of an imposition decreases. Other than the *directive* speech acts that request the government officials to implement some projects. Most of the speech acts simply make claims or conclusions that are in the interest of government officials (assertives) while other speech acts (expressives) simply appreciate the government for implementing certain projects and isolated incidences of condolences. Clearly, those speech acts in those statements are oriented towards the hearer's positive self-image and are generally attempts to build solidarity and intimacy between the speaker and hearer. This finding is validated by the politeness theory on which part of this study is based. Brown and Levinson (1987) posit that politeness strategies aim at general expression of solidarity, shared values and common goals.

Being a politeness strategy (positive) that shows hospitality, it would be a serious disregard of our tradition had the speaker (Paramount Chief Mpezeni) not used this important politeness strategy. In other words, it would be paradoxical for the chief to invite someone that he had been in a vehement opposition. Human beings usually want to associate with people that have something to offer and the chief is aware of what the government officials could offer to the Ngoni People in particular and Zambians in general. That offer by the government could be accessed by creating a cordial relationship, offer of solidarity, both of them could only be realized by the use of the *positive politeness strategy* as was the case in the three traditional ceremony speeches.

5.2.2.3 USE OF NEGATIVE POLITENESS STRATEGIES

The *negative politeness* strategy recorded the second highest frequency of usage in all the three speeches that were referred to. This strategy is used when there is an increased imposition on the addressee. One can minimize the imposition by coming rapidly to the point, avoiding a further imposition of prolixity and obscurity. There is an increased use of independence strategies (negative politeness) when the weight of an imposition increases. This is true with regard to the use of the *negative politeness strategy* in the Nc'wala Traditional Ceremony speeches that were referred to. The speaker makes a number of requests to the government and therefore cannot avoid minimizing the imposition by using the *negative politeness* strategy which acts as a Face Saving Act (FSA). This is confirmed by Brown and Levinson's politeness theory which states that "Negative politeness allows speaker to pay respect and deference to hearers in return for the FTAs" (1987:72). It minimizes particular impositions on hearers so that the speaker can satisfy the hearer's wants to have his freedom of actions in interpreting utterances spoken by the speaker.

To successfully use the negative politeness strategy, the speaker uses *deference* to minimize the imposition in all the three traditional ceremony speeches. The speaker who is the chief uses *deference* before doing the Face Threatening Acts (FTAs) since he is aware that the addressee's social status is higher than that of his. In other words, the use of *negative politeness* is aimed at showing respect. This too is in conformity with the politeness theory which postulates that "Negative Politeness intends to create distance between the speaker and hearers to show respect" (Brown and Levinson 1987: 129). The other reason for the speaker's choice of using the negative politeness strategy was his awareness that he could not force the hearer to implement or carry out the imposition that he makes. Among the many utterances that use *deference* as a negative politeness strategy is the utterance marked *PB10* where the speaker is requesting the addressee to construct a university in Eastern Province of Zambia.

The use of deference as in the utterance marked *PB10* is in conformity with Obeng's findings which state that legal professionals in Akan use politeness strategies like deferential mode of address. Deferential modes of address is a sub strategy of negative politeness strategy.

Negative politeness in the three traditional speeches is realized in a number of ways, among them is the use of impersonal and indirect language. This is realized in the utterance marked PA7 in which the speaker makes a general request of what is supposed to be done without directing it to the addressee who is the vice president of the republic of Zambia. This finding is similar to the discovery made by Benkendorf et al (2001) which shows that medical consultants and counselors try to soften the direct imposition of their views by choosing more impersonal and indirect language.

The use of the *negative politeness* strategy is redressive action addressed to the addressee's negative face and the speaker is aware of the addressee's want to have his freedom of action unhindered and his attention unimpeded. Brown and Levinson (1987) argue that this politeness strategy is the heart of respect behaviour. It performs the function of minimizing the particular imposition that the FTA effects on the addressee. The speaker in the three traditional ceremony speeches uses the *negative politeness strategy* whenever making requests because this is the most elaborate and most conventionalized set of linguistic strategies for Face Threatening Act (FTA) redress of Face Saving Act (FTA).

5.2.2.4 USE OF OFF RECORD

Despite being the most polite strategy among the four politeness strategies that are used in the three traditional ceremony speeches that were referred to, the *off record politeness strategy* had a paltry three (3) frequency of usage. The speaker avoids an extensive use of *off record* politeness strategy because of it being ambiguous and fears that some utterances would be misinterpreted by the addressee. It can also be argued that the non-extensive use of *off record politeness* could be associated with its evasion of clarity on the intention of an utterance. Being the most politeness strategy used in utterances, off record gives room to the addressee to interpret the message in their own way. This is according to Brown and Levinson's politeness theory which posits that "A speaker who applies off record strategy can avoid the responsibility for the potentially face damaging interpretations" (1987:11). The speaker can avoid the potentially Face Threatening Acts (FTAs) by allowing hearers to interpret meaning of certain utterances themselves.

The three utterances that use the *off record* politeness strategy rely on only two sub strategies that *give association clues* and *overstate*. In the quest to highlight the inadequacy in the provision of health care, the speaker through the utterance marked *PB11* laments the increase in population and complexity of diseases while the number of health facilities remain constant. That unfortunate situation poses a health risk to the people in the Ngoni Chieftdom and other chieftdoms as well. The statement that gives an association clue is a request by the chief to increase the number of health facilities to match the growing population.

The use of overstatements as another example of off record politeness strategy was identified in the utterances marked *PA11* and *PC3*. The two utterances indirectly asked the government officials to solve the problems highlighted with minimal imposition as the hearer had an option of either ignoring the request or addressing them since they were not stated explicitly.

In all the three utterances that use the off record politeness strategy use as an indirect way of making requests which can be dismissed by the hearer. The message in all the three utterances cannot be attributed to any clear. The speaker expects the hearer to recover what these utterances mean or make inferences. This is true, according to Brown and Levinson, who state that:

A communicative act is done off record when it is not possible to attribute only one clear communicative intention of the act. Such off record utterances are essentially indirect uses of language, to construct an off -record utterance one says something different from what he really wants to mean or to say something more general. S here expects H to make some inference to recover what was really intended by the utterance (1987: 211).

5.2.2.5 NON USE OF WITHHOLDING THE FACE THREATENING ACT (FTA)

All the three traditional ceremony speeches that were referred to, revealed that there was no use of the withholding of the FTA politeness strategy. This politeness strategy could not be used in those traditional speeches because the speaker would not be able to send any message to the hearer and would simply resist or renounce their wish to make any utterance. Despite this politeness strategy being ranked as the most polite one, it was not used because it would restrict the speaker from making any utterance, even when it was necessary to make some utterances that were in the form of requests, welcoming and many others discussed in the this study.

The speaker through the traditional ceremony speeches threatened the face of the hearer but the risks of those threats were minimized by the use of the appropriate politeness strategies other than the withholding of the Face Threatening Act.

The excerpts above are classified as *Positive politeness strategies* since they are oriented towards enhancing the positive face of the hearer. These utterances are appreciated and accepted by the hearer. It is also possible to speculate that the said utterances can lead to an achievement of friendship between the speaker and the hearer. Further, the utterances are not oriented towards the area immediately threatened by the particular FTA. There is also an expression of solidarity, shared values and common goals between the interlocutors through the same utterances.

5.3 SUMMARY OF THE CHAPTER

The chapter above has dealt with the presentations and discussion of the findings. It was noticed that four speech acts were used in all the three traditional ceremony speeches. These speech acts are: the *assertives*, *directives*, *commissives* and the *expressives*. The findings revealed that no *declaratives* were used in all the speeches that were referred to. Furthermore, the findings on the use of the politeness strategies revealed the use of four politeness strategies with a noticeable difference in the frequency of usage. The politeness strategies that were used are: *bald on record*, the *positive politeness*, the *negative politeness* and the *off record politeness*. There was no use of the *withholding of the FTA* in all the three traditional ceremony speeches.

The chapter also presented the discussion on the usage of the two phenomena that were being analysed. Within the section under the discussion of the findings, some justifications for the use and the non- use of some speech acts and politeness strategies were advanced.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

OVERVIEW

This chapter of the dissertation presents the conclusion on the analysis of *speech acts* and *politeness strategies* used in traditional ceremony speeches delivered during the Nc’wala Traditional Ceremony of the Ngoni speaking people. The chapter presents the conclusion on the uses of the four speech acts namely: the *assertives*, the *commissives*, the *directives* and the *expressives*. There is also a comment on the non-use of the fifth speech act called the *declaratives*. The chapter also includes the conclusion on the politeness strategies, which comprise: *bald on record*, the *positive politeness*, *negative politeness* and *off record* that are used in traditional ceremony speeches delivered during the stated traditional ceremony. Just as there is a comment on the non-use of one speech act stated above, there is equally a comment on the non-use of one politeness strategy called *withholding the FTA*. Information on the speech acts and their accompanying politeness strategies has been availed as well. The chapter ends by making recommendations based on the findings and for future study.

6.1 CONCLUSION

6.1.1 CONCLUSION ON THE USE OF SPEECH ACTS

Based on the findings of the analysis of the speech acts used in traditional ceremony speeches, it is noticed that of the five speech acts proposed by Searle (1976), four are used in the traditional ceremony speeches in different proportions. The *assertives* which are used to describe the state of affairs are used to make assertions about a number of issues, ranging from those that talked about the importance of the Nc’wala Traditional Ceremony, the condition of some infrastructure such as roads, and some conclusions based on the successes and failures of some of the programmes implemented by the government. For example, the speaker through the utterance marked SC8 asserts that the campaign against underage marriage has yielded positive results, as over fifty (50) girls had been rescued from early marriages.

It is the use of the *assertive* speech act that helps the speaker to bring out concerns of the Ngoni people in particular and those of the public in general. Through this speech act, the speaker presents what he thinks is the truth condition of various infrastructure. In doing so, the speaker becomes committed to the propositional content by describing, predicting, suggesting, reporting, asserting as well as other words that are used to assert.

The *directives* are generally used to request the government to carry out some programmes that would help improve the living standards of the people of Eastern Province in particular and Zambia in general. Through this speech act, the speaker has requested the government to improve the agriculture marketing system as indicated in the utterance marked SB7. Improvement of the standards of education through the construction of a university is another request that is made using the *directive* speech act. A number of other requests were made using this speech act as the analysis and the discussion chapter has indicated.

The *expressives* are not left out in the traditional ceremony speeches that were referred to. This speech act is used to express appreciation of some successful government programmes that have impacted positively on the well-being of the people. The speaker through this same speech act uses it to give condolences to the government on the death of a big number of people that perished in a road traffic accident. The speaker used a number of verbs that are used in expressive speech acts. Among the verbs that were used are: thanking, condoling, appreciating, congratulating and complaining. Some verbs that are used to make an expressive were not used because the speaker noticed that the content of the message did not deserve the use of such verbs. Some of the verbs that were not used in the speeches referred to are scolding, apologizing, and many others with generally negative connotations.

The use of the *commissives* is restricted to an utterance through which the speaker assures the government of the people's willingness to work together in the quest to develop the nation. The speaker is aware of his limited authority to make any further promises because of the position that he holds. *Promises, threatening, warning, challenging, guaranteeing* and other verbs that are used to realize the *Commissive* speech act are usually used by individuals and organizations that have the capacity or the authority to do so. It was as a result of such restriction that the speaker rarely used the *Commissive* speech act.

The *declarative* speech act which is associated with authority is not used at all in all the three traditional ceremony speeches that were referred to. This is because the speaker is aware of his limitations in making declarations that would change the status of whatever would be declared. According to the hierarchy of power in Zambia, the republican presidency is the position that is mandated to make some important declarations like some of those that were solicited for in the speeches.

6.1.2 CONCLUSION ON THE USE OF POLITENESS STRATEGIES

Just as there are usage of the various speech acts in different proportions, there is also the use of *politeness strategies* in different proportions. As has been noticed in chapter five (5) detailing the findings and discussion, there are four politeness strategies that are used in the traditional ceremony speeches delivered during the Nc'wala Traditional Ceremony. Each of the politeness strategies are used according to the purpose of the statement or utterance.

It is clear from the findings that, in an attempt to be understood clearly without any ambiguity, the speaker uses the *bald on record* politeness strategy which successfully delivers the intended message. The speaker is interested in delivering the message more than he is interested in satisfying the hearer's wants. The speaker uses the *bald on record* politeness strategy when welcoming the government officials. The use of a *task oriented or request* sub strategy occurs when the speaker requests government to undertake certain programmes. In doing so, the speaker makes the Face Threatening Act (FTA) that affects the negative face of the hearer since there is an imposition that could have impinged on the hearer's freedom to be independent.

The positive *politeness strategy* is used whenever there is need by the speaker to create a cordial relationship with the hearer. The speaker through the use of the positive politeness strategy creates an intimate relationship with the hearer. The use of the positive politeness strategy minimizes the threat to the hearer's positive face. There is also the creation of intimacy that implies common interests and wants of both the speaker and the hearer. The speaker uses five sub strategies when using the positive politeness strategy. These are *offer* and *promise*, *intensify interest to hearer*, *include both the speaker and hearer*, *give goods to hearer* (such as, sympathy, understanding, cooperation) and *be optimistic*. This politeness strategy records the highest frequency of usage.

Being the politeness strategy that is used when making requests, the *negative politeness strategy* is used by the speaker in all the three traditional ceremony speeches to request the government to undertake certain developmental projects. The speakers minimize the imposition on the hearer by using some of the sub strategies of the negative politeness strategy. The sub strategies that are used are: *Give deference*, *be pessimistic* and *impersonalize both the speaker and the hearer*. The speaker gives *deference* to the hearer by using honorific terms such as *your Excellency*, *your honour*, which minimize the impact of the imposition that is made thereafter.

The pragmatic analysis of *off record politeness strategy* in the traditional ceremony speeches reveals that this strategy is used only in three utterances, thereby recording the least frequency of usage. The low frequency of *off record politeness strategy* usage can be attributed to the strategy's indirectness where the hearer has to interpret the meaning because the strategy violates all the maxims of conversation.

The four politeness strategies are used appropriately as they helped the speaker to deliver the message that was intended. The non-use of the *withholding of the FTA* was also justified as it would have prevented the speaker from delivering the message that was intended.

The pragmatic analysis of the politeness strategies answers the second research question that seeks to find out the types of politeness strategies used in traditional ceremony speeches delivered during Nc'wala.

6.1.3 CONCLUSION ON SPEECH ACTS ACCOMPANYING POLITENESS STRATEGIES

Different speech acts are always accompanied by appropriate politeness strategies according to the purpose of that particular speech act. For example, *directive* speech acts are usually accompanied by *bald on record* and *negative* politeness strategies since these speech acts are usually used to get someone to do something. In getting someone to do something, the speaker can either do it *baldly* without minimizing the impact of the FTA, or use *negative* politeness strategy to minimize the imposition. This is true as the analysis of the speech acts and politeness strategies in the study reveals that most of the directive speech acts use either bald on Record or negative politeness strategies. Out of *sixteen (16) directives*, *eight (8)* are accompanied by

negative politeness and *seven (7)* by *bald on record*. The only positive politeness strategy accompanying the directive speech act is an invitation.

A total of eleven (11) *expressives* speech acts are accompanied by *positive* politeness strategies. The same politeness strategy is also used extensively in assertives as it has record frequency of eight (8). Seven (7) assertives are accompanied by *negative* (4) and *off record* (3) politeness strategies respectively. The only two expressives that are accompanied by *bald on record* are simply welcoming the government officials.

Below is a frequency table showing the speech acts and the politeness strategies that accompanied them.

Table 13: Speech acts and Politeness strategies frequency of usage

| SPEECH ACTS | POLITENESS STRATEGIES AND FREQUENCY OF USAGE | |
|-------------|--|-----------|
| ASSERTIVE | Positive | 8 |
| | Negative | 4 |
| | Off record | 3 |
| | | 15 |
| DIRECTIVE | Negative | 8 |
| | Bald on record | 7 |
| | Positive | 1 |
| | | 16 |
| EXPRESSIVE | Positive | 11 |
| | Bald on Record | 2 |
| | | 13 |
| COMMISSIVE | Positive | 1 |
| | | 1 |

Based on the findings, the study has revealed that writers of traditional ceremony speeches of Ne'wala ceremony use speech acts according to the message intended. These *speech acts* are accompanied by appropriate *politeness strategies* which are Face Saving Acts (FSAs) in order to create linguistic harmony between the interlocutors. Further, the *speech acts* and the *politeness strategies* are used in different proportions in order to deliver the intended messages while taking into account the face wants of interlocutors.

6.2 RECOMMENDATIONS

This study recommends use of assertive speech act may be associated with appropriate politeness strategies such as positive, negative and off record. The directive speech act may be associated with politeness strategies such as negative and bald on record. Similarly, expressive speech act may be accompanied by positive politeness strategy. The use of these speech acts and the politeness strategies can help to create linguistic harmony.

6.2.1 RECOMMENDATION FOR FURTHER RESEARCH

It is the wish of the researcher that some pragmatic analyses are carried out on the following proposed research topics:

- a) Pragmatic analysis of speech acts and politeness strategies used in political speeches and traditional ceremony speeches: a comparative study.
- b) Pragmatic analysis of speech acts and politeness strategies used in plays performed by Zambian actors.

6.3 SUMMARY OF THE CHAPTER

The chapter provided information on how the speech acts and the politeness strategies were used in the three traditional ceremony speeches that were referred to. Some examples of the usage of those pragmatics phenomena were given. The four speech acts were not used in isolation as they were accompanied by the politeness strategies. The chapter presented links of how the speech acts were used together with the politeness strategies that accompanied them. It was for example revealed that most directive speech acts are accompanied by negative and bald on record politeness strategies as the chapter has presented. A table was presented that shows the speech acts and the politeness strategies that accompanied them. The chapter also made a conclusion based on the findings of the study. The recommendations for future study and based on the findings were included.

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APPENDICES

APPENDIX A

WELCOME SPEECH OF INKHOSI YAMANKOSI PARAMOUNT CHIEF MPEZENI IV AT
2004 NC'WALA CEREMONNY HELD ON 28TH FEBRUARY AT MTENGULENI VILLAGE
EASTERN PROVINCE ZAMBIA.

READ ON HIS BEHALF BY THE CHAIRMAN GENERAL MR GEORGE MWANZA.

THE GUEST OF HONOUR

YOUR HIGH HIGHESSES

DISTINGUISHED GUESTS

THE BUSINESS COMMUNITY

CLERGY MEN

ALL N.G.O.S

LADIES AND GENTLEMEN

I am so delighted to welcome you Your Excellency as our chief guest at this annual event of the Ngoni People Nc'wala Ceremony. I should also recognize the presence of all your royal highnesses from across the country and abroad. Your Excellency, I am happy that you have come other sending a representative. The big crowd you see Your Excellency is an indication that traditional ceremonies preserve and promote love, peace and unity in the country. Your Excellency, let us work together in the national development.

I should commend you Your Excellency and your new Deal Government the concern shown in the promotion of our food security across the country through the agriculture support programme.

This is a step forward to poverty reduction in the nation.

Irrigation scheme spread all over the country to speed up more food production so that we can the level of exporting our food production. I further commend you Your Excellency for having extended the development to Chipata and Eastern Province, in the communication network, where people of Eastern Province have been linked to enjoy the cell phone services across the country and outside Zambia. Your commitment to national development should be extended in addressing the poor road network in the province.

For example, Lundazi- Chipata Road takes us Eight hours drive instead of the Two and halve hours we used to enjoy. The Great East Road the main high way in Eastern Province is in a pathetic state. Rural Electrification Programme should also reach us especially at traditional ceremony centres like Mtenguleni.

To my fellow traditional leaders, let us put our heads together asking the government to consider and come up with a system that can improve our status as chiefs regarding our emoluments that come too late or never at all. We are happy that the new Deal Government has reopened the house of chiefs and we congratulate you Your Excellency. My appeal to the New Deal Government, is on the membership of the house of chiefs should be considered to increase from three (3) to five (5) per province.

This ceremony is so unique that we gather to celebrate for the fresh crops in the fields, to commemorate the Ngoni victories during the tribal wars and we gather to pay our homage to the ancestral spirits through ‘Mnikelo’ the slaughtering of the black bull and the drinking of the fresh blood by our Ngwenyama. Nc’wala is the key ceremony in the country since its revival in 1980.

Let me now take this opportunity to thank all our partners that have supported this ceremony because without them, we would have failed to take off:

The government, ZESCO, The South African High Commissioner to Zambia, Zambia Breweries, Supernova Brewing Cooperation, Chipata Water and Sewerage Company, Kwacha Milling, Zambia Sugar, Kamocho Guest House.

ENJOY YOUR STAY AND GOD BLESS

THANK YOU

APPENDIX B

NC'WALA CEREMONY 2012

SPEECH BY HIS MAJESTY INKOSI YAMA KOSI MPEZENI IV AT MTENGULENI

25TH FEBRUARY 2012.

Your Honour the vice president of the republic of zambia ,Dr Guy Scot, the paramount chiefs: Kalonga GawaUndi of the Chewa people. Inkosi yama kosi Mbelwa of Mzimba in Malawi, Inkosi yama kosi Gomani of Ncheu in Malawi, Senior chiefs, chiefs, Honorable ministers and deputy ministers, permanent secretaries, heads of various government departments, district commissioners, Indunas, fellow Ngonis, invited guests, ladies and gentlemen, all protocols observed.

I welcome you all to the 2012 Nc'wala Ceremony!

Your Honour the vice president let me take this opportunity on behalf of the Ngoni Royal Establishment and the Ngoni People to congratulate you, your party and the republican president on your victory in the September 2011 general elections. People are ready to work with your government in the development of our country

I wish to bring to your attention the following areas that require urgent attention by our government, notwithstanding that the government has been in office for barely six months and not responsible for the state of affairs regarding our concerns:

AGRICULTURE

There is need for the supply of agriculture inputs such as fertilizers, seeds and other inputs to be streamlined effectively in order to improve productivity. The late delivery of inputs discourages farmers and result in poor yields and make agriculture less productive. Further, our people find it difficult to make ends meet and end up in poverty.

The agriculture support programme needs to be continued and in fact the number of bags of fertilizers per farmer should be increased. The poor delivery of agriculture inputs particularly maize inputs and poor marketing are threatening food security because farmers are shifting to cotton etc, because maize production is becoming less attractive.

The government should also support the agriculture sector in the villages through extension services.

The agriculture marketing system should be reorganized urgently so that farmers are paid promptly when they sell their produce. The current system is not working at all. In fact it is more of punishment to farmers. It is not effective and is impoverishing our people.

EDUCATION

I wish to request the government to improve the education standards of our people in terms of quantity and quality. The current education facilities are very poor and inadequate. The accessibility of these facilities is also another challenge that our government requires to attend to without delay. In an effort to upgrade the education standards in eastern province, it is important your honour that our government embarks on the construction of a university for the province. We need a university in Eastern Province.

HEALTH

The issues in the health sector are similar to those in the education sector. The population has increased and the complexity of disease has increased yet our health facilities have not been improved at the same rate. The result is deterioration of the health standards of our people. I wish to appeal to the government to address these challenges so that we can have a healthy nation.

ROADS

I am aware of the work being done by the government in this area. However, I feel more needs to be done particularly because there is a direct link between road infrastructure and agriculture performance. Our people look forward to the tarring of the Mwami Road because of its importance in the area such as the Mwami Hospital.

CITY STATUS

Your Honour, Chipata Town has been developing very fast and we expect it to develop even faster under this government. It is in this light that I request our government to quickly give Chipata the city status that we have been looking forward to for so many years.

UNITY AND DEVELOPMENT

Your Honour, the spirit of the Zambia National Team at the Africa Cup of Nations Tournament should be replicated in our development agenda. The Chipolopolo spirit is very special and must we must learn that it is easy to achieve great things if we work as a team with a national purpose. I saw Nyambe, Lungu, Himonde, Mweene, Mayuka, Kalaba, Sunzu, Katongo ,etc. I salute the Chipolopolos!

I am seeing a similar pattern and spirit in president Sata's government today. Unity of purpose is the only way forward for the development of our country.

ANTI CORRUPTION FIGHT

I support the government fight against corruption because corruption and development do not go hand in hand. As we fight corruption, we must ensure that the law is respected and followed at all times.

RENAMING OF CHIPATA GENERAL HOSPITAL, MWAMI HOSPITAL AND MWAMI BORDER.

Your Honour, in the interest of our culture and traditional heritage, I want to announce and solicit your government approval that the name Chipata General Hospital be changed to Zwangendaba Hospital, Mwami Hospital be renamed Mpezeni Hospital and Mwami Border be renamed Mpezeni Border.

GOVERNMENT SUPPORT TO NC'WALA CEREMONY

Finally, Your Honour, I wish to note with pride the Government support to our culture and traditions. Particularly, I am pleased and humbled with HE President Sata for sending such a powerful delegation of ministers and other senior government officials to attend and support our ceremony this year.

CONCLUSION

Once again may I thank the government for their support and also thank everybody who in one way or the other supported our 2012 ceremony. Particularly, I wish to extend special thanks to our main sponsor Airtel who are our main sponsors for the second year running. I also wish to

thank other sponsors such as ZESCO, Trade Kings, Invstrust Bank, Madison Group, ZANACO, Zambia Breweries, Lafarge, and so many others for the support. Your involvement and presence today is appreciated.

Please come again next year to attend and support the 2013 Nc'wala Ceremony.

Siyabong'aKakhulu.

APPENDIX C

SPEECH BY HIS ROYAL HIGHNESS PARAMOUNT CHIEF MPEZENI IV ON THE OCCASION OF THE NC'WALA CEREMONY HELD AT MTENGULENI VILLAGE, CHIPATA DISTRICT, EASTERN PROVINCE ON FEBRUARY 22, 2014.

- His Excellency the president of the republic of Zambia. Mr. Michael C. Sata and the first lady
- Royal Highnesses- both visiting and the Ngoni Royal Establishment
- Cabinet Ministers present
- The Provincial Minister
- High Commissioners, Ambassadors
- Senior Government and ruling party officials
- Distinguished Ladies and Gentlemen

May I begin by paying my paying my respects and also convey my special welcome to you your excellency for gracing this occasion which marks my thirsty second year on the throne and also coincides with our great country's 50th anniversary or golden jubilee and cerebrations.

ROAD SAFETY

May I also convey to your Excellency and through you the people of Zambia my sincere condolences on the deaths of that occurred at the fatal road accident between Lusaka and Mazabuka in the early hours of yesterday involving a public transport bus and a truck. In doing so, I wish to urge the government and particularly the minister responsible to consider effecting a ban on public passenger buses moving at night as road carnages have continued to devastate our country.

KEY INFRASTRURAL DEVELOPMENTS

Your Excellency, I am grateful to your government for the many infrastructural developmental projects that your government has continued to implement throughout the country and

particularly here in Eastern Province. We have seen for the first time that the following key economic roads being rehabilitated and upgraded.

- ✓ The great east road and the
- ✓ Vubwi-Chipata road.

We are also pleased with the political will that your government has demonstrated by the operationalization of the Mchinji Rail project which was slowly but surely becoming a white elephant notwithstanding the huge resources that were invested in the project.

HEALTH AND SOCIAL WELFARE

I wish to pay special tribute to the first lady for having launched the campaign against early marriages in Chipata. Which campaign has proved successful with well over 50 young underage girls rescued from this negative vice.

EDUCATION

In the area of education, we have noted with a great sense of satisfaction your government efforts to upgrade most schools in the eastern province which will go a long way in enhancing the quality of education.

AGRICULTURE AND FOOD SECURITY

I wish to thank the government for their tireless efforts towards improving food security in the country. As your Excellency may be aware, eastern province is a predominantly an agriculture economy which produces approximately 26% of the country maize grain output. Going by the past seasons experience in as far as the distribution of agriculture inputs is concerned, we urge the government to improve its management of farmer inputs this coming season which in turn will guarantee foods security for the nation.

CHIEFS AND TRADITIONAL AFFAIRS

Your Excellency, we applaud you for the creation of the ministry of chiefs and traditional affairs and in this regard, we urge you to do everything possible to enhance unity among the traditional leaders which in turn can assist in promoting government development agenda for the benefit of the people in their respective jurisdictions.

ZIKOMO AND MULUNGU ADALISE

INKHOSI YAMA NKOSI

FEBRUARY 22, 2014.