A STYLISTIC ANALYSIS OF FOREGROUNDING IN PATRICK LOCH OTIENO LUMUMBA'S PUBLIC SPEECHES

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DECLARATION

I hereby declare that this research project is my original work and has not been presented for examination in any university.

Signature …………………………… Date ……21/10/2022………………

This research project has been submitted for examination with our approval as the university supervisors.

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ABSTRACT

The present study attempts to analyse the rhetorical devices, personal pronouns (subjective) and the sentence types (according to functions) which Lumumba has used as stylistic devices to foreground his work. The analysis is done using the SFL idea of metafunction of language particularly experiential and interpersonal metafunctions. The rhetorical devices are analysed using the experiential metafunction whereas the objective functional pronouns and sentence types analysis is carried out using the interpersonal metafunction.This study aims to pinpoint how the linguistic features (subjective personal pronouns, rhetorical devices, and sentence types) helps Lumumba to foreground his work.The study also intends to show how this linguistic feature characterise Lumumba .The findings indicate that rhetorical devices,the subjective personal pronouns and sentence types (according to functions)are used by Lumumba to foreground his message to the audience .The rhetorical devices provoke the audience to think and memorise the information relayed .The subjective personal pronoun 'I' is used to emphasis Lumumba's authority and good qualities i.e opinionated and confident.The personal pronoun 'we' is used to involve himself and sometimes exclude himself .Personal pronoun 'you' is used in reference to a specific group when he wants to show a separation of one group from the other revealing his character trait as responsible .The personal pronoun 'they' is used to exclude himself .These features helped him to relay his message.

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CHAPTER ONE

STYLISTIC ANALYSIS OF FOREGROUNDING IN PATRICK LOCH OTIENO LUMUMBA'S PUBLIC SPEECHES

1.0 Introduction

This section will integrate the background to the study, statement of the problem, research questions, objectives of the study, the rationale of the study, scope and limitation of the study, definition of concepts, literature review, theoretical framework, research methodology and references.

1.1 Background Information.

Speech communication employs a number of expressive means ranging from linguistic to paralinguistic and extra-linguistic elements. Speech, an essential feature of life and meaningful existence of human beings, is achieved majorly realized via communication. A community of human beings without language thus burgeons b est at the hypothetical world of imagination. It is very crucial for an individual to realize the techniques to ensure effective communication as well as the obstacles that impede effective communication. This will ensure the removal of the barriers before engaging in any communicative endeavor (Nikitina, 2011, p.10-13).

A developing number of business owners have realised the need for a good interpersonal communication skills as it helps their companies navigate to greater heights. This is brought about by numerous conference calls, job interviews, meetings, public events, workshops, product presentations among others. Consequently, public speaking skill is very salient. Nikitina (2011, p.10) asserts that public speaking is an enterprise, an achievement and an art of speech making in front of an audience. The public speaking art possesses both personal and social benefits. Personal benefits encompass improvement of one's public speaking skills and assisting one in discussing one's identity and what he or she can do with the natural grace and authenticity, it broadens a person's social circle as well as develop strong relationships between like-minded people. Other benefits comprise self-confidence and organizational skills, improvement in communicative skills, greater social skills and a greater chances of interacting with new people, betterment of persuasion and listening ability as well as sizeable dominance over sensation and body language.

One does not become a skilled public speaker by speaking before a crowd. The purpose of a public speaker should not just be to enlighten the audience or publicly express their opinions; it should also be to affect the audience's emotions, behaviours and attitudes and to have the words stir the listeners and the word meanings touch them. The public speaker's goal include motivating, influencing, persuading and entertaining people as they give their speeches. The impromptu speeches, manuscript speeches, and extemporaneous speeches are the most common styles of speeches encountered in the modern world. Public speaking helps with creation and delivery of effective speeches. It also helps develop the critical thinking skills, polishing the verbal and the non-verbal skills, and exercising control over the public speaking fear.

1.1.1 Biography of Patrick Loch Otieno Lumumba

PLO, or Patrick Loch Otieno Lumumba, is a member of the Kenyan and Tanzanian High Courts. Between September 2010 and August 2011, he was the Kenya Anti-Corruption Commission's Director. He serves as an Executive Director and one of the trustees of Nairobi's African Institute of Leaders and Leadership. He earned his LL.B. and LL.M. degrees at the University of Nairobi, but Belgium is where he received his PhD in the laws of the sea (University of Ghent).

He is a Pan-Africanist who has made numerous speeches on African responses to African issues. Some of these speeches are "The Third Anti-corruption Convention" in Uganda, "The Tragedy of Africa" in Tanzania, "A Call for Political Hygiene in Africa" in Nigeria at the Face of Okija Cultural pageant in 2019, and others.

He has participated in numerous merit-based trainings in a variety of locations, such as Sweden's Afoul Wallenburg Institute (University of Lund) Human Rights, London's Institute of Advanced Legal Studies (University of London) Common Wealth Young Lawyers Course, Geneva's International Committee of the Red Cross for University Teachers (Humanitarian Law), and the United States of America's International Visitors Programs.

.He has given lectures at a number of universities, including the University of Nairobi, Widener University (USA), Nairobi Summer Programs, and United States International University (USIU), Nairobi. He was acknowledged as a member in good standing by the Law Society of Kenya and

the International Commission while he was working there. He has also received distinction from the Kenya USA Society as a leader in the tradition of Dr. Martin Luther King Jr.

Peers regard him as a top litigator in the fields of constitutional law and judicial review commission. He has given numerous speeches covering a variety of subjects both inside and outside of Kenya, making him one of the best public speakers in the country.

The African Institute of Leaders and Leadership (AILL), the Movement for Dialogue and Nonviolence, the Association of the Citizens Against Corruption (ACAC), the Patrick Loch Otieno Lumumba Foundation, and other institutions were formed by Lumumba (MODAN). He is also a director of Makini Schools and a trustee of Ufadhili Trust (Dr. PLO Lumumba, 2007).

1.1.2 Foregrounding

In stylistics, the term "foregrounding" is taken from linguists of the Prague School. To Leech and Short (1981, p. 48) this term to means deviation that is artistically motivated. Mukarovsky (1964, p. 20) notes that the concept of foregrounding as may happen in a normal daily language such as spoken discourse or the journalistic prose in which it randomly occurs without a systematic.

Ufot (2017, p.253) notes that:

> "As a general rule, anyone who wishes to investigate the significance and value of a work of art must concentrate on the element of interest and surprise, rather than on the automatic pattern. Such deviations from linguistic or other socially accepted norms have been given the special name of 'foregrounding'… the artistic deviation 'sticks out' from its background, the automatic system, like a figure in the foreground of a visual field… the foreground figure is the linguistic deviation, and the background is the language, the system taken for granted in any talk of deviation."

According to Douthwaite (2000, p.178), defamiliarization is the act of interfering with the normal processing through the presentation of the world in an unusual, unexpected and in an abnormal manner. A situation which is achieved by rescinding the rules which controls our perception and

our behaviour. He says that a linguistic feature that is used to acquire this subversion of the world is referred to as 'foregrounding'.

Jeffries and McIntyre (2010, p.31) state that the pioneers came up with the word foregrounding to warrant the application of linguistics to the analysis of literary texts. This was a way of ensuring that defamiliarization could take place. It refers to the text or speech features which 'stick-out' as opposed to other features in their surroundings, in such a case, some sounds, words, phrases and clauses, or clauses that can be very contrary to the norm. For the achievement of foregrounding, one engages linguistic deviation which is an irregularity that is unexpected and linguistic parallelism - regularity which is unexpected.

Halliday (1977) as cited by Nordquist (2000, p.1) characterizes foregrounding as motivated prominence thereby defining it as "the phenomena of linguistic highlighting, in which certain elements of a text's language stand out in some way."

A number of ways through which 'Foregrounding' is achieved includes linguistic deviation. This involves the breaking of a set of rules and expectations in a particular manner. The deviation from expectations leads to the effect of foregrounding thereby attracting a person's attention and in the long run aid memorization. The introduction of linguistic patterns in a text can be realized as well through the repetition of the linguistic structures more often than is the norm. This eventually helps with making the parts of the text parallel to each other.

According to Leech and Short (1981, p.48), foregrounding (in stylistics) refers to an "artistically motivated deviation". They point out two types of foregrounding including qualitative foregrounding (associated with deviation) which refers to the deviation from the language code rules and from the conventions of the language use from each of them. Leech and Short (2007, p.38-39) on the other hand states that quantitative deviation (associated with parallelism) is the deviation from the frequency of some expected linguistic occurrences and not from the language code of language. Some of the foregrounding techniques related to deviation include neologisms, paradox, ungrammatical sentences, live metaphors, oxymoron and archaisms. The quantitative type of foregrounding and parallelism are analogous. In this case, the repetition of some words and sentence structures in some sentences is involved. The quantitative aspect can present itself in

lexical, syntactical as well as the phonetic and the lexical repetitions as observed by Peer and Hakemulder (2006, p. 547).

The most popular stylistic devices are systematized by Arnold (2004, p.100-112) via their combination. He states that there are crucial processes in foregrounding including coupling, the defeated expectancy, and stylistic convergence. Parallelism and deviation share a lot in common. Coupling and parallelism denote similar linguistic phenomenon which use similar language units in the positions. The idea of anticipation (the effect of defeated expectancy) was brought about by Jakobson (1964, p.363) and it can be realised through the different types of deviations. It is mostly achieved by lexical deviation. Riffateres (1967, p. 432) says that stylistic convergence refers to the accumulation of varied stylistic devices as they add articulateness to each other. Convergence may include the syntactic structures with tropes, or the convergence of tropes with phonetic repetitions which is usually concentrated in one or several fragments of the text.

1.1.3 Style and stylistics

Despite the fact that style and stylistics is a phenomenon of the 20th century, its study began in the 18th Century. Ducot and Todorov (1972) cited in (Mode 2015, p.13) notes that after the study of elocution in classical rhetoric, stylistics came.This term, stylistics, later became prominent and got established in Britain and America got in the 1960s (Mode 2015, p.13) citing (McArthur, 1996). The expansion of stylistics into continental Europe, specifically France is owed to the contributions of Charles Bally and Leo Spitzer's. Leo Spitzer, a student of Ferdinand de Saussure, developed a monumental piece of work in 1909 on French Stylistics which led to the spread of knowledge widely to the continent touching on the nature of stylistics as a viable research area of stylistics. In this sense, it does allow linguistics to view literary texts. A decade after, Bally and Leo Spitzer's approach to style, termed Expressive Stylistics had a concern with the positive relationship between the author's psychological mood and the stylistic features of a text and (McArthur, 1996, p. 914 as cited in Mode, 2015, p.13). Spitzer's later work lay emphasis on an author's work, stylistic devices rather than the author himself. From these explanations, one can notice that whatever side each of the pioneers fall, the developers of Stylistics, Bally and Spitzer fall into separate groups in terms of the views held by them. With Bally on the side of linguistics and

Spitzer on the side of literary stylistics, Ducrot and Todorov, (1972) as cited in Mode (2015, p.13). From the above discussions, the literary and linguistic approaches to stylistics emerge.

From the literary approach to stylistics discussed already, literary stylistics which looks at the analysis of literary and non-literary texts emerges. It employs linguistic techniques, since it uses phonological, graphological, lexico-semantic, and grammatical features in its interpretation of a literary text in which case, the writer's or speaker's style, groups' of writers' or 'groups of speakers' state that style is ascertained.

The word style is obtained from a Latin word 'stylus' that meant to 'instigate', stimulate', or 'stick'. It Initially meant "a writing implement" which was a sharp metallic object or bone that was used to inscribe wax. During the classical Latin, this word 'stylus' was extended to mean the way of writing for a man, and later 'a man's way of expressing himself both in spoken and written word' (Bashiruddin, 2018, p.1). In the words of Wales (2014, p.397), "style" is the perceived distinctive manner of expressing oneself in written or spoken language just as there is a perceived manner of doing things such as painting or playing squash."

 (Simpson, 2004, p.2) while sharing in the knowledge of Lecercle's (1993, p.14) notes that "…no one has ever known what the word stylistics refer to , and nobody cares to know". Individuals and groups of linguists such as psychologists, literary critics, anthropologists among others as individuals or groups, hold different views on the definition of stylistics. Stylistics to Ufot (2017) is majorly the analysis of the language of a text. A text is any language instance in whichever medium sensible to anyone who happens to know that language (Halliday and Matthiessen, 2014, p.3). He views language as a meaning making resource. For this reason, a text refers to contextual meaning making. Ufot (2014, p.28) puts an argument that, despite the fact that stylistic application is to literary or non-literary texts, its associates is mostly with literary texts. Actually, traditionally, as conspicuously spotted in its checkered history, the preoccupation of stylistics has been the literary language. For this reason, some scholars often equate literary stylistics to stylistics that focuses on the language of literary text or texts distinguishing itself from the non-literary stylistics that concerns itself with the analysis of non-literary text (s) (Jeffries and Mclntyre 2010, p. 2). Mode (2015, p.13) citing Widdowson (1975) opines that the study of literary discourse from a linguistic orientation is referred to as stylistics.

Due to the nature of stylistics, mostly, a good definition of stylistics covers both literary and non-literary texts, a definition of which is provided by Ufot (2012, p. 2460) who defines stylistics as the study of various components of a writer's literary or non-literary style linguistically. Wales (2014, p.400) says stylistics is called linguistic stylistics due to the fact that it draws its models or tools from linguistics thereby resulting in more confusion. Notably, the study of stylistics is systematic and it aims at objectivity.

According to Simpson (2004, p.2), stylistics is developing because it has embraced different disciplines with its methods and it has been enriched by the mingling. The fact that style can be viewed in several ways has yielded different stylistic approaches (Wales, 2014, p. 399). Jeffries and Mclntyre (2010, p.3) corroborates this by stating that:

> Stylistics draws upon theories and models from other fields more
> frequently than it develops its own unique theories. This is because it is
> at a point of confluence of many sub-disciplines of linguistics and other
> disciplines such as literary studies and psychology drawing upon these
> (sub-disciplines) but not seeking to duplicate or replace them.

Linguistic and literary approaches are the most prominent approaches to stylistics. Literary stylistics basing on its earlier on mentioned description emphasises on the use of "linguistic techniques" in textual interpretation. On the other hand, linguistic stylistics stresses on the use of linguistic models or tools in the analysis of texts (Adigun, 2020, p.2).

According to Simpson (2004, p. 3), anytime somebody studies stylistics, he/she explores language and its creativity in the use. Therefore, the study of stylistics enriches our thoughts about the use of language.

Prevalent definitions of the word style by different scholars are varied in meaning. This is , an idea which is occasioned by the fact that the word 'style' exists in almost everything done by humans including writing,dressing,walking among others (Mode, 2015, p. 2). Osgood (1960, p. 6-7) sees style as a deviation from the norm by an individual for the situation wherein encoding takes place. Osgood sees style as how a speaker or a writer uses language to play on the feelings of the reader. Notably, there has never been two people with the same style whether in writing, speaking,

playing, dancing or even walking, no wonder the linguistic idea of style grew within the field which can be divided into three categories namely style as choice, as register and as deviation.

1.1.3.1 Style as Choice

Several scholars hold a belief that style is about choice. In Enkivist's (1964, p. 15) views, style as a choice is based on the postulation that all languages (natural) possess certain sets of alternative expressions from which a writer may choose to ensure effectiveness in the expression of ideas, experiences or thoughts. It embodies two kinds of reality which is the division between 'what is said' and 'how to say it' suggesting that the same content may be expressed in different linguistic forms. In broader terms, style is the same as form, an idea which is equating style to the selection of language structure at the phonemic, lexical, and grammatical levels.

Language provides artistic writers with numerous linguistic forms of expressing their opinions and thoughts in any given situations . Crystal (2003) posits that a writer is free to use language as he wishes. Therefore, the linguistic choices the writer makes reflects their ego and the social condition of their environment.

1.1.3.2 Style as Deviation

More closely, deviation is a way of putting forward a subject that differs from the average motivated by the subject's character, the purpose of presentation, the writer's personality and the reader's qualification as posited by (Enkivist, 1964, p. 23). This deviation can occur at varied linguistic levels for example the lexical level which involves a new lexicon, new meaning or expression for an old lexicon used on specific occasions. For the achievement of some rhetorical effect by the writer, the invention of some words by him is inevitable. These words are inapplicable in other occasions (nonce-formation) based on the rules of word formation and phonological level involving phonological irregularities. To ensure vivid description, there can be intended mispronunciation and sub-standard pronunciation. At the syntactic level, there might be a disagreement between the subject and the verb which may not agree in number or the violation of the normal order of the clause elements, an instance of an adjunct preceding the subject. Morphological level is where the morphemes of words can be found in an unusual combination or in an isolation that is unusual whereas graphological level entails deviations related to grammetrics, indentation, punctuation,print type among others. At the semantic level, transference

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of meaning is involved as it helps in describing the paradoxical or the logically inconsistent relations (Fatima, 2016, p. 3-13)

1.1.3.3 Style as Register

The language variety according situation is termed register. Halliday (1964) cited in Emike (2014, p. 2) observes three factors as having an effect on the choice of situational features or the choice. They are field (subject matter), tenor (the addresser) and mode (speech/writing). He notes that the concepts of field, tenor and mode which are highly generalized are used to describe how situational context decides the types of meanings expressed. Every social individual is multilingual. Such an individual is expected to use language according to the the interpersonal and situational contexts of its use. Other linguists note that language users, especially the non-natives need to use language in order to be conversant with the linguistic manners and conventions that are suitable for each situation to ensure effectiveness in communication. To Crystal (1991, p. 295), register is a variety of language determined by its use in social situations such as the formal English register, religious register, sports register among others. To exemplify this, a register could be formal or informal and can be realized through the use of active and passive voices, use of long and short forms among others.

1.2 Statement of the Research Proble

Lumumba has delivered many speeches within and without Africa. To the best of my knowledge, no study has been carried out to investigate the stylistic features that have been used to foreground in Lumumba's public speeches.

In ,this vein, this study will examine how Lumumba uses foregrounding as a stylistic parameter in Lumumba's public speeches by examining the the rhetorical devices, the objective personal pronouns, the sentence types (acording to function) and how they contribute to the efficient delivery of his message to the audience. It also examines how Lumumba is characterized by Linguistic traits such as the subjective personal pronouns, the rhetorical devices and the sentence types that he uses in his speeches.

Foregrounding as a stylistic parameter can be achieved through deviation (tropes and parallelism) as noted by some stylisticians (Short 1996). According to Peer and Hakemulder (2006, p. 547), deviation can be realized through techniques such as archaisms, paradox, live metaphors, oxymoron, ungrammatical sentences and neologisms (tropes). Parallelism on the other hand entails phrases in a sentence having similar or the same grammatical structures. These will be important in studying how Lumumba has used foregrounding to relay his information.

1.3 Research questions

1. Which rhetorical devices does Lumumba use to foreground in his speeches?
2. Which personal pronouns and sentence types does Lumumba use to foreground in his speeches?
3. How do the rhetorical devices, personal pronouns and the sentence types used in Lumumba's speeches characterize him?

1.4   Objectives of the Study

1. To identify and analyse the rhetorical devices used to foreground in Lumumba's speeches.
2. To identify and analyse the subjective personal pronouns and the types of sentences used to foreground in Lumuba's speeches.
3. To examine how the rhetorical devices, subjective personal pronouns and the types of sentences that Lumumba uses help to characterize him.

1.5 The Rationale of the Study

This study will look into the linguistic features including the rhetorical devices, the subjective personal pronouns as well as the sentence types (according to function) used in Lumumba's public speeches. By carrying out an analysis of the speeches, this study aims at providing a source of reference and guidance to scholars and educators in the study of stylistics. Moreover, it will enrich the theoretical investigations into the effectiveness of foregrounding in communication especially in speeches by leaders in Africa.

The study will also be useful to companies and individuals as it will provide them with guidance on how to relay information effectively as they engage in public speaking at various occasions in

their lives including marketing a product, giving pieces of advice at the weddings, family gatherings and graduation ceremonies or even at work. The study will provide insightful ideas on how to go about effective communication.

1.6 Scope and Limitation of the Study

Stylistics as an aspect of Language talks about the styles of individuals in the use of language as well as the features of a given text. This indicates how multifaceted stylistics is as a discipline. According to Simpson (2004, p.5), there are seven stylistic levels of analysis including, grammatical level (morphological and syntactic level), lexical, semantic, pragmatic,graphology, phonology, and discourse analysis. This study will however concentrate on the phonological, grammatical, lexical, and semantic levels of stylistics and how they contribute to foregrounding in the selected speeches of Lumumba. This will therefore ensure an in-depth analysis of these selected speeches as well as look at the foregrounded aspects and how they have contributed to meaning expression in the speeches. Lumumba has made many speeches, however, this study will focus only on a few selected ones for the purpose of bringing out the linguistic features he employs to foreground his message thereby ensuring that his message reaches the audience. The analysis of these linguistic features will help to characterize Lumumba.

1.7 Definition of concepts

Style: This is a term used to refer to language use in a given environment, by a particular person, for a particular person (Emike, 2014, p.1)

Stylistics: Refers to a method of analyzing a text in which language is assigned the primary place (Simpson, 2004, p. 2)

Systemic Functional Linguistic:this is a theory of language centered on the notion of language function.

Register: refers to the three relevant aspects: tenor, mode and field in the situational context which have significant and direct impact on the type of language to be constructed. These three situational aspects helps to generate linguistic choices that are made or discarded as options by the person

using the language thereafter generating meaning (Eggins, 2004, Halliday & Hassan 1989 as cited in Martin, (2011, p.11).

Foregrounding according to Leech (1968, p. 57) is the deviation from other socially accepted norms of the linguistics that the analogy of a figure seen in opposition to a background.

Public speaking is an act and the process of lecturing or speaking to an audience in an organized and planned way (Nikitina, 2011, p.10).

1.8 Literature Review

1.8.1 Literature on Foregrounding

Peer and Hakemulder (2006, p. 547) studied the term foregrounding as as well as its historical background. They classified these foregrounding devices as those of parallelism and those of deviation. They opined that deviation correspond to the Poetic license as traditionally termed with clear examples as oxymoron, ungrammatical sentences, neologisms, live metaphors, archaisms, oxymoron and paradox whereas devices of parallelism they characterized by repetition, rhyme, assonance, alliteration, meter, antistrophe among others. Deviation and parallelism will act as guides to the intended study because they indicate how the two stylistic features of deviation can be used to foreground for effective communication.

In the views of Peer and Hakemulder (2006, p. 3), there is possibility that foregrounding can be used in a sense that is purely linguistic. With regard to sentence structure, foregrounding means new information contrasted to elements in the sentence at the background in opposition to new elements that the listener or the reader needs to understand, therefore foregrounding and other linguistic elements are similar to other linguistic notions such as theme/rheme, given/new, frame/insert and subject/predicate,. These ideas are insightful in the analysis of foregrounding in Lumumba's speeches as the stylistic devices listed above have indicated that they can be used in a text to foreground information thereby helping with effective communication.

1.8.2 Literature on style and stylistics

Ombongi, (2003) studied the "Interpersonal function of style in the Advertisements found in the Kenyan Newspapers" using the SFL theory. From the study, he found out that three key functions

are achieved via different interpersonal systems in advertisement. These functions include informing, persuading or reminding whoever is reading the magazine or the consumer about the goods and services that are offered by the advertiser. Through the use of the interpersonal metafunction, he realized that this metafunction is an important element in understanding the dirty business of people as revealed by the language of advertisement. The intended study will rely heavily on on Ombongi's study since it will act as a guide on how the speaker uses the interpersonal metafunction to relay his message effectively.

Muchura (2004) researched on "The textual meta-function of the SFL Theory was used to analyse style in Advertisement through the use of Women Images in Kenyan Magazine". The SFL theory used in this study revealed that the register of the Kenyan magazine had stylistic features including, repetition, hyperbole and metaphor alongside other textual components such as the theme, rheme, deixis, focus and collocation . The intended study shall look into the textual elements including metaphor, simile repetition and parallellism among others to show how these features are foregrounded for effective communication. Muchura's work is thus very key in the intended study as it will help in providing relevant guidance on how these feature help with message relayance.

Zheng (2014) stylistically analysed Martin Luther Kings' speech "I Have a Dream" . In her study, she looked into the lexical, semantic, phonological, and the syntactic levels of analysis. In his analysis, he observed that there exists several aspects of speech some of which include allusion, repetition, and metaphor among others. These features of language identified in Martin Luther King Junior's speeches were used to ensure effectiveness in communication. These features and more are used by Lumumba in his Public speeches in his bid to realize effective communication, therefore Zheng's study will provide an insight on how these stylistic feature contribute to effective communication.

Balogun (2015) in her study of "The stylistic study of parallelism in some speeches of the former president of United States of America, Barrack Obama, and that of Jonathan Goodluck, former president of Nigeria from 2010-2015, the analysis of these speeches was carried out on the four linguistic levels, including phonology, lexical, syntactic and the semantic levels on all the parallel structures present in both of the speeches. Her study was based on the Crystal and Davy's (1969) model of general linguistic stylistics. She concluded that parallelism is used when a speaker seeks

to make a sentence more interesting or of focus. She notes that, politicians often make a strong point which they would not wish the audience to forget. From the analysis of data, Balogun notes that parallelism when used skillfully is an important device used to foreground. She noted in her findings that repetition creates a foregrounding effect in the speeches involved in the study. This is a very important observation which is quite relevant to the intended study which seeks to show that parallelism is an important device which is employed skillfully in Lumumba's speeches to bring to focus the message he wants his audience to ponder over, thus showing that parallelism is used to foreground the most important information.

Macharia (2015) carried out a study on the analysis of the lexical choice in the youth magazines (Zuqka and Pulse) in Kenya. She studied the linguistic tools and the lexical items employed by the Youth Magazines and realized that both magazines had equal number of lexical items. In her hypothesis, she indicated that the youth Magazines employed lexicon choice to get a communicative effect among the youth. They used language in a manner that could portray identity within a social group in the society. They employed different features of style of language to enable effective communication. The study showed how different word formation processes for instance neologisms and figures of speech like personification, hyperbole, cohesion and coherence helped in ensuring that there is effective communication. In the intended speech, figures of speech will be addressed to bring about effective communication through foregrounding in Lumumba's speeches. The theoretical framework for her study was the Critical Discourse Analysis, and that of the intended study will be the Systemic Functional Linguistics. Macharia's study is important to the intended study in that it has studied the figures of speech otherwise referred to as rhetorical devices and shown how they contribute to meaning. It will therefore guide the study by providing guidance on how the rhetorical devices in the intended study contributes to effective communication.

Makoro (2018) studied the public speaking political rhetoric which involved analysing selected public speeches stylistically. From his analysis, he realized that in all the selected speeches the first person singular and plural pronouns, 'I' and 'we' are commonly used with the singular pronoun 'I' to distinguish an individual from the group and the plural pronoun 'we' indicating inclusivity. The two tenses, simple present tense as well as the future tense did form a significant chunk of the selected speeches a sign that the new administration has to deal with the present and future issues affecting the society. The two tenses were important too as they made comparison

between the present and the past thus making the future better. Within the speeches were the aspects of language such as hyperbole, comparatives, personification and punctuation which were seen as effective since there was no separation from language itself whether through writing or speech. The speeches in question used allusion to (history, literary, and religion), rhetorical questions, negation (positive or negative)) and data on statistics in order to prompt the audiences to see things from the speaker's perspective. Makoro's (2018) study will be important to the intended study since it will provide information on how the personal pronouns, 'I' and 'we' convey meaning. These personal pronouns are common in Lumumba's speeches, and they have been foregrounded to convey special meanings. The aspects of language such as personification that he examined will be handled in some of the speeches to be looked into by the intended study. The information on personification on the political speeches is insightful to the intended study since it is one of the stylistic devices that the intended study will look into to help ensure effective communication by Lumumba.

Abed (2019) analysed the selected short stories by Mary Flannery O'Connor and William Sydney Porter stylistically using two different stories. He employed various stylistic devices which were suggested by Leech and Short (2007). Abed limited his study to the analysis of figures of speech with concentration on some major devices like foregrounding, deviation, and parallelism. It also studied the literary effects of these figures of speech on interpretation of literary passages as well as the meaning with support of literary criticism, a concept that the intended study will set out to do. Abed's study concentrated on the stylistic analysis of a written text whereas the intended study will be on the public speeches of Lumumba thereby providing the relevant information needed for the use of the figures of speech in relaying meaning.

Bayo and Dwivedi (2020) stylistically analysed the sound device using Parallelism on some selected Tigrina Poems". In their study, they realized that poets often use phonological parallels for the rhyming effect between lexicons and the phrases. The study also indicates that these lexicons and phrases that the poets used was to create phonetic parallelisms which leads to an exciting rhythmic effect in poems. Phonetic parallelism on the other hand was used to create a strong meaning in the entire text.

In conclusion, they noted that the phonological parallelism which entails repeating the same sounds are exploited for various reasons. They also observed that the writer of the selected poems utilized parallelism to provide a connection between the lexicons and phrases in meaning among the very many other findings. This study will be insightful to the intended study because it has looked into parallelism (a key idea of foregrounding) and the stylistic features used to realize parallelism for effective communication.

1.8.3. Literature on SFL

Suzzane's (2004, p. 3) talks about how language is used to show that a functional semantic approach to language tries to answer the questions touching on how the language is structured for use and how people use it. In other words, this meant how many kinds of meanings are made, and how the language is organized to make those meanings. This is an important aspect to the intended study as it will provide guidance on how language is organized in order to provide meanings, thus helping in ensuring effectiveness in communication. In addition, Suzzane (2004, p. 192) contributes to this study when he notes that the functional grammatical approaches grant priority to the paradigmatic relations description in order to divulge the functional constituents and are standing in one another's opposition. This will provide guidance to the intended study due to its elaboration on the lexical choices (the choice of pronouns to be precise) that are made by the speakers. In this case, the paradigmatic relations can be achieved and the speaker will be able to settle for what they deem fit to help them relay their information effectively.

Halliday (1985) makes an argument that language is a tool that people use to construct meanings which he groups as ideational, interpersonal, and textual metafunction thereby allowing the semiotic system to function. This means that an individual's choices are dependent on the message they wish to put across. This is a very important idea because it provides insight on how the study of foregrounding will be carried out in the intended study. Looking at how public speakers foreground their ideas on the SFL theoretical framework.

1.9 Theoretical Framework.

This study will adopt the Systemic Functional Linguistics (SFL) as its theoretical framework. It is a theory that views language as a form of functional behaviour. Form and structure of a language

are important as they only help in serving the function. Function prevails suffice over structure. Peer and Hakemulder (2015, p. 547) states that anyone who has communicated with someone in an unfamiliar language to the person spoken to, or to a child two-year old will know how irrelevant grammatical correctness is, instead, function is seen as more important. This does not mean that structure is less important. Structure is important since one will need to know the structure in order to produce and analyze the function of language effectively.

SFL claims that a language's function is meaning making. Such meanings are influenced by the social and the cultural context where the exchange of these meanings take place. It also claims that language use process is semiotic which means that it is a process of meaning making by choice (Halliday, 1978). Halliday summarizes that the use of language is functional, contextual, semantic and semiotic (a functional semiotic approach).

O'Donnell (2012, p. 1) as cited in Almurashi (2016, p.71) states that SFL is a functional theory of language that sees language as a social semiotic system which makes meaning by choice. It is anchored on the concept of language function. It is built on the works of linguists like Firth who emphasised on social and functional approaches to language and Malinowski (1920) who views meaning as function in context. Firth picked the idea of system from Malinowski. Lately, SLF is used world over especially in language education and for a number of purposes like discourse analysis.

Endarto (2017, p. 2) citing Halliday and Matthiesen (2004) sees SFL as a broad term covering various types of analyses such as phonetics and phonology which analyses expressions, and lexico-grammar (content and semantics analysis) which involves analysis of context. Of central concern is the context since it is key in the entire process of making meaning. Speaking or writing is not done in isolated sentences but rather in units (texts) that are meaningful and are produced and influenced by context. Context and type (register and genre) should be the starting point the analyses of texts. These two aspects have a close relationship with the contextual variables field (the topic talked about) mode (the channel of communication) and tenor (the relationship of the participants). These contextual variables will help explain the use of stylistic/rhetorical features. Close to these are other variables which will help to explain how the use of language by an individual depends predominantly on functions. These variables are the ideational, textual and the

interpersonal variables . The two metafunctions: ideational and the interpersonal will help in analyzing these features further in the intended study.

Ideational metafunction/experiential metafunction is the ability of language to elucidate experiences by human into categories (experiential) and arrange them further into logical patterns (complex), that is, it relays some form of information, experience or other forms of content. It is a metafunction dealing mostly with the use of transitivity- a component consisting of three main elements including participants, process, and circumstance. These are further sub-divided into sub-elements. The sub-elements of process include, mental, relational, material, verbal, existential and behavioural, Eggins (2004, p. 327).This is summarized as shown below:

Process type	Meaning	Participant
Material	Doing	Actor (the doer/ the thing doing the action) Goal/beneficiary (the person/thing receiving the results of the action)
Mental	Sensing/thinking	Sensor(one sensing/ thinking something0 Phenomenon (what is sensed/ thought)
Relational	Being	Carrier (the thing that is) Attribute (what the thing is) or Identified (who/what is being labeled as a…) Identifier (the label of…)
Verbal	Saying/writing/communicating	Sayer (who is saying something) Receiver (who is being told) Verbiage (what the sayer is telling the receiver)
Behavioural	Behaving	Behaver (who is behaving)

The circumstances include:

Semantic type	Semantic sub-type	Probe question
Location	Place Time	where? When?

	Duration	how often?
	Distance	how far?
	duration	how long?
Manner	Means	how?
	Quality	how?
	Comparison	how? what like?
	Degree	how much?

Other circumstances' semantic types include contingency, accompaniment, cause, matter, role and angle. From these, the speaker can make a choice. For example

When PLO Lumumba says, "…the Europeans came, the Portuguese came, the Spaniards came, the German's came, the French came, the Belgians came", he intends to put more emphasis on the partitioning of Africa, and the interest that the colonizers had on Africa that made the colonizers to scramble to partition Africa. He could have used the unmarked form by avoiding repetition. This could be done through ellipsis ensuring cohesion of the text. The ellipsed form, which is the unmarked form, could be used, but instead he chose to have used the marked form. Through the employment of repetition of the pattern, Det+Noun+Verb, he was able to foreground the information about partitioning. This he did to give emphasis the problem that Somalia is undergoing. The choice of Interpersonal metafunction incorporates the language's ability to negotiate social roles and attitudes. It conveys attitudes, emotions, and stance, and helps manage interpersonal relationships. Its analysis can be done by the use of modality, mood, speech acts and interpersonal metaphors. In the intended study, we shall look into mood and modality. In speech, the speaker adopts himself a specific speech role and at the same time assigns the listener(s) a complementing role that he wishes him/ them to adopt in his/their turn. For example, in asking a question, a speaker takes the role of the seeker of information, whereas the listener(s) takes the role of the supplier of the information sought (Halliday and Matthiessen, 2013, p.135). There are two types of exchanges such as exchange of goods and services involving the exchange commodity being non-verbal meaning that what is being demanded is an action or an object of an action. For example if you say something to someone aiming at getting the listener to do something for you like 'sit next to me', 'pass me the salt', or, 'get out of my sight'. There is also the exchange of

information, what is being demanded is information only and the only expected answer is the verbal one, e.g if you say something to someone aiming at making them to tell you something, for example, was there a party? Or what was the last time you visited your parents? (Halliday and Matthiessen, 2013, p.135). The combination of the two exchanges are defining the primary speech functions of giving an offer, commanding, stating and questioning. Interpersonal metafunction talks about the types of sentences. This can be shown as below:

The speech function	The speaker	The listener's expected response
Offer	Have a seat	welcoming/rejecting the offer
Command	Sing	executing the command
Statement	The game was interesting.	confirming the statement
Question/ interrogative	Are we children of a lesser God?	Answering the question

When a clause is viewed as an exchange of information, there exists two functional elements, the mood- which consists of the subject and the finite element as part of the verb group that carries tense and modality. There are cases where the finite element is fused with the main verb, e.g. 'we played for long', with the verb 'played' showing the action and carrying the past tense (-ed) the finite element. Other sentences could have the finite element and the verb separated, for example, in the sentence, "We had played for long." The finite element 'had' carries the past tense, since the (-ed) is no longer a past tense but a past perfect marker or a participle. The other functional element is the 'residue' that is preceded by the mood. It has three elements namely the predicator-existing in the form of a verb in which the finite part is not expressing tense or modality, the complement which can exist in the form of subject or object complement or direct/indirect object, and the adjunct which could be an adverbial or a prepositional phrase. These three elements are represented with the letters P, C, A respectively. For example:

A beautiful dress was bought for me by my father.

A beautiful dress	Was	Bought	for me	by my father
S	F	P	A	A
MOOD		RESIDUE		

Modality uses modal verbs. These modal verbs express two kinds of meaning that is deontic modality- showing certainty, through notions of permission, obligation, and violation- indicating human control and epistemic modality showing possibility or doubt (showing lack of control, thus showing notions of possibility, necessity, and prediction. Ardiansah (2015, p.4) while citing Gerot and Wignell (2005, p. 28), opines that modality is a representation of the interpersonal meaning since it brings out the judgement of the speaker concerning the possibilities or the tasks involved in what is the speaker is saying. He cites Matthews (2005, p.28), who refers to modality as " a category that covers either a type of speech act or the degree of certainty with which it is uttered". To Halliday and Matthiessen (2004, p.143), modality refers to the speaker's judgement or the listener's judgement on the position of what is being said. Modality, being a tool in SFL is systematized. Halliday and Matthiessen (2004, p.147) divide modality into modalizations (propositions) and modulations (proposals). Modalizations involves expressing possibilities that are immediate through degrees of possibilities (certainly, probably, possibly), and usuality degrees (always, usually, sometimes). Below is a summary of modality (Eggins, 2004, p.172).

Type	Sub-type	Example
Modalization	Probability	This may be true This is possibly true. I suppose it's true
	Usuality	They must be at the gym working out again. We always work out at the gym after class.
Modulation	Obligation	Y;ou should read the assigned chapter You are required to read the ch;apter.
	Inclination	-I will help you with the assignment. -I want to help you with this assignment.

1.10 Research Methodology

This will indicate how the data will be collected, the method used in the collection of data, as well as the interpretation and the analysis of the collected data.

1.10.1 Introduction

This area will lay focus on the methodology on which the research will be carried out, that is, the research design, research sample, research instruments, data collection method, as well as data analysis as the key concepts under study.

1.10.2 Research Design

The intended study's research design will be qualitative because its analysis of data will be through summarization, categorizations, explanations, descriptions and interpretation which will be expressed in words.

1.10.3 Data Collection

This research will use purposive sampling to select the speeches for the study. Purposive sampling is the process that uses personalized judgements to decisively pick groups worth the researcher's trusts to be representative of the population (Greenfield, 2002, p.189). Scooper and Schindler (2006, p.456) provide a distinction of three strategies in purposive sampling including quota sampling, random purposive sampling and judgement sampling. Judgement sampling which is employed when one selects the participants according to an experienced researcher's conviction that they will meet the requirements of the study will be used for this study. Speeches by PLO Lumumba will be sampled as they will provide the stylistic and the linguistic features for the study.

1.10.4 Data Analysis

The analysis of the data obtained from these selected speeches will be carried out using the SFL theory based on the two metafunctions including the interpersonal and the ideational which will analyse the stylistic features as well as through the situational context which looks into the field, tenor, and mode to analyse the stylistic features. For instance, in the interpersonal metafunction, the decision by the speaker to use an interrogative other than the declarative sentence has been

used to foreground his idea. In one of PLO Lumumba's speeches, he says that "…the Chinese have built Confucius Institutes in African Universities", and goes ahead to ask the audience, "Tanzanian's, do you have one?" He chose to use the interrogative to foreground his idea that the Chinese have indeed built these Confucius Institutes, from which they would be able to push their ideas as well as their culture.

CHAPTER TWO

IDENTIFICATION AND ANALYSIS OF THE FIGURES OF SPEECH IN PLO LUMUMBA'S SPEECHES.

2.0 Introduction

This chapter aims to identify and analyse the figures of speech that Lumumba employs in his speeches. He uses several stylistic features to foreground his ideas in his speeches . According to Nurul (2013, p.14), these rhetorical devices are broadly grouped into tropes (figures of speech with an unexpected twist word meaning) and schemes (figures of speech that deal with the order of words, letters and sounds as well as syntax rather than word meanings). Language can be both literal and figurative. This chapter will be focusing on the figurative language which works through the expansion of the denotative meaning beyond the surface meaning. To Holman (1986, p. 2002), figurative language refers to an intentional departure from the regular order of words, construction of meaning to gain strength and freshness of expression thereby creating an effect described by analogy or discover and illustrate similarities or otherwise different things. Heller (2011, p. 62-63) on the other hand defines figurative language as words and groups of words exaggerating or altering the meanings of the component words. The use of figurative language in speech may imply a resemblance to similar concepts or other contexts, and include exaggerations. These alterations are occasioned by the use of figures of speech such as hyperbole, simile, paradox, metaphor, personification, and even code-switching. According to everyday or dictionary use, words in literal terms denote what they mean.

Contrastively, the words in figurative expressions add layers of meaning to the prototype. The mind requires a cognitive framework which consists of all the possible senses that might be available to apply to the particular words in their context in order to come up with a meaningful interpretation of an utterance. This collection of memories will emphasize the literal meanings while also offering explanations for why those interpretations are appropriate. To exemplify, the reader or the listener understands that the author intends for the figurative language used to mean something different. Arifah (2016, p. 19) defines figurative language as a type of language that varies from the norms of the literal language in which words usually mean what they say. It can also be termed as "ornaments of language", a view that echoes the sentiments by Heller (2016, p. 63) that figurative language does not mean exactly what it says, but instead forces the reader to

make an imaginative leap in order to comprehend the point of the author. In consideration of these divergent views, an inferance can be made that figurative language means the use of language in a manner that is parallel to the plain language resulting from the underlying meaning carried. A number of people use figurative language to serve specific purposes. For instance, Peter (2002, p. 12) notes that figurative language includes the the desire by the speaker to cause shock, touch emotions, and persuade someone into action. To Verdonk (2003, p. 3) figurative language is used anytime someone says or writes something thereby creating multiple meanings.

There are several studies that have been carried out on figurative language going by the findings of different scholars. For instance, Arifah (2016) Analysed *The Figurative Language in Five of John Legend's songs* from which he noticed that many types of figurative language exist. The most common ones according to him were paradox, metaphor, personification, and hyperbole. The other figures of speech he identified comprised litotes, enumerationoxymoron, simile, repetition and symbolism. **Another scholar, Regmi (2014, p. 77)** studied the Analysis and Use of Figures of Speech and stated that figures of speech deal with vehicles which primarily make language expression more beautiful and practical. These devices can deliver the message indirectly to the reader or the listener. He further noted that rhetorical devices like personification, metaphor, symbolism, simile, and imagery make language catchy, colourful, and present the evocation of appeal and emphasis. Minir (2014) reinforced these views when he observed that Barack Obama used several figures of speech in his speeches by preferring to make an indirect comparison of two unrelated objects. These included personification, metaphor, simile, synecdoche, hyperbole and paradox. He concluded that figurative language helped Obama to hold the attention of his audience.

2.1 The figures of speech used by PLO Lumumba

Several figures of speech in Lumumba's speeches were used to create interest and draw attention to his message. This section of the study focuses on personification, simile, allusion,code-switching, metaphor, rhetorical questions and irony.

2.1.1 Personification

According to Coddon (1999, p. 661), personification is the embodiment or the impersonation of some abstraction or quality, in other words, it involves attributing human qualities to objects that are inanimate. Seemingly personification is widespread in all kinds of literature especially poetry. Mberia (2018, p. 2) defines personification as the giving of the human attributes to the non-human

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living things or non-living things. To Dodson (2008, p. 40) personification means attributing human traits to abstract idea, neutral being and an inanimate object with action verbs most commonly used to describe a person's action. It can be given a voice and made casual, representative or general. Some of the uses of personification as highlighted by Dadson include decorating or amplifying, educating or clarifying, motivating or exposing the cause of something, and providing new insight and deflecting the attention away from the problematic topics (*ibid*. 2008, p.41). The use of this device is dependent on what the speaker wishes to pass to the audience. From the above definitions, one can tell that they involve giving human attributes or characteristics to non-human things.

Lumumba used personification to help him address the challenges and solutions that were and are facing Africans. The situational context of the SFL Theory will be used to analyse the stylistic devices/ the figurative language under the aspect of field (subject matter). The following instances of of use of personification were identified from his speeches:

Education for Global Arena (A Tall Fool)	**Make Africa Great again**	**The Tragedy of Africa**
"Our country realises her potential."	*"Africa was bleeding/ your continent is bleeding."*	*"Africa is at war with herself."*
"Education to open for us the doors of prosperity."	*"Africa is always under the table picking the cramps during the dinner."*	*"Africa that is suffering from schizophrenia."*
"There goes a man whose mind speaks for itself."	*"You meet cocoa, tea, coffee."*	*"An Africa which does not tell her story"*
"On the eve of independence, we had identified three enemies: poverty, disease, and ignorance."	*"Go out there and inject our mother Kenya with steroids that it may acquire her DNA prescribed heights."*	*"If your mind is conquered, then you are going nowhere."*
"There is a future that the world is looking for new young men."	*"When I allow my mind to know fertility and to imagine a*	*"...an Africa which does not enjoy its theatre and drama."* *"Africa must think."*

"Humility is the mother's milk of greatness."	*little more widely than it should"*

Table 1. Instances of personification in some PLO Lumumba's speeches

2.1.2 Simile

The word 'simile' is a derived from a Latin word "simile" which means "likeness and resemblance". Technically, it means comparing two objects that possess some similarities. According to Gibbs (1994, p. 40), a simile is a figure of speech requiring an overt reference to source and target entities as well as a construction that is explicit thereby providing a connection between them. On the functions of similes, Fromilhague (1995, p. 88-94) notes that similes help in ensuring that there is concise and efficient communication and also that they enable us to think of the world in a novel alternative ways since they can function as a cognitive tool for thought. Depending on the textual genre or discourse in which similes occur, they can as well fulfil more specific functions.

In view of these positions, one can conclusively say that a simile is a stylistic device in which likens one thing to another in a manner that brings about clarity and enhancement to an image**.** The comparison is explicit and it is identified by the use of words such as "as…as" or "like".

Instances of use in Lumumba's speeches include:

> a)…*this was a man who had the humility almost like the carpenter of Nazareth...*
> b)…*entry into a government is like winning a lottery (winning a lottery in the sense that it gives you access to the resources).*
> c)… *Globalisation is like the proverbial elephant (globalisation would mean different things to different people, those who touched the legs of an elephant thought it was a tree trunk, those who touched its ears thought it was another thing). ...*

c) …*The man for whom I'm named was as clear as crystal (stressing on how the African leaders were aware of what they wanted).*

2.1.3 Code-switching

Bokamba (1989, p.278) defines code-switching as the meaning of words, phrases and sentences from well-defined grammatical sub-systems or systems across the sentence boundaries but within the same speech. According to Scotton (1993, p.43), it means using two or more languages in the same conversation commonly involving turn taking or just within the same sentence of that very turn. It generally refers to a shift from language one to language two by the speaker. People code-switch due several reasons grouped into social factors like the participants, the social context and the topic and social dimensions such as status, solidarity, formality and functions. These are elements that determine the choice of a particular language code rather than the other (Holmes, 2013, p. 42) as is indeed captured by the definitions of Bokamba and Scotton.

Lumumba code-switched severally while delivering different speeches. Instances of code-switching in some of his speeches include:

"Nelson Mandela left a country that was called the Rainbow Nation, today I hear them talk about the Zulu and the Xosa, and the Pegi, it is your own Julius Kambarage Nyerere who said, "Katika karne ya ishirini na moja, mnatuambia tupande basi la makabila hiyo ni ujinga na upumbavu." (That in the twenty-first century you still want us to board the ethnicity bus, a demonstration of stupidity and idiocy of the highest order)

"...and you realise that politics is not a life and death issue, that politics is a question of the competition of ideas. I've just read a Tanzanian newspaper here which I thought was very insightful, "Siasa ni kupambanisha hoja sio vioja" (Politics is a competition of ideas not sagas) and there is beauty in that.

And Nyerere puts it even better in a much eloquent Kiswahili than I can master. He says, "Kwanza tutambue ya kwamba ikulu ni mahali patakatifu" (Let us first srecognise that parliament is a holly place)

'...you know, there are some African leaders some who will not be remembered fondly by history, I regret it. Robert Gabriel Mugabe of Zimbabwe. Nyinyi waswahili mnasema, "Wali wa kushiba huonekana kwenye sinia (satiated rice appear on the plate). In 1980s when Mugabe took power, it was said of him that he had the largest number of degrees of any leader in the world, and he had degrees.it was said that he was a passionate revolutionist, and he was a passionate revolutionary,

it was said that he had liberated Rhodesia and renamed Zimbabwe into a great country and for the first ten years, he did a great job, then something happened…"

"…now that I'm in Tanzania, one thing that we must do is to "magulify" (introduce hygiene into) our politics. I know there is a Kiswahili saying that, Mgema akisifiwa tembo hulitia maji (if a palm wine tapper is praised, he dilutes the wine with water), and I'm   conscious that one of the names of president Magufuli is Pombe but I have no doubt that president Magufuli will remain on the right course, as you say here in Tanzania, Atabaki kwenye njia kuu hatachepua."

While talking about corruption in churches, he says, *"…we give men and women opportunity to preside over our counties, and our nurses are on strike for one month, and our doctors are on strike for one month, and not the president, not the opposition leader, not any member of parliament talks about it because of our ethnicity, you the kikuyu say mundu wa nyumba, you the Luo say, od wadu and you the Kamba say osa vinya mkambam (the three loosely translated as one of our own) how can a country run that way? And we claim to be Christians and we are so corrupt…"*

"…and I'm submitting to us that one of the reasons why Africa and Kenya will never realise their potential is that our appetite for that which is evil has been sharpened, waswahili wanasema, Kinolewacho hupata (anything that is sharpened becomes sharper). Our appetites are sosharpened that our conscience is seared, our conscience is numb, and we cannot tell the difference between good and evil."

"…so there is a day of the Pentecost today, and I want and I believe that after I leave here, you will all be speaking in tongues and that you will be speaking in tongues and you will be saying, no more negative ethnicity, and that if im from the Kikuyu nation from today henceforth I shall not refer to the Luos as Nyamu cia ruguru, no and that if I'm a Luo I'm not going to refer to the Kikiyu as jarabuon (one from potato land), I'm not going to do that, and that if I'm Kamba I'm not going to say mkamba kivindyo (real Kamba), I'm not going to say, osa vinya mkamba(stand up as Kamba), but I'm going to say like the Luhya, vindu vachenjanga (things can change).

While addressing the audience at the parents day celebration at Kapsabet High School, Lumumba says*, "…education is the equaliser because it is still true that the mind is the standard of the human being, no matter how tall you are, if your mind does not work well, you are just a tall fool, no*

matter how short you are, if your mind does not work well, you are just a short fool, but if you have a mind no matter how tall, no matter how you look like, we will recognise that there goes a man or a woman whose mind speak for itself….there is a tendency of thinking that if you are a village champion you are a champion, no. A village champion is not a champion, he is only a champion in the village, it is the great Tanzanian musician Mbaraka Mwinshehe Mwaruka who sang jogoo wa shamba hawiki mjini (the village roaster does not crow in town), and I'm telling you and reminding you that if you are good in Kapsabet, you are only as good as you are good in Kenya…"

2.1.4 Metaphor

According to Halliday (1985, p. 320), metaphor is the contrast in the use of words such that words have transferred meaning. Abrams (1999, p. 174) says that metaphor is the departure from standard or the literal use of language thus serving as elliptical or condensed simile that involves an implicit comparison between two disparate things. Metaphors are used to give a reader or listener a picture of what is being discussed, helps the reader or listener to understand a concept and also to make the writing or speech interesting. Metaphors enhance stylistic vividness and pleasantness of discourse.

From Lumumba's speeches, we find the following instances of use of metaphors:

"He had the foresight of the Jewish prophet."
"Africans were given the crown but the jewels were retained."
"In her state of confusion, she (Congo) is a jungle from which you can hunt without consequence."
"University of Dar es salaam was the baptism ground (of the revolutionists) and Mwalimu Julius Kambarage Nyerere was the high priest (it is with this water that I the baptise)"
"...they do not know and they do not care, they only know that he is a bull dosser…"
"...Ian Kama (of Botswana) is yet another breath of fresh air…"
"...do you want to be food at the dinner table? (Africans have been food for too long, Africans have been dinners at the dinner table for too long)"
Quoting Chinua Achebe as having said, "Where are the young suckers that will grow when the old banana dies? Are you those young suckers that will grow when the old bananas that are sitting here dies? Because the future of Africa is in your hands."

i) "Africans are fighting over crumbs under the table."

2.1.5 Allusion

Saleem (2015, p. 111) cites Abrams to have defined allusion as a reference made to a generally familiar person, thing or place, which could be real or legendary drawn from Geography, the Bible, Literature, Mythology and History. Ruoken (2010, p. 33) identifies three principal characteristics of allusion including that it is a reference that conveys implicit meaning through the activation of its referent text or part of it (a more specific referent or connotation), it may also be implicit or explicit but it must have sufficient resemblance to its referent so as to be recognizable. The third and final principal is that the referent should belong to an assumed shared knowledge, presumably familiar to the author and at least some of his/her readers.

Allusion is important because when Lumumba is talking about Africa, in relation to the problems faced during colonialism, the problems that Africans are facing currently (corruption, poverty, neocolonialism) as well as the suggested solutions to these problems, he tends to allude to the Bible and personalities. For example, he refers to personalities such as Julius Kambarage Nyerere of Tanzania, Kwame Nkuruma (reminded Africans that the independence of Ghana meant nothing if the rest of Africa was not free), Pixley Ka Isaka Seme of India (1906), Patrice Emery Lumumba of Congo, and Ngugi wa Thiong'o (a Kenyan author), among others.

He has also alluded to the Bible when he referred to the story of King Nebuchadnezzar and how he conquered the territory occupied by the Jewish people which is recorded in the book of Daniel This allusion is quite relevant to Lumumba's message as he shows the importance of faithfulness, a trait required by the Christians some of whom he was talking to. Through the use of this Biblical allusion, Lumumba is keen to show his audience that there is need for faithfulness among the Africans. King Nebuchadnezzar asked his officers to select the most intelligent people among the conquered ones. Those who were selected were Daniel, Ananias, Michael and Azaria, who were renamed Belshazar, Shadrack, Meshach and Abednego, names by which they were known throughout the ages. He also alluded to a story about Ahab and Jezebel in 1st Kings Chapter 18, and Joshua Chapter 24 (after Joshua had taken over from Moses). He alludes to the Bible stories since his audience was largely Christians and therefore they would very easily relate to the stories he was putting across. The audience would relate so well with the Biblical allusion since they exemplify the great faith of the Bible character. This faith is so much needed by the Africans in

order to move on in the right direction. According to Lumumba, just like the characters alluded to from these Bible verses on which he predicated his speech, it is time Africans had faith in their abilities and worked hard to lift their continent from the quicksand of corruption to the solid rock of development.

Other examples include the following:

> *...Africans still suffer from the Garden of Eden syndrome, meaning that the Lord has put you in the Garden of Eden and you partake of the fruits without any labour. We have forgotten that after the fall of man, there was a divine instruction, go out and subdue the world because from the sweat of thy brow, thou shall eat.*

> *... even God changes his name when he wants to deal with you, when you are Abram, He makes you Abraham, when you are Sarai, He makes you Sara. The very first things that the colonialist did was to change our names, to convince us that a Christian name could only be Andrew and Mary and Jane and all these other na   mes and that Kamau cannot be a Christian name, Njoroge cannot be a Christian name and we believed it.*

> *The battle between Elija and the gods of Baal.*

> *that woman has given the most when referring to the offerings given in church.*

> *.. Paul says, "I would want you to be like Christians of Berea because Christians of Berea would ask the priest whether they were speaking the right thing".*

> *Elijah asks, "For how long shall you waver between two opinions, if God is God worship God, if Baal is God, worship him".*

> *"Christ tells us judge not lest you be judged."*

> *As for me and my house, we shall serve the Lord.*

> *The choice that the Africans are confronted with is the same choice that Shadrack. Meshack and Abednego were confronted with.*

> *Go ye Africans and try it out (constitution)*

2.1.6 Rhetorical questions

Spago (1918, p.103) defines rhetorical questions as questions not meant to be answered but rather to help with conveying a message that would not be as persuasive and as memorable had it been put across as a straight forward statement. These questions are used to achieve something else other than just eliciting an answer. In most cases such questions imply an already answer that seems obvious to both the addressor and the addressee. They have the illocutionary force of a statement of opposite polarity from that of the question (Han, 2002, p. 202). Rhetorical questions are also used to perform several functions in communication, sometimes even some that seem to be in conflict with each other. Abioye (2008, p. 8) examines the resourcefulness of rhetorical questions using Ehusani's "A New Year Prayer for Peace" as corpus and observe that:

> *The rhetorical question is used to admonish, make a plea or request, commend or pay tribute, condemn or vilify as the case may be ...capable of giving implicit structure (sometimes) to messages can be used to end or generate discussions, provide reasons/ answers, constitute opposition or reach any reasonable conclusions.*

Ille (1994, p. 128) has mentioned defending one's own opinion, manipulating and altering other people's opinions, making a person's message more memorable, and being ironic as the functions of rhetorical questions. Lumumba uses this stylistic device to foreground his messages. He uses the interrogative instead of declarative sentences in some instances. This can be seen as a way of foregrounding his message. Below are some examples of rhetorical questions used by Lumumba in various speeches:

> *How many of you will forget Mobutu Sese Seko who changed his county's name and presided over a kleptocratic regime?*
>
> *How many of you will forget Jean Bedel Bokassa (President of Central African Republic) who murdered little children on the streets for failing to buy uniform from his wife?*
>
> *How many countries manufacture firearms?*
>
> *We are importing chicken and eggs from Brazil, have our chicken forgotten how to lay eggs?*
>
> *Why did I go to school? (Telling me to vote someone from my ethnic group)*

Have you made a choice to run to the United States to get green cards? Is that your choice?

Have you made a choice to run away to go to Europe to be humiliated at the embassies of the United States of America or Australia and the United Kingdom?

Was the post-colonial Africa designed to fail?

Who is it? What is it that holds us back? What is it? Is it us? Is it some power? Are we children of a lesser God? What is it that holds us back? Why is it that Africa does not work? Why is it that

Why is Africa attractive? (It was and it still is). Is it because we are loved by everyone?

Are we so beautiful that we cannot be resisted?

Have you ever heard the Latin Americans being invited? Have you ever heard the Arabs being invited?

2.1.7 Irony

Irony refers to the use of language to signify the opposite of what the user intends for humorous or emphatic effect. It refers to a situation in which there is a contrast between expectation and reality. Three types of irony are in existence including dramatic, situational and verbal irony as observed by Mberia (2018. p. 3). Verbal irony refers to saying the opposite of what is expected. It works by either making an understatement or overstatement of the gravity of the situation. An understatement creates a contrast by compromising the impact of something, though the thing itself will be rather substantial or severe and an overstatement makes something that is insignificant sound like a much bigger deal to emphasise how small it is. Verbal irony which is significant in this study is often used for satirical purposes by exaggerating or underplaying their descriptions to reveal a deeper truth.

Below are various instances when Lumumba used verbal irony in order to relay his message to the audience.

While referring to the tallying of election in African countries, he says,

"Within a few hours tomorrow, the day after, we'll know who the Prime Minister of the United Kingdom is and they will be counting fifty million votes. In Kenya we'll be counting

not more than ten million votes and Africans can't count. When it comes to elections,
Africans can't count, and Africans never lose elections, Africans are rigged."

2.2 Analysis of the figures of speech used in Lumumba's Speeches

Here we shall analyse the stylistic devices that Lumumba uses in his speeches and provide
examples to show how these stylistic devices help him to foreground his messages.

2.2.1 Analytical Framework of Rhetorical Devices in SFL

SFL has been adopted in this analysis since one of its tenets is the analysis of language as a set of
options or systems. Thompson (2004, p. 6) notes that to SFL scholars, the grammar used to
construct texts is not a set of abstract rules that is rigid and that can be memorised and applied to
all texts of a similar nature, instead, it is a 'system of choices' (p.31) that is made according to
purpose, context, and audience. Secondly, they also noted that texts are determined by their social
purpose and the situation in which they are produced (Schleppegrell, 2004) as cited in Correa &
Dominguez (2014, p. 114). Texts usually have an overall purpose or genre which maybe to explain,
describe or to narrate (Knapp & Watkin s, 2005). This would be the purpose of public speeches as
a text on its own. The SFL scholars note that texts are influenced by two contexts, that is, the
context of culture and the context of situation. The context of situation comprises three variables
or parameters of field, tenor and mode which respectively correspond to the questions: What is
going on? Who is the participant? and how does meaning exchange take place? The values we
focus on with reference to field are the nature of the ongoing social speech event and its subject
matter, that is, what the text is about. These values tend to determine ideational metafunction,
which we say is construed at the level of clause as representation. The category of tenor deals with
the human participants in the interaction and the relationship between them, involving their status
and discourse roles, as well as the attitude they take towards the subject matter and their
interlocutors. These characteristics determine the interpersonal metafunction, which we say is
enacted in the clause as exchange. Mode is the instinctive contextual parameter, the enabling
variable of context of situation. It concerns the way that the language is functioning in the
interaction, which involves a series of features such as the degree to which the process of
interaction is shared by the interlocutors within the texts and other 'medium'. These features
determine the textual metafunction, that is, as enabling the ideational and interpersonal
metafunction (Halliday and Hassan, 1989, p. 12, 57-59).

Using the SFL Theory as the theoretical framework, the situational context shall be used to analyse the figures of speech to show how they foreground his message.

2.2.2 Code-switching

According to Bokamba (1989, p. 278), code switching refers to the mixing of words, phrases and sentences from distinct grammatical (sub) systems across sentence boundaries within the same speech event, whereas Auer (1998, p. 1) defines code switching as the alternating use of two or more codes within one conversational episode. The word codes in this case, refers to the distinct language varieties or dialect. It is worth noting that code switching is a verbal skill that requires a large degree of competence in more than one language, rather than a defect arising from insufficient knowledge of one or the other language (Poplack, 2000) as cited in Mabule (2015, p. 340). According to Scotton (1993, p. 47), code switching refers to the use of two or more languages in the same conversation, usually within the same conversational turn, or within the same sentence of that turn. It usually involves the speaker switching from language A to B. It is a socially motivated strategy that is used to produce a sequence of choices to establish itself as the marked choice. Speakers sometimes switch when they start a conversation in an unmarked choice. People engage in code-switching for different reasons some of which include lack of an equivalent or proper terminology, acceptance, identity and social function, for confirmation, and expansion of exclusion to show expertise. Lumumba, for instance, while delivering different speeches at different venues, employs code-switching. He does this to relay his message to the audience through a language that the audience relates to (performing a social and identity function). In essence, he uses the unmarked form of language, Kiswahili, to foregrounds this work. Lumumba uses a language that is well known to the audience, shifting from the official language, English, to the unmarked form (Kiswahili) in order to relay information that he really wants the audience to get and also capture the mood of the audience.

On the basis of the situational context (the tenor, the relationship that he has with the audience), which makes the relationship cordial,the code-switching to Kiswahili and the local languages identifies him with the audience increasing the audience's chance to find his message agreeable to them.

Example 1

While talking about corruption in churches, he says,

> *…in Kenya men and women are given opportunities to deliver but they steal from the public, opportunity to preside over our health services but they acquire expired drugs. We mandate our county leaders to take charge but they fail to take that work seriously but instead of questioning them, we regroup into our ethnic cocoons and say, "Mundu wa nyumba" "Od wadu" "Osa vinya mkamba…"*

The last phrases are from the Gikuyu, Luo and Kamba tirbes of Kenya respectively. They are loosely translated as "Our own" but carry heavy weight than the mere meaning portrayed by the translation. It means one with whom we share communal and familial ties, values, our blood, and of course close relationship. Such persons are regarded highly and heavily protected . These phrases were used by Lumumba to talk about how people abate crime by defending the leaders coming from their communities. These three phrases indicate that each ethnic group has a word or phrase that communicates an abation of crime. He chose to code-switch to make the people get his message by using the local languages which probably would not have made much sense to the audience if he had used the marked form, English.

Code-switching in this case was employed to express his dissatisfaction with the behaviour of the people.

In analysing code-switching, the tenor and mode variables of the context of situation will be important.

The field: social activity- to inform/advise, to admonish/warn and to explain.

Subject matter: these are several depending on specific speeches. For instance, while talking about leadership in Africa, his key subject matter is corruption.

The tenor: the statuses of the participants taking part in the speeches include the addressee (the audience) and the addressor (Speaker- Lumumba), which is more generalised. While talking to Kenyans, on the field of corruption, his audience would then be specifically identified as the corrupt; those abating crime and he, Lumumba as the speaker being against corruption. The use of

code-switching brings out this concept more clearly as it identifies the perpetrators and how they encourage the corrupt to continue in corruption.

The role of Lumumba as the speaker is typically active and it involves admonishing and advising. It would at times inform and explain. These statuses would help to influence the attitude of the speaker to the topic of discussion as well as on the addressees. The addressee who is inactive has no discourse role in the ongoing topic of discussion. The attitude role of the speaker on the subject matter is typically expertly and a serious one because corruption matters are serious as they affect the country immensely. The speaker being the bearer of the information shows the symmetrical relationship between himself and the addressee through code-switching, thus the speaker's attitude towards the addressee is one of closeness and solidarity.

On the other hand, while addressing the audience at Dar- es- Salaam University in Tanzania, he code-switched as he was relaying information touching on the leadership style of the then Tanzanian President, the late John Pombe Magufuli. He talked about a call for political hygiene in Africa which he also termed as 'Magufulification' of Africa. He did this to show how he was in sync with the leadership of Magufuli. He said, among other things, "japo naelewa kuwa jina mojawapo ya rais ni Pombe, nina imani kuwa hatachepua."(I'm well aware that one of the names of the President is Pombe (Pombe translates as alcohol), I'm sure he will not falter but rather, stay on course). This sounded humorous, the audience related to this message better since it was communicated to them in a language they understood. They would, probably, not have meant much to the audience had he communicated the same in English. His role which is to inform and advise sees him using code-switching to achieve his communication intentions. The topic of corruption and the subsequent abation of crime sees him employ code switching for his audience, largely comprised of Tanzanians who are Swahili speakers saw him code-switch to aid him in relaying his message to the audience

Example 2

"Masikini akipata matako hulia mbwata," (an unexpected windfall and the buttocks of the poor person clacks). "Maskini walipata, matako zililia mbwata," (the poor got unexpected windfall and the buttocks clacked). 'Masikini' is the Kiswahili word for 'a poor person'. From this context, "masikini" is used to refer to African leaders who got a windfall and it made them act in a manner

that was not expected. They used these positions for their own personal gain rather that to improve the lives of their subjects (matako zililia mbwata – the buttocks clucked). In these two instances of code-switching, Lumumba meant that the African leaders attained independence and they decided to enjoy their freedom as leaders while abandoning their subjects to poverty and oppression. The leaders took over power and decided to empower and enrich themselves at the expense of their subjects.

The participants in this case were the audience comprising students, lecturers and the speaker. Because the audience largely comprised Tanzanians, Lumumba chose to code-switch to Kiswahili, the language of the majority in attendance. He is an active participant while the audience is passive. His discourse role in this case was to inform and to create humour ('mocking effect'). This showed his attitude towards the leadership of Africa and how far they needed to go in terms of leadership and governance.

Example 3

"Mgema akisifiwa, tembo hulitia maji" (if a palm wine tapper is praised for his wine, he dilutes it with water). 'Mgema' is the Kiswahili word for 'palm wine tapper'. It is used in this context to refer to the late John Pombe Magufuli who was praised for his leadership style, which Lumumba hoped would not be interfered with from the praises he was receiving. He used this after he had praised the late President of Tanzania, John Pombe Magufuli, whom he said was exercising hygiene in African politics and he thought that he was a great person to be emulated. In doing so, he used the Swahili proverb, "Mgema akisifiwa tembo hulitia maji" to show that despite the praises he had showered Magufuli (the palm wine tapper) with, he hoped that he would not relent (dilute the wine with water) on his quest for hygiene in his politics. The use of the Swahili proverb was a way of foregrounding information to the audience as it formed the unmarked form thereby attracting the audience's attention to the message.

Code-switching generally made his relationship with the audience cordial; he identified himself with a majority of the audience thereby showing solidarity and closeness between himself and the audience. Hence the symmetrical relationship mentioned earlier on.

2.2.3 Personification

Sayankhan (2016, p. 7) argues that personification is part of the figurative language which means using comparative similes and metaphors to attach qualities of living things to non-living ideas or objects. In his study, he notes that poets use personification to serve the purpose of giving deeper meanings to literary texts and not merely as a decorative language. It also adds life and vividness to expressions or concepts as we always look at the world from the perspective of a human being. Writers and poets rely on this device to bring inanimate things and abstraction to life so that their nature and actions are better understood because it is easier to relate to something that is human or that possesses human qualities. Cuddon (1982, p. 112) defines personification as an act in speech and writing that involves giving inanimate objects abstract concepts or actions, near human or the human characteristics. It stands as a dominant linguistic device which is deeply embedded in linguistic expression to enforce the suggestively and symbolicity of given expressions. It is also value laden but may also be socially conditioned. So it is worth stressing that personification is not what it represents, but what it conceals (Lakoff 1995, p. 3).

Personification is used by the poets and common people to impart a sort of deep understanding to the speech and to add deeper legitimacy to their opinion or feeling about something or someone either in the negative or positive side (Beckson and Ganz, 1960, p. 61). Personificational expression is used to produce certain effects on meaning less commonly implemented by a trope rather than personification (Lakoff, 1999, p. 2). Lumumba gives inanimate objects in his speeches qualities of animate objects by assigning them human qualities so as to make his information more rich and appealing to the audience.

Example 1

While talking about the relationship between the Africans and the Europeans, Lumumba says, *"Africa is always under the table picking the crumps during dinner."* Africa has been personified as collecting the cramps after dinner, a quality that the continent Africa does not possess. It is a creation of the speaker to help him simplify his abstract idea. Lumumba does this to enable his audience to relate the Africans' situation with the real picking of the cramps by the human being thereby evoking deeper thinking by the audience. He used this phrase a lot whenever he was talking about inequality between Africans and the Europeans, a situation in which Africans often find themselves in (the context of situation). He did this to let the audience aware that Africans have

always been treated as a lesser lot by the Europeans even when the Europeans wanted them to believe that they were equal. Lumumba personifies the participation of Africans at international levels to show them that in the process of their engagement, the Europeans normally take advantage of the situation of Africans (helplessness) in pretext of helping them.

Oppression is the subject matter in this case, the participants are the Africans who are being oppressed by their colonisers. The situation in which the Africans find themselves in makes them helpless, due to this, Lumumba uses personification to bring out this message and relay to the audience easily since they can relate to the situation that has been personified, which they have direct relationship with. The situation in which Africans finds themselves in allows Lumumba to use personification to drive his message home.

Example 2

While addressing people at Kapsabet High School in Kenya on the topic "Education *for Global Arena"*, Lumumba mentioned that education is very important as those who have studied well will be pointed at and spoken of as, *'There goes a man whose mind speaks for itself.'* He used this statement to show the value of education; that it does not matter how one looks (tall or short), education will always make you to stand out. The mind speaking for one's self in this case means that one's education will help bargain for them in case there are job and scholarship opportunities. Lumumba used personification in this case to easily talk about the talk about the subject matter education to enable him relay the importance of education easily.

Lumumba was talking to the students of Kapsabet Boys High School about the importance of education. Their relationship is not close since it involves power and status. The power and status that Lumumba wields does not warrant a close relationship with the students. The other participants included the parents, the teaching and the non-teaching staff, political leaders and others.

Example 3

Addressing the Kenyans in the diaspora, Lumumba urged them to do the best they could for their motherland by saying, *"Go out there and inject our mother Kenya with steroids that it may acquire her DNA prescribed heights."* The country, Kenya, has been portrayed as though it can receive an

injection. Lumumba used the phrase to mean that Kenya needs fresh ideas that may help in encouraging her to attain her ambitions and the goals intended for her.

While talking about issues to do with the well-being of the Africans and the continent of Africa at large, Lumumba tends to personify his ideas to enable his audience comprising largely the Africans to conceptualise the issues. This drives the message home better as the audience is able to relate these abstract ideas to what really happens to mankind.

2.2.4 Rhetorical questions

According to Areni (2003) as cited in Blankenship (2006, p.111), has noted that since the times of Aristotle, the use of communicative technique in the form of a question to present a statement in which no overt answer is expected has been in existence. He says that the effectiveness of rhetorical questions is a bit more nuanced than initially thought. Blankenship and Craig (2016, p. 112), citing Petty et al (1981) found that the effectiveness of rhetorical questions depended on how much thought or the paissue-relevant thinking (elaboration) participants engaged in while listening to a message. When participants were not initially motivated to attend to the message (due to a low personal relevance of the topic), rhetorical questions increased the processing of the message content (as evidenced by an effect of argument quality) suggesting that rhetorical questions may help in the creation of strong attitudes, even when topics have low personal relevance. However, when participants were motivated to process the message (that is high personal relevance), rhetorical question actually decreased message processing, in part because they were distracting to participants. In other studies, Blankenship and Craig (2006, p. 112) cites Howard and Kerin (1994) as having found rhetorical questions to increase persuasion and message processing (via generating questions about the topic) when the topic of the message was not initially involving to participants. In sum, elaboration is an important moderator of rhetorical question effects on persuasion, such that knowing the amount of thought one engages in is important in determining the more distal consequences of the attitude.

Lumumba uses rhetorical questions to effectively hook a reader's interest and make them think about their own response to the question at hand and they also provide the speaker with a way of controlling the speech and thoughts of the audience. He uses it in engaging the audience and persuading them to agree with him. Of all these functions, it will depend on the audience and the subject matter or topic of discussion.

Example 1

Lumumba used rhetorical questions as he was giving his speech in Dar-es-Salaam, Tanzania on a topic 'A Call for Political Hygiene in Africa. He mention Jean Bedel Bokassa and Mobutu Sese Seko as examples of African leaders who were corrupt and who needed to change their ways of leadership. The following statements puts this statement into perspective. *"How many of you will forget Jean Bedel Bokassa* (who was a president of Central African Republic) *who murdered little children on the streets for failing to buy uniform from his wife?"* He also asks, *"How many of you will forget Mobutu Sese Seko who changed his county's name and presided over a kleptocratic regime?* These questions bring out the dictatorship that was meted by some African leaders on their subjects. He engages the audience through rhetorical questions to hook the listener's interest and force them to think about what their response to such questions would be. When his topic was on injustices meted on innocent subjects, Lumumba used the rhetorical question to aid his relevance of the message.

Example 2

While talking about globalisation in Africa, Lumumba said that Africans had been globalised before when they were sold as commodities in the market. He, however, mentioned that back then the Africans were forced into slavery but now they are getting into it willingly. To show this, he posed a rhetorical questions, *"Have you made a decision to run to the USA? Is that your choice?"* As a result of the historical injustice exemplified above (slavery-globalisation), he employed the rhetorical questions to help him relay his message. His subject matter here is the historical injustice.

Example 3.

In his speech, Lumumba was talking about elections in Africa and comparing it to the elections in the European countries. He later narrowed it down to the elections in Kenya. He was talking about a friend of his who had called him to tell him that in the election that was oncoming, one of their own (a member of his ethnic community) would win the election. In his narration to the audience, he said that his response to the friend was that he should never ever appeal to his (Lumumba's) ethnic sensitivity. He then posed the question, *"Why did I go to school?"* He said that he would never vote an individual based on their ethnic extraction but on the policies they advocate for.

Lumumba used the rhetorical question to emphasise on his belief in the need to vote into office a person with the best policies that would address the issues affecting their subjects and not because of their ethnicity. Once again this instance of use of the rhetorical question was informed by the ill practices in his country Kenya regarding election malpractices.

2.2.5 Simile

This is a word derived from the Latin word 'simile' which means 'likenesses and resemblance'. It technically means the comparison of two similar objects, (Fadaee 2010, p. 22). Gibbs (1994, p. 22) notes that "simile is fundamentally a figure of speech that requires an overt reference to source and target entities and an explicit construction responsible for their connection". For this comparison to work in English, some similarity markers such as 'like' and 'as' must be used. To Macmillan (1984, p. 187), a simile refers to a comparison done directly between things which are not particularly similar essentially. The three definitions can be summarised simply as an explicit comparison involving one thing and another since words such as 'like' and 'as' are used.

According to Fromilhague (1995, p. 88-94), similes have various functions including serving as one of a set of linguistic devices which allows the extension of the linguistic resources that are available. They can also function as cognitive tools for thought in the sense that they can enable us to think of the world in a novel and an alternative ways. Seemingly, similes have several purposes to serve in a text. In this study, similes have been used to give information about one object that is not known by the reader by comparing it to something that the reader is well-known to the reader. Being an artful way of speaking to make comparison, Lumumba uses similes in his speeches to paint pictures in the minds of his audience as they make for more engaging and compelling ways of describing something thus making the audience to pay attention to what he is saying. When used, it can bring out a relationship between two dissimilar ideas or entities that light up each other and enhance the meaning of both.

Example 1

"Entry into a government is like winning a lottery". Winning of lottery is usually by mere chance. In the context within which this simile has been used, it would mean a situation whose success or outcome is governed by chance and the success of which would mean the success to resources. He used this expression in an attempt to explain how elections in Kenya are comparable to winning a

lottery since the elected leaders underperform as though they got into those offices without proper planning, a consequence of which is evidenced by the results in the end (poor leadership) since the resources in question are only shared with the chosen few and not the general populace. He argues that during elections in Kenya, Kenyans behave as though winning elections is a life and death affair; the feeling that if one wins elections, then they have it all. The use of the simile has summarised the whole idea of elections and how much value leaders attached to it and the failure by these leaders to deliver since their success is comparable to winning a lottery (winning by chance) thus no proper plan of how to deliver services to their subjects. Lumumba employed this simile when he wanted to summarise the issue of poor governance in Africans.

Example 2

Lumumba once said *"Globalisation is like the proverbial elephant…"* Globalization is compared to the proverbial elephant, a case whereby some five blind men touched an elephant and each one of them had their view of what an elephant is depending on the part they touched. In a bid to talk about the meaning of globalisation at Belz University. He stated that an attempt to define globalisation would not come to an agreed one since the word itself means different things to different people depending on what they are addressing just as the proverbial elephant meant different things to different people depending on what part of the elephant they interacted with. Those who touched its legs thought it was a tree trunk, those who touched the trunk thought it was a spear, to the one who touched the tail, it was a snake. To the one who touched the body, it was a wall whereas to the one who touched its ears thought it was a fan In short, globalisation means different things to different people. An easier way of telling the audience that the word globalisation only meant what one had in mind as its definition, or even that it could be defined depending on the purpose it had to fulfil. Lumumba used the simile to summarise his failure to attempt to define globalisation. In this case too, simile was used to summarise his topic globalisation.

Example 3

While giving a speech on corruption in churches, he used the simile, "Greed is like drinking salty water", and he goes on to say, "the more you drink the more you want but your thirst will never be sated". This was used to draw people's attention to the corrupt and how they find it tough to

stop the habit of stealing the public funds once it has started. It is a kind of behaviour that develops as one's desire to get more is never sated. The simile was used to summarise matters on corruption and how the corrupt keep on grabbing as once it has started, it becomes too hard to stop.

Generally speaking, Lumumba used simile whenever he wanted to provide a summary on the issues affecting people such as corruption, globalisation and corruption among others.

2.2.6 Allusion

According to Galperin (1981, p. 2:334), allusion refers to making of an indirect reference using a word or phrase to mythological, literary, historical, biblical facts or to the facts of everyday life that is made in the course of speaking or writing. The use of allusion implies that there is a background knowledge of the person, event or thing alluded to on the part of the listener or the reader. Allusion can be realised in the text by various units of language such as quotations, phraseological units, references, proper names among others. According to Keraf (2009, p. 141), allusion is a part of figurative language which likes a hint to try suggesting the similarity between places, events and people. It is a reference which is basically implicit and explicit to the events, figures or places in real life.

Lumumba alludes to stories in the Bible that his audience are familiar with in order to provide a deeper understanding or meaning as he uses recognisable objects, people, or events in his speech. By using allusion, he avoids bland tones and common statements and, instead, a little bread crumb can be dropped thus allowing the reader or listener to exercise their minds trying to figure out the author's intent. They also allow the speaker to convey a message without going into a lengthy discourse. Speakers use it to distract the reader from specific things within the text. It allows the speaker to build connections with his audience. It can also be used to summarise broad, complex ideas or emotions in one, quick powerful image. However, the effectiveness of allusion is dependent on the body of knowledge shared by the writer and reader.

Example 1

Lumumba alluded to several personalities in the past who were key in fighting for the freedom of the Africans.Some of these personalities include Kwame Nkuruma, Julius Kambarage Nyerere, Modibo Keita and Muhammad al-Fayturi. Lumumba laments that these personalities would not be happy if they were to resurrect and see what is going on in Africa. He noted that

most African countries are at war with each other, a continent in which Africans seek to be enslaved in Europe and America, a continent that its members are not proud of their own among others. He mentions Julius Nyerere to exemplify as having said, *"The tragedy of Africa is not the song that is being sang, but who the singer is* .By this he meant that one may have an agenda that is good for a nation but if one does not come from a particular ethnic group, one would only be followed by members of his ethnic community and no one else. In simple terms he meant that rising to a leadership position is determined by ones ethnic background and not the agenda that one has.

Lumumba alluded to Kwame Nkuruma as having said, *"The independence of Ghana meant nothing if the rest of Africa was not independent*. Kwame Nkuruma said this to show that he was ready to delay the independence of Ghana so that Obote of Uganda and Jomo Kenyatta of Kenya would attain at the same time. He felt that if they gained independence at different times then there will be room for division and he wanted the Africans to be united. That way they would keep away the colonial masters at bay whom he thought with division would come back under some guises.

Lumumba alluded to these personalities in order to bring to the foreground the issues that are affecting Africans including lack of hygiene in politics, neo-colonisation and corruption which could be well put across by alluding to the words of the former African leaders.

Example 2.

He alluded to the Bible on several occasions. While giving a speech in Uganda on corruption in churches, he alluded to the story of Elija and the gods of baal found in the Bible. This he did presumably to have his audience which was largely composed of Christians to relate the Bible stories well to the situations at hand. He did this to show that just as Elijah stood firm in his belief in God, the church leaders could follow suit. He instead shows that the believers in the African churches were not as faithful as the Bible teaches by alluding to the battle between Elija and the gods of baal to show the audience that today, we lack that kind of faith/conviction that Daniel had in the Lord and therefore stayed on course. He also mentioned that. "Africans have erected for themselves the gods of baal.". Generally, Lumumba has used the Biblical allusion to show the lack of faith and the departure from the teachings of the Bible to what is currently interpreted as corruption in churches. This is clearly seen when Lumumba says, *"The gospel that is telling the*

people that the church is a casino, where depending on how much you pay as tithe or givings you get the blessing." This is absurd, the Bible records that the leaders in service should offer free services however this is not the case currently. He says he had the privilege of going to several churches and has since noted that they are so much into the gospel of prosperity. Allusion was employed to bring out the matters corruption as earlier on mentioned.

Example 3

He alluded to the creative works of Muhammad Al-Fayturi's poem in which he was addressing mother Africa. In talking about making Africa work for Africa, he alluded to the poem by Muhammad al-Fayturi on 'Mother Africa' and whether she will work again. He mentions that Fayturi is asking if Africa will be great again, *"...you mother Africa where your rebels have regained power and rebuilt and destroyed what they have rebuilt ...you the home of great rivers, will your sons ever fish in your rivers? Africa whose belly is laden with all things known as natural resources, will you ever give meaning to them?"* Al-Fayturi talks about how great Africa was before the coming of the colonizers in his poem. He wonders why Africa cannot do well despite its richness in resources. He wondered whether the Africans will ever benefit from their god-given resources. Lumumba too talks about Africa being able to work by analyzing the problems that Africans seem to have which includes poor leadership, neocolonialism and corruption that stops Africans from progressing. These issues to some extent informed his use of allusion. This allusion helps him to relay his message on how Africa can work for Africa. This makes the delivery of this message easier and foregrounded as the people can relate Al-Fayturi's poem with the message he had at hand.

2.2.7 Irony

Lumumba used irony severally to make the message clearer than if it had been a direct statement. He used it severally to provoke the audience to think about what he had implied by such statements and to encourage the reader to think deeper.

Example 1

At one point he observed that "Africans can't count." This phrase was used to express the problem of election in Africa. He notes that rigging has made the Africans not to conclude elections, instead participate in the malpractices thereby delaying the election results and coming up with doubtful

results. Lumumba uses the phrase, "Africans can't count" to indicate a post-election malpractice as indicated by Olawole and Adewunmi (2013, p. 13-14); who notes that deliberate refusal to count ballot boxes or papers from opposition strongholds, doctoring of the results from the voting centres and the collection centres delay the results of the election thus the claim "Africans can't count." he uses the irony to talk about the ills in the society, in this case the election malpractices.

Example 2

"We have universities in their numbers, Tanzania has universities including Dar Es Salaam, Nairobi has universities as indeed Kampala as indeed South Africa Johannesburg, we have all these universities. We have engineers but our roads are not being made by Tanzanian civil engineers, it is the Chinese who are present in this assembly who are making our roads. So we have engineers who cannot even make roads. We have doctors whom we have trained, but when we are sick particularly those of the political class, depending on who colonised you, if you were colonised by the United Kingdom you rush to London, if you were colonised by the French, you rush to Paris, if you were colonised by the Portuguese, you rush to Lisbon, and if you were scolonised by the Spaniards, you rush to Madrid Spain, and recently because the Asians are beginning to put their act together, we rush to India, and very lately because the Arabs are also beginning to put their act together, we run to Dubai not withstanding that we have the Kenyatta hospital of this country, the Muhumbilis of Tanzania, the Chishany Baraguanaths of South Africa and the Mamayemos of kinshasha in Zaire or the Democratic republic of Congo but we have no faith in our doctors. In the area of Education, we also do not have faith, our political class introduced something that we call free education, that is free indeed, free of knowledge because they are so suspicious of the institutions that the typical African politician would not dare take their children to those schools, their children will be educated in the British system, in the American system so that when they are graduate, they go to the United Kingdom, to the United States, not that there is anything wrong with those institutions but the agenda is wrong because our leaders long lost the script and ought to be described for who they are our misleaders."

From the above quotation, Lumumba absurdly notes that despite the fact that African countries have universities in their numbers including, Dar-es-Saalam in Tanzania, Nairobi University in Kenya, Kampala University in Uganda, and the Johannesburg University in South Africa that train their students, it is funny though that these students who graduate with various degrees cannot be

trusted by their own countries. These countries source for engineering services from other countries to help in the building of roads among others thus rendering the trained engineers by these universities useless. The political class on the other hand does not trust its health system. This is evidenced by the fact that when such leaders are sick, they seek medical attention out of the country depending on the country that colonised them, those colonised by the United Kingdom went to London, those colonized by the French to Paris, those by the Spaniards to Madrid Spain just to exemplify a few. It is ironical that despite having trained our own doctors, fellow Africans, the political class with the mandate of ensuring better services for its populace does not trust their own health services, thus seeking it out of the country. The trained African engineers cannot be trusted to build our roads, a task that is then given to the Chinese to perform. This is very ironical. Another ill talked about through the employment of allusion. It is worth nothing that while addressing topics such as corruption, oppression and neocolonialism, Lumumba tended to use allusion more. This he did to make the information more practical to the audience

Example 3

It is ironical that initially, Africans were taken out of their countries to other countries by force as slaves. They were comfortable with their way of life and therefore had to be dragged out of the countries by force. This is not true currently. The modern African is pushing so hard to get him/herself out of his/her country to go abroad. This they do by looking for the green card, others drown themselves in the river with the hope of finding themselves and those of their families better lives abroad. They are taking themselves there and no one forces them to. This is well exemplified by the quote below:

"Young Africans (male and female alike) have no interest and no love for their continent. This time Africans are not wailing and kicking as they are being taken away to be enslaved. They are being seen wailing and kicking as they seek to be enslaved in Europe and America." In an imaginary letter to Kwame Nkuruma and other former African leaders Lumumba states that, *"They would be confronted with an Africa whose young men and women have no interest and no love for their continent, they would be confronted with an Africa whose young men and women are constantly humiliated at the embassies of European countries and at the United States of America as they seek the almighty green card……where young men and women from Niger, Nigeria, Senegal, Mali and Mauritania drown in the Mediterranean sea as they seek to be enslaved in*

Europe. This time round, Africans are not wailing and kicking as they are being taken away to be enslaved, they are being seen wailing and kicking as they seek to be enslaved in Europe and America"

CHAPTER THREE

ANALYSIS OF THE SENTENCE TYPES AND THE PRONOUNS THAT PLO LUMUMBA USES TO FOREGROUND IN HIS SPEECHES

3.0 Introduction

Speech is one of the ways through which one conveys his or her thoughts to people. In a speech, the speaker can express his or her views on important events or overviews (Wahyuningsih 2018, p. 1). Technological advancements in communication have made it easier for listeners and viewers across the world to access such speeches. Although the audience is a major part of speeches, the real audience nowadays is the people listening to the speeches on radio or YouTube, reading newspapers or watching them on television (Beard, 2000, p. 37). The way speakers portray themselves in their speeches by making reference to themselves, their audience as well as the opposition can carefully be used to persuade the audience to agree with them on many issues or perspectives

In Lumumba's speeches, instead of mentioning names, he uses personal pronouns which help him with the creation of various meanings as words can have strong meanings in the mindset. The words chosen will affect people's view of themselves and others (Wareing, 2014, p.13). Furthermore, the study of the use of personal pronouns has become an important aspect of analysing speeches because it allows the speaker to make use of the flexibility provided by the pronominal reference to construct a view of themselves and others as if favourable to their image. Personal pronouns are also associated with authority and solidarity (Makutis, 2016) as cited in Ekawati (2021, p. 68-69).

Lumumba has also used different types of sentences in his speeches. A sentence refers to a complete set of words that conveys meaning. Of interest to this study are the sentence types according to function. These types of sentences can communicate a question, a statement, a command or an exclamation (Andersen, 2014.p.2). He employs different sentence types (according to function) to enable him to relay his message to the audience albeit differently.

Form	Function	Example of sentence	Final punctuation
Declarative	Statement: tells us something	Nana likes fries.	.
Interrogative	Question: asks something	Does Nana like fries?	?
Imperative	Command: tells us to do something. Requests: asks us to do something	Close the door. Can I go with you?	./?
Exclamative	Exclamation: express surprise.	What a total mess!	!

Table showing summary of sentence types according to function

In this chapter, the researcher will discuss the subjective personal pronouns (I, we, you and They) and the sentence types according to function used in Lumumba's speeches.

3.1 Pronouns

According to Eka (2008), as cited by Nkopuruk and Odusina (2011, p. 1), pronouns are grammatical items belonging to the closed family system. The closed family system, in this case, refers to a case whereby items in this family neither easily combine in the structure of a given utterance nor readily lend themselves to inflectional variation, unlike the open class system. Pronouns can also be defined as words used in place of nouns, other pronouns or noun phrases. A speaker or writer can use them to avoid repetitiveness. According to Collins (1990, p. 28), several types of pronouns exist. They comprise the personal, possessive, reflexive, indefinite, demonstrative, reciprocal, interrogative and relative pronouns. In this chapter, we shall look at how Lumumba uses the subjective personal pronouns and sentence types to foreground his message. A speaker can use them to refer to people, things or himself. There are two kinds of personal pronouns. Firstly, the subjective personal pronouns which are used in the nominative case as subject complements or subjects of a clause. They include I, *we, you, he, she, it* and *they*. Secondly, objective personal pronouns are used in the accusative case to refer to people or things as verb objects. They are *me, us, you, him, her, it* and *them* (Collins, 1990, p.29). Object pronouns are used as either the object or subject complement as shown in the sentences below:

a) This is **she**.

b) The winner was **you**.

They can also be prepositional complements of a clause (Quirk et al. 1972, p. 208) (a huge snake is moving towards you, the lion charged right at me give an example or two). Personal pronouns such as *I, we, you,* and *they* are exploited by Lumumba in his speeches. By using these pronouns, he can bring himself closer to the audience making them get the intended message as well as get

the audience to empathise with him. Karapetjana (2011, p. 43ff) notes that the use of personal pronouns can present the user's image negatively or positively. She suggested that the pronoun 'I' implies a personal level hence making it possible for the speaker to exhibit authority, personal responsibility as well as involvement and commitment. She also noted that the personal pronoun 'we' is used by the speaker if he/she desires to share the involvement and responsibility with the audience when there are controversial decisions involved.

Apart from mood and modality, personal pronouns are also considered to carry interpersonal meaning. Li (2004, as cited in Saghir 2020, p.28) notes that the personal pronouns have different effects on the listener.

3.1.1 Use of the Pronoun 'I'

The pronoun 'I' is usually used as a substitute for the name of the speaker as a way of referring to himself. Speakers sometimes use it to express their opinions, show the authority, as well as compassion with the audience (Bramley, 2001, p. 27).

While giving a speech titled "Corruption in Churches" Lumumba says, *"In Kenya today, when I look at the men and women in opposition, when I look at men and women in government, when I remember that not so long ago, I had an advantage of working in an organization that investigated them, I'm bound by the oath of secrecy but I can generally say, I look at them and say, God save Kenya…"* He uses the pronoun "I" in this case to refer to himself as well as to provide his opinion regarding corruption by the opposition leaders and the leaders in government. He separates himself from the audience and shows the speakers feelings, for instance, it portrays Lumumba as a dissatisfied man. This dissatisfaction is evident when he says, "God save Kenya." He opines that Kenya needs divine intervention on matters of corruption.

The pronoun 'I' can also be used by the speaker to delineate himself from the shared responsibility of his colleagues (Beard, 2000, p. 45). When Lumumba gave a speech on "A Call for Political Hygiene in Africa" in Dar-es-Saalam, Tanzania, he said, "I did not go to school that I vote individuals because they come from my ethnic group." This was after he had explained that someone from his ethnic group had called to inform him that one of their own was going to make it to presidency in that electioneering year. The informant shared that with Lumumba hoping that Lumumba would rejoice with him since a member of their ethnic group would finally make it to presidency, something that the informants ethnic group seemed to have longed for for a long period of time as this would assure them of access to resources as an ethnic group. From Lumumba's response, it is evident that he holds a divergent opinion from his ethnic group. It shows that Lumumba's presidential choice is not pegged on ethnicity but ideologies. He went ahead and told his caller that he should never ever appeal to his ethnic sensitivity because he is a learned man who can make informed decisions based on his intellect and not on his ethnicity. Lumumba's response indicates that he is not driven by ethnic appeals in making decisions on who to vote for; rather, his decisions are based on what he finds right, thereby delineating himself from the opinion of his caller who wanted a member of his ethnic group to be the president. This example relates Lumumba to his informant and the audience at large as it shows what informs who he votes as opposed to the informant.

Furthermore, by using the pronoun "I", Lumumba portrays himself as a good and responsible person by describing himself in a positive manner. For example, by not wanting to be associated with tribalism he highlights his personal values such as being principled, morally upright, powerful, and one who is not afraid to take action when it is necessary. These qualities have been stated as functions of the pronoun "I" by Bramley (2001, p. 28).

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At the University of Dar-es-salaam, Tanzania, Lumumba gave a speech on "A Call for Political Hygiene in Africa" and remarked, "I do not know where Jacob Zuma is taking South Africa." This followed his mention of all the leaders from South Africa whom he thought were politically hygienic (not corrupt). However, he found President Jacob Zuma different from the rest of the leaders he had mentioned since his regime allowed the re-emergence of tribalism; something that had been fought by regimes before him. The 'I' in this statement was used by Lumumba to share his own thoughts about the leadership of Jacob Zuma. The 'I' in this statement indicate that the idea therein were Lumumba's ideas evident through the use of 'I'. the idea therein was Lumumba's opinion on President Jacob Zuma's political leadership and hygiene as his leadership had brought back the idea of Ethnicity, something that the previous regimes had put on check and ensured they lived as one community, South Africans. Other instances of use of personal pronouns from the speeches include,

"Even I, black and white, how melodious…"

"I want more suicide…"

"I would not worship such a God…"

"Is it because we are loved by everyone?"

"If there was such a God, I would refuse to worship such a God…"

"I see the yams and the plantains being grown in Kenya."

"I look forward to the day that we shall enjoy Nollywood and not Hollyhood."

"Why did I go to school?"

3.1.2 Use of the Pronoun 'We'

'We' has been used by Lumumba to express 'institutional identity', meaning a case where one speaks as a representative of an institution or on its behalf. For example, in his speech on corruption in churches, he says, "Our conscience is seared, our conscience is numb. We cannot see the difference between good and evil. We engage in good and evil on a daily basis…" 'We' has been used to refer to the family of Africans. Being an African and a Kenyan for that matter, he represents the Africans as he talks about the issues affecting Africans. This use shows that Lumumba has included himself in the 'we' showing that Africans are on the same plain. It shows a bond between the audience and himself, that Africans are together on matters touching on them. They are united.

The pronoun is also used to exclude one group from another (separate us from them) an example in case, the exclusion of the Europeans from Africans (separation of the Africans from the Europeans-colonizers). A good example from one of his speeches states, "I'm telling him that we can refuse money and there are good men in this country…." Lumumba used this statement while he was talking about corruption in churches and how it has become a normal occurrence in Kenya. He mentioned that in Kenya, the corrupt are shameless because they undertake their corrupt dealings in the open without fear. He submitted that an elected member of parliament had once admitted to corruption on national television which, to Lumumba, was too bold of such a leader. Lumumba states that he subsequently sent an SMS (Short Message Service) to the anti-corruption commission to pursue such an individual and bring him to books. He is recorded as mentioning that the said Member of Parliament stated that no one can resist money. This did not go well with

Lumumba who stated that "We can refuse money." He was categorical about his take on corruption and used the pronoun 'we' to refer to himself and others who are like minded. By establishing an 'us' and 'them' separation (the corrupt and the flawless), the speaker can create an image of the group he wants to associate with in a positive way and the other group which does not represent him in a negative way. The purpose of the 'us' and 'them' separation is to set one group apart from the other and to include or exclude hearers from group membership (Bramley 2001, p.76ff). He clearly shows his relationship with the corrupt as not a good one, through the exclusion of the corrupt among the 'we'.

Speaker's sometimes use 'we' is to avoid speaking about themselves as individuals, and instead suggest that there is an involvement of others. In other words, it helps with sharing responsibility (Beard 2000, p. 45). To illustrate this, we shall refer to Lumumba's speech delivered in Nairobi titled, "Corruption in Churches". In this speech he says, "We are co-authors of our own misfortunes" (we are part of the problems we undergo). He said this to register his complaints about Kenyans in general whom he feels are not using the opportunities they have properly. Instead they let tribalism and nepotism take centre stage thereafter leading to problems. He blames Kenyans, himself included despite the fact that he is able to see the danger involved in lacking proper reasoning and decision making while choosing the leaders. The choice of leaders is a collective responsibility hence the use of the pronoun "we". The pronoun is also used whenever the decisions are controversial and one needs to give a sense of collectivity and sharing of responsibility. Bramley (2001. P. 266) states that 'we' can be used to adduce a collective identity or a group membership in order to create a separation between 'us' inclusion 'us' and exclusion 'them'. For example, in his speech delivered in Tanzania on the topic 'Hygiene in Politics' Lumumba says "I remember so very vividly that in 1957 in Casablanca Morocco, was it in 1860,

when the then eight independent African countries met and the Osegyefor Kwame Nkuruma was clear that 'we' must ensure that everybody else regains their independence, and that we must remember that the colonial master is not a sleep, and that if we don't unite, he will come under other guises through the Neo-colonial project, but they listened to Kwame Nkuruma not." In this statement, Lumumba used the personal pronoun 'we' to be all inclusive, that is, having all the African leaders encompassed in the 'we'. The 'we' was also used to have all the Africans on board including the speaker himself. These leaders and the Africans in general can then be held responsible for neocolonialism being experienced. The 'we' was used to bring out the supposed unity that was so much required among the Africans in order to move forward stronger. More examples from the speeches include:

"We are becoming a country where greed is celebrated…"

"We give men and women opportunity to serve and they steal from us…"

"We give men and women opportunity to preside over our health services and they acquire expired drugs, and women die, and children die…"

"…and we claim to be Christians, and we are so corrupt…"

"I'm telling him that we can refuse money and there are good men in this country…"

"We believe that there are latter day alchemist…"

"We are co-authors of our own misfortunes…"

"We were sold everywhere in the world…"

"We are being told to open our markets…"

"And we are told that after ten days, they were better than everybody else… (Shadrach, Meshack and Abednego)."

"If we want to be strong, we must learn from the Chinese…"

"We must decolonize our minds…"

"We are praising you and those who have worked with you…"

"We struggled against the colonial projects"

"We must ask ourselves, are we prepared for the future?

We *had started getting used to the trappings of power."*

3.1.3 The Use of the Pronoun 'You'

The pronoun 'you' usually refers to an individual (s) that the speaker is talking to. It has a myriad of functions for instance, it can serve as an indefinite or generic pronoun. According to Allen (2006, p.13f) a suggestion has been made that the indefinite 'you' can be used as a replacement for 'I' and be used to refer to the speaker. A speaker can also use to include himself as a member of a category. It has also been indicated that the indefinite 'you' is not used to talk about the actual experience but instead it is used to discuss 'conventional wisdom'. Based on this, 'you' is used to convey common sense and a generally admitted truth, with the hope of receiving the approval of the audience.

When using the indefinite version of the pronoun 'you', it is sometimes not clear whom the speaker is making reference to. It can be used to refer to anyone and / or everyone. The indefinite version of 'you' has the speaker as one of the referents even though this might not be the case always. In case the speaker uses the pronoun 'you', it is up to the audience to come up with a decision whether they themselves are part of that group or not. An example from Lumumba's speech is: "You Christians and Africans, I'll come back to the white men who are present in this hall shortly. Greed is like drinking salty water, the more you drink, the more you want, but your thirst will never be sated…" He made this comment in his speech titled 'Corruption in Churches.' the audience would decide whether they form part of Christians or not.

For example, in Lumumba's speech delivered at Kapsabet Boys in 2017, he said, "No matter how tall you are, if your mind does not work well, you are just a tall fool…" The 'you' in this case has been used to refer to anyone, male or female, whose mind is not working well and that height has nothing to do with the working of one's mind. The "you" in this case has been used as a generic word, one can decide for themselves whether they fit in that group or not.

Another instance of use of the indefinite pronoun 'you' is, "You the Kikuyu say, 'mundu wa nyumba,' You the Luo say, 'Od wadu,' and You the Kamba say, "osavinya mkamba…" (Loosely translated as our own). This statement was used by Lumumba while talking about corruption in churches. He insinuated that corruption was being encouraged by the ethnic communities as evidenced by the existence of a phrase in each language community. This was done to exonerate a member of their communities who has been vastly mentioned in corruption under the guise of "our community" merely because that particular individual belongs to their community. These communities had a "phrase" to help their kinsmen who had corruption related issues go scot free.

These individuals mentioned in corruption go back to their ethnic communities to defend them claiming that their community is being targeted. The audience would decide whether they are defined by such phrases or out of the phraseology. This use of 'you' shows that Lumumba is well aware of the ethnicity in his country and the consequences that come with it. He sympathizes with his countrymen. The use of 'you' in this case allows for dialogue between Lumumba and the audience and it also helps develop a relationship between the two (Lumumba and the audience).

While giving a speech at the University of Dae-es-salaam Tanzania on 'A Call for Political Hygiene in Africa', Lumumba said, "How many of 'you' will forget Mobutu Sseseseko who changed his country's name and presided over a Kleptocratic regime." He used the 'You' in the sentence to refer to his audience, the audience would in interrogate themselves whether they are in sync with what Lumumba is putting across. He involves his audience in his speech thereby maintaining their attention.

"You Christians and Africans, I'll come back to the white men who are present in this hall shortly." In his address to the congregants on the topic of 'corruption in churches', Lumumba used the personal pronoun 'you' to single out the Africans and Christians, leaving out the white men whom he promised to address later. More instances of the use of the personal pronoun in Lumumba's speeches are include:

"Is it not Winston Churchill who said, "You can never realise your goal if you turn to throw a stone at every dog that barks?"

"So you who are here today, "What choices are you making today? Are you making the difficult choice of doing that which is right and good because it is just good to do that which is right and good?"

"We are praising you and those who have worked with you…"

"There is a tendency of thinking that if you are a village champion, you are a champion, no…"

"No matter how educated or rich you are, if you do not have the gift of discipline, then you are a danger to the society…"

3.1.4 The Use of the Pronoun 'They'

The personal pronoun 'they' refers to people with the exception of the speaker and the audience (Ekawati, 2016, p. 656). Speakers use 'they' (the third person plural pronoun) to separate himself or a particular group from others. It points to those who are not 'us' (those within our camp) thereby providing a separation between one group and the other, and it is used in the formation of an oppositional relationship between the speaker and others, often with negativity directed towards the other. For example, in a speech titled "Making Africa Great Again" Lumumba says, "They got it for free but they want to be compensated." This he said to register his complaint about the Europeans whom he is depicting as over exploitative. He said that these Europeans came to Africa, took the Africans' land for free but when their time for departure came, they demanded for compensation on those pieces of land that they took for free. He depicts the Europeans as bad people who wanted to milk the Africans dry of their own resources. By excluding a person or a group from the other (by separating 'us' from them), the speaker sometimes creates an image of one group being inferior to the other and vise versa (Karapetjana 2011, p.4). The relationship

between the Africans and the Europeans has been shown here by using the pronoun 'you' to show the separation. It is not a good relationship at all.

'They' is just like 'we', used to create an inclusion or exclusion of a person or a group from another. Its usage can make the speaker seem less responsible for his or her actions, show ideological differences among people and also bring out positive presentation of self of the speaker (Bramley, 2001:182f). Lumumba has used the pronoun 'they' a number of times in his speeches to distance himself and others from some forms of behavior depicted by the 'other' group. For example, during his speech which he titled "Corruption in Churches", he depicts the politicians as unreliable because they promise things that they do not and cannot deliver after all. For instance, he says, "They are telling us that they will build bridges where there are no rivers…" "They" in this case refers to the Kenyan politician whom he sees as someone who cannot be honest with the people. They give a lot of promises during their campaigns in a bid to woo the electorates as exemplified above. In essence, these politicians are depicted negatively as people who can come up with very good manifestos only to woo the electorates to see them to power, after which they fail to accomplish what was in their manifestos. He seem to lack trust in the political leaders.

 Hakannson (2012, p. 17) states that 'they' is used to separate oneself or his/her group from others or other groups. Ekawati (2016, p. 656) reinforces this by saying that 'they' can also be used to distinguish the speaker's group from other groups. For instance, in his speech delivered in Tanzania with the title, "A Call for Political Hygiene in Africa", Lumumba says, "…what was the ethnic extraction of John Pombe Magufuli, they do not know, they do not care, and they only know that he is a bulldozer." He used this statement to show that Tanzanians no longer choose their leaders on the basis of ethnicity. Lumumba used the pronoun 'they' in reference to the Tanzanians

to indicate that to Tanzanians, ethnicity was a thing of the past and that they had realized that no matter their ethnic background they are the same, equal and are all Tanzanians who have come together to achieve a common goal as Tanzanians. He did so by comparing how Kenya and Tanzania handle issues of ethnicity and noted that to Tanzanians ethnicity in not a focal point at all.

In his speech titled "Making Africa work for Africa, 2019", Lumumba mentions that "They are telling us that Kenya will become Eldorado, the land of gold on the day of election, they are telling us…" He used this statement to illustrate some of the promises the political aspirants make most of which are not achievable yet they want the electorates to believe. The use of 'they' in this case is exclusive. He used it to establish the separation between 'us' (Kenyan electorates) and them (political aspirants). Through this, the speaker makes himself less responsible for the actions of the political class and shows ideological differences among people (Bramley, 2001) as cited in (Ekawati, 2021, p. 74). 'They' can also be used in a context that is neutral where the speaker does not speak of the other negatively or positively, even if they are still not part of the same group. To exemplify this, an extract from his speech given in Kenya titled "Corruption in Churches" Lumumba says, "I know other friends who are not so materially endowed, or they do not need soup to sharpen their appetite, no, they were born ready. You bring forth the food and they consume it." He uses the pronoun "they" in this instance to refer to the less fortunate in the society and talks about the differences between them and the rich people. He shows that in a way the Lord has provided a balance between the rich and the poor. Other examples from the speeches include:

"They are now telling us that they shall make cause manna to fall from heaven…"

"They are telling us that Kenya will become Eldorado, the land of gold on the day of election they are telling us…"

"You bring forth the food and they consume it."

"They were kicked out by the force of arms" (the Portuguese)

"They had a slice of their own of our continent."

"Eighty percent of the land in South Africa is still in the hands of the whites and they want to be compensated, they want to be compensated, they took it for free and they want to be compensated, but they want to be compensated. They had no passport and visas when they came but they want to be compensated."

3.2 Sentences

According to Anderson (2014, p. 1), a sentence refers to a complete set of words that convey meaning. It contains one or more clauses. To Downing and Locke (2006, p. 272), a sentence is grammatically the highest linguistic string made up of one independent or super-ordinate clause with a subject and a predicate or two or more closely related clauses. Finch (2005, p. 109) provides a traditional definition of a sentence as a semantically independent and a grammatically complete unit of language with the capability of standing on its own. From the above definitions, one can comprehensively define a sentence as an expression which represents the largest language unit which is grammatically structured or worded with a subject and a predicate expressing a complete idea or thought. According to Oluga (2011, p. 3), sentences can be classified according to their structure or function. Structurally, classification of sentences is all about the determination of types of sentencing with your basis as the grammatical construction of sentences, that is, in terms of their

formation, forms, combination of constituents or the relationship of the clauses. In terms of structure, sentences can be classified as simple, compound and compound-complex sentences. Sentences can also be classified depending on the function/purpose. Functional classification involves the determination of sentence types based on their functions grammatically, that is, in terms of the uses of sentences or what they are used for, what they are used to do or what the sentences do. Functionally, four main types of sentences can be identified as follows: statements/ declarative sentences, commands/imperative sentences, interrogative sentences and exclamatory sentences. The sentence types according to their functions will be studied in detail in this chapter.

3.2.1 Analysis of Sentence Types

The interpersonal metafunction of the SFL Theory will be used in analysing the sentence types. This metafunction helps a speaker to express his views and judgement. Its purpose is to ensure the exchange of roles including questions, offer, statement and commands. According to White (2007,p. 30) the interpersonal relationship between the speaker and the audience entails a choice by the speaker to offer or to impart some information hence positioning the listener or the audience to be the recipient of that information. Thompson (2004, p.30) explains that in the interpersonal metafunction we use language for various reasons including to interact with other people, for the establishment and maintainance of relations with people, to influence people's behaviour as well as in the expression of our viewpoint on things of the words and to elicit or change theirs. Interpersonl meaning is the interaction between the speaker and the listener or writer and the reader. Saghir (2020, p. 7003) cites Halliday (2004) who states that interpersonal metafunction comprehends texts and comprises the writer or speaker, social distance and the relative social status. The very first one analyses the speaker's attitude and language. The second one measures the relational proximity between speaker and the audience whereas the last one shows the

relationship between the speaker and the audience in terms of power and knowledge. Here below are the sentence types according to function.

3.2.1.1 Statements/ Declarative sentences

These types of sentences are sometimes referred to as indicative mood. They are used to convey information or to make or form statements. In other words, they state, assert, or declare something. Kuswoyo (2014, p. 2) cites Sneddon (2006) who pointed out that statements are used when we give information and express an opinion. They state a fact or an argument. They consist of a subject which may be a simple subject or a compound subject and a predicate. It may take the passive or the negative form. Lumumba has used this type of sentence a lot in his speeches, for example in one of his speeches he said, *"... The God that I worship is a God of Diversity…"* He did this as he was giving his speech on corruption in churches in Kenya to put an argument that ethnicity is a vice that needs to be uprooted and that the different ethnic communities present should not be an avenue for our disunity. Instead should be embraced. He is able to express his belief or opinion of how the God the he worships should be. Generally he is offering information to the audience through his statement.

Other examples of declarative sentences used by Lumumba in his speeches include:

"Africa was parceled out" he uses this statement to offer information to the audience who are the recipients in this case. He tells the audience what happened during the scramble and partitioning of Africa in a speech titled "Making Africa great again."

In his speech titled 'Corruption in Churches' he says, "Our cup of iniquity is getting filled by the day." he offers information to the audience how corruption if affecting the church, the immoral behaviour in churches keeps on increasing as the days pass by. In this instance one again, Lumumba is offering information to the audience. Another instance where Lumumba offers information to the audience within the same speech is when he says "Greed is like drinking salty water, the more you drink, the more you want, and your thirst will never be sated" He informs the audience of how hard it is to do with with corruption since once it gets deeply rooted, one would never be satisfied and would keep on with his or her corrupt dealings.

"I look forward to the days when we shall worship Ngozi Chimamanda"

"It cannot happen, it will not happen"

"...I sent am sms to the anti-corruption telling them to arrest this individual..."

"... The God that I worship is a God of Diversity..."

"Education is the only thing that equalizes men and women"

3.2.1.2 Interrogative sentences

An interrogative sentence asks a question or/attempts to elicit information, for example: "When do you expect to graduate?" According to Bieber (1999, p. 211) many a times questions have proven to be more common in conversation as opposed to writing. Questions do have several functions to perform. Webber (1994, p. 226) notes that questions do create anticipation, challenge the reader into thinking about the topic of the text, arouse interest and have a direct appeal in bringing the second person into a kind of dialogue with the speaker or a writer which other

rhetorical devices do not have to the same magnitude. According to Frank (1972. p. 88), interrogative sentences in English are classified into three, that is, Yes/No Questions which are started by an auxiliary and modal verb eliciting the answer yes/no. Two, the question is usually formed by question words such as what, where, why, who, when and how. Finally, the question tags, which is added by to-be and auxiliary verbs at the end of the sentences. They transform declarative into interrogative sentences and their function is to give an assertion to the listeners (Bieber 1999, p. 157). Some examples of **Yes/No** questions from Lumumba's speeches which he uses to prompt the audience into thinking or generally just seeking information from the audience include, *"Do you want to be food at the dinner table?"* trough this question, he was able to talk about Africans and how the colonizers regarded them. He felt that the Africans were not given equal chances and that if they were not careful then they would end up being consumed by these former colonizers. He shows this by asking rhetorical questions such as "do you want to be food at the dinner table or you want to be food to be consumed at the dinner table?" This is evident in his speech titled 'Making Africa work for Africa' the response of which would be a yes or no. Other instances of the use of use include, "Are you prepared for the global arena?" he asks this question to the students of Kapsabet Boys where he was a guest speaker. His speech was titled "Education for the Global Arena." The students are called upon to question themselves whether they were ready for the global arena post education and provide a response to the same question. This way Lumumba exchanges information with the audience in this case the students of Kapsabet Boys. This gives them a chance to debate within themselves and provide the necessary response to themselves.

"Have our chicken forgotten how to lay eggs?" it is obvious that the chicken did not forget how to lay eggs but the speaker wanted the audience to have a ready response for that question. He just

did not understand why one would import eggs and chicken as though there are no chicken in such countries.

"Have you made a choice to run to the USA? Is that your choice?"

"... Do you have Confucius center here?"

"Do you want food to be food at the dinner table?"

"Can the ocean exist in spite of the river? Can the forest exist in spite of the trees?"

"Are we the salt of the earth or the light of the earth?"

"Do you want to be the food to be eaten?"

"Are you working for seven days a week?"

Other than the Yes/No questions, Lumumba uses the **Wh- Questions** as well. His main reason for doing this was to prompt the audience to think and eventually provide an answer to the questions that he asks. There is going to be exchange of information albeit remotely. An example of the 'wh-question' is "Who betide us?" This he used in his speech 'Making Africa Work for Africa'. He was provoking the audience to think and to figure out why Africa was still lagging behind yet other countries that were far much behind Africa economically grown. He wondered why the African continent could not realise her potential. He did so by posing rhetorical questions including *what is it? Who is it? Is it us? Who betide us? What is it? Africa was rising but something happened, but something happened. There are those who think they were externally induced, they may be right. There are many who think that our leadership may be a contributing factor and I think they*

are right, so there is a sense in which we Africans are co-authors of our misfortunes…" . other *examples include,* "Why did I go to school?" this question was posed by Lumumba as he was giving his speech on "A Call for Political Hygiene" delivered in Tanzanzania. His intention was to call the listener to think deeply on why the speaker had asked such a question. Lumumba is actually passing information to the audience which he wants the audience to get by answering the question he had posed. He was wondering why he would vote an individual into any leadership position based on ethnicity and not ideologies. It would beat logic that he votes a person because of their ethnic background and not because of the ideologies they hold. He would fail to understand why he went to school. As a scholar, one is expected to make independent and informed decisions based on ideologies and not ethnicity. He seeks the audience's attention by asking why he went to school an answer which will have conveyed his message home without him providing it. More examples include:

"How can a country run like this?"

"Who can refuse money except God?" "Who betide us?"

"How can a rabbit tell me that he'll beget an elephant?"

"What do I do to go to heaven?"

"Why do the Chinese have the conscious center" (…because the mind is the standard of the human being)

Lumumba has used Yes/No questions as well as word questions, commonly known as the wh-questions. This use of interrogative sentence by Lumumba is to seek information from the audience

who are the supposed respondents in such cases. Lumumba does this to allow the audience to interrogate themselves and provide responses to such question without necessarily telling them to Lumumba. This way there is exchange of information and the audience's attention is being drawn.

3.2.1.3 Exclamatory Sentence

An exclamatory sentence expresses surprise or a similar emotional response (sudden and strong feelings such as wonder, pity, surprise, sympathy, gratitude or happiness). It is usually ended with an exclamation mark. For example "I just can't believe it!" or "Unbelievable!" According to Zhan and Bai (2016, p. 410), exclamative sentences often include "a statement of an event or state and some special features indicating the speaker's strong emotion about the event or state, which causes surprise, admiration or even scepticism." Lumumba has used exclamative sentences in different situations in his speeches thereby playing different roles for example:

"Behold what beauty!" he uses this statement to marvel as well as to get the audience to marvel with him. The quotation below contextualizes the sentence, "Behold what beauty!"

While giving a speech on 'Corruption in Churches' Lumumba talks about ethnicity and how it affects the people. He says,"…I know also that there's a curse of ethnicity. The God that I worship is a God of diversity. That God in His diverse wisdom chooses to create human beings some brown, some pink- who we call whites. There are never white people, I've never seen a white person myself. They are pink but we say that they are whites. Then there are some who we call yellow, they are not yellow, they are just brown of a different shade, then there are some Negroid. Then in the Negroid race, there is a wide spectrum and when the God sits upstairs, He must say, 'Behold, what beauty!' and we in our own way say, as it is in heaven so it is on earth." He uses this exclamatory sentence to show how marvelous God's creation is and also to show his gratitude

towards God the father for diversity. The audience is able to marvel with him as he shows the beauty of the diversity. The other examples from the speeches through which Lumumba is registering his surprise, shock and marvel in which he expects the audience to join in include:

"Oh Africa! The African minister will never queue."

"The United States of America was not built by an army of angels, No!"

"Oh my Kenya, oh Kenya!"

"God save Kenya!"

"Woe unto them on the day of judgement, they will be told we know you not!"

3.2.1.4 Imperative Sentences

An imperative sentence gives a command or issues a request depending on the tone used. They also express a wish, for example, "Get out" and "kindly get out". According to Downing (2006, p. 34) an imperative sentence consists of the base form of the verb alone, with no modals, aspect or tense. It can be used to express command, extend an invitation, make a suggestion, advice as well as prohibit. Rahardi (2005, p. 79) also states that imperative sentences commands or asks the partner in question to do something, that is, the what the speaker wants done. These sentences ranges from subtle requests to orders which are very loud. They can as well range from being ordered to do anything up to the prohibition of doing something. Examples of imperative sentences from Lumumba's speeches include:

At Kapsabet Boys High School where Lumumba had been invited as the chief guest during their educational day, he said, "You must have a good leaving certificate." This was advice to the

students and anyone else that this statement was relevant to. The audience had an option of agreeing to this statement or declining. To Lumumba, a good certificate would prepare one for a global arena in terms of job opportunities. Generally speaking, from the use of these commands, the audience had an option of agreeing to or declining what Lumumba had suggested. More examples used by Lumumba are listed below:

"I want more suicides" (the audience would either agree or differ with Lumuba on whether there should be more suicides by the corrupt leaders).

3.3 Conclusion

Lumumba varies his use of sentence types as this helps him to foreground his information. In passing his information, he tends to use declarative sentences. He also tries to invoke the learners into thinking through the use of the interrogative sentence. In so doing, he seems to be seeking information from the audience thereby invoking them to think about the idea put across through the question. He also used the imperative when he wanted to implore the audience and at other times to command and prohibit as well. The varying sentence types helped him to foreground his information. This variation allows Lumumba to perform four speech functions of offer, command, make a statement and question which are summarised as per the table below.

Special function	Speaker	Expected response of the listener
Offer/ command	Permit me from the very onset to thank the chancellor and also the chair… I want more suicides	Accepting/declining

		Allowing more suicides to happen
Exclamation	Behold what beauty!	Marveling
Statement	The God that I worship is a God of diversity	Acknowledging the statement
Question/interrogative	Why did I go to school	Responding to the question

CHAPTER FOUR

CHARACTERIZATION OF LUMUMBA THROUGH THE RHETORICAL DEVICES, PERSONAL PRONOUNS AND THE TYPES OF SENTENCES HE USES IN HIS SPEECHES

4.0 Introduction.

Of all the gifts that human beings have, language is the most important. Through language, human beings can encode and decode information. With the non-existence of language, all communication, critical thinking or creativity and articulation would not be there. This world would certainly be dark if the light of language did not illumine it.

Salzmann (1993, p. 153) cites Spir and says,

"Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood but are very much at the mercy of the particular language which has become the medium of expression for their society."

Speech is one of the ways to used express thoughts in spoken words. The speaker has an opportunity express and deliver his or her opinion, overviews and the important events (Wahyuningsih, 2018, p. 1). Through speech, one can convince and gain their listener's trust about the information or idea relayed.

Public speaking is a process, an art or an act of making a speech in front of an audience. Talking before a group of people does not make one a brilliant public speaker. The aim of a speaker should not be limited to informing an audience or expressing thoughts publicly, rather it should be to change emotions, actions, and attitudes and to leave your listeners moved by the words and touched by their meanings (Nikitina 2011, p. 10)

The success of a speech is often attributed to the skills of the speaker, who exudes confidence and competence and is articulate. Yang, (2018, p. 399) notes that with the development of communication in society, the ability to use language has become essential and more important. To him, good speakers need to know how to use language in an appropriate, accurate, and vivid way. A good and memorable speech script can be informative, inspiring or persuasive to arouse

the feeling of the audience, expounding the speaker's stand and views, and convincing the audience to accept their point of view. Well-organized speeches have several benefits for the audience, that is, it is easier to understand, remember; it is more credible and enjoyable. To achieve all these, Lumumba employs linguistic features that help him to relay his message appropriately. Some of these linguistic features include rhetorical devices, personal pronouns (subjective) and types of sentences.

In this chapter, we shall look at how the rhetorical devices, personal pronouns and types of sentences that Lumumba uses in his speeches characterize him. Lumumba is the one whose character traits would be revealed through his use of the linguistic features.

4.1 Characterization

According to Aquino (1976, p. 112), characterization is defined as the method used to analyze the development and personality of the main character whose aim is to deals with the process of creating an image of a person in fiction complete with the traits of a person, his or her features and motivations . Characterization in literature is the process used by authors to develop characters and create their image for the audience. On the other hand, it is a way through which the author reveals his character in a work of fiction otherwise referred to as the characterization method of character portrayal (Bennet and Royle, 2004, p. 65). For this reason, I would refer to characterization as the process through which a speaker reveals his character traits through his work via the linguistic features that he uses to foreground his speeches.

4.2 Characterization of Lumumba

Through the use of linguistic features, a speaker can reveal his character traits to his/her audience. Below is an analysis of his characterization using linguistic features. Some of these features include the rhetorical devices, the subjective pronouns and the sentence types.

4.2.1 Characterization through the rhetorical devices.

According to Yang (2018, p. 399), in terms of using language effectively in public speaking, the most important target of rhetorical devices is to bring the speech to life. The success of a speech depends to a large extent on whether the speaker is visually using rhetorical techniques. A rhetorical device is a technique which a speaker applies to convey information to the listener with

the target of communication and aesthetics. The most important target of public speaking is its aesthetic effect. Aesthetic rhetoric puts a lot of stress on the vividness and the gracefulness in expressing an individual's ideas by exploiting the artistic approaches such as the use of figures of speech so as to make language appropriate, bright and vivid. Such devices include simile, metaphor, personification, alliteration, irony, parallelism, rhetorical questions among others. The purpose of the speech determined the stylistic device used which in turn depicts Lumumba's character traits. For instance, if Lumumba wanted to create awareness, discuss certain issues or encourage his audience, he tended to use parallelism, metaphor, simile and even irony. If the purpose was to convince the audience he used allusion and repetition more. The genre sub-types too had some impact in revealing Lumumba's traits. It is worth noting that when the genre sub-type was highly persusive, Lumumba tended to use metaphor and parallelism more which brought his trait as a very persuasive person, well informed and convincing. The situational context too played a role in Lumumba's choice of rhetorical devices. The field for instance had a great role to play. While talking about the atrocities committed against the Africans by the Europeans, he used repetition, parallelism and personification more. In such cases, Lumumba comes out as an emphatic and sympathetic person.

Lumumba's speeches involve the use of a number of linguistic features that make his speech successful. Examples of which include rhetorical devices such as story telling, personification, parallelism and allusion, personal pronouns and the sentence types. He uses the rhetorical devices to bring out the aesthetic value of his speech as well as to arrest the attention of his audience. In different speeches, Lumumba used the metaphor (a figure of speech with an implied comparison whereby a word or a phrase ordinarily used for one thing is applied to another) (Gov 1981,p.1280), to relay his message. Typically, in a sentence containing metaphor, there is no obvious sign of instructive words or phrases which provides a direct comparison of one thing to another. Though hard to be discovered, the use of metaphor can be very natural and implicit, similar to the function of a simile. Metaphors compare abstract things to concrete things, which make sentences easy to understand.

Example, *Africans were given the crown but the jewels were retained.*

In her state of confusion, she (Congo)is a jungle from which you can hunt without consequences.

Ian Kama of Botswana is yet another breath of fresh air.

Africa became a laboratory of European Bureaucrats.

In Nigeria, while giving a speech at the University of Cape Coast on a title 'Making Africa work for Africa', he stated that Kwame Nkuruma had the foresight of a Jewish prophet because as early as 1961in Casablanca Morocco, he had told the leaders of the time that if Africa was to work, Africa had to unite. Nkuruma's accomplices on this quest for unity were Patrice Emery Lumumba and Julius Kambarage Nyerere in 1963. Lumumba said that Kwame had reminded the audience then that they needed to unite that day and come out of Addis- Ababa with one country. He said,

"Let us come out of Addis- Ababa with one army, let us come out of Addis-Ababa with one currency, let us come out of Addis-Ababa with a common foreign policy because if we don't we will each get used to our little sovereignty and it would be difficult to unite us. No one listened to him. While he advocated for the United States of Africa, they came up with the Organization of African Unity -a loose alliance of the African heads of states. This came at a time when the Neo-colonial project had started working. Remember the Neo-colonial project was one that was meant to ensure that it appears that Africa was independent as someone once said it in a most eloquent way, *Africans were given the crown but the jewels were retained"* It was more like being given the crown (headgear) but not the 'jewels' authority, power, wealth and royalty that comes with the crown (the headgear). In their freedom, there was still some driving force behind the scenes in Africa other than the Africans themselves, hence the phrase. This brings out Lumumba's character as a well-read person, knows a lot of what took place in the past, he is also passionate on matters Africa and his unity and freedom. He used a metaphor to talk about the neocolonialism which affected the Africans. The metaphor he used helped in bringing out Lumumba's character traits.

Generally speaking, through his use of metaphors, we can notice that Lumumba is passionate and loving. He is an African who loves his continent a lot. This is seen through his reference to the historical leaders who expressed their love for Africa through their talks on the need for Africa to unite as shown by the quotation above, also seen when he refers to Congo as a jungle from which

one can hunt without consequences. Just like Kwame Nkuruma, Julius Kambarage Nyerere and Partrice Emery Lumumba who wanted so much for Africa to unite because of their love for their continent, Lumumba's passion for Africa is revealed. He uses metaphor to register his dissatisfaction of the African leaders by presenting the African leaders' ills through the use of metaphor. This he does due to his love and passion for Africa.

4.2.1.1 Parallelism

This happens when repetition or antithesis or some other devices are added. In this way, thought is set over against and form balanced forms as to bring the meaning home to one strikingly and agreeable (Herbermann and Charles, 1913) as cited in Yingying, Fengjie and Jia (2016, p. 145). It is also called parallel structure. Parallelism can be made up of adjectives, propositional phrases, paralleling phrases and short sentences, together with their one or more equivalents as the paralleling opponents. Generally, parallelism was employed by Lumumba to emphasize the Key points to the audience directly. For these reasons, these parallel structures and the powerful rhythm helped to highlight those points in the audience's mind thereby the audience seemed to be naturally persuaded. For example, while in Ghana, Lumumba gave a speech about Making Africa work for Africa. He said that in 1961 in Casablanca Morocco, Kwame Nkuruma had told Africans that if Africa was to work, then Africa had to work as one unit. He quoted Kwame as having said,

Let us unite today,

Let us come out of Addis-Ababa with one country,

Let us come out of Addis-ababa with one army,

Let us come out of Addis-ababa with one currency,

Let us come out of Addis-Ababa with a common foreign policy because if we don't we will each get used to our little sovereignities and unity will become elusive.

By saying let us come out of Addis-Ababa several times, musicality is created which therefore encourages the memorability of the message at hand- a call for unity. The emphasis that is created is so much needed to allow the message to reach the audience. This would then resonate

well with the audience especially now that they are calling for the unity of Africans, therefore by Lumumba quoting Kwame Nkuruma's work full of parallelism, he inculcates in the audience the need for Africans' unity then and even now if Africa has to scale the heights of development. The need to be united is well put across. This brings out Lumumba as a very persuasive and well informed person albeit through quoting Kwame Nkuruma. The genre sub-type persuasive helps Lumumba to pass his message to the audience and eventually develop his character traits. While talking about the solutions to Africans' problems, he tended to use parallelism. This characterizes him as a very emphatic person as he expresses his ideas clearly and forcefully by employing the parallel structures.

More examples of use in his speeches include:

"The guns must be silent… the guns will not be silent."

"Can the ocean exist in spite of the river, can the forest exist in spite of the trees and the river exist in spite of the little effort?john Pombe Magufuli is a breath of fresh air, Ian Kama is another breath of fresh air."

Generally speaking, the use of parallelism brings out Lumumba's traits as an emphatic, persuasive, forceful and a person full of clarity.

4.2.1.2 Irony

In light of the effects of irony, the message irony conveys is through pointing out the contradiction between realities and how things appear or what is expected. When the presenter uses irony, there is disagreement in regards to the behaviour of intended characters, the words that they say, or the events that take place. It means that using irony is to apply indirect references instead of direct statements to point out the problematic relationship between the perceived and the truth. An instance of use in Lumumba's speech is when he said, "*...we have universities in their numbers, Tanzania has universities including Dar Es Salaam, Nairobi has universities as indeed Kampala as indeed South Africa Johannesburg, we have all these universities. We have engineers but our roads are not being made by Tanzanian civil engineers, it is the Chinese who are present in this assembly who are making our roads. So we have engineers who cannot even make roads. We have doctors whom we have trained, but when we are sick, particularly those of the political class,*

depending on who colonized you, if you were colonized by the United Kingdom you rush to London, if you were colonized by the French, you rush to Paris, if you were colonized by the Portuguese, you rush to Lisbon, and if you were colonized by the Spaniards, you rush to Madrid Spain, and recently because the Asians are beginning to put their act together, we rush to India, and very lately because the Arabs are also beginning to put their act together, we run to Dubai not withstanding that we have the Kenyatta hospital of this country, the Muhumbilis of Tanzania, the Chishany Baraguanaths of South Africa and the Mamayemos of kinshasha in Zaire or the Democratic republic of Congo but we have no faith in our doctors. In the area of Education, we also do not have faith, our political class introduced something that we call free education, that is free indeed, free of knowledge because they are so suspicious of the institutions that the typical African politician would not dare take their children to those schools, their children will be educated in the British system, in the American system so that when they are graduate, they go to the United Kingdom, to the United States, not that there is anything wrong with those institutions but the agenda is wrong because our leaders long lost the script and ought to be described for who they are our misleaders."

This use of irony portrays Lumumba as a critical person. He is critical of the ills perpetrated by the African leaders. To talk about the ills affecting the African society which do not seem to bother them, Lumumba finds it prudent to relay this information by employing the irony. He becomes critical of the issues affecting the society through the use of irony. The use of irony by Lumumba to express his dissatisfaction with the leadership of Africa reveals his character trait as a disappointed man.

4.2.1.3 Alliteration

This refers to the commencement of two or more words in close connection with the same sound (Drabble, 1985:149). In other words, it involves repeating the same consonant sound at the beginning of a word. It is commonly used for emphasis. It is also used to bring out the musical quality and to make them more appealing and entertaining. It also adds artistic style. It can help create the mood or tone depending on which sounds are used, how many words are used in the alliterative series and what other rhetorical devices are used (Win and Mar, 2020, p.20).

According to Jefkins (1976, p. 162), alliteration refers to the repetition of sounds which could either be the alphabetical letters, syllables, prefixes, suffixes or initial letters which aids readability and memorability. It can amuse the readers. For example, Lumumba talked about globalization and noted that even if the Europeans were calling out for globalization, it was noteworthy that Africans had been globalized long ago since they were sold as slaves. To bring out the slavery bit, he says, "*Africans built the world as the beasts of burden."(Sound /b/ has been repeated in the words built, beasts and burden occurring within the same line).*

Other examples from other speeches include;

Slavery had lost its shine and sheen, (repetition of the sound 'sh')

Doom and gloom

Glow and glitter

There are monuments occasioned by the Caucassians.

Francophones, Lusophones, and even Arabophones.

While at the University of Dare-es-salaam talking about "The rise or all of Africa on account of the African politician which he re-framed as, a call for hygiene in African politics," Lumumba talked about slavery and how it began courtesy of the Arabs. He gave a brief story of how Africa was parceled out by the Europeans. He mentions that when the Europeans noted that slavery had lost its *Shine and sheen* (slavery lost its value/lustre)*,* they abolished it and replaced it with the colonization of Africa which was another pernicious activity/enterprise. Through this, Lumumba comes out as a very emphatic person as the repeated sounds bring out the emphasis to help with convincing/ persuading the audience. The sub-genre persuasive style in this case allows him to use the alliteration.

4.2.1.4 Repetition

Lumumba used the rhetorical effect of repetition. He was able to organise his words into a pattern that was very different from the ordinary speech. This use of language is not only

appealing stylistically but also helps to convey the message in a much more attractive and remakable way. This way Lumumba contributes to the purpose of focusing on the audience on the point of the main significance. Repetition also brings about the persuasive effects on the audience. He uses repetition a lot when he is talking about the problems facing Africa which he feels can be solved. For example, Lumumba says, " *...Africa was adding value to her things, I remember in Nairobi in public schools, young school children would receive text books and exercise books, I remember that classes had libraries, I remember that in those early days the public transport systems worked, I remember in those days that our agricultural products were receiving the kind of prices they ought to receive in the world market, I remember in those early days in countries such as Zambia, the Kwacha was strong because the copper was being paid for rightly, I remember in those early days in countries such as this one where cocoa and in the neighbouring Cort deVoir when cocoa was being transported and you were receiving the right price, I remember in those early days diamond from Mwadui in Shinyanga and diamond from Botswana and in Namibia were receiving the right price, there was a time in those early days when indeed Africa was moving in the right direction...*" Lumumba used this repetition while giving a speech at the Rufurum 15th Annual General meeting in Ghana on 3rd December, 2019. This repetition was used to put more emphasis on the fact that Africa had indeed started on a good note despite the fact that this had taken a turn. Lumumba through the use of this repetition is portrayed as well informed and very emphatic/ persuasive. Conclusively, repetition especially when talking about the gains and the problems the Africans have encountered do characterize Lumumba an informative, convincing or persuasive and emphatic speaker.

Generally speaking, through the use of the rhetorical devices, Lumumba comes out as a persuasive, emphatic, informative, forceful and very convincing person. It would be difficult to imagine how Lumumba's speeches would be without these rhetorical devices which greatly contribute to his character traits.

4.2.2 How personal pronouns characterize Lumumba

Pronouns are words that are used in places of other pronouns, nouns or noun phrases. When used in a text, they help to avoid repetitiveness. There are different types of pronouns including possessive, indefinite, demonstrative, reciprocal, relative, personal, reflexive and interrogative

pronouns (Collins 1990, p. 28). In this analysis, we shall look at the personal pronouns (subjective pronouns) and how they characterize Lumumba. Below is a summary of the personal pronouns used by Lumumba and the functions they perform.

Personal pronoun	Function
I	Personal belief, power, pledge, experience, acknowledgement.
We	Inclusive, reference made to the speaker as well as the audience. Exclusive, referring to the speaker, the people who are not present at the time but not refer to the audience. Refer to the speaker and the group that the speaker is part of.
You	Refer to the specific group, people in general and the people that the speaker is talking to.
They	Refer to specific group and to general.

Lumumba used personal pronoun 'I' to bring out his principles such as confidence, decisiveness, authority, responsibility as well as being opinionated. Whenever he used the pronoun 'you' he was either referring to a specific group and he needed to separate one group from another group (s), or when he was generalizing to avoid conflict. 'We' on the other hand was used to show inclusivity or the exclusivity. He used the inclusive 'we' to involve himself with the audience or just a particular group. Personal pronoun 'they' was used to make him and the like minded group less responsible for other group's activities.

4.2.2.1 Characterizing Lumumba using the pronoun 'I'.

"I want more suicides." he mentions that one of the African leaders who had been accused of corruption and had sought the help of his president to have him acquitted of the allegations had failed. The leader went ahead and committed suicide. Lumumba says that if such could make one commit suicide then he would not mind more suicides. In the same speech he tells the audience that Christianity that makes people feel good without making them good is not Christianity, and

that churches have become casinos where depending on how much you receive, you receive the blessings. He says that if such a god existed, he would not worship such a God. He said, *"I would not worship such a God."* These two instances of use of the personal pronoun 'I' in his speech about Corruption in Churches allows him to communicate his relationship with God thereby providing his opinion on the subject at hand. The pronoun 'I' in these instances characterize Lumumba as an opinionated person, decisive as well as outspoken. He speaks his mind without any fear. Other than these two examples, Lumumba's use of the pronoun 'I' in his speeches characterize him as a responsible, authoritative and opinionated person. He speaks his mind and also communicates what he can and cannot get involved in.

4.2.2.2 Characterizing Lumumba using the pronoun 'we'

To show this, Lumumba said, *"We are becoming a country where greed is celebrated".* He used this statement as he was giving his speech titled, 'Corruption in Churches' He mentioned that one of the Members of parliament in Kenya had admitted to taking bribe alongside some of his colleagues on national television. He said that the member of parliament (MP henceforth) in question (MP from Sirisia) bragged that they (MPs) took bribes with no fear since that was the norm and that it is very hard for one to reject a bribe. The pronoun 'we' in this statement has been used to show that Lumumba is responsible because he includes himself in the 'we' thereby showing that he is among the group of Kenyans celebrating greed since no one raised an issue even after the MP'S admission on national television.The use of pronoun 'we' in Lumumba's speeches largely is to bring him out as a responsible person whether he is including or excluding himself. This makes his relationship with the audience cordial. More examples include;

"We were sold everywhere in the world."

"We are co-authors of our own misfortunes."

"This time we are taking it, then I asked, who are we?"

4.2.2.3 Characterizing Lumumba using the pronoun 'you'.

Lumumba says, 'You the kikuyu say 'mundu wa myumba', you the luo say, 'od wadu' and you the Kamba say 'osavinya mkamba'. This exemplifies how the ethnic communities vilify their

ethnic leaders after they have been accused of corruption. They ignorantly state that their communities are targeted. He is so specific of the groups such that even after using the specific community's name, he still uses the personal pronoun 'you' which foregrounds the statement. The 'you' emphasizes the specific group being addressed. His relationship with the audience is not cordial since he uses the pronoun "you" to exclude himself despite the fact that his ethnic community had been mentioned too. The ethnicity exhibited which he was not party to exclude him. This use of the pronoun 'you' brings out Lumumba as a non-ethnic person, full of integrity, and opinionated.

Conclusively, Lumumba's use of the personal pronouns in his speeches characterize him as an authoritative, responsible, cooperative and very opinionated person.

4.3 How types of sentences characterize Lumumba.

The context of situation will be used to analyse the types of sentences. The contet of situation comprises of the field, tenor and mode (Eggins 2004 as cited in Correa and Cruz 2014, p.114). The tenor will be used in the analysis. Tenor refers to the relationship that the speaker or the writer builds or develops with the audience or the readers. In order to express these relationships and their views and attitudes, the speaker or the author employs linguistic devices such as mood, modality, expression and graduation (Fang and Schleppegrell, 2010 cited in Correa and Cruz (2014, p. 115). Of importance to this analysis is the mood. Lumumba has used the mood resources such as statements, interrogatives, imperatives and the exclamatives. Four types of sentences discussed in chapter three will be discussed to help reveal the character traits of Lumumba. These sentences include the declaratives/ statements, interrogatives, exclamatory sentences and the imperative sentences.

It is worth noting that sentences can arouse curiosity about what the speaker is talking about. They rouse the speaker to find out answers to the idea at hand. The use of questions is a way of psychologically making the audience or listener to get a point by representing it in two distinct stages, that is by presenting a problem, and then providing a solution. Linguistically, this helps with the reduction of grammatical complexity by expressing an idea in two sentences. For instance, Lumumba uses the interrogative sentences to talk about the elections and how people elect their leaders, that is, the factors the electorates consider as they choose their preferred

leaders. He singled out ethnicity as a factor that people consider when electing their leaders. For example, he said, *"One of the things that I find painful is for anybody to tell me to vote an individual because he is from my ethnic group, it is the greatest insult."* He goes on and asks*,"Why did I go to school?"* Lumumba said this to make the audience think and in their own way provide an answer to such a question. Through the use of this interrogative sentence, we can tell that Lumumba is full of integrity, he is decisive and outspoken. Other examples of interrogatives used by Lumumba in his speeches include:

"Who can refuse money except God?"

"Who betide us?"

Lumumba used exclamations as well. For example he says, "Oh Africa!" The African minister will never queue." He sympathizes with the goings on in Africa, especially with the African leaders. This statement portrays him as a sympathetic and a sarcastic person at the same time. He sympathizes with his continent Africa for the kind of leaders she has. He becomes sarcastic of the African leaders whom he felt were the ones dragging Africa behind by failing to undertake their duties seriously and instead focus on how powerful they can be.

Examples from the speeches,

"God save Kenya!"

"Oh Africa! The African minister will never queue!"

"I want more suicides." is an example of an imperative sentence. The use of this imperative sentence tells a lot about Lumumba's character trait. He comes out as a man of integrity, authoritative, responsible, decisive and even trustworthy.

Declaratives/statements examples of which include;

 "Education is the only thing that equalizes men and women." Lumumba used this statement as he was addressing the audience at Kapsabet Boys High School on their Education day. He encouraged the boys to work harder in their education since it is education that makes people

equal irrespective of one's background, social status among other factors. He therefore stressed on the need for putting more effort in education. Through this use, Lumumba comes out as an informed, educative and reasonable person. He is well aware of the benefits of education and he does not shy away from letting the students at Kapsabet Boys know this.

Other examples include:

"John Pombe Maghufuli disrupt their agenda."

"Greed is like drinking salt water, the more you drink, the more you want."

4.4 Conclusion

Through the use of the different sentence types, we can conclusively say that Lumumba is factual, well informed, educative, persuasive and authoritative. He uses these types of sentences to state a fact and to persuade the audience to align themselves to his trail of thoughts. The audience gets to learn from him too.

CHAPTER FIVE
SUMMARY, CONCLUSIONS, AND RECOMMENDATION

5.1 Summary

As shown in the preceding chapters, the research findings and discussions have been presented. Therefore, this chapter contains the summary, conclusions, and recommendations. To summarise, Nordquist (2020,p.1) notes that foregrounding is a linguistic strategy that focuses attention on some features of language to draw the reader's or the speaker's attention from what is said to how it is said. It refers to making particular parts of the text or speech perceptually prominent. Lumumba used varied linguistic features to achieve this effect. This study investigated how Lumumba used rhetorical devices, subjective personal pronouns and sentence types (according to function) to foreground his work and eventually relay his information to the audience. The study used the SFL Theory (Halliday and Matthiessen 2004). Through the use of the SFL, the researcher was able to use the experiential and the interpersonal metafunctions show how Lumumba foregrounds using the rhetorical devices, personal pronouns, and sentence types. Looking back at the research questions, the first one was how Lumumba uses rhetorical devices to foreground his message. This question has been answered in chapter two as evidenced by the examples and the discussions therein.

The second question was how Lumumba foregrounded subjective personal pronouns and sentence types to enable him to relay his message to the audience. This has been done in chapter three and was discussed with examples given. The subjective personal pronouns form a greater part of Lumumba's speeches. This has been observed to be so because they can help the speaker to relay his message as was shown in chapter three. These personal pronouns allow him to include and exclude himself as well as to provide more emphasis on the topic under discussion. Lumumba's

pronominal choices were fascinating because they made a remarkable impact on the overall effect in his speeches (Beardm, 2000, p. 43). Through these pronominal choices, he gave an impression that he could relate to the needs, wants and interests of his audience. He presents himself in that manner to bring out his character traits as earlier on discussed in the previous chapters. He also answered the question on how sentence types were foregrounded to help him relay his message. He did this through the interpersonal metafunction (mood) projected in the SFL Theory which enabled him to exchange roles with the audience through statements, questions offers, and commands. This was discussed in chapter three. The interpersonal relationship between the speaker and the audience involves the choice by the speaker to impart or offer some information thereby positioning the audience to be the recipient of that information (White 2000, p.7). According to the explanation of Thompson (2004, p.30) that interpersonal metafunction uses language for interaction, establishment and maintainance of relationships, influencing peoples' behaviour, expressing our opinions on the things of the world as well as eliciting or changing other peoples' viewpoint," we can therefore say that through the use of these linguistic features, he was able to relay his message to the audience.

The third question was answered in chapter four. The question was on how the linguistic features of rhetorical devices, subjective personal pronouns and the sentence types according to function characterize Lumumba. Through the use of these linguistic devices, Lumumba's character traits emerged as shown in chapter four. The study has shown that the linguistic features discussed in this study helped Lumumba to foreground his work thereby enabling him to get his message to the audience.

5.2 Conclusion

The conclusion provides a summary of the results that are related to the formulated research questions. The sole concern of a public speaker is to capture and maintain the attention of his audience and also to make sure that he/she is clear and to the point (Peabody 2011, p. 1), a fact that would in turn enable him to relay his message to the audience. For a public speaker to do this, he/she can employ a number of linguistic features at his disposal. Such features include rhetorical devices, subjective personal pronouns, word choice and sentence types, among others. From this study, we can therefore conclude that the rhetorical devices including personification, simile, code-switching, metaphor, repetition, allusion, rhetorical questions and irony appear in Lumumba's speeches. As noticed from the findings in the preceding chapters, the rhetorical devices discussed in this study were analysed through the prism of context. Based on the analyses of context, it is worth noting that the employment of different rhetorical devices is different dictated by the context. The contextual factors appear to have direct effect influences on the use of the stylistic devices. These include situational context, purpose and the sociocultural context. These devices have some effects including putting more emphasis as seen with the repetition. The audience can easily get the main idea through the strongly repeated structures. The use of metaphor provides the poetic and emotional features needed to aid relaying of messages in Lumumba's speeches. The use of metaphor and personification considered the effective means of carrying the meaning to the audience. The use of these two devices bring about the process of transferring the core of the speech making it concise. Other than that it can show the connection that exists between the literal and the figurative meaning of an item. Through the use of these devices, and presumably many more not discussed in this study, Lumumba was able to relay his message to the audience.

On subjective personal pronouns and sentence types (according to function), Lumumba managed to put his message across to the audience. He used pronouns to bring about the inclusivity and the exclusivity of himself and others within a particular context. This played a major role in the characterization of Lumumba as shown in the preceding chapters. The varied sentence types used in this study enabled him to foreground his ideas. He used sentence types according to function to assign himself and the audience different roles and also bring out his character traits as previously discussed.

In general, the linguistic features identified and discussed in this study have indicated that they indeed play a key role in ensuring that the intended messages reach the audience as well as help in bringing out the character traits of the speaker.

5.3 Recommendation

The recommendations herein will be for the public speakers and the future researchers in the same field. This study has revealed the effects of foregrounding the stylistic devices, subjective personal pronouns as well as the sentence types (according to function) to the audience. It was noted that when Lumumba foreground these features, he was able to relay his message to the audience with ease. Based on the findings and conclusions of this study, the following recommendations are suggested: since the use of the rhetorical devices, subjective personal pronouns as well as sentence types according to function have been shown to help with the relaying of information, the researcher would suggest that a research be carried out on other rhetorical devices (not included in this study due to the scope), the objective personal pronouns and the sentence types according to structure be carried out to a find out whether they too can help the public speaker to foreground and relay his message using the SFL theory, and whether the study of the rhetorical devices,

objective personal pronouns and the sentence types according to function and how Lumumba uses them to foreground his message would still yield the same results using a different linguistic theory.

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