POWER MANAGEMENT AS REFLECTED IN SOME ORAL PROSE NARRATIVES IN XITSONGA: A CRITICAL DISCOURSE ANALYTICAL INTERPRETATION OF COMMUNICATION STRATEGIES USED BY LEADERS

by

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Title of the thesis: *Power management as reflected in some oral prose narratives in Xitsonga: A Critical Discourse Analytical interpretation of communication strategies used by leaders.*

I declare that the above thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

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SUMMARY.

The study investigates the wisdom embedded in Xitsonga oral prose narratives to address management skills and communication strategies used by current leaders in societies. Background information on animal and human communication is provided with a focus on leadership styles and skills. Selected documented Xitsonga oral prose narratives and narratives about current leaders were collected and analysed. The study is guided by the Critical Discourse Analysis, Interactional Sociolinguistics and Social Constructionist approaches. Data was classified per the selected categories of the verbal and nonverbal communication strategies. Communicative behaviours of characters in leadership positions in the oral prose narratives and those of the current societies were interpreted and analysed based on the selected approaches.

Findings revealed that indeed, current leaders lack management skills and communication strategies. Examined leadership principles expected from many societal leaders were found to be non-existent. Cases of power mismanagement and dominance in the form of negative manipulation or influence were identified from their misuse of verbal and nonverbal communication strategies. Greed, anger and defective religious or ancestral beliefs were sources of such power mismanagement and dominance. Most subordinates suffered emotional, verbal and physical abuse, sexual harassment and displacement at the hands of their leaders in the society. Current leaders can learn much about management skills and communication strategies from the African languages oral prose narratives, particularly Xitsonga oral prose narratives. The study reveals that folklore is rich with ancestral wisdom, which can assist in current leadership problems. The study can be valuable to both leaders and their subordinates. Suggestions and recommendations are offered to the current leaders to help them decide on adjusting their communication strategies and ultimately changing their communicative behaviour. Current leaders should take a leaf from the wisdom embedded in oral prose narratives to address their lack of management skills and communication strategies to improve communication between them and their subordinates.

KEYWORDS: Power management, dominance, leadership, subordinates, communication strategies, verbal, non-verbal, folklore, critical discourse analysis, manipulation

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NKOMISO

Dyondzo yi lavisisa vutlhari lebyi nga kona eka marungula ya tiprosi ta Xitsonga byo kambisisa swikili swa vulawuri na switirateji swa mbulavurisano leswi tirhisiwaka hi varhangeri va sweswi eka tisosayiti. Mahungu hinkwawo ya mbulavurisano wa swiharhi na vanhu ya nyikiwile lama kongomisaka eka tinxaka ta vurhangeri na swikili. Marungula ya tiprosi ta Xitsonga lama hlawuriweke na ku dokhumentiwa na marungula hi varhangeri va sweswi ya hlengeletiwile naswona ya xopaxopiwile. Dyondzo yi leteriwile hi Nxopanxopo wa Mbulavulo wa Nkoka, Mbulavurisano wa Vanhu, na maendlelo ya vutitivisi bya Vanhu. Datara yi lulamisiwile hi mitlawa ku ya hi mikhetekanyo leyi hlawuriweke ya switirateji swa mbulavurisano wa nomu na wo ka wu nga ri wa nomu. Mavulavulelo ya vanhu lava nga eka swiyimo swa vurhangeri eka marungula ya tiprosi na ya vanhu va sweswi ya hlamuseriwile na ku va ya xopaxopiwile hi ku ya hi maendlelo lama hlawuriweke.

Leswi nga kumiwa swi humeserile erivaleni leswaku hakunene, varhangeri va sweswi va kayivela swikili swa vulawuri na switirateji swa mbulavurisano. Milawu ya vurhangeri leyi kambisisiweke leyi languteriweke ku suka eka varhangeri votala va vanhu yi kumiwile yi nga ri kona. Swiyimo swa malawulelo na mafumelo yo biha hi ndlela ya ntirhiso wo ka wu nga ri kahle kumbe nkucetelo swi kombisiwile ku suka eka ku tirhisa switirateji swa mbulavurisano wa nomu na wo ka wu nga ri wa nomu hi ndlela yo ka yi nga ri kahle. Makolo, vukari na ku tshembhela eka swa vukhongeri kumbe swikwembu swa le hansi a ku ri swona a swi vanga malawulelo na mafumelo yo biha. Vatirhivotala va xiyimo xa le hansi va hlanganile na ku xanisiwa emimoyeni, ku xanisiwa hi ku vulavula na ku xanisiwa emirini, ku xanisiwa hi swa masangu na ku susiwa eka swiyimo swa vona ehansi ka vulawuri bya varhangeri va vona eka sosayiti. Varhangeri va sweswi va nga dyondza swotala hi swikili swa vulawuri na switirateji swa mbulavurisano ku suka eka marungula ya tiprosi ta tindzimi ta Afrika, ngopfu-ngopfu marungula ya tiprosi ta Xitsonga. Dyondzo yi humesela erivaleni leswaku ntsheketo wu fuwile hi vutlhari bya swikwembu swa le hansi, lebyi nga pfunaka eka swiphiqo swa vurhangeri bya sweswi. Dyondzo yi nga va na nkoka eka varhangeri na vatirhikulorhi va vona va xiyimo xa le hansi. Swiringanyeto na swibumabumelo swi nyikiwile eka varhangeri va sweswi ku va pfuna ku teka xiboho xo hundzuluxa switirateji swa vona swa mbulavurisano na ku cinca

mavulavulelo ya vona. Varhangeri va sweswi va fanele va kopela ku suka eka vutlhari lebyi nga kona eka marungula ya tiprosi ku kambisisa ku kayivela ka swikili swa vona swa vulawuri na switirateji swa mbulavurisano ku antswisa mbulavurisano exikarhi ka vona na vatirhikulorhi va vona lava nga eka xiyimo xa le hansi.

Nhlokomhaka: **VULAWURI TANIHI LESWI BYI KOMBISIWEKE EKA MARUNGULA MAN'WANA YA TIPROSI EKA XITSONGA: NXOPANXOPO WA NHLAMUSELO YA MBULAVULO WA NKOKA WA SWITIRATEJI SWA MBULAVURISANO LESWI TIRHISIWEKE HI VARHANGERI**

MARITOYANKOKA: Vulawuri, ku fuma, vurhangeri, vatirhi va xiyimo xa le hansi, switirateji swa mbulavurisano, wa nomu, wo ka wu nga ri wa nomu, ntsheketo, nxopanxopo wa mbulavulo wa nkoka, ntirhiso

MANWELEDZO

Ngudo i ṱoḓisisa vhuṱali vhu re hone kha nganetshelo dza phurosa ya sialala ya Xitsonga malugana na khaedu ya zwikili zwa ndangulo na nḓila dza vhudavhidzani zwi shumiswaho nga vharangaphanḓa vha musalauno zwitshavhani. Mafhungo a u rangela malugana na vhudavhidzani ha phukha na ha vhathu o ṋetshedzwa ho sedzwa maitele na zwikili zwa vhurangaphanḓa. Nganetshelo dzo vhulungwaho na u nanguludzwa dza phurosa ya sialala ya Xitsonga na nganetshelo malugana na vharangaphanḓa vha musalauno dzo kuvhanganywa dza senguluswa. Ngudo iyi yo ḓisendeka kha nḓila dza Tsenguluso ya Vhudavhidzani ha Tsasaladzo, Ngudo ya luambo ho sedzwa zwa u Tshilisana kha Vhudavhidzani na Nzudzanyele ya Vhushaka ha vhathu. Data yo vhekanywa u ya nga zwigwada zwa nḓila dza vhudavhidzani dza u amba na dzi si dza u amba. Maitele a u davhidzana a vhaanewa kha vhuimo ha vhurangaphanḓa kha nganetshelo dza phurosa dza sialala na kha zwitshavha zwa musalauno o ṱalutshedzwa a senguluswa ho ḓisendekwa nga nḓila dzo nangwaho.

Mawanwa o dzumbulula uri nangoho, vharangaphanḓa vha musalauno vha shaya zwikili zwa ndangulo na nḓila dza vhudavhidzani. Mirando ya vhurangaphanḓa yo ṱolwaho ine ya lavhelelwa kha vharangaphanḓa vhanzhi vha zwitshavha a vha nayo. Zwiwo zwa ndangulo na u laula zwa u shumisa maanḓa kha tshivhumbeo tsha u shumisa kana u ṱuṱuwedza hu sa vhuedzi zwo vhonala kha tshumiso i si yone ya nḓila dza vhudavhidzani dza u amba na dzi si dza u amba. Tseḓa, tsinyuwo na lutendo lwa vhurereli vhu si hone kana vha kale zwo vha zwiko zwa ndangulommbi na u ṱoḓa u laula.. Vhunzhi ha vhalanda vho vhaisala muyani, kha u amba na u tambudzwa muvhilini, vho tambudzwa kha zwa vhudzekani na u sudzuluswa nga vharangaphanḓa vhavho tshitshavhani. Vharangaphanḓa vha musalauno vha nga guda zwinzhi nga ha zwikili zwa ndangulo na nḓila dza vhudavhidzani kha nganetshelo dza phurosa ya sialala ya nyambo dza vharema, zwihulu kha nganetshelo dza phurosa ya sialala ya Xitsonga. Ngudo yo bvukulula uri zwa sialala zwo pfuma nga vhuṱali ha vha kale, vhune vhu nga thusa malugana na thaidzo dza vhurangaphanḓa ha musalauno. Ngudo iyi i nga vha ya ndeme kha vharangaphanḓa na vhalanda vhavho. Madzinginywa na themendelo zwo ṋetshedzwa kha vharangaphanḓa vha musalauno u vha thusa uri vha kone u tshea malugana na u dzudzanya nga huswa nḓila dzavho

dza vhudavhidzani, nahone vha kone u shandukisa kuitele kwavho kwa u davhidzana. Vharangaphanḓa vha muisalauno vha fanela u guda kha vhuṱali vhu re kha nganetshelo dza phurosa ya sialala vha lulamise tshiimo tsha u shaya havho zwikili zwa ndangulo na nḓila dza vhudavhidzani malugana na u khwinisa vhudavhidzani vhukati havho na vhalanda vhavho.

Ṱhoho: NDANGULO YA MAANḒA NGANETSHELONI DZIṄWE DZA PHUROSA YA SIALALA YA XITSONGA: ṰHALUTSHEDZO YA TSENGULUSO YA VHUDAVHIDZANI HA TSATSALADZO YA LUAMBO YA NḒILA DZA U DAVHIDZANA DZI SHUMISWAHO NGA VHARANGAPHANḒA

MAIPFI A NDEME: Ndangulo ya maanḓa, khandeledzo, vhurangaphanḓa, vhalanda, nḓila dza u davhidzana, zwa u tou amba, zwi si zwa u tou amba, zwa sialala, tsenguluso ya vhudavhidzani ha tsatsaladzo ya luambo, tshumiso

LIST OF ABBREVIATIONS AND ACRONYMS

ANC	African National Congress
AFP	Agence France Presse
CCMA	Commission for Conciliation and Mediation and Arbitration
CCRC	Cullinan Care and Rehabilitation Centre
CEC	Control Exchange Code
CDA	Critical Discourse Analysis
CofP	Community of Practice
COSATU	Congress of South African Trade Unions
DA	Democratic Alliance
DIP	Department of Information and Publicity
Dr	Doctor
DVD	Digital Video Disk
EFF	Economic Freedom Fighters
EWN	*Eyewitness News*
HRC	Human Rights Commission
ID	Identity Document
IFP	Inkatha Freedom Party
IS	Interactional Sociolinguistics
JMPD	Johannesburg Metro Police Department
KZN	Kwa-Zulu Natal
M.ach One	Managerial achievement One system

MEC   Member of the Executive Committee

NPA   National Prosecution Authority

OHSC   Office of Health Standards Compliance

RARE   Responsible, Accountable, Relevant and Ethical

SA   South Africa

SABC   South African Broadcasting Corporation

SAHRC   South African Human Rights Commission

SAPA   South African Press Agency

SAPS   South African Police Services

SARS   South African Revenue Services

SCA   Social Constructionist Approach

SGB   School Governing Body

VS   Versus

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CHAPTER ONE

INTRODUCTION

1.1 Introduction and background to the study

Oral prose narratives have always been of great importance in the African society from time immemorial, especially when it comes to leadership. This has been so because of their educational role in our daily interactions (either as leaders or subordinates or as family members). The educational aspect of oral prose narratives embodied in what has been termed by Fafunwa as the seven cardinal goals of traditional African Education (Reagan, 1996:18) are the following:

- to develop the child's latent physical skills;
- to develop character;
- to inculcate respect for elders and those in position of authority;
- to develop intellectual skills;
- to acquire specific vocational training and a healthy attitude toward honest labour;
- to develop a sense of belonging and to participate actively in family and community affairs;
- to understand, appreciate, and promote the cultural heritage of the community at large.

One of the expectations of the society among its members is that they should comply with what is termed the Spirit of *Ubuntu* or *Vumunhu* in Xitsonga. The seven cardinal goals are aimed at shaping this Spirit of *Ubuntu* or *Vumunhu,* which will ultimately shape the "good leaders" needed in the society or in a family setup. Oral prose narratives were created to address some of the themes covering some of the seven cardinal goals of traditional African Education mentioned above. It has therefore been the responsibility of the older generation as leaders to continue with their traditional education through oral prose narratives to ensure that the new generation comes to grips with the life lessons found in these narratives. These lessons will be useful when they become leaders in their societies or families. This is also of great importance among the Vatsonga/Machangana ethnic group.

Leadership carries a heavy load of responsibility and accountability towards the society or family being led. The communication strategies that leaders use to ensure that their subordinates carry out the actions or the duties allocated to them have an impact on the

outcomes of the instructions or even the relationship between both parties. It is therefore the responsibility of the leaders to ensure that as they interact with their subordinates, they choose the right communication strategies. As they do this, they will be exercising the power vested in them based on their positions in the different atmospheres. The tricky issue is how they manage this power, that is, whether they have the wisdom to manage the institutions under their leadership with peace and harmony.

Leadership skills are scarce generally among our current leaders, hence the political unrests, infighting amongst organisation leaders, family disputes, et cetera, that have become a norm in our communities. Another way of addressing this situation would be to educate people in leadership how to handle their positions in a manner that will ensure that objectives are achieved in their organisations or institutions. The challenge faced by the so-called modern society is the general move away from the traditional education through oral prose narratives. The fast changes in social, economic, political and educational areas of our lives have given most Africans an excuse to move away from the realities of the importance of oral prose narratives in our daily lives. This is also the case with the Vatsonga/Machangana ethnic group. Modernisation has taken over the evenings, which elderly people used to spend around the fire narrating oral prose narratives to their grandchildren. The television, ignorance of the lessons in oral prose narratives, employment, busy lifestyles, et cetera, are some of the reasons why people no longer care about the importance of oral prose narratives. If we were to ponder on their importance, it would help us sort out some of the immoralities among the leadership in our nation. Despite the lack of oral prose narrative performances due to our so-called busy lifestyles, there are literary texts or documented oral prose narratives that can be made available to both young and old. The current South African television networks do not cater for some of the official South African languages as identified in the South African Constitution (1996). For example, there are no programs with Xitsonga oral prose narrative presentations. It is therefore not an issue of the elderly people not delivering oral prose narratives for the young, it is a matter of interest in the individuals to continue instructing children through these narratives documented in texts and this gives them a chance of going through them repeatedly. In these modern times, oral prose narratives are part of the curriculum of African languages in the Republic of South Africa. This should make it easier for adults at home and educators at school to continue instructing children through oral prose narratives, tackling all the themes embedded in them if they would only stop regarding them

as outdated without relevance to the present and the future. This would ensure that our future leaders are sound in all areas of their leadership expectations.

Among the Vatsonga/Machangana ethnic group, oral prose narratives have been highly esteemed as a means of instructing the young generation. Children's morals and spiritual values were moulded and nurtured in the process. A child's physical, emotional, cognitive and social life development were catered for in the process.

According to Uka (1986:131)

> By listening to the village storyteller [the child] acquires knowledge of the past. Every tale is a parable; it is not just history but also an educational story. The stories are manifestations of the tribal memory, the origin and history of the group, the deeds of their great men and women, their victories and defeats in war, their experiences, which led to individual and group success and those which led to group and individual failure.

In this context, oral prose narratives as stories of the past, remain of great importance in ensuring that as members of the society, we should ensure continuous instruction of the narratives for the sake of our future generations from whom our future leaders will emerge. Future leaders need wisdom and intellectual training and the acquisition of valuable knowledge through the content of these oral prose narratives, which have themes dealing with their history as an ethnic group, beliefs, norms and values.

The society, for example, the Vatsonga/Machangana ethnic group, has always had a strong feeling of respect and admiration for the elders regardless of their gender. Young people are therefore expected to consider their elders as their leaders whom they are expected to give honour and due respect. This is highly emphasised in their oral prose narratives where we sometimes find situations in which elders are giving instructions to their children or even children who are strangers to them and expecting the children to obey the given instructions without questioning their integrity. Through such practices, the elders whom the children trust and respect, have been subjecting them to power abuse knowingly or unknowingly. In such instances, elders would have been expected to care for and protect these children regardless of their biological relationship. In this context, the word 'elders', will be used according to Reagan's (1996:29) contextual use, referring "… to those chronologically older than the individual but also to those who are in authority, particularly the chief, the cult leaders, the diviners, relatives (especially uncles) and older neighbours…". In the modern times this

includes leaders in institutions, such as institutions of learning, workplaces, families, churches, parliaments, et cetera.

All the respect and admiration of elders is becoming history because of the moral degeneration among them as leaders. They are usually the first ones to set bad examples in their leadership positions. Situations where leaders or elders are engaged in hurling insults, physical fights, gossips, threats, victimisations, et cetera, towards one another or towards their subordinates visually, verbally or non-verbally in the public arena have become normal spectacles. The different types of communication strategies will be discussed under the definition of communication strategies. These are some of the communication strategies used by current leaders to communicate with their subordinates. These strategies are not bad when used responsibly. It is unfortunate that some leaders use them as handy tools to cut their subordinates down to size, especially during a crisis.

The South African Constitution (1996) has provisions protecting victims of power abuse. This can be noted from the following examples of the provisions in Chapter 2 of the Bill of Rights on the Rights of all people (Section 7 (1) – (3)), Human dignity (Section 10), Freedom and security of the person (Section 12 (1) – (2)), Freedom of expression (Section 16 (1) – (2)) and the Children (Section 28 (1)(b) and (d)). Such victims of power abuse include adults and young people in the different institutions. There are family courts under the Department of Home Affairs and the Commission for Conciliation and Mediation and Arbitration (CCMA) under the Department of Labour providing services relating to challenges faced by the victims.

Oral prose narratives have always been of great importance in the traditional vocational readiness of children in the Vatsonga/Machangana society. The Vatsonga/Machangana children have depended on observing and imitating their family members as they engaged in their daily chores and sometimes participating in such activities. Such children would become useful in life, as they would have learned how to survive through hardship.

There are Xitsonga oral prose narratives, which have something to do with trades and crafts, and stories related to professional agricultural and domestic occupations. For example, a child would know whether he/she has the qualities of a good leader or not at an early age. It is therefore imperative that oral prose narratives be taught to the contemporary society or children in the current schools' language curriculum so that future leaders can benefit from

the lessons learnt in their daily activities especially in areas where decisions regarding leadership are to be taken. Those who are in leadership positions and who did not undergo formal education, would not have an excuse, as they would have received traditional education through oral prose narratives. This would put them on a par with their counterparts as far as leadership wisdom is concerned. The Vatsonga/Machangana as a conservative ethnic group generally subscribes to certain core values determining a well-behaved person regardless of his/her educational status. Such values are like the Aztec society's core values for an educated person mentioned by Van Zantwijk (1985) which Reagan (1996:47) has listed as follows:

1. Maintenance of control and discipline;
2. Fluency of speech and good manners;
3. A composed and reserved attitude;
4. A sense of responsibility for the common people;
5. Respect for one's elders;
6. Interest in and knowledge of gods; and
7. Courage, submission to one's fate, a desire to die a heroic death rather than to die without having a serious effort to expand and strengthen the Aztec's supremacy.

An individual having such core values amongst the Vatsonga/Machangana, would qualify to be a good leader if an opportunity should arise for such a person to take up a leadership position. In such an instance, the educational status could be regarded as a top-up.

The Xitsonga oral prose narratives selected for this study will highlight the pros and cons of having or lacking the above-mentioned core-values as a person in a leadership position. They are not cut and dried requirements, but at least they serve as a guide in what to look for in a good leader.

Most of our current leaders lack the wisdom that is freely available in the oral prose narratives. Some disasters in our institutions or organisations could be avoided if wisdom in communication could be adopted as a norm. Knowing what to say, how, when and where to say it serves as a key to guarding oneself from being misquoted or to keep silent even when the silence is not going to be regarded as golden. It is important to note how the concepts community, workplace and family will be used in this study, as these are the places in which leadership will be operating.

The community will include areas where the leadership comprises traditional leaders, such as chiefs or kings, indunas, political leaders (in the local, provincial and central government), faith or spiritual leaders as well as self-imposed leaders. The workplace will include areas where there are people in leadership or managerial positions and people in subordinate or employee positions who are given incentives in the form of a salary or compensations by their employers. In this study, the family will comprise a group of related people living together, and these may include parent(s) and children, co-parents, and extended family members who may be grandparents, aunts and uncles and cousins. The extended family members may be staying with the primary family (parent (s) and children), or away from them, yet still having rights of decision-making. These groupings will be described in the context of the research conducted for this study.

1.2   Research problem statement

The researcher has noticed that there are differences and similarities in how leaders use their power to manage an institution or an organisation. The researcher has also noticed the experiences of children being minors or subordinates to parents and other adult family members/community members and parents being leaders to their children and subordinates to their spouses and in-laws. These leaders have displayed different forms of communication strategies, leadership qualities and power management skills at their workplaces and in the community and have at some point messed up unnecessarily, probably because of taking things for granted. Of note is the fact that the very same leaders are husbands and wives in their families. This has triggered the researcher's interest in finding out whether their communication strategies, leadership qualities and power management at the workplace are the same as at home where they are supposed to exercise power to manage their households. On the one hand, some of these leaders must also manage their domestic workers in their households while on the other hand some of their subordinates at the workplace also have domestic workers in their households. This makes these subordinates leaders at home. The issue is whether they can draw the line between the authority that comes with their positions at work as opposed to the role they are expected to assume when they reach home, and how this affects or complements their success as they communicate. Another issue is whether they manage to maintain their efficient leadership through their chosen communication strategies.

The investigation will try to address these issues as part of searching for recommendations for the current leadership in relation to the topic of investigation.

Most of the modern leaders have moved away from the traditional ways of leadership where issues of morality, wisdom and the spirit of *Ubuntu* (*Vumunhu*) characterised efficient leadership. Immorality, lack of wisdom and selfishness are now dominant. There is corruption in most organisations because of some leaders who push their subordinates to do their dirty work (or special favours) for them so that they can get the benefits in return. Such acts may be communicated directly or indirectly, leaving it to the subordinate to carry out the action in such a way that the leader will not be easily associated with the actual act. Unlike in the olden days where communication strategies, such as sending messengers (verbal) and giving signs (non-verbal) were used, leaders of today make use of advanced technology and sophisticated communication strategies. The media (such as newspapers, radio stations, telephones/cellular phones and the internet) and the word of mouth on platforms, such as mass meetings, social gatherings and at home, are the most commonly used. Those who communicate in most of these instances seem to undermine the listening and interpreting skills of their audience as they say things which may corner them one day. These are instances where manipulative or hurtful words are spoken and sometimes immediately forgotten by the speakers. People are manipulated through different means, such as lies and false promises by leaders who find it unnecessary to manage the power they have over their subordinates. In most cases, people are aware of power abuse and manipulation, but they either choose to keep silent or try to voice their concerns in the form of resistance to what they are supposed to do. The outcomes of their reaction or response are usually negative due to manipulation and corruption and sometimes lives are lost during the resistance.

In all these kinds of setups communication strategies used during social interactions are very important to sustain the relationship between all parties involved. It is always for the leaders to exercise power management judiciously and be cautious of the context in which their interaction is taking place to avoid unnecessary conflicts and for them to survive as leaders. This reconciliation of situations has made the researcher to feel that the power management skills of these leaders need some investigation. Instead of fighting labour battles and involving the Commission for Conciliation and Mediation and Arbitration (CCMA) or family

courts in the South African context, there should be peace in the workplaces, in the communities and in the families.

To achieve the above-mentioned peace, leaders in different institutions or organisations need to be reminded that communication is a two-way traffic and that wisdom or emotional intelligence is a prerequisite. Oral prose narratives can serve as good vessels for all that.

The criteria used to place some of the leaders in leadership positions do not require any form of measuring their credibility of leadership. In some instances, leaders are put in their positions due to fame, political affiliation, favouritism, bogus qualifications, greed, wealth, their personalities or character traits, et cetera. Not all these are enough to guarantee the performance of the candidate when in leadership due to issues arising from domination, discrimination and other forms of maltreatment of subordinates during interactions. Due to the lack of appropriate communication strategies, a leader may resort to all sorts of tactics to cover up the challenges he or she may be experiencing within the organisation. The organisation in this case can be the family, a company, a church, a tribal authority in the community, or even a country. Such tactics may include deception, threats, victimisation, remaining silent in situations that need decision making, comments, and so on. What needs to be considered always is that one is interacting with human beings regardless of their levels of literacy, age or even economic status. As leaders use their verbal and nonverbal communication strategies, they need to consider the impact these may have on their subordinates as well as the feedback these subordinates would give should they be allowed to respond to the messages from their leaders.

1.3   Research questions

This study is an attempt to answer the following questions:

- What are the communication strategies used by leaders in Xitsonga oral prose narratives?
- What are the communication strategies used by current leaders in the society?
- How can traditional education through oral prose narratives contribute to excellent leadership and communication skills?

- How do people in leadership or managerial positions draw the line regarding their power management responsibilities leading to the implementation of their communication skills?

1.4 Aim and objectives of the research

1.4.1 Aim

This study is aimed at reflecting on the past and taking a leaf from the wisdom embedded in oral prose narratives for the purposes of addressing power management skills and communication strategies used by leaders in current communities.

1.4.2 Objectives

The objectives of this research project will be:

- to explore how leadership is depicted in Xitsonga oral prose narratives
- to investigate communication strategies used by current leaders in the society
- to determine how traditional education through oral prose narratives can contribute to excellent leadership and communication skills.
- to determine how people in leadership or managerial positions draw the line regarding their power management responsibilities leading to the implementation of their communication skills.

1.5 Justification of the study

Conducting this study is necessary, as an in-depth study has never been conducted in Xitsonga regarding power management in some Xitsonga oral prose narratives focusing on a Critical discourse analytical interpretation of communication strategies used by leaders. Studies that have been conducted have covered other areas of oral prose narratives, such as

characterisation, the structure, content and forms of delivery of Xitsonga folktales but did not focus on this topic. Mbigi (2005) has conducted studies on the Spirit of African leadership looking at the contributions that can be made by stories during storytelling. His focus was on the Shona culture in Zimbabwe. Ngambi (2011) has dealt with the topic on what she has referred to as Responsible, Accountable, Relevant and Ethical (RARE) Total Leadership. In her work she shows concerns over the failed African and global leadership and provides guidelines using the RARE Total Leadership model. Nkuna (2005) has focused on Xitsonga Folktales and Modern Leadership but has not touched on the communication strategies of people in leadership. Khoza (2007) was only concerned with characterisation and did not focus on the educational aspect of Xitsonga oral prose narratives for people in leadership or their communication strategies. There is still a gap that needs to be closed regarding leadership and communication strategies. This is evident because of the conflicts in different organisations resulting from leaders failing to reach amicable understanding or agreements with their subordinates because of their disregard for simple principles of communication. This is also the situation in families where some family members usually experience all kinds of abuse due to their inferior status in the family.

1.6   Significance of the study

Oral prose narratives can play an important role in sustaining current leaders whether in a community, a workplace or at home, more so because these leaders have families. Their leadership skills are manifested either positively or negatively through their communication strategies both verbally and non-verbally. In most of the oral prose narratives, there are traditional lessons that can be learnt by both young and old. That is why it is important to learn from the oral prose narratives. People who become leaders were once young and if they could have been exposed to traditional education through oral prose narratives, they would know the consequences of the choices of their communication strategies or words in any form of interaction. Some oral prose narratives are about cases where harsh punishments were given because of insensitive words or cruel actions. There are also incidents where good rewards were given for good actions or words. It is for everyone to help people in leadership positions, thus, arming them with all the communication skills they need in order to ensure that they reach their organisations' objectives and missions peacefully. They would

experience fewer conflicting situations as they would know the dangers of ignoring or disregarding the appropriate use of communication strategies. Oral prose narratives are generally regarded as outdated and with that negative attitude, the results are not pleasing to the affected people.

As the study will be focusing on both power management and communication strategies, people in leadership will be reminded of the fruits of choosing relevant words or communication strategies wisely before addressing their subordinates. The researcher's daily observations of communities, workplaces and families have revealed that power management has been marred by hostilities from subordinates resulting from their leaders' poor power management motivation. The moment leaders fail to draw the line between personalised power and authoritative power, they may even fail to use the relevant communication strategies. Hopefully, this study will assist leaders so that they may realise that they need to guard against abusing their power or authority vested in them because of their positions. They will be conscious of the fact that amongst their subordinates there are no lesser human beings; they all have equal rights. Advice on how to create relevant communication strategies will assist leaders to create communication strategies suitable for their circumstances in order to maintain peace as much as possible. Conflicts experienced in societies would not be necessary.

1.7 Definition of concepts

1.7.1 Leadership

Drucker (1955) says that leadership has to do with the provision of inspiration and the setting of new directions as well as objectives in an organisation. This scholar also indicates that management has to do with planning and organising in order to implement the processes, which will assist in achieving the objectives in an organisation. Steinberg (2007:205) defines leadership "as any behaviour that facilitates group task accomplishment and a leader as any person with the ability to influence others". Leadership means inspiring members of a team and ensuring that new directives and objectives are set for the team to take the organisation or institution to the next level. Many scholars have come up with different lists and views on the leadership qualities that should be generally expected of a leader. In the research report written by Richard Bolden on behalf of Leadership South West Research Report (2004), for

example, there is a mention of Stogdill's (1974) leadership traits such as "Willingness to accept consequences of decisions and actions," and "Ability to influence the behaviour of others," (Bolden, 2004:9). In the same report, Bolden (2004:29) provides what are referred to as "Key leadership qualities for the next ten years" compiled by Bolden and Gosling (2003), for example: "Integrity and moral courage", "self-awareness and humility" and so on.

Bolden (2004:23) indicates that the report was aimed at giving "an introduction to some of the key issues in the field of leadership, including what is it, how can it be measured and what impact does it have upon performance?" Issues around leadership are a global problem and addressing them is not a once off thing, but a continuous endeavour with special focus on current circumstances facing the organisation or institution. Most current leaders would fail the fitness test to hold their positions if they were to be tested using the above listed leadership qualities as criteria for them to hold office. They may be aware of what leadership qualities are expected from them but fail to implement them. Some may try to implement them in the beginning but fail to remain consistent due to weaknesses leading them to corruptibility and insensitivity. This is what nations are facing globally.

Ngambi (2011:52-53) mentions the following derailers affecting good leaders who only lead with their heads causing them to fail, such as "arrogance", "pride", "blaming others", "greed", and others. From what Ngambi (2011) indicates here, it shows that there are no guarantees as to the results or behaviour of a person placed in a leadership position that he/she will remain trustworthy until the end of his/her term in leadership. Anything can happen. In most instances, lack of accountability, intolerance and manipulation of others are some of the challenges.

1.7.2 The community and its related positional terms

The meaning of the concept 'community' is very wide. It is therefore necessary to provide some of the definitions according to different scholars and dictionaries. Gove (1986a:460) provides different definitions of a community, such as:

a. a body of individuals organised into a unit or manifesting usually with awareness of some unifying trait: a state, commonwealth;
b. the people living in a place or region and usually linked by common interests, broadly the region itself: any population cluster;

Rundell (2006:277) defines a community as "the people who live in an area; a group of people in a larger society who are the same in some way; a group of people who live together in the same place, often people who keep themselves separated from society".

It is from such definitions mentioned above that we speak of, for example, the church community, poor community, business community, school community, youth community, et cetera. These communities are grouped according to their interests, issues of concern, and others in the society.

Chavis and Lee (2015) hold the idea that it is not easy to define the concept of community, as its meaning is complex. In their attempt to define community, they say that it is both a feeling and a set of relationships among people and that communities are formed and maintained by people in order to fulfil their common needs. With this said, these people become members of those communities to ensure that their sense of trust, belonging, safety and caring for each other is fulfilled. Their sense of individuality and collectivity as community members, in turn, influences their environments and each other. Community membership is determined by common needs and is often based on neighbourhood, nation, faith, politics, race or ethnicity, age, gender, hobby, or sexual orientation (Chavis & Lee, 2015). According to these scholars, people live in multiple communities that are nested within each other and these communities have formal and informal institutions that can be further organised in different ways, such as cultures, religions and experiences of the members, due to the needs of the members. They also indicate that social ills facing the community can lead to the formation of other communities within the existing one, such as poor communities and the community of the victims of gender-based violence.

From what has transpired in the definitions above, defining the concept community is indeed not an easy task and can only be addressed according to the context in which it is used. There are different communities as suggested above, namely the faith community, African community, youth community, et cetera. The different communities have leaders who interact timeously with their members for different reasons using different communication skills.

These leaders are called according to their designated offices. In the community, there are community leaders, such as political leaders in the modern democratic states, for example, presidents, vice-presidents, premiers, members of executive committees, mayors, councillors,

and political party leaders (Rundell, 2006). Again, there are traditional African leaders, for example, kings, chiefs, inner council members, council elders, headmen, and the village assembly (Ayittey, 1992 & Mbigi, 2005). It needs to be mentioned that in modern democratic governments there are three levels of governance, namely the local, provincial and national while in an African setup two systems of governance obtain, namely tribal groupings or chiefdoms and imperial rule or kingdoms. The chiefdoms had the chief, inner council, council of elders and the village assembly forming the four levels of governance while the kings ruled the kingdoms. In brief, the chief represents the central authority; the inner or privy council are the advisers of the chief; the council of elders is formed by the heads of the village lineages; and the village assembly consists of commoners or the meeting (Ayittey, 1992). There are church leaders that lead the faith communities, for example, priests, reverends, prophets, pastors, bishops, deacons, ministers, church elders, and other leaders as per communities' needs and interests.

The following are definitions or descriptions of some of the leadership positions in the different modern sectors. Rundell (2006:1113) defines the president as "the political leader of a country that does not have a king or the person who has the highest position in an organisation or institution". The same dictionary also defines a Member of Parliament (MP) as "someone who people have elected to represent them in a parliament" (Rundell, 2006:890). The premier is defined as "a prime minister/ a leader of a province" (Rundell, 2006:1109). In the same dictionary a councillor is defined as "an elected member of the council that governs a city, country" (Rundell, 2006:316).

Traditional leadership also has its officials. The following are definitions of some of the leaders. Ayittey (1992:39) states that the term "chief" means "head of the tribe" although it "is often used indiscriminately to represent a king, a chief, or even a headman". Ayittey (1992:39) expands the definition by stating "The chief is the person immediately subordinate to the king" and that if there are many chiefs under the same king, the principal one becomes "the paramount or the head chief" while the other ones remain chiefs and their subordinates become sub chiefs (Ayittey, 1992:39). The leader of a village is strictly speaking, the headman. Rundell (2006:233) defines the chief as the "highest in authority, position, or rank; the person who is in charge of an organisation or department, or who has the main responsibility for something; leader of a group of people who have the same customs, beliefs, and a language and live in a particular area". In the same dictionary, the headman is defined

as "the leader of a village or large family group" (Rundell, 2006:660). Again, a mayor is defined as "the most important elected official in a town or city" (Rundell, 2006:883). These definitions will help us to understand why leaders would communicate in a certain manner based on their positions in the community.

1.7.3 The workplace and its related positional terms

Gove (1986c:2635) provides a definition of a workplace as "a place (as a shop or factory) where work is done". Rundell (2006:1658) defines a workplace as "the place where you work" but it generally refers "to places where people work". Both definitions convey the idea of a place where work is done or of a place where people go to perform a job. Examples of workplaces are institutes and organisations, such as schools, government offices, municipality offices, private companies and factories or firms. These places have employers as leaders and employees as subordinates, all of whom have different roles or responsibilities as per their job descriptions. The employers can be chief executives, directors, deputy directors, managers, deputy managers, managing editors, supervisors, principals, deputy principals, heads of departments and teachers in their classrooms. These designations depend on the kind of institutions where these leaders are involved.

1.7.4 A family or home and its related positional terms

A home is a place where people live usually as a family. A much broader definition of a family is given in McHenry (1992a:673):

> A group of persons united by the ties of marriage, blood, or adoption, constituting a single household, and interacting with each other in their respective social positions of husband and wife, mother and father, son and daughter, brother and sister.

It is further stated that

> … a family in the simplest terms is the union of a man and a woman (almost always from different lineages and not related by blood) along with their offspring, usually living in a private and separate dwelling. This type of living arrangement, more specifically known as the nuclear family, is believed to be the oldest of the various types of families in existence. Sometimes the nuclear family is extended to include not only the parents and the unmarried children living at

home but also children that have married, their spouses, and their offspring, such an arrangement is called an extended family (McHenry, 1992a:673).

According to Greene, Kropf and Frankel (2009:167), "a family consists of a domestic group (or a number of domestic groups), typically affiliated by birth or marriage, or by analogous or comparable relationships – including domestic partnership, cohabitation, adoption, and surname".

While agreeing with the definition of family in Gove (1986a), Nason (2017) does not regard this as a fixed meaning. She states that what you refer to as a family can be your blood relatives, your friends, close co-workers, church, your relationship with God or anyone that evokes feelings of belonging, connectedness, love, respect, support and concern. Nason (2017) classifies the different types of families into nuclear or conjugal family, extended or joined family, complex family, single parent family, stepfamily, traditional family, adopted family, foster family and childless family. All these family types explain their composition through their names. For example, a complex family is the extended family including three or more adults together with their offspring usually resulting from divorce and remarriage.

As it has become complex to define a family, all the above definitions are kept in mind in this study as the main purpose is the communication strategies used by the family leaders. The home in this study is described in terms of an African home where the family comprises of parent(s), children and/or the members of the extended family who may be grandparent(s), uncles and aunts, cousins, brothers and sisters. In this case, the family is not a nuclear family as it embraces everyone with the same blood ties including the extended family and the clan as well as the dead ancestors.

Balswick and Balswick (2007) cited in Fraser and Danihelova (2012:56) state "In the traditional sense, the family consists of husband, wife and child/children, but over time that has changed". The traditional or African family is a social unit that is usually headed by a male and this can be the father or the oldest male in that family. His main duty is to oversee the welfare of the family while acting as an intermediary "between the family's ancestors and the living members, helping educate children, resolving disputes, settling cases against family members, caring for the less fortunate members, and ensuring prosperity" (Ayittey, 2011:40). In addition to this, he is expected to respect the elders and to display wisdom in whatever he does. In certain instances, a female can be the head of the family especially the aunt and the mother, in cases where the family males are far away or deceased.

1.7.5 Authority

According to Torfing (1999:165) who worked on the New theories of discourse developed by Laclau, Mouffe and Žižek, authority is "an exercise of power that is accepted by those who are subjected by it, at least to the extent that they 'voluntarily choose' not to put up any resistance against what is implied by the exercise of power". He continues to differentiate between what he calls *de jure authority* whereby people "submit to certain exercise of power because it appears to be in accordance with the rules prevalent in society"; and *de facto authority* whereby "people submit to a certain exercise of power as rightful authorities" (Torfing, 1999:166). Torfing regards "authority as a result of the authorization of power" (Torfing, 1999:166). He also mentions, "Power is authorized through an appeal to a universalized particularism, which functions as a justifying 'foundation' for the exercise of power" (Torfing, 1999:165). Van Den Bergh and Cooper (1986:262) say, "From a structuralist systems perspective, power that is viewed as legitimate, such as that associated with professional power, is called *authority*". Both Torfing (1999) and Van Den Bergh and Cooper (1986) regard authority as legitimate power. In other words, there is nothing wrong with exercising authority provided it is done legitimately without any forms of abuse. Lazenga (1992:13) differs a little with the above scholars as he defines authority as "the capacity to use an institutional argument (not necessarily as its actual use) for control purposes". This supports the idea that a person in authority may use his or her own discretion on how to exercise his or her authority on others. According to Weber (1947), authority can be divided into traditional authority, bureaucratic authority and charismatic authority. With traditional authority, the leaders' orders are regarded as traditionally justified and their legitimate power is not questioned. With bureaucratic authority, leaders get their power from bureaucracy and all members of the institution accept the governing rules. With charismatic authority, the leaders' power is regarded as justified because of the charismatic nature of the leaders' personalities and this is what is usually happening in charismatic churches. Authority can be defined as the legitimate exercise of power or the right to force subordinates to obey instructions or orders from the leadership. This study will be focusing on determining whether people in leadership are legitimately exercising their power or are failing in managing that exercise.

1.7.6 Communication strategy

A communication strategy is "a systematic technique employed by a speaker to express his or her meaning when faced with a difficulty" according to Corder (1981) in Dornyei (1995:56). This can depend on the difficult situation and the relationship between the speaker and the listener. The systematic technique or communication strategy, which then becomes the blueprint of how the speaker will express his or her meaning, can be verbal, nonverbal or visual. The speaker needs to integrate intelligently the different types of communication strategies in order to meet the needs of the subordinates in an institution, as well as its knowledge. Dornyei (1995) identifies twelve communication strategies, namely: message abandonment, topic avoidance, circumlocution, approximation, use of all-purpose words, word coinage, use of non-linguistic means, literal translation, foreignising, code switching, appealing for help, and use of fillers/hesitation devices. Angelopulo and Thomson (2013:36) in Angelopulo and Barker (2013) define a communication strategy as "an example of functional strategy – that is, the strategy developed by the communication function itself". They further indicate that it originates from other strategies, such as the enterprise and corporate strategies, and that its responsibility is to give the organisation its communication framework for the sake of the organisation's success. According to them, it guides the organisation on what needs to be communicated to its group of stakeholders. This guiding activity agrees with the view of Steyn (2000) who also mentions the guiding quality of the communication strategy.

Steyn (2000:11) chose to differ with other scholars by further qualifying a communication strategy and referring to it as "a functional strategy providing the focus and direction for an organisation's communication with its stakeholders – determining what should be communicated to assist in achieving organisational goals". In other words, the communication strategy needs to be goal oriented. The speaker may create a communication strategy that can get him or her to manipulate the listener. The listener may or may not be aware of the speaker's intention. In a familiar relationship, such as a family situation, the listener may allow the speaker to manipulate him or her for the sake of peace whereas in a workplace the manipulated may allow their manipulator to get what he or she wants for fear of victimisation.

A communication strategy is a selected compass that can be used for purposeful communication objectives and to ensure that the organisation stands out amongst the others

with its members maintaining a positive attitude. An organisation needs a strong and well-designed communication strategy to communicate its messages to its stakeholders meaningfully and successfully.

There are three types of communication strategies, namely: verbal communication strategies, nonverbal communication strategies and visual communication strategies. There are two categories of verbal communication strategies and they are either written (for example, email, text and chat) or oral (for example, telephonic conversation, video chat and face-to-face). Nonverbal communication strategies are mostly visual cues (for example, body language, physical distance between the people involved in the conversation or the tone of one's voice, facial expression) which may sometimes send messages which are contradictory to those intended by the sender. Unlike the abovementioned two communication strategies which can be used in almost all kinds of organisations/institutions including the family, visual communication strategies (for example, signs, illustrations and webpages), are commonly used in workplaces as means of drawing attention and provision of documentation.

1.7.6.1 Categories of verbal communication strategies

According to Steinberg (2007:41-42) "Verbal communication refers to spoken or written signs called words which make up a particular language" and this is categorised into the oral communication referring to "messages that are transmitted aloud" and the written communication that involves "mainly words" while having a nonverbal dimension. In addition to this, Hamilton (2011:10) states that language or verbal code is "spoken or written words used to communicate thoughts and emotions".

With written and oral communication strategies serving as categories of verbal communication strategies, the researcher has decided to break them down while providing their examples in relation to power management. The examples of written and oral ones will include mass communication strategies that can be in different forms. The mass media can be used to benefit the community or to create conflict within the community.

1.7.6.2 Categories of nonverbal communication strategies

Steinberg (2007) states that nonverbal communication strategies can be categorised into groups, such as kinesics, proxemics, haptics, chronemics, personal appearance, environment

and paralanguage. The following are definitions and a brief discussion of each of the abovementioned categories:

(a)   Kinesics or body language or body movement

Gove (1986b:1244) defines kinesics as "a systematic study of non-linguistic body motion (such as blushes, shrugs, waves) in its relation to communication". According to Steinberg (2007:94), "Body movement, gestures, posture, facial expressions and eye contact fall within the broad field of nonverbal study called kinesics". She further states that Ray Birdwhistell (1952; 1970), a pioneer in kinesics, was the one who coined this term. Birdwhistell (1970) in Littlejohn (1978:101) states "Kinesics is concerned with abstracting from continuous muscular shifts which are characteristic of living psychological systems those groupings of movements which are of significance to the communicational process and thus to the interactional systems of particular social groups". This shows that all forms of body movements have a meaning. Littlejohn (1978:101) refers to kinesics as body language that can be used in three levels, namely prekinesics, microkinesics, and social kinesics. Littlejohn (1978:101) defines the levels as follows: "Prekinesics is the physiological study of bodily activity apart from its social significance. … Microkinesics is the study of behavioural units of analysis. Social kinesics is the study of behaviour in context and the establishment of its communication significance". This is relevant to the analysis of the body movements as captured in the data collected.

Together with other theorists Hall (1966), Birdwhistell (1970) and Trager (1958) suggested that there is a relationship between verbal or spoken language and physical behaviour. In his study, Birdwhistell (1970) made an intensive contribution in realising that "people infer or attribute meaning to physical signs in their communication encounters" (Steinberg, 2007:94).

Ekman and Friesen (1969) classified nonverbal acts into emblems, illustrators, affect displays, regulators, and adaptors. Steinberg (2007) says that body movements are strong indicators of one's feelings and are classified as *emblems* or signs that have a direct translation into words. They are not universal, and their meanings must be learned within each culture. Knapp (1985:94) defines emblems as "nonverbal acts which have direct verbal translation or dictionary definition – usually consisting of a word or two or phrase" and examples of these are gestures, such as the two fingers' sign 'V' for peace and a thumb

pointing upwards for 'okay'. According to Steinberg (2007), *illustrators* are nonverbal sketches or pictures that accent, emphasise or reinforce words and are universal. Knapp (1985:94) defines them as "nonverbal acts which are directly tied to, or accompany, speech – serving to illustrate what is being said verbally." They are in the form of body movements. Knapp (1985:94) defines *affect displays* as "simply facial configurations, which display affective states" while Steinberg (2007) says they are facial expressions of emotions, such as smiling, frowning, lifting eyebrows and pursing lips and are almost impossible to control. Knapp (1985:95) defines *regulators* as "verbal acts which maintain and regulate the back and forth nature of speaking and listening between two or more interactants" while Steinberg (2007:95) says that *regulators* are subtle signs used to control the give-and-take of conversation, such as "head nods, puzzled looks and changes of posture". While Knapp (1985:95) indicates that *adaptors* are not easy to define as they mostly involve speculation, he mentions, "they are labelled adaptors because they are thought to develop in childhood as adaptive efforts to satisfy needs, perform actions, manage emotions, develop social contacts, or perform a host of other functions". Hamilton (2011:129) defines them as "habitual gestures and movements we use in times of discomfort". Adaptors as examples of body movements include "fiddling with your jewellery or biting your fingernails, hair patting or straightening of clothes" (Steinberg, 2007:96).

Posture has to do with the way one "sit[s], stand[s], slump[s] or slouch[es]" thus providing information about one's "gender, status, self-image, attitudes and emotional state", for example, "sitting with your feet on the desk may be interpreted by others as a sign of feeling of superiority" (Steinberg, 2007:96). Another body movement involves gestures or the movement of hands, legs, arms and feet, for example, hand gestures are commonly used to describe or emphasise a verbal description or to communicate attitudes. Another body movement is eye contact that serves in the interpretation of meaning, such as regulating and monitoring the effects of communication. Whereas the lowering of the eyes during a conversation with a superior in African cultures serves as a sign of respect, it can be interpreted by a western superior as a sign of "boredom, lack of concentration or feeling of inferiority" (Steinberg, 2007:96).

(b)   Proxemics

Hall (1963:1003) provides quite a specific definition of proxemics, saying it is "the study of how man unconsciously structures micro space - the distance between men in conduct of daily transactions, the organisation of space in his houses and buildings, and ultimately the layout of his towns". In explaining his reason for coming up with the concept, proxemics, Hall (1966:1) says, "Proxemics is the term I have coined for the interrelated observations and theories of man's use of space as a specialised elaboration of culture". Although there are slight differences in his definition of proxemics by himself and other scholars, as is also evident in Martin and Nakayama (2010), Steinberg (2007) and Knapp (1985) below, the essence of the matter is that proxemics has to do with space being used by communicators based on their cultural experiences to send messages to their recipients.

According to Martin and Nakayama (2010:46), "E.T. Hall pioneered the systematic study of culture and communication with *The Silent Language* (1959) and *The Hidden Dimension* (1966), which influenced the new discipline". It was in *The Silent Language* (1959) where the notion of proxemics, "the study of how people use the personal space to communicate" was introduced (Martin & Nakayama, 2010:46). The notion was then elaborated in *The Hidden Dimension* (Hall, 1966) where four distance zones (intimate, personal, social, and public) were identified.

Steinberg (2007:97) defines proxemics as "The study of how people's perception of space communicates information". Both Martin and Nakayama (2010) and Steinberg (2007) mention Hall's four spatial zones of interpersonal communication, namely: intimate distance, personal distance, social distance and public distance. It is in the intimate distance where people are in direct contact or not more than 45cm apart. In the personal distance, people especially friends and family members are between 45-120 cm apart, just far enough to avoid encroaching on their intimate zone. In the social distance, people are between 120-360 cm apart while in public distance they are 360 cm apart as in the case of public speaking situations. Although these distances are allowed according to their descriptions and prescriptions, these same distances are used for sexual harassments, intimidations and other forms of violation. Steinberg (2007:99-100) says, "on intercultural communication a distinction is often made between high-contact and low-contact cultures". For example, in high-contact, people "touch each other more often, sit or stand closer to each other, make more eye contact and speak louder", and in low-contact cultures, they "touch each other less

often, maintain more interpersonal distance and are more indirect in facing each other and in their eye contact" (Steinberg, 2007:99-100). They may also use a lower, softer tone of voice during conversations.

Knapp (1985:96) states, "Proxemics is generally considered to be the study of man's use and perception of his social and personal space". Of importance here is the mentioning by Knapp of "a body of work called small group ecology which concerns itself with how people use and respond to spatial relationships in formal and informal group settings" and that these kind of studies "deal with seating arrangements, and spatial arrangements as related to leadership, communication flow, and the task at hand".

Martin and Nakayama (2010:274) refer to proxemics in a slightly different way as they define proxemics as the "study of how people use various types of space in their daily lives: fixed feature space, semifixed space, and informal space". They say that while it differs from culture to culture, its focus is on the way human beings use various types of space. Within the fixed feature space there are set boundaries, such as divisions within an office building whereas in a semifixed feature space the fixed boundaries can be furniture. They further describe the informal space or personal space as "a personal zone or 'bubble' that varies for individuals and circumstances" (Martin & Nakayama, 2010:274). The issue of context comes into the picture. These scholars also point out the fact that as people interact in these spatial relationships, they "can facilitate or impede effective communication across cultures; the area that humans control and use most often in their informal space" (Martin & Nakayama, 2010:274). The kind of leadership can choose to use the space properly for the benefit of all involved or for selfish reasons.

In their discussion of proxemics, Martin and Nakayama (2010:274) cite Watson (1970) and Hall (1966) who investigated nonverbal communication focusing on cultural variations. Watson's (1970) findings revealed that in their use of personal space, some cultural groups can be viewed as distant and rude (e.g. the United States of America's students as viewed by the Arab students), while some cultural groups can be viewed as pushy, arrogant, and rude (e.g. the Arab students as viewed by the United States of America's students). These groups were operating with different rules regarding personal space.

Hall (1966) as cited by Martin and Nakayama (2010) observed that as individuals place distance between themselves and others during interactions, there are cultural variations that are used to distinguish cultural groups as contact cultures and noncontact cultures. Contact cultures are "those societies in which people stand closer together while talking, engage in more direct eye contact, use face-to-face body orientations more often while talking, touch more frequently, and speak in louder voices" (Martin & Nakayama, 2010:274). The noncontact cultures are those "in which people tend to stand farther apart when conversing, maintain less eye contact and touch less often" (Martin & Nakayama, 2010:274). The descriptions of both contact and noncontact cultures are not limited to the societies in South America and South Europe or Northern Europe, the United States, and the Far East as participants; there are societies worldwide who fall under these two cultural groupings. Personal space is influenced by gender, age, ethnicity, context, and topic. Religious beliefs have also influenced personal spaces among different cultural groupings.

Gestures also vary from culture to culture. Because of its regulatory function of interpersonal distance, eye contact is included under proxemics according to Martin and Nakayama (2010). Unlike less eye contact, that increases the distance between two people, direct eye contact reduces it. The function of eye contact is to communicate meanings about respect and status; and it often regulates turn taking between people communicating. Like other nonverbal behaviours that vary from culture to culture, the patterns of eye contact also vary from culture to culture regarding the meaning. Avoiding eye contact in many societies communicates respect and deference depending on the context, while maintaining eye contact communicates paying attention to the communicator and respect depending on the context. Some speakers may avoid eye contact with their listeners while still speaking, and only look at them when they have finished talking in order to signal the completion of their talk (Martin & Nakayama, 2010).

(c)   Haptics or touching behaviour

According to El Saddik (2017:10) the term haptics

> … was derived from the Greek verb "haptesthai" meaning "of or relating to the sense of touch". It refers to the science of manual sensing and manipulation of surrounding objects and environments through the sense of touch. The "touching" of objects and or environment could be made by humans, machines, or a combination of both; and the objects and environments can be real, virtual, or a

combination of both. Also, the interaction may or may not be accompanied by other sensory modalities such as vision or audition.

Culbertson, Schorr and Okamura (2018:386) describe haptics as the sense of touch that "enables humans to perform a wide variety of exploration and manipulation tasks in the real world".

Steinberg (2007:100) defines haptics as "The field of study that examines messages that are conveyed by our use of touch". This is where physical contact with others is regarded as "the most basic form of communication and a lack of touch in certain situations" is often interpreted as the existence of a problem (Steinberg, 2007:100). All these definitions indicate that haptics has to do with actions performed intentionally or unintentionally resulting in sending a message through the sense of touch.

(d)   Chronemics

According to Steinberg (2007:101), "Chronemics is the field of study concerned with the use of time" and time is regarded as having an influence on the way messages are interpreted. She mentions that the interpretation of messages differs from culture to culture. Martin and Nakayama (2010:278) agree with Steinberg's concept of time as they describe chronemics as concerning "concepts of time and the rules that govern its use" and stating that there are "cultural variations regarding how people understand and use time". They further mention Hall's (1966) distinction between monochromic time orientation (time regarded as a commodity) and polychromic time orientation (time regarded as more holistic and maybe more circular). In addition to these distinctions, Hamilton (2011:137) mentions that "m-time (monochromic) relates closely to low-context, individualistic cultures, whereas p-time (polychromic) corresponds to high-context, collectivistic cultures". Both cultures regard "saving" time in different ways.

(e)   Personal appearance or physical characteristics and clothing

This has to do with the way a person is dressed and the physical appearance of that person in each situation. This influences the "first impression, job interviews, consumer buying behaviour and even courtroom decisions" and it "provides visual cues to your age, gender, status, personality and attitudes" in general (Steinberg, 2007:103). Personal appearance may

also be a disadvantage as this depends on the recipients of the message. Hamilton (2011:130) says, "Clothing and personal appearance also communicate nonverbal messages". She concurs with Steinberg (2007) regarding people's perception of another person. According to Knapp (1985:95), "This category covers things which remain relatively unchanged during the period of interaction. … Included are such things as: physique or body shape, general attractiveness, body or breath odours, height, weight, hair, and skin colour or tone". All these, influence communication.

Bourn (2011) believes that colour can influence people's emotions, for example wearing red could convey passion, perceptions of danger, spirituality (associated with the blood of Jesus Christ) and physical well-being, such as confidence during an interaction. Colour can also communicate people's ideologies, such as socialism and liberalism.

(f) *Environment*

Gove (1986a:760) describes an environment as "the surrounding conditions, influences, or forces that influence or modify," that is, in this case, the communication. Lawless (1979) says environmental factors can refer to social environment and physical environment. The social environmental factors can be understood "in the sense of the group's relation to other groups in the organisation; they could also refer to the group's relation to non-group persons" whereas the physical environmental factors refer "to the physical location of the group either in the sense of the space it occupies … or in the sense of the community environment …." (Lawless, 1979:41). Holm (1981:22) as quoted in Hamilton (2011:19) says, "The environment includes the time, place, physical and social surroundings in which you find yourself." In addition to this, Hamilton (2011) mentions that to an ordinary person the environment may mean very little until they are made aware of the reasons for such deliberate settings that may include the location of an event, its physical environment as well as the social environment. Hamilton (2011:136) further states:

> *Physical environments* reveal characteristics of the owner of the territory; they also affect how people communicate…. *Colour* also affect[s] our emotional response to and is a determining factor in whether an environment is judged as attractive or not. … *Lighting* and room temperature and size also alter communication. … *Odour*, too, communicates nonverbally.

The nonverbal communication strategies above can be used to benefit the sender or to manipulate the targeted group(s) in a communication situation.

According to Steinberg (2007:105) the environment "sends a powerful nonverbal message because our surroundings influence how we feel and how we will react to people and situations". Steinberg further states that attractive and pleasant surroundings and the arrangement of objects are some of the ways of sending messages of formality and power relations.

The three other messages sent by the environment are temperature, lighting and colour and they tend to influence the attention and mood of the participants in communication (Steinberg, 2007 & Hamilton, 2011).

(g)   Paralanguage

According to Pennycook (1985:159), "The term paralanguage was first used by Trager (1958) as a synthesis of the linguistic and psychological material collected on the kinds and categories of voice modification which could be applied to different situational contexts" and that led to his classification of human utterance into voice set and voice qualities. Trager (1958) divided the paralinguistic cues into voice qualities, vocal characterisers, vocal qualifiers, and vocal segregates. Hamilton (2011:10) defines paralanguage as "The vocal elements that go along with spoken language, including tone of voice, pitch, rate, volume, and emphasis". She acknowledges that it is a subcategory of nonverbal communication. Steinberg (2007:106) on the other hand states that "The vocal signs that accompany spoken language are termed paralanguage" and that paralanguage "is concerned with the sound of voice and the range of meanings that people convey through their voices rather than the words they use". She divides paralanguage into two main categories, namely vocal characteristics and vocal interference. She defines the vocal characteristics as "the pitch (highness or lowness of your voice), volume (how loudly or softly you speak), rate (speed at which you speak) and quality of the voice (how pleasant or unpleasant your voice sounds)" (Steinberg, 2007:106). All these vocal characteristics influence the impression others have of the speaker.

Put a bit differently by Martin and Nakayama (2010:277), "vocal characteristics are referred to as voice qualities or tone of voice and they include speed, pitch, rhythm, vocal range, and articulation; and these qualities make up the 'music' of the human voice". This kind of vocal

behaviour plays an important role in the interpretation of the same words spoken with different voice qualities. Steinberg (2007:107) further defines vocal interference as "the sounds and words we use when we hesitate or are not sure of the right word". The given examples of such words are '*uh*', or '*er*' or '*you know*', used sometimes to indicate that the speaker is searching for the right word (Steinberg, 2007:107). They should not be used excessively as they interrupt the listeners' concentration and comprehension. Martin and Nakayama (2010) refer to vocal interference as vocalisation. They describe vocalisations as "the sounds we utter that do not have the structure of language" (Martin & Nakayama, 2010:278). In their description of vocalisations, they include "vocal cues such as laughing, crying, whining, and moaning as well as the intensity or volume of one's speech". All these have meanings and they enhance the emotions expressed through the verbal or nonverbal communication strategy used at that moment.

Martin and Nakayama (2010:278) give almost the same examples as Steinberg (2007) saying that vocalisations include sounds that are not actual words but that serve as fillers, such as "*uh-huh*", "*uh*", "*ah*", and "*eh*". According to Martin and Nakayama (2010:278), the communicative functions of the paralinguistic aspects of speech are that "they reveal mood and emotion; they allow us to emphasise or stress a word or idea, create a distinctive identity, and (along with gestures) regulate conversation". Due to cultural differences, there can be confusion in interpreting the paralanguage where intercultural communication is involved. In some cultures, for example, people talk quietly suggesting a secretive behaviour, while others are loud suggesting an aggressive behaviour; some speak fast while others speak slowly. An individual's personality traits should not be ignored in this instance. Steinberg (2007:107) adds that in online written communication, nonverbal cues can be used to express additional meaning, while "to express feelings or convey variations in tone and volume, they use capital and lower-case letters differently, exclamation and other punctuation marks, as well as emoticons (also called smileys) together with their verbal messages". This indicates that paralanguage is a wide concept and needs serious focus for one to identify it.

The above categories will be used to interpret the communication strategies used by the leaders in the three institutions, namely the community, workplace and the family.

1.7.7 Power abuse and dominance

Martin and Nakayama (2010:436) indicate that in order to deal with conflict, some people employ conflict strategies, such as the dominating style. They describe the dominating style as "a conflict management strategy whereby an individual achieves his or her goals at the expense of others' needs" (Martin & Nakayama, 2010:438). This definition shows that dominance involves selfishness, as the dominant party is only concerned with achieving his or her own goals.

Van Dijk (2008:66) defines dominance as "a form of social power *abuse* that is, as a legally or morally illegitimate exercise of control over others in one's own interests, often resulting in social inequality". One can say that as superiors or leaders abuse their power by dominating their subordinates or employees or family members, the latter may resort to resistance of this abuse of power by superiors or leadership. Van Dijk (2008:18) describes abuse of power as an illegitimate use of power by stating that it means "the violation of fundamental norms and values in the interest of those people in power and against the interests of others. Power abuse means the violation of the social and civil rights of people". Power abuse means taking advantage of people who trust and believe in you for their needs.

1.7.8 Power management

According to Holmes, Marra and Vine (2011:46), power is regarded as "a central component of leadership", therefore, legitimate power is vested in leaders due to their positions and expert power through their expertise and skills. Nye (1990) as cited by Nkuna (2015:5) views power as "an ability to do things and control others, to get others to do what they otherwise could not". There are instances where subordinates would choose not to do something for whatever reasons; it would therefore rest with the leader to ensure that whatever was supposed to be done is eventually done through his exercise of power vested in him.

Purushothaman (2010) cited by Nkuna (2015:5) highlights that as a means of exercising power or to achieve their desired outcomes, people could go to the extent of coercing with threats, inducing with payments or attracting and co-opting people to want what they as people exercising power want. Branford (1994:746) defines power as an "influence, authority", and this study is going to focus more on this definition. According to Torfing

(1999:304), "Power is neither an effect of subjective capacities nor structural mechanism, but a name for a complex strategic situation (Foucault) that constitutes social identity through the exclusion of a constitutive outside". Power is therefore the ability to make people do what you want them to do, that which they would not do if they were given an opportunity to make a choice. Management according to Branford (1994:574) means, "managing or being managed" and it also means an "administration of business or public undertakings". This means that the act of administering any form of activity, be it in a business or public setting, is management.

Kotter (1992:17) describes management as being "about coping with complexity" as he tries to differentiate it from leadership, as we shall see below. Management involves the responsibility of planning, controlling and organising things in an institution, ensuring that all processes are intact so that objectives can be achieved. A manager needs to be hands-on for things to happen. An institution can be an organisation, a state or even a family.

According to Hanna (1987:84),

> Power management is the leadership capacity and desire to influence others to accomplish organizational mission and goals consistent with predetermined values. This capacity and desire to influence others includes control of other's behaviour as necessary when directing or changing behaviour through developmental management fail or are insufficient.

This definition makes it imperative for all leaders to be able to exercise power management if they really want to see progress in their organisations or institutions and to keep in mind that all their actions need to be motivated by the power vested in them. In other words, the motivation must be based on their authoritative power.

Power management is therefore the leadership ability to use wisdom and humanity to purposefully exercise authority and influence change in an institution or organisation in dealing with given realities and circumstances with survival, bureaucracy and pressure groups in mind.

This study will focus on power management by leaders using communication strategies in their daily social interactions with their subordinates and the possibility of leaders learning

from oral prose narratives how to exercise their power when managing their organisations or institutions.

1.7.9 Manipulation

Vladutescu (2014:341) defines manipulation as an

> … influencing intervention of persuasive type, organised and planned, by means of which a manipulator, using procedures and operations, mainly such as lies and seduction, and alternatively fiction and myth, induces opinion, attitudes and behaviours to the manipulated, which in their project achieve purposes and meet interests which remain alien and unknown to the manipulated.

Rigotti (2005) in de Saussure and Schulz (2005:68) proposes the following definition for manipulation:

> A message is manipulative if it twists the vision of the world (physical as well as social – or human – actual as well as virtual) in the mind of the addressee, so that he/she is prevented from having a healthy attitude towards decisions (i.e., an attitude responding to his/her very interest), and pursues the manipulator's goal in the illusion of pursuing his/her own goal.

De Saussure and Schulz (2005) describe the word manipulation in relation to manipulation discourse as a kind of lexicalised metaphorical derivation, which is about using a device, or strategy without which the speaker would not be able to change the addressee's beliefs and behaviour.

Van Dijk (2008:211) describes manipulation as a "form of talk-in-interaction". He further describes it as "a social practice of power abuse, involving dominant and dominated groups, or institutions and their clients" (Van Dijk, 2008:226). He sums up his views on manipulation by regarding it as

> … a social phenomenon – especially because it involves interaction and power abuse between groups and social actors – a cognitive phenomenon because manipulation always implies the manipulation of the minds of participants, and a discursive-semiotic phenomenon, because manipulation is being exercised through text, talk and visual messages (Van Dijk, 2013:317).

Manipulation is therefore a cunning way of twisting people round one's finger to do one's will in what may seem a polite manner using either visual, verbal and/or non-verbal

communication strategies. People are forced to do things they would not otherwise do if given a fair opportunity to choose, but for different reasons, such as fear of victimisation, belief in honouring people in authority, they find themselves obeying the instructions or commands. Manipulation can be through sarcasm, threats, deprivation and infringement of rights.

1.7.10 Resistance

Martin and Nakayama (2010:109) define resistance as "the metaphor used in cultural studies to conceptualise the relationship between culture and communication". They go on to indicate, "Borrowing this metaphor, we try to discover how individuals use their own space to resist the dominant cultural system" (Martin & Nakayama, 2010:109). According to Sö derquist and Gunnehill (2008:326), resistance "is a natural reaction to oppression and abuse" or "a way to protect and preserve one's own integrity" and this may need to be displayed very subtly in dangerous situations by "cautiously looking away or dissociating". Resistance is thus a way of indicating displeasure of whatever people are subjected to by those in power and it can be expressed in different ways. Resistance may come because of unresolved conflict between people in leadership position and their subordinates.

1.7.11 Power distance

According to Martin and Nakayama (2010:103), "Power distance refers to the extent to which less powerful members of institutions and organisations within a country expect and accept the unequal distribution of power". Hofstede (2012:24) concurs with the above definition when he says, "*Power Distance* has been defined as the extent to which the less powerful members of organisations and institutions (like family) accept and expect that power is distributed unequally. This represents inequality (more versus less), but defined from below, not from above". The belief behind this is that less hierarchy is better than that power should be used only for legitimate purposes. This gives room for unequal power distribution, allowing those with power to disregard those without power. Power distance is therefore the expected and accepted measure of unequal power distribution within organisations and institutions by the less powerful resulting in imbalances in societies. The less powerful are made to feel obliged to accept whatever ill-treatment they may receive from their leaders and

they tend not to expect anything better than what they are offered because for them whatever they get or are going through, is what they deserve in life. This may include emotional abuse through verbal or non-verbal communication strategies used by people in leadership positions.

1.8   Theoretical approaches

This investigation is a qualitative research and the researcher is going to use a qualitative research approach. According to Radhakrishna, Yoder and Ewing (2007:692), a theoretical framework is a conceptual model of theorising or making logical sense of the relationships existing between several factors identified as the problem. Henning, Van Rensburg and Smit (2004:25) indicate that the theoretical framework positions the investigation in the discipline or subject on which the researcher is working. The theoretical framework assists the researcher in putting together thoughts or ideas whilst working on the research question(s), reviewing of the literature, going through the research design and methodology. The focus will be on verbal and nonverbal interactions between leaders and their subordinates. The following research qualitative approaches will be used, namely the Critical Discourse Analysis (CDA), the Interactional Sociolinguistics Approach (ISA) and the Social Constructionist Approach (SCA).

1.8.1 Critical Discourse Analysis (CDA)

The empirical study will be concerned with a discourse analysis of amongst other things, existing data in documented text formats. This study will focus on Critical Discourse Analysis (CDA) as an approach or theory with methods. This is because the investigation will be on communication strategies used as leaders exercise their power to manage the relevant institutions. Holmes and Meyerhoff (2005:58) state, "Institutions are of special concern to Critical discourse analysts both because of their disproportionate power to produce and circulate discourse and because they promote interests over those of politically marginalized groups as racial and ethnic minorities, the lower classes, children, and women". Texts will be analysed and meanings of words within larger and substantial amounts of texts, such as conversations and discourses will be studied. In other words, the analysis will look at the language used beyond the sentence itself. The investigation will take note of the social

constraints on interactional behaviour based on the societal or institutional level. The interrelationship that exists between ethnicity and leadership will also be considered.

Wodak and Meyer (2010:10) define Critical Discourse Analysis as a programme that is "… fundamentally interested in analysing opaque or transparent structural relationships of dominance, discrimination, power and control as manifested in language". They say that "… CDA aims to investigate critically social inequality as it is expressed, constituted, legitimized, and so on, by language use (or in discourse)".

Put differently, Holmes and Meyerhoff (2005:13) define Critical Discourse Analysis as a theoretical approach that "aims to reveal connections between language, power, an ideology, describing the way power and dominance are produced and reproduced in social practice through discourse structures in interaction. As with social constructionism, CDA accommodates a variety of methodologies".

Both these definitions will be highly considered in this study as they shed light on the problem at hand. Critical Discourse Analysis will be used to investigate how leaders manipulate language in their interaction with their subordinates as well as the outcomes of such manipulation.

The researcher will investigate communication as leaders exercise their power to manage their relevant institutions.

1.8.2 Interactional Sociolinguistics Approach (ISA)

The South African society will be our focus in this study, therefore the approach to discourse analysis will be based on Interactional Sociolinguistics pioneered by John J. Gumperz who built it on the work of the sociolinguist Erving Goffman (Holmes, Marra & Vine, 2011:20). Goffman focuses on the social interaction complements as he describes the form and meaning of the social and interpersonal contexts providing presuppositions for the decoding of meaning while Gumperz focuses on the situated inference (Schiffrin, 1994). According to Gumperz (2006:724), "Interactional Sociolinguistics (IS) can be described as the application of interpretive methods of discourse analysis to gain detailed insights into the many

communicative issues that arise in today's social environments, by means of systematic investigation of how speakers and listeners involved in such issues talk about them in the conduct of their affairs". From the description, as language is being used in any form of communication; specific words or register is used to address whatever it is that the communicators are talking about. Gumperz (2006) further distinguishes between 'Formal linguists' and 'Sociolinguists'. He describes 'Formal linguists' as those that "are concerned with the grammatical rules of specific languages and dialects and look at discourse as a string of utterances that can be reduced to the grammar and lexicon of constituent sentences and analysed by established analytical procedures". Again, he describes 'Sociolinguists' as those who

> deal with the talk of individuals speaking as members of specific groups and engaging in context-bound encounters where, along with grammar and lexicon, social and cultural forces constrain both what can be said and how it can be said. It follows that to participate in an encounter requires both linguistic and social knowledge. (Gumperz, 2006:724)

Speakers and listeners use their social and linguistic knowledge to interact and understand each other in their social encounters. Whatever is communicated is interpreted regardless of whether the interpretation will be context dependent or not. The collected data or information is scanned in isolated event units that can be grouped according to themes and thereafter transcribed making it easier for the inferential process to take place.

Gumperz (2006) distinguishes between two levels of inference in the analyses of interpretive processes in which cognitive constructs are made, namely global inferences and local inferences. In his distinction, Gumperz (2006:728) indicates that global inferences focus on "what an exchange is about and what mutual rights and obligations apply, what topics can be brought up, and what is wanted by way of a reply, as well as what can be put in words and what is to be left implied". Regarding local inferences, he says they are concerned with "what is intended with any one move and what is required by way of a response" (Gumperz, 2006:728). Based on what Interactional Sociolinguistics is all about, it will make it possible for the researcher to analyse the discourse of leadership in different cultural contexts, thus looking at the negotiation and maintenance of relationships through talk. The researcher's understanding of sociocultural context of the interaction presented in the sampled oral prose narrative texts and newspaper articles, e-newspaper articles and book extracts; and applying micro-level analytic techniques in order to examine how the characters negotiate meaning

through their talk will play an important role. Reference will also be made to the genuine daily interactions in organisations or institutions in order to interpret the social relationships and the social identities displayed taking into consideration their negotiation and maintenance.

Because Interactional Sociolinguistics is ethnographically oriented, the researcher will also consider the clues used by leaders in the society and characters in oral prose narratives during their conversational interaction within the ethnographic context. This will be "from considerations of content, narrative structure, humour, and turn-taking patterns to detailed analysis of pronoun use, discourse markers (e.g., oh, okay, well), pauses, hesitations, and paralinguistic behaviour, as well as other relevant discourse features" (Holmes, Marra & Vine, 2011:21). In this study, the analysis will focus on the data collected from documented oral prose narratives, newspaper articles, e-newspaper articles and book extracts paying special attention to communication strategies used by those in leadership as they manage their power. Gordon (2011:67) gives the background of this approach and defines it as

> … a qualitative, interpretive approach to the analysis of social interaction that developed at the intersection of linguistics, anthropology and sociology. It emerged primarily out of the work of anthropological linguist John J. Gumperz, who, in his field of research in the tradition of ethnography of communication in the 1960s and 1970s, observed immense linguistic and cultural diversity in everyday talk, and sought to devise a method for analysing and understanding this diversity, and for testing hypotheses gained from doing ethnology through the collection and analysis of actual texts.

Holmes and Meyerhoff (2005:48) say, "Interactional Sociolinguistics primarily examines language use in heterogeneous, multicultural societies that are often industrialized, concentrating especially on how language is used across linguistic and cultural groups within a single society".

Interactional Sociolinguistics can be defined as a qualitative, interpretive approach used to analyse intercultural encounters focusing on the socio-cultural influences of patterns of traditions, beliefs, symbols, norms and values in a social interaction.

1.8.3 Social Constructionist Approach (SCA)

The Social Constructionist Approach will be applied to analyse "…how people enact, reflect, and reinforce their positions as leaders through their talk at work in differently ethnicised workplaces" (Holmes, Marra & Vine, 2011:22). This approach will also address "… the influence of dominant institutional norms, social context and cultural values" (Holmes, Marra & Vine, 2011:47).

As this study is concerned with how the leadership uses communication strategies as part of power management, it brings the issues of culture closer to the investigation. South Africans are a multicultural society. It is therefore very important to consider the fact that as they live together as a society, work together and inter-marry, cultural issues are bound to influence their lives. Social relationships are formed in the process of interaction. In these formed social relationships, cultures are shared, appreciated and/or rejected; and new cultures can be created in order to maintain the smooth running of the organisation or institution concerned. Those in leadership need to understand the different cultures of the people they are leading or their subordinates especially on matters dealing with communication strategies.

Ting-Toomey (1999:10) defines culture as "… a learned meaning system that consists of patterns of traditions, beliefs, values, norms, and symbols that are passed on from one generation to the next and are shared to varying degrees by interacting members of a community". The leader has a responsibility to familiarise himself or herself with the cultures of the people he or she is leading, as this will make a difference in his or her language usage during interactions. According to Sarangi (2009:96) "… language is not just a carrier of cultural values and norms … it plays a constitutive role in sustaining and changing cultural practices". Working with groups or individuals equally requires one to always be aware of differences and similarities between cultural beliefs, norms and values shared by the people as they communicate. Blundo, Greene and Gallant (2009:128) indicate, "The Social Constructionist perspective asserts that people are active creators of their experience through the medium of language and not merely passive recorders of things out there to be passively seen, experienced, and learned". In this study, the African culture, specifically the Vatsonga/Machangana culture and the organisational/institutional culture as well as the culture of characters presented in the oral prose narratives will be considered in context. This will involve the way they communicate during engagements with each other as leaders and subordinates and issues, such as power management, culture, ethnic values, beliefs, emotions and manipulation are dealt with.

1.9   Research design

Mouton (2013:55) defines a research design as "a plan or blueprint of how you intend conducting the research". It guides the researcher.

According to Selltiz (1976) as cited in Mouton and Marais (1994:32), a research design is the arrangement of conditions for the collection and analysis of data aimed at combining relevance to the research purpose with economy in procedure. Sander and Pinley (1983), as cited in Govender (1995:85) describe a research design as a phase of study, which includes issues, such as the sampling plans and data collection techniques, and the analysis of specific data with the aim of finding a solution to the problem at hand. In this study, the investigation is qualitative in nature and data will be collected from documented oral prose narratives, newspapers, e-newspapers articles and book extracts by different authors. In simple terms, a research design can be defined as a guideline or map on how the research will go about finding the solution to the problem being investigated. According to Mouton (2013:56), a research design focuses on the product; its point of departure is the research problem or question; and it is concerned with the logic of the research. Nieuwenhuis (2010:70) says that "A research design is a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and the data analysis to be done". The types of qualitative research designs that are generally identified by scholars are conceptual studies, historical research, action research, case study research, ethnography and grounded theory.

In this investigation we are faced with an empirical study in which existing text data (documented oral prose narratives, newspapers, e-newspapers and book extracts) will be analysed through Critical Discourse Analysis as it is traditionally a grounded theory (Wodak & Meyer, 2010:18). Meanings will be sought from larger chunks of words/sentences or actions of the actors (leaders and their subordinates). The researcher will interpret and make sense of the discourse taking place in the sampled texts. Non-probability sampling methods of sampling will be used to select the texts. Focusing on the larger (semantic) contexts of discourse in the texts for analysis will serve as the strength for the analysis as it is high on construct validity. The limitations that the research can expect in this study are limited generalisability because of most discursive practices that are context-dependent or context-bound. The fact that not all oral prose narratives may have all the speech acts that the researcher will be looking for, may create gaps or errors. The researcher will have to be

cautious of this throughout the whole investigation process. The researcher will therefore provide a breakdown of aspects involved in the theoretical framework, which will include among other things the theories to be used in this study; population to be sampled and a decision on the size of the sample; data collection procedures and analysis.

In a research, the researcher has a choice between a qualitative and a quantitative research depending on the problem at hand. A researcher may also decide to mix both qualitative and quantitative research in the investigation depending on the study and this will be referred to as a mixed methods research. Although the following discussion is about these two types of research, namely the qualitative and quantitative research, more attention will be given to the qualitative research, as this is what is relevant to this study.

1.9.1   Research methods

According to Mouton (2013:56) research methodology "focuses on the research process and the kind of tools and procedures to be used" and its point of departure is the "specific tasks (data collection or sampling) at hand". Moreover, it "focuses on the individual (not linear) steps in the research process and not the most 'objective' (unbiased) procedures to be employed" (Mouton, 2013:56). The three common research methods are qualitative, quantitative and mixed methods. Only the qualitative and the quantitative research methods will be given attention in this study.

1.9.1.1 Qualitative research method

According to Creswell (1994:2), the qualitative research method is "an inquiry process of understanding social human problems, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting". In addition to this point of view, Mouton and Marais (1988) are of the view that qualitative research people have certain perceptions towards reality that play a role in understanding phenomena in their complexities. According to Connolly (1998), qualitative research aims at getting an understanding of the specific processes and practices happening in a specific context. Babbie (1992:6) defines qualitative analysis as a "non-numerical examination and interpretation of observations, for the purpose of discovering underlying meanings and

patterns of relationships". Its focus is not on the examination of numbers or quantities of findings but on the attached meaning of the events and experiences of the participants as they interact with each other within a specific context. McMillan and Schumacher (1993:14) state that qualitative research is aimed at a representation of facts in a narration with words. Qualitative research is a kind of research in which the researcher is not very interested in figures, but in induced facts at hand, which can be presented in words, paragraphs, et cetera, but not in graphs or numbers.

1.9.1.2 Quantitative research

According to Maree and Pietersen (2010:145), a quantitative research method is "a process that is systematic and objective in its ways of using numerical data from only a selected subgroup of a universe (or population) to generalise the findings to the universe that is being studied". Makhanya (1997) and Goodwin and Goodwin (1996) agree with the fact that quantitative study is a numerical method of describing observations or characteristics. According to Neuman (1994:28) in a quantitative research the researcher is concerned with a situation where data is collected "in the form of numbers." This kind of research attempts to be free and deductive, to determine relationships, which are often casual, between variables, and to report outcomes in numerical, statistical form. The assumption here is that there are facts with objective reality that can be expressed numerically. In this kind of research, the researcher depends mostly on numbers, measurements, experiments, numerical relationships and descriptions for the investigation to be a success. Quantitative research is a kind of research in which the researcher is mostly interested in expressing the research outcomes or findings numerically or statistically.

In this study, the focus will be on qualitative research wherein Critical Discourse Analysis as an approach is going to be used, and Interactional Sociolinguistics and Social Constructionist approaches will play a major role.

1.9.2 Population

McMillan and Schumacher (2010:129) define a population as "a group of elements or cases, whether individuals, objects, or events, that conform to specific criteria and to which we intend to generalize the results of the research. This group is also referred to as the target

population or universe". They go on and indicate that this is a group "from which a sample is drawn and to which results can be generalized" (McMillan & Schumacher, 2010:489).

Henry (1990) speaks of a study population and a target population. He defines the study population as members that "include individuals not within the target population" and the target population as "the group about which the researcher would like to make statements" (Henry, 1990:36). He says that its definition can be "based on conditions and concerns that arise from the theory being tested or by concerns from the policy being examined" (Henry, 1990:36). Population is therefore a group of items that can be human beings, animals, inorganic or organic bodies from which sampling can be done for research purposes and the members or number of items to be sampled is dependent on the theory to be tested through the research being conducted. For this study, the study population will comprise of newspaper articles, e-newspaper articles and book extracts and the target population will be those documented Xitsonga oral prose narratives with themes dealing with leadership skills and communication strategies.

1.9.3 Sampling

Nieuwenhuis (2010:79) states, "… sampling refers to the process used to select a portion of the population for study". The sample size will not be very big, as nine documented Xitsonga oral prose narratives and a few newspaper articles, e-newspaper articles and book extracts will be selected. This number can be adjusted according to the needs of the research hence the non-probability samples to be chosen. According to Silverman (2005:129), "Purposive sampling allows us to choose a case because it illustrates some feature or process in which we are interested". Purposive sampling will therefore be implemented in the selection of the documented Xitsonga oral prose narratives and a few newspaper articles, e-newspaper articles and book extracts.

As far as the oral prose narratives are concerned, nine samples for the study will be selected from Xitsonga documented texts by different authors. Only Xitsonga oral prose narratives relevant to the objectives of this study will be selected using the non-probability sampling approach, since there is a wide range of available Xitsonga oral prose narratives. Non-probability samples are convenient and may be selected regarding their systematically employed criteria. Subjective judgements are going to be used in order to determine the units

of the Xitsonga oral prose narratives that are contained in the samples. This is because the selected cases of Xitsonga oral prose narratives are key or essential for the overall acceptance situation at hand. The researcher will rely on logic and experience to select a limited number of Xitsonga oral prose narratives that are most likely to allow for generalisation to the Xitsonga oral prose narratives.

Regarding the aims and objectives of this study, non-probability sampling will be useful although it may not be fair or honest. Nevertheless, it remains an appropriate method for collecting data in this study as the selection will focus on those Xitsonga oral prose narratives that have leadership and communication strategies related themes. The researcher is aware of the risks presented by using a non-probability sampling method in terms of validity and credibility of the research findings.

1.9.4 Data collection

There are certain steps to be taken or procedures to be followed when collecting data for research purposes. According to Creswell (2002:185), "The data collection steps include setting the boundaries for the study, collecting information through unstructured (or semi-structured) observations and interviews, documents, and visual materials, as well as establishing the protocol for recording information".

The steps include the identification of selected sites or participants and the process suitable for the investigation as well as identification of the type(s) of data to be collected for analysis. The basic types of data collection procedures in qualitative research to be considered by the researcher as tabulated by Creswell (2002:187-8) are the following:

(i)   Observations (including taking of field notes on the behaviour and activities of participants).

(ii)   Interviews (can be face-to-face, telephonical, structured/unstructured interviews) aimed at drawing out views and opinions from participants.

(iii)   Collection of public documents (such as newspapers, minutes of meetings, official reports) or private documents (such as personal journals, diaries, letters, emails).

(iv)   Audio and visual material (such as photographs, art objects, videotapes or any form of sound).

Audiovisual materials and artefacts can also be separated as can be noted in Ivankova, Creswell and Clark (2010:259) where audiovisual materials include "pictures or audio recordings of people, places or events" and artifacts include "material objects used by people".

The researcher will collect data from relevant documented Xitsonga oral prose narratives in the form of literary texts by different authors (Baloyi, 1990; Malungana, 2005; Marolen, 1986; Mavikane, 1990; Shabangu, 2006; and Shilote, 1990). These authors have documented different types of oral prose narratives dealing with the consequences of poor leadership skills as well as oral prose narratives that show the fruits of good leadership. The data on current leaders will be collected from newspaper articles, e-newspaper articles and book extracts.

1.9.5   Data analysis

The researcher will apply a modified coding system of the one that was developed in 1976 under the directorship of Ervin-Tripp, namely The Control Exchange Code (CEC) (Lampert & Ervin-Tripp, 1993) in order to satisfy the needs of this study.

The researcher will follow the four fundamental and interrelated steps to be taken during the coding process, namely the construction of the coding system; the implementation; the evaluation; and lastly the application.

(a)   The construction of the coding system

To explore the objectives of this study, an initial step of designing the coding system will be conducted so that the data to be used can be provided. The coding system will be constructed based on the Xitsonga oral prose narrative literary texts; newspaper articles, e-newspaper articles and book extracts. The researcher will use the Social Constructionist framework as a guide to how the coding categories can be constructed. As this study is a language research, the researcher will therefore use the Critical Discourse Analysis as both a theory and a method in order to explore the social and ideological nature of language in relation to power and authority (Rogers, 2004). A Critical Discourse Analysis is concerned with attempting to improve social relations through detailed analysis of language use, relationship between form and function in language and an attempt to reveal the hidden assumptions and power relations in discourse contexts. In this study, this will be focused on in the selected Xitsonga material.

Social constructionism will be used as a guide to determine the linguistic and paralinguistic phenomena to be coded. In this study, the communication strategies of characters in the Xitsonga oral prose narratives, and those of current leaders in the newspaper articles, e-newspaper articles and book extracts will be broken down into coding categories. A few rudimentary and loosely defined coding categories will be created in order to allow for additions or alterations until the final coding system will be created. This will be basically arranged because of the behavioural aspect of the characters in the Xitsonga oral prose narratives, and those of current leaders in the newspaper articles, e-newspaper articles and book extracts to be studied as it is the focal point.

After designing the coding dimensions and categories, the researcher will define them more explicitly and provide their definitions, thus differentiating them from each other. to Lampert and Ervin-Tripp (1993:172) say, the researcher must engage in making organisational decisions, which are "(1) deciding how to segment texts for analysis and (2) determining how to describe, or rather code these segments". Regarding this study, Xitsonga oral prose narrative texts, and newspaper articles, e-newspaper articles and book extracts will be segmented according to the communication strategies. In other words, the communication strategies will serve as the basic units of analysis, namely verbal and nonverbal communication strategies. These will in turn be broken down into their categories, the oral category for verbal communication strategies; and kinesics, proxemics, chronemics, haptics, personal appearance, environment, and paralanguage for the nonverbal communication strategies. These communication strategies will be differentiated from each other according to the theme, purpose or goal (Lampert & Ervin-Tripp, 1993).

The researcher will again select 'cases' that would be segmented for coding. Lampert and Ervin-Tripp (1993:173) define a 'case' as "specifically a segment that meets a set of coding prerequisites set down by the researcher". The researcher will therefore select the 'cases' based on what will be done in the Control Exchange Code selection of cases for coding which will only be on those communication strategies "intended to change the behaviour of someone else, such as a request for goals or services" (Lampert & Ervin-Tripp, 1993:173).

Although this study also deals with behavioural issues of leaders and control-oriented communication, the restriction of what qualifies the 'cases' to be selected for coding will be based on their merits for the study. These 'cases' will be described according to the topics,

such as the communication strategies. These communication strategies will be subdivided according to their purposes, e.g. verbal or nonverbal communication strategies representing a speaker's move and the addressee's response. As in the Control Exchange Code, topics will be classified according to these sets: the verbal communication strategies (oral and written) and the nonverbal communication strategies (kinesics, proxemics, chronemics, haptics, personal appearance, environment, and paralanguage). These will then be allocated to the contexts in which the communication took place, namely in the community, the workplace and the family. All the above sets will be modified according to aims and objectives of this study. This means that the sub-topics or topic fields to the above-mentioned sets will be adjusted accordingly.

The sets of topics mentioned above will again be sub-divided into sub-topics or topic fields. Lampert and Ervin-Tripp (1993:177) describe topic fields as reserved spaces at a specific location, which are of fixed length in order to enter information on each topic. In this study, the researcher will make use of multiple topic fields in order to provide both a more comprehensive description and a richer characterisation of each topic. This will also simplify the coding process.

The researcher will then create the coding categories that are going to be assigned to each topic field or theme. These coding categories or themes will be an adjustment of Van Dijk's (1990, 2013) views on manipulation (manipulation and society, manipulation and cognition, episodic manipulation, manipulating social cognition and manipulative discourse). This will cater for the needs of this study. Lampert and Ervin-Tripp (1993:181) speak of an additional category, namely the "miscellaneous or other category" which will cater for cases that cannot be coded with ease and a possibility of allocating such cases to other categories if there is room for revision during the final coding.

The researcher will engage in the selection of codes or coding labels in the final stages of the construction process. Lampert and Ervin-Tripp (1993:182) say, "A coding label is the abbreviation or tag added to the data to represent a coding category". The researcher will make use of content and meaning of the communicated messages that fit into the different communication strategies as represented in coding categories. This will help in avoiding errors that would occur in data entry.

(b)   The implementation of the coding system

The researcher will ensure that during the coding process all coding categories are operationalised ensuring that there are clear guidelines as to what data must be coded or not. Each topic will be outlined according to a systematic procedure for the proper classification. Lampert and Ervin-Tripp (1993:190) have suggested that the systematic procedure "can be guided by category definitions and take the form of a hierarchical flowchart with each level of the chart representing a different yes-no decision as to whether something is true about a case or not". Only one interpretation will be coded in order to avoid misinterpretations or a possibility of double meanings in categories. This will be done after creating a separate field for each coding decision and interpreting them as classified in the themes (manipulation and society, manipulation and cognition, episodic manipulation, manipulating social cognition and manipulative discourse) modified from Van Dijk (2013).

The researcher will use the sampled Xitsonga oral prose narrative texts, and the newspaper articles, e-newspaper articles and book extracts to identify all cases that qualify for coding. Communication strategies will be the first to be identified, then the categories.

This will be followed by the assignment of codes to each field of the topic in each case, then entering of the code into each typed record for that coded case.

(c)   Evaluation

The researcher will engage in the assessment whether the codes are perfect for their designed purpose. In other words, the coding system's reliability and validity will be evaluated.

(d)   Application/Analysis

The researcher will search for cases of a type for a more qualitative investigation using the themes that will serve as the codes. These themes will again be used for qualitative analyses of the relationships between the coding dimensions. The researcher will go back to all similarly coded communication strategies of the sampled Xitsonga oral prose narrative texts, and the newspaper articles, e-newspaper articles and book extracts for comparison purposes.

For the qualitative research part, each group of coding will be classified in order to identify it with the line of text or talk corresponding with it. This will be done in line with what will be done in the Control Exchange Code where codes will be laid out in single records with classifications identifying the communication strategies of texts at the head of the records. In this case, the researcher will search for types of utterances or actions by skimming through

the database and locating all code lines or actions with the relevant classifications in the topic fields or themes. The researcher will use the record classifications to find the corresponding type of utterances or communication strategies. The researcher will be able to specify what topic to search and which code groups to match in those fields or themes, for as long as the fields are in the same fixed location from case to case.

Once the relevant Xitsonga oral prose narratives, and the newspaper articles, e-newspaper articles and book extracts are sampled, coding will be conducted using the categories of the verbal and nonverbal communication strategies. In other words, located segments will be marked with descriptive words or identified with unique names to enable the researcher to retrieve them with ease during interpretation, thus verbal (oral and written) and nonverbal (kinesics, proxemics, chronemics, haptics, personal appearance, environment, and paralanguage). Finally, analysing the interpreted data, different themes based on the different kinds of manipulation will be used. Analysis of the collected data will be based on a modified version of Van Dijk's Critical discourse analytical process of manipulation. The properties of manipulation based on the triangulation framework that clearly shows the relatedness of discourse, cognition and society are investigated because most manipulation happens by text and talk (Van Dijk, 2001). The research findings will be interpreted according to research questions, the objectives and these themes: manipulation and society, manipulation and cognition, episodic manipulation, manipulating social cognition and manipulative discourse.

1.10 Xitsonga oral prose narratives, and the newspaper articles, electronic e-newspaper articles and book extracts

All sampled Xitsonga oral prose narratives will be in their indigenous Xitsonga language and their quotations will be followed by their English translations. The sampled newspaper articles, e-newspaper articles and book extracts will be made available as part of the discussion.

1.11 Ethical issues

DePoy and Gitlin (2011) indicate that there are boundaries or limits which need to be observed when conducting a naturalistic research and among them is guarding oneself against crossing the line on the forged relationship between oneself and the individuals or participants being studied. In order to avoid any conflict of interests "the researcher must carefully frame the purpose and scope of the study and be clear and transparent in the relationships that are forged" (DePoy & Gitlin, 2011:184). According to Creswell (2002) and Neuman (1994) there are many ethical issues that researchers need to anticipate and consider during their research journey. These ethical issues can be divided into subsections of the investigation as part of the codes of ethical practice, namely: ethical issues in the research problem statement; in the purpose statement and research questions; in data collection; in data analysis and interpretation; and in writing and disseminating the research.

Regarding the above-mentioned ethical issues, the researcher in this study ensured that they were all observed as well as those that are not mentioned by Creswell (2002). The researcher identified a research problem that could efficiently be addressed by using existing texts, meaning that there was no need for participants to narrate the oral prose narratives selected. Regarding data collection there were no human participants or sites for research. There was no need for informed consent forms to be signed by participants or asking for permission from authorities for gaining access to study participants at research sites; neither was there any need for respecting research sites or for beneficial treatment of all groups of participants, any reciprocation between the researcher and the participants or any need for protecting the participants' privacy (Creswell, 2002).

Other considerations regarding data analysis and interpretation which have to do with the protection of the identities of participants by using aliases or pseudonyms were not necessary. Analysed data will be kept for a reasonable period and there will be no ownership of the data except by the authors of the texts used if there is any need. These authors have been acknowledged for their contributions. This is so because individuals cannot own oral prose narratives. The researcher ensured that no biased language or words were used during the actual writing and dissemination of the final research report. The researcher ensured that fraudulent practices in writing were not entertained.

Results of the findings are presented raw as they are, without any modifications. Details of the research are released with the study design for readers to verify for themselves whether

the study was credible or not. It is imperative to follow the ethical processes as stipulated by the University of South Africa. This was done before the commencement of the collection of data from Xitsonga oral prose narrative texts, newspaper articles, e-newspaper articles and book extracts. The university's Ethical clearance form was completed as expected by the University of South Africa's Ethics Policy so that permission for the research project could be obtained.

1.12 Outline of chapters

Chapter One focuses on the introduction of the study. It includes background information on power management, leadership and oral prose narratives, research problem statement, research questions, aim and objectives of the research, justification of the study and significance of the study. In addition, there are definitions of concepts, theoretical approaches, research design and methodology, a directive on how the sampled oral prose narratives, newspaper articles, e-newspaper articles and book extracts will be made available for reference purposes, ethical issues, and the outline of chapters.

Chapter Two deals with the review of literatures of scholars who have investigated power management in relation to leadership in different institutions and leadership styles in relation to communication strategies used by leaders.

An overview of leadership as depicted in Xitsonga oral prose narratives and the importance of oral prose narratives is dealt with in Chapter Three.

Chapter Four focuses on an overview of leadership in the workplaces, communities and families.

The contribution of oral prose narratives to the development of excellent leadership and communication skills will be analysed in Chapter Five. The focus is on the Critical discourse analytical interpretation of communication strategies, namely: Verbal and nonverbal communication strategies from the collected data.

Chapter Six presents concluding remarks in the form of the summary, findings, recommendations, and the limitations of the research study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The previous chapter served mainly to introduce the scope of this study. The focus areas of the chapter were the problem statement, the research questions, the aim and objectives of the research, the justification of the study and significance of the study, the definition of concepts, theoretical approaches, research design, versions of the Xitsonga prose narratives and the ethical issues to be observed during the research. Important matters were discussed under the above-mentioned focus areas followed by the outline of chapters in the concluding section.

This chapter focuses on literature review, which is the first phase of this empirical study and a means of limiting the scope of the research. According to Creswell (2002:29-30) the purposes of a literature review are that "It shares with the reader the results of other studies that are closely related to the study being reported. It relates a study to the larger ongoing dialogue in the literature about the topic, filling in gaps and extending prior studies". The above-mentioned views regarding purposes of literature review are also expressed by Cooper (1984) and Marshall and Rossman (1999) cited in Creswell (2002). Creswell (2002:30) further says that literature review "provides a framework for establishing the importance of the study as well as a benchmark for comparing the results of a study with other findings". In other words, literature review helps future researchers to get an understanding of what the previous findings on the topic they are handling are, and to avoid repetitions and start building on what has already been done or fill up the remaining gaps. Bruce (1996:143), states that the purposes of a literature review during its process include:

- becoming familiar with the 'conversation' in the student's area of interest
- identifying an appropriate research question
- ascertaining the nature of previous research and issues surrounding the research question, and
- finding evidence in the academic discourse to establish a need for the proposed research.

There are similarities between the purposes identified by both Creswell (2002) and Bruce (1996). It is therefore important for the researcher to go through a literature review before embarking on his or her research project as it serves as a compass for the whole research process.

Different scholars have described literature review in different ways per aspects, such as content, intent, process and product. For example, Bruce (1996) indicates that literature review may in the context of postgraduate study be described as

> … a process involving exploring the literature to establish the status quo, formulating a problem or research enquiry, defending the value of pursuing the line of enquiry established, and comparing the findings and ideas with the researcher's own. As a product, the literature review will involve the synthesis of the work of others in a form that is demonstrating the accomplishing of the exploratory process (An adaptation from Bruce, 1996:143).

This means that after the literature review, the researcher will have a clear picture of navigating through her research process. The researcher will make necessary adjustments from the onset regarding the topic or subject, problem statement, research questions, aim and objectives of the research, justification of the study and significance of the study, definition of concepts, theoretical approaches, research design, et cetera.

Curtis and Curtis (2011) refer to literature review as secondary research. They define it as "an approach that collects and analyses data sourced from the writings of social scientists and other authors" (Curtis & Curtis, 2011:218-219). In other words, this approach or process does not include the collection of data from participants, such as human beings, animals or any source that is not in writing. It involves research documents. Scott (2006b) cited in Curtis and Curtis (2011:220) has divided research documents into three branches, namely:

1. [Private world documents of] personal documents (autobiographies, letters and photographs).
2. Published sources, the mass media and cyber documents.
3. Official records, reports and statistics.

These research documents may be physical documents stored in libraries, in archives, or soft documents stored in the computer/internet, or at any place. For some of them, permission may be required for accessing them.

This study is an exploratory qualitative research. The researcher wants to examine the role that some oral prose narratives in Xitsonga can play in addressing social issues relating to how leaders can learn to manage their power using communication strategies through the Critical Discourse Analysis. For the purposes of this study, the literature review is presented as a separate chapter and the researcher will be summarising broad themes in an integrative manner. As a design technique, the researcher will follow steps as outlined below, modified from those identified by Creswell (2002:33-35).

Step 1: Identification of the key concepts/words useful in locating material at the academic library and in the internet.

Step 2: Searching for the relevant books (hard copies and e-books) and articles from journals (hard copies and e-journals) from the library catalogue and in the internet.

Step 3: Requesting the relevant books (hard copies) and articles from journals (hard copies) from the library catalogue and accessing others from the internet.

Step 4: Photocopying the relevant articles and reading (looking over the abstract and skimming the article or book chapter) for understanding their contribution to the study.

Step 5: Identification of relevant literature and drafting of a literature map on the topic.

Step 6: Starting to organise the literature into a literature map, drafting the summaries to be used as the final literature review for the study including their references.

Step 7: Gathering together and structuring the organised literature into major themes using important concepts from the study.

The researcher will be reviewing the existing scholarship literature related to the topic of this study, which is *Power management as reflected in some oral prose narratives in Xitsonga: A Critical discourse analytical interpretation of communication strategies used by leaders.* The researcher will therefore ensure that there is no duplication or repetition of previous studies and research findings; discover recent and authoritative theories about the topic and available research instruments that have yielded reliable and valid results.

2.2   Review of literatures

To arrive at an effective literature review, the researcher will consider these themes:

i.   Traditional education.
ii.   Leadership and types of leaderships.
iii.   Communication strategies and the role of leadership in implementing a communication strategy.
iv.   Power management and power abuse.
v.   Critical Discourse Analysis used as both a theory and a method.

The basis of this study is that there are educational or moral lessons that our current leaders can learn from our oral prose narratives. Our ancestors have used oral prose narratives from time immemorial to teach the young and old what is expected of them in life as individuals and as part of the community. It was through these traditional lessons that the young ones would grow to become responsible and accountable adults in their families, communities and the country at large. Literature review will be conducted based on the above-mentioned hypothesis.

2.2.1 Traditional education

Reagan's (1996) work on the alternative traditional thought and practice, also speaks about Fafunwa's seven cardinal goals of traditional African Education, the Oral tradition in African Education and the Traditional education as Moral education. He speaks of moral education as formation or moulding of character and providing moral qualities as primary objectives of traditional African education (character-building evident through sociability, integrity, honesty, courage, solidarity, endurance, ethics which may depend on the intellectual level and capacities of the child or adolescent). According to Reagan, (1996:28) moral education also involves teaching of moral and spiritual values; respect for elders and obedience; and learning of appropriate forms of address and ritual greetings and even distinct forms of language. Although the focus is on Traditional education as preparation for the young ones' future, they are being prepared to be future leaders. This in turn means that our leaders can learn from

Oral Traditional African education, which oral prose narratives are part of. Reagan (1996) focused on proverbs, riddles, word games, puzzles and tongue twisters as activities that help with critical thinking exercises. Whilst emphasising the importance of traditional education, Reagan (1996) adds on the role of initiation, which is the passage from adolescence to adulthood and the vocational aspects of traditional education. Regarding the vocational aspects, he mentions the learning of vocational skills through observation, imitation, and participation during daily family interactions (Reagan, 1996). He classifies the occupations into three broad categories, namely: the agriculturally related occupations, the trade and crafts, and the professions.

Although he did not write about Xitsonga oral prose narratives, Malungana (1999) dealt with the educational nature of Xitsonga oral traditional literature focusing on taboos. According to him, taboos would have corrective measures for "uncultural rules of morals, bad manners, lack of accepted etiquette and lack of respect among youths" (Malungana, 1999:37). He further indicates that taboos are not supposed to be neglected when dealing with any oral tradition-based culture especially for educational, research and ordinary study purposes. He categorises taboos according to areas of importance, such as taboos dealing with decision-making for women, for men, those dealing with the behaviour of children, those related to fire and those related to marriage and lovemaking. This study focuses on the Xitsonga oral prose narratives' corrective measures in relation to the power management of leadership.

Another scholar, Turner (2007), deals with African communities especially the Zulus on how they use mnemonic oral tradition strategies to address issues of conflict in an acceptable manner. The oral forms she focuses on are praise poetry, the lyrics of songs and naming techniques. The study investigated how these oral forms are used to address issues relating to power struggles, matters of inheritance, ideological differences as well as religious and social differences (Turner, 2007). She refers to these oral forms as being "based very significantly on an age-old mnemonic oral tradition which is socialised and accepted as a norm of group behaviour" (Turner, 2007:77). What is acceptable in one culture does not guarantee acceptance in another culture. It is only that which is acceptable in a culture that can survive for such a long time. She indicates that where these oral forms are favourable, "interpersonal communication on a daily basis characterises social discourse and interaction" (Turner, 2007:77). People live and interact daily for different reasons if they live together. Where

people can communicate using acceptable means, they can live in harmony. However, she also cautions that care should always be taken, since oral forms may fuel conflict, instead of calming down a situation.

Contemporary literate urban societies, according to Turner (2007:78), hold the belief that "values, norms and cultural traditions may be communicated more commonly in the written form through the media or through books, in memos, letters, notices and emails". This can find a place in the elite societies who have access to the new technological devices. She believes that this kind of communication may alleviate and even stop conversation and extended oral communication. She differentiates between literate societies, which tend to favour the written form and individualistic lifestyle on the one hand with the societies, which are orally based and communal in lifestyle on the other. This latter group believes in the network of extended human relations. She believes that here, family ties and community networking are constantly respected, maintained and strengthened. According to Turner (2007), oral texts are created and performed within a specific context and there is an understanding between the performer and the audience because of the shared collective memories and culture based on their common historical background. She also mentions that "Oral practices form part of the heritage of the African cultural wealth in its various forms and expressions and they live on, irrespective of whether they are recorded in writing or not" (Turner, 2007:77). From these shared memories and culture as well as the wealth found in oral practices, such as oral prose narratives, this study envisages putting them forward for people in leadership positions to take a leaf.

Khoza (2007) conducted a study focusing on characterisation in Xitsonga prose narratives, namely folktales, myths and legends. Although it touched on the messages intended by narrators when telling their stories, it did not focus on power management in leadership, a lesson that can be learnt from oral prose narratives. The study was interested in the creation of characters that would move the plot and the theme from which moral lessons and entertaining functions of the narratives could be realised.

Marivate (1973a, 1973b) investigated the structure, content and forms of delivery of Xitsonga folktales as well as their variants. He did not focus on how leaders can benefit from their educational impact. Marivate (1976) developed an article from his dissertation (Marivate,

1973a; 1973b) in which he focuses on the content and the plot structure of Xitsonga folktales and uses some examples of Xitsonga folktales to illustrate characterisation and the plot structure. In this article, he indicates that folktales "are not to be taken seriously. They are basically for amusement" (Marivate, 1976:95). He focuses on the fictitious part of the folktales and only one function of the folktales, namely amusement, instead of the educational aspect that can benefit those in leadership as they interact with their subordinates. He also mentions the subject matter and the underlying themes wherein certain virtues are praised enthusiastically and anti-social tendencies are condemned and receive due punishment. This study focuses on the educational aspect of the oral prose narratives, that is, examining how current leaders can use communication strategies to manage their power, learning from characters in oral prose narratives.

Mbigi (2005) focuses on the need for indigenous knowledge that can be shared amongst leaders all over the world. He notices matters relating to culture, indigenous knowledge, leadership and the different spirits that people can draw from in order to enhance their leadership. Of great importance for his study is the storytelling in indigenous African culture and the spirit of African leadership. Mbigi (2005:39) indicates, "Storytelling is central to indigenous African teaching methods. Stories have a powerful influence on humanity since time immemorial, and they help in the process of knowledge acquisition and distribution". This is of note in this study because the researcher tries to locate the contribution oral prose narratives can make in reshaping the communication skills of current leaders as they interact with their subordinates or families. Communication errors causing conflicts in many organisations or institutions result from lack of humanity. He mentions that the power and art of storytelling need to be restored by modern writers so that storytelling can regain its previous glory. Mbigi (2005:42) says that the

> art of storytelling should be preserved in African culture and rediscovered, both as a powerful educational tool and as a communication and leadership skill. Foreign methods of educational instruction and the siege on the family have put the tradition of storytelling in jeopardy.

The South African nation comprises of people who have a wealth of oral prose narratives, which can serve an excellent educational purpose for those in leadership and those interested in improving their communication and leadership skills.

Mbigi (2005) gives five types of stories each of which is a representative of a form of an instruction method. The stories include fables, history and myths, instruction and exhortation, symbolism and praise singing, experience and community monitoring. The purposes of only two types of stories can be elaborated upon here, namely those of fables and myths. Some of the mentioned examples of the purposes of fables are:

- To serve as the initial stage in moral instruction and development in African culture;
- To build character and expose the audience to environmental conditions such as people, monsters, witches and animals;
- To introduce the audience to the world of African wisdom, bravery, interdependence, caring, relationships, creativity, and the mystery of our existence;
- To release the innate powers of rural communities in order to build spiritual, moral, emotional, social and psychological basis for economic empowerment and mobilisation of people and resources for building thriving and sustainable economies; et cetera (Mbigi, 2005:43-44).

Some examples given for the purposes of myths whilst serving mystical, cosmological, sociological and pedagogical functions are:

- To serve as an important medium of instruction in African cultures;
- To inspire great dreams about the future, and to serve as a very powerful tool with which to attain inspirational leadership communication; et cetera (Mbigi, 2005:44-48).

In relation to this study, the sociological function of oral prose narratives during storytelling dealing with "supporting and validating a certain social order" and the pedagogical function dealing with "how to live human life under any circumstances" (Mbigi, 2005:48) are of great importance as this study is meant to help address relationships during interactions.

Whilst expressing the nature of instruction and exhortation of storytelling in African culture, Mbigi (2005:53) says that it plays an important role "in raising children and in cultivating character, and particularly in entrenching the values of *Ubuntu* (also known as *unhu* or *botho*)". These very children will grow up to take up leadership positions one day. Exposing them to storytelling becomes a readiness exercise. During this exercise, they learn "moral principles and values, such as trustworthiness and generosity, rather than opportunism…" (Mbigi, 2005:53). With these moral principles and values, the nation can be assured of great future leaders.

Mbigi (2005) speaks of power and influence of the spirit world. It is this power and the influence of the spirit world that seem to control the African leadership styles. As he speaks of the spirit of African leadership especially in the Shona culture, Mbigi (2005) mentions that there is a hierarchy of the African spirits. He identifies eight generic spiritual levels and categories, namely God, rainmaker spirit, hunter spirit, wandering spirit, divination spirit, clan spirit, warrior spirit, avenging spirit and witch spirit. These levels and categories stand for and support specific moral and cultural values.

These spirits of African leadership tend to be the centre of the leadership styles of many people in leadership positions. They choose some of them and rely on them in leading their institutions. They derive their power to lead from them and because of that, their communication strategies and power management styles will reflect the kind of spirit involved. Although this study does not focus on the African spirits, the human and animal characters in the sampled oral prose narratives will assist in revealing the kind of spirit in charge of the institution's leadership.

Mbigi (2005:116) further mentions that the "African Spirit Hierarchy has also proven to be an important framework in our efforts to leverage spiritual and emotional resources within organisations" and serve as spirits of management. The abovementioned spirits manifest themselves in different organisations and are relevant for this study as it is interested in the leadership styles of the different leaders in different organisations using oral prose narratives, newspapers, e-newspapers, and book extracts as data. Some leaders manifest these spirits in their communication strategies influencing them to maltreat their subordinates due to the power vested in them.

2.2.2 Leadership and types of leadership

Many scholars have investigated different topics relating to leadership. They focused on different areas of leadership, such as the different types or kinds of leadership and levels of leadership. In his article, Nkuna (2005) focuses on the link between Xitsonga folktales and modern leadership. His focus is on how Xitsonga folktales can mentor future leaders if they can be used as effective tools for leadership training by leadership trainers in institutions involved (Nkuna, 2005). In his presentation, he provides examples of leadership orientations as described by Vanhoegaerden (2004) and Griffin (2003) as citations. He also touches on the

three-circle strategic leadership model derived from Henry Harris' definition and the Maslow's model for needs hierarchy (Nkuna, 2005).

Other scholars who have done an in-depth study of the theory of strategic leadership are Boal and Hooijberg (2001). They focused on what is involved in strategic leadership, namely, "… the capacity to learn, the capacity to change, and managerial wisdom" (Boal & Hooijberg, 2001:515). In their work they also included other "new" theories of leadership, namely, charismatic, transformational and visionary theories of leadership as well as what they refer to as "emergent" theories of leadership, which include theories that are used to "explore behavioural and cognitive complexity as well as social intelligence" (Boal & Hooijberg, 2001:515). In conclusion, they suggested that researchers should integrate new and emergent theories for best results.

Holmes, Marra and Vine (2011) investigated leadership discourse and ethnicity in the workplace among the indigenous Maori population in New Zealand. They used an Interactional Sociolinguistics framework pioneered by Gumperz (1982a, 1982b, 1996) who built it on the work of Erving Goffman (1963, 1974). These researchers used data that was collected as part of the language in the workplace at Victoria University in Wellington in New Zealand. The data was from recorded material collected from many leaders in New Zealand workplaces. Their focus was on how the leaders were communicating in "ethnicised" organisations. They looked at how people in leadership positions were furthering their commitment at serving their community (the Maori community). This included their ways of talking during meetings, the use of the Maori language and English during meetings and the use of formal *karakia* at meetings. *Karakia* is defined as "prayer, recitation, formal greeting in the form of a prayer used to open Maori events" (Holmes, Marra & Vine, 2011:167). These authors used their study to facilitate the understanding of the different ways of performing leadership and the "ways of constructing leadership in workplaces in which distinctive cultural values prevail" (Holmes, Marra & Vine, 2011:7-8). With the way people interact as individuals regardless of the situation they find themselves, their cultural values stand a better chance of manifestation. When dealing with leadership, culture and ethnicity were given attention in the context of their manifestation in New Zealand as a country, in the Maori population and in the Pakeha community (the majority group of Europeans, mainly British people who colonised New Zealand in the 19th century).

Holmes, Marra and Vine (2011) broke down the culture into the New Zealand culture, Maori culture and Pakeha culture for easier analysis of their meetings. They had sub-groupings, namely, the organisational culture and the culture of a work team or a Community of Practice (CofP). These researchers made use of the idea of ethnicised CofP, which is explained, as "a workplace where people behave in ways that accord with the cultural norms and values of their ethnic group" (Holmes, Marra & Vine, 2011:10). In their study, they also looked at the interrelationship that exists between ethnicity and leadership. Their investigation analytical model was designed in such a way that the social constraints on interactional behaviour were based on different levels, namely, the societal or institutional level and the more specific level of CofPs or workplace teams. Their investigation has a relationship to this study as it also involves the issues around the leadership's interaction or communication with their subordinates in environments that include meetings.

Van Leeuwen (2010) provided a guide in viewing discourse as the re-contextualisation of social practice. In his investigation of discourse as used by those in leadership, he discovered that leaders are represented as those who are knowledgeable and whose actions are meant for specific purposes and motives, while their employees are under-represented. Whatever their employees are doing, is overshadowed by their leaders who do things for self-gratification, while those engaging in the spade work are not similarly acknowledged. The objective of this study was mainly to highlight the views that people have of leaders especially their personalities.

Handy (1992:10) indicates, "A leader shapes and shares a vision which gives point to the work of others". The people who find themselves in leadership positions may not have the leadership qualities or traits expected in their positions. This does not mean that they are not expected to excel in what they are doing; hence their duty is to shape and share the vision of their organisation. Handy goes on to elaborate on the kind of the vision that needs to be shaped and shared by the leader by stating that "the vision must be different," "make sense to others", "be understandable" and that the leader himself "must live the vision" and "must remember that the vision remains a dream without the work of others" (Handy, 1992:10-11). People in leadership positions according to Handy (1992:11) also need to have these qualities for their leadership to be worthwhile: have "room to move," "a belief in oneself", "an

awareness of other worlds" and "a capacity for loneliness". All these above-mentioned traits will play a role in their communication with their subordinates and this study seeks to determine whether the Xitsonga oral prose narratives can guide people in leadership positions by checking their personalities regarding the above-mentioned traits. This is important because some people are not born leaders but find themselves in leadership positions for different reasons, such as per birthright, academic qualifications, favouritism, et cetera.

People in leadership tend to have problems in using power to manage their organisations. Leadership and management are not the same and the traits needed for them are not the same, but they do complement each other. Kotter (1992:17) describes management as being "about coping with complexity" and leadership as being "about coping with change". For the management in an organisation to cope with complexity, it needs to first do planning and budgeting to ensure that resources to be used for achieving the targets are available. For leadership to cope with change in an organisation, the first thing that needs to be done is giving direction in the form of a vision and strategies to ensure that the changes needed for the achievement of the vision are met. For the purposes of this study, the differences between leadership and management will not be of critical importance.

Kotter (1992) says that managers have the responsibility of organising and staffing to ensure that the organisation's plans are achieved. Managers also control and solve problems within the organisation while leaders motivate and inspire the teams. Crossing over to managerial activities, may force those in leadership to abuse their power. It is therefore important to know what to do when leaders find themselves in situations where they need to manage. It is important for people in leadership positions to have knowledge of managerial skills or to possess the managerial skills. This can also be achieved by learning from our oral prose narratives. Our oral prose narratives can serve as a foundation for both leadership and managerial skills as they would have been learnt in childhood. Despite all the gaps that may have been caused by lack of traditional education through traditional literature, it is never too late to learn.

Watson (1992:25-27) highlights the need for both leaders and managers to be aware of the 7-S organisation framework for them to function effectively. The traditional framework, which had three axes, has been extended to include four more. They are namely:

... strategy, which leads almost implicitly to organisation *structure*, and *systems* which orchestrate complex functions resulting in performance; *style*, the patterns of action, symbolic and actual, which top management communicates to the organization at large, and which organization itself ultimately adopts as a cultural orientation; *staff*, meaning the people side of the organization equation, especially the socialization and development process which moulds managers into effective, acculturated performers; *skills*, the company's unique competences and dominating attributes; the *superordinate* (or *shared*) *goals*, the set of values or aspirations which underpin what a company believes in (Watson, 1992:25).

The Xitsonga oral prose narratives can provide wisdom based on the above-mentioned 7-S keys. The characters found in them can fit in regarding their environment of leadership.

Malunga (2012) focuses on how power and influence in leadership can have positive or negative effects on the kind of leadership of a person. He uses proverbs and folktales to emphasise the kind of lessons that can be learnt from them by people who aspire to become effective leaders one day and even those who are already in leadership positions. He highlights the advantages and disadvantages of a positive and negative influence during social interactions.

This study is aimed at answering questions relating to leadership qualities and theories, communication strategies of leaders and power management by those in leadership positions. Different scholars have done a lot of work in trying to establish the kinds of leadership theories that can function or complement each other in the different kinds of settings. Ngambi (2011) dealt with a topic she has referred to as Responsible, Accountable, Relevant and Ethical (RARE) Total Leadership. In her work she shows concerns over the failed African and global leadership and provides guidelines using the RARE Total Leadership model. Ngambi (2011) lists the following leadership theories which are commended by other scholars, such as Bolden, Gosling, Marturano and Dennison (2003), Hersey et al. (2001), Burns (1978), Washington (2007), Russell and Stone (2002) and Ngambi (1999). Most of them have written about the Great man theory, Trait theory, Behaviourist theory, Situational leadership theory, Contingency theory, Transactional theory, Transformational theory, Exemplary theory, Servant leadership theory and Community leadership theory. All these theories have their pros and cons. Ngambi (2011) advocates more for her RARE Total Leadership model that she bases on the RARE principle-based value system. According to

her model, Ngambi (2011:106) says that for leaders to achieve a balance in their leadership they need to improve on

> every plane of application: the head-hands plane (through practical intelligence and wisdom, balancing strategizing with actual doing); the head-heart plane (by ensuring that emotional stability and concern for people are balanced with supporting and accurate thinking skills); and, finally, the heart-hands plane (comprising social intelligence and ability to feel and respond with compassion and care).

In other words, a leader should always be willing and ready to handle most situations in his field as an overseer of the organisation, leaving no room for his enemies to dig his grave and bury him alive. This can only be made possible through good human relations with co-workers and/or subordinates. It is up to the leaders to mind about the contexts they are operating on. The authenticity of the educational aspect of our folklore cannot be disputed. The leadership theories adopted by some of the current leaders and by those who have passed away serve as evidence that the cultural norms and values that are ultimately manifested through communication strategies are important in all spheres of life. The research has proved that oral prose narratives can play an important role in sustaining the leaders in the community, the workplace or at home, more so because these leaders have families. Their leadership skills are manifested through their communication strategies visually, verbally and non-verbally. It is therefore important to learn from the oral prose narratives, as characters, which used some of these communication strategies inappropriately, got into trouble and learned the hard way.

It is imperative for leaders to realise that regardless of their higher position, they are still liable for anything that happens under their leadership. Bradford and Cohen (1998:104) say, "It is never acceptable, however, for the leader to blame members, even when they have shared in the final decision; the leader remains accountable. Responsibility is about who takes part and who feels ownership, while accountability is about who must answer for the outcome. That will always remain with the leader". In their study about mutual influence as one of the means of transforming organisations through shared leadership, they emphasised that both leaders and subordinates have an important role to play as members of a team through activities, such as:

- Most honest communication,
- Higher quality decisions,
- Greater commitment,

- Increased responsibility,
- Freeing the leader to be strong,
- Increasing member-to-member influence, and
- Helping members' effectiveness outside unit
  (Bradford & Cohen, 1998:189-190).

With these activities in mind, leaders and subordinates would be at peace knowing whatever they are doing or saying is for the benefit of the organisation. These scholars are addressing problems of poor communication between leaders and subordinates who, instead of focusing on the benefits of mutual influence, tend to be afraid of losing their stand. In that process leaders and team members send mixed messages unintentionally to each other, creating chaos. They also say that because of the complicated nature of communication, leaders and their team members stand a chance of misinterpreting signals. This is because of their experiences as subordinates, parents, coaches, and bosses. They should instead try to filter messages correctly instead of having preconceived ideas. As corrective measures to miscommunication and fears, these scholars indicate that mutual influence is the answer and that both the leaders and team members have a role to play. Among things that can be done by the leaders, are ensuring that a new contract is explicitly drawn with specifications, such as the expected directness and honesty from the subordinates. They must also support the new contract by changing their own behaviour so that the team members can see the seriousness of the leaders' intention of putting mutual influence into practice. In order to achieve this, these scholars have tabled a list of actions that leaders can do to achieve mutual influence and the list includes among others, actions that encourage transparency, feedback, and freedom of speech.

Healthy communication strategies from both leaders and members of the team in an organisation can make the actions mentioned in the above list possible. This does not necessarily mean watching each other with hawk's eyes but maintaining a healthy relationship with each other. Leaders are expected to move away from their old behaviour in order to achieve a positive response from their team members. It is suggested that they should also reward those who challenge them, not victimise them. They should also find joy in knowing that their team members are influencing them (instead of hating the idea) as this would work well for both parties. Team members also have an active role to play and this involves initiating situations in which their voices can be heard by their leaders and not waiting for disagreements or conflicts to present themselves. These team members are not supposed to keep silent as a sign of disagreement, phrase their disagreements in the form of a

question, or prematurely jump to conclusions regarding their leader's readiness to accept influence by them (Bradford & Cohen, 1998). These scholars also give advice on playing one's cards with caution as a leader or a member of the team – avoiding disagreements – ensuring that there is a healthy environment for mutual influence to thrive. They are advised to ensure good timing to raise burning issues and to provide supportive confrontation instead of pushing personal attacks or attempting to undermine the leader's motives or basic goals (Bradford & Cohen, 1998). Both leaders and members are advised to get and give support to one another in order to benefit the organisation's well-being. Although power management by leaders is not explicitly mentioned by these scholars, it is insinuated in their investigation.

Handley (2013) focuses on practical leadership skills that include the ability to strategise, having appropriate, achievable, measurable and tangible goals. Handley (2013) emphasises the need for the development of these leadership skills: general knowledge, peripheral vision, networking, confidence building and specialisation, delegation, time-management, conflict management and stress management if one wants to achieve leadership greatness. All these leadership skills for greatness can be nurtured by using healthy communication strategies that would leave no opportunity for domination by leaders in the society.

Scazzero (2015) states that there are six sources of power, namely positional power, personal power, "God-factor" power, projected power, relational power and cultural power. In their daily interactions as leaders and subordinates, people get an opportunity to exercise or experience these powers. Unfortunately, some leaders dominate their subordinates using these powers intentionally or unintentionally. Positional power has to do with the position one holds in the society. Personal power is God-given power that one is born with coupled with the privileges of backgrounds and opportunities presented to one. "God-factor" power is presented to people regarding their relationship with God that makes people around them respect or honour them because of what they see in them as representing God, for example, Christian leaders. Projected power results from those who feel that others owe them the fulfilment of unmet needs or unresolved issues that they cannot fulfil by themselves; hence, they project the power on others to make them fulfil those needs or unresolved issues. Relational power stems from people depending on others for assistance and in trying to maintain that dependency relationship, they allow their helpers to have power over them, thinking that should they let go of their helpers, they can be taken advantage of or become vulnerable. Cultural power depends on things, such as age, race, gender, ethnicity, through

which people gain the upper hand on others from a cultural point of view. Leaders with such powers may out of ignorance and manipulation, abuse their powers and harm their subordinates emotionally, spiritually, physically and financially.

Williams and Denney (2010) focus on aspects, such as the leader and sexual temptation, the principles that make up the most important part of leadership, the influence and the limits of leadership as well as what is behaviourally expected from a leader. While a leader is expected to act like any human being, these authors always warn leaders not to forget to act wisely, to exercise caution, to have hindsight, and to observe the spiritual dimension of leadership. These authors provide a moral compass for all leaders of all institutions that dream of having a great future together with their subordinates regardless of their choice of communication strategies.

Tibane (2014) handles leadership problems resulting from ignorant, perverted and dangerous leaders. As a solution to these problems, he suggests that those in leadership positions should always display enlightened leadership. He describes enlightened leaders as those with a vision, credibility, willingness and wisdom. These leadership characteristics could be manifested through the chosen communication strategies. Such leadership characteristics are what current leaders would also learn from oral prose narratives.

Oral prose narratives can play an important role in sustaining the leaders in a workplace, community or at home, more so because these leaders have families. Their leadership skills are manifested through their communication strategies visually, verbally and non-verbally. It is important to learn from the oral prose narratives as primary sources of basic traditional education using characters as role models for appropriate use of these communication strategies.

2.2.3 Communication strategies and the role of leadership

Different scholars have handled important issues on communication strategies in different perspectives, mainly in the corporate world. It is interesting to realise that as they investigated the communication strategy, it brought to light how different meanings are assigned to it based on the contexts.

Steyn (2000) differentiates between corporate communication strategy (functional strategy) and implementation strategy (communication plan). Preference is given to corporate communication strategy as it fills the gap left open between a corporate strategy and a corporate communication functional strategy. According to Steyn (2000:3) corporate communication or public relations refers "to an overall corporate communication strategy for an organisation", both internal and external communication. Steyn (2000) advises organisations to choose corporate communication as it helps the leadership to give people equal opportunity thus allowing new ideas to flourish and conflicts to be resolved through negotiations and managers to become coordinators rather than dictators. This scholar sees a corporate communication strategy as an asset to help organisations to manage their stakeholders and issues proactively and to align corporate communication goals with organisational goals. Steyn (2000), Eiselen (1992) and Tibble (1997) suggest that organisations should first consider certain prerequisites when thinking of formulating a corporate communication strategy. The prerequisites are strategy formulation and strategic planning.

The strategy formulation process will involve studying "the vision, corporate goals and objectives, the major issues facing the organisation or areas of critical importance for achieving the vision/mission and corporate strategies" (Eiselen, 1992 cited by Steyn, 2000:10). Steyn (2000:11) emphasises the need for keeping in mind certain things when you start formulating the corporate communication strategy, such as determining "the implications of the organisation's key strategic issues and strategies, as well as the risk of communicating the issue" and the development of the corporate communication strategy. Steyn (2000) further suggests that a draft should be made and presented to the top management for approval and suggestions. This will then be followed by "the development of communication plans/programmes using the following steps: situation analysis, developing objectives, publics, messages, media, budget and evaluation" (Steyn, 2000:11). These kinds of steps may serve as a compass and a directive for leaders instead of fumbling and creating unpleasant interactions in their organisations.

Steyn (2000) also indicates that the process of developing a corporate communication strategy will depend on the individual organisation. This is made clear in the conceptualisation of a corporate communication strategy that according to Steyn (2000)

depends on the meaning of strategy in a corporate communication context. All these descriptions in Steyn (2000) would serve as guidelines for leaders when creating a corporate communication strategy. The emphasis in this study is on the society, not on the corporate context specifically; hence, issues around the corporate communication strategy cannot be given special attention.

Stuart-Kotze and Roskin (1983) indicate that communication is the foundation for all management action in an organisation, as one always needs to communicate with the people one is managing in all instances. They say that

> The way you communicate is part of your style of management. In fact, you cannot lead, motivate, or implement decisions without communicating. Communication is the medium managers use to do their jobs. Your words, your memos, your actions, gestures, and expressions – all serve as messages to the people around you. They interpret these messages and act accordingly. (Stuart-Kotze & Roskin, 1983:102).

This sounds like a warning to people in leadership positions to be careful of how they communicate with all their stakeholders as it can result in problems of wrong interpretation of messages. This is also because the message represents its sender or speaker, which then leaves the receivers with freedom of interpreting the messages with individual attitudes. What these scholars are saying is not limited to a workplace but applies to all situations in the society. These scholars also mention two reasons that they regard as basic purposes for communication, namely:

1. To influence and change the behaviour, values, and attitudes of others.
2. To maintain and protect our own behaviour, values and attitudes.

It is imperative for leaders to mind their words or actions whenever they engage in a communication as there are no guarantees for a positive or negative interpretation of their intended messages by the recipients. If you are aware of your bad mood, it is advisable to wait until you have cooled down for you to address a situation because you may regret what you may have said in your bout of anger. Your listeners may also be left with an impression you do not want people to have about you. This study focuses on how leaders can manage their power through their communication strategies by learning from oral prose narratives.

As they write about ways of communicating for results as a guide for business and the profession, Hamilton and Parker (2001) warn communicators of the possibility of a misinterpretation of their messages. They start with the definition of communication whilst making it clear that there are many definitions of this concept. They then give a basic model of communication in an organisation, tips on how to choose the best channel of communication, and the ethical standards to be observed in different situations. They also give information on the formal communication that happens in an organisation using flow-charts to represent the downward, upward and horizontal communications, and informal communication. On the information regarding coordination of people and groups, they advise the reader to consider mutual adjustment, direct supervision, and standardisation for maximum productivity.

Their organisation models (traditional model, human relations model, human resources model, systems/contingency model and transformational model) provide the feel of how communication flows from one person to the other. They give tips on how to improve interpersonal relationships that include communication styles (closed style, blind style, hidden style and open style) and how people with different styles can survive in an organisation. Business managers are given strategies of managing conflicts and how to be flexible in their use of styles. They emphasise the importance of effective listening in organisations (listening to customers, employees, supervisors), how to tell whether you are a poor listener or not, knowing the causes of poor listening and how to improve your listening skills. They use nonverbal communication in the organisation as an example of a situation where misinterpretation can occur. They say that nonverbal codes become a focal point for creating meaning. They highlight that because managers send some messages unintentionally, managers must always take care of the messages they are sending out to their colleagues and subordinates. They give some examples of nonverbal messages managers and their employees send to each other. Managers send messages with

> … their clothes; the size and location of their offices; the arrangement of their office furniture; where they sit during meetings; their facial expressions, gestures, and posture; their distance from others when standing; and even the time they arrive at meetings or social gatherings. (Hamilton & Parker, 2001:139).

This explains why both parties need to understand each other's nonverbal codes and try to avoid misinterpretation and unnecessary conflicts. Hamilton and Parker (2001) say that there are obstacles to organisational communication that need to be identified, then avoided with

patience and practice. These obstacles include communicator anxiety (situational/state anxiety and trait anxiety), inadequate preparation, vague instructions, jumping to conclusions, bypassing, sexual harassment, and communication technology. All these obstacles can affect both the manager and the employees and the only way to win over them is by making constant efforts to avoid them. What can be noted from what Hamilton and Parker (2001) are saying is an overlap of the messages sent by managers in the workplace with those sent by leaders in the community and in the family.

Although this information is relevant to this study, it does not touch on oral prose narratives. It serves as a guide for the analysis of the communication strategies used in the different Xitsonga oral prose narratives, newspaper articles, e-newspaper articles, and book extracts sampled for this study.

In his discussion, Lawless (1979) says a person acts either intentionally or unintentionally as a way of expressing himself to others who are expected to be impressed in return using signs. As he expresses himself, he is giving off signs and the given off signs can be in the form of written or spoken words or agreed upon symbols. He indicates that people communicate in different ways that include their dress codes, table manners, the alcohol brands they choose to drink, the arrangement of furniture in their offices, their letterheads, the quality of stationery, their interior decorations, et cetera. All these intentionally or unintentionally communicate messages to the people involved in the interaction. Of importance in all these, is the right understanding or interpretation of the communicated message that will not open doors for power abuse by the senders of messages.

2.2.4 Power management and power abuse

There are tendencies of traditional African leaders not wanting to abide by the norms and values, which are aimed at protecting human rights, especially of women, unmarried adults (both women and men) and children. They regard them as people who have no say in the community and can be commanded what to do or not to do. This is in contrast with the expectations of democracy where all people are regarded as equal and having the same rights. These leaders find it difficult to adjust to the modern ways of addressing issues which, according to democracy, are regarded as a violation of human rights. This situation is also affecting modern leaders who were brought up with these traditional beliefs or those who choose to manipulate their subordinates in the name of tradition. Scholars such as Ayittey

(1992, 1999), Mbigi (2005) and Ngambi (2011) have investigated several issues regarding power distribution or management among African leaders. Some have focused mainly on the legacy left by these leaders. Most of these leaders can serve as role models for the current leaders whilst others can serve as teaching aids for things that are not supposed to be done by sensible leaders. Such leaders are the ones who were supposed to have been exposed to oral prose narratives before taking over leadership positions.

Lawless (1979) writes about power and control, trying to ask many questions which, if answered correctly, can help most people to understand that although managers want power, power must be balanced. According to him, people need to know what power is and how it operates at different levels. He mentions that the pioneers who wrote on power were Aristotle, followed by Machiavelli and later Hobbes and that the idea that the one with power can force others to do his or her will, continues to exist. In trying to answer what power and control are, Lawless (1979) prefers to treat power and control as synonyms, citing that they bring in confusion when separated. He says that although an organisation needs a control structure for the exercise of power, the exercise of power calls for either obedience or resistance by those who are not in power. He says that there are dangers of concentration of power on a few people because a majority can be oppressed by those few people in power. In order to sort out misconceptions about power it is necessary to know its function in an organisation.

Lawless (1979:362) indicates that the basic function of power is the "intent of one person to influence the behaviour of, or events controlled by, another person". He further says that power has three major variables, namely, resources (that which a person has and can use as a reward for those whom he wants to influence); dependency (how much the other person needs the said resource), and alternatives (other resources available that the person without power can use instead of depending on the first one). Based on these three variables of power, Lawless (1979), describes and discusses the different types of power, namely: reward power, coercive power, referent power, expert power, and legitimate power. Lawless (1979) says that these types of power can be understood based on the three variables of power. He also warns of the use of resources to influence each other and this is because of the win or lose situation on the part of the one who has the resources, especially in cases where it might lead to loss of power or where he or others can interpret it as power abuse.

Lawless (1979:367) states that "Power is transmitted to others by inspiring them with confidence, making them feel better able to accomplish whatever goals he and they share". This shows that power works together with a person's personality. A person with a positive attitude towards others or the goals to be achieved will use his power to the benefit of those concerned unlike a person with a negative attitude who will focus on his personal benefit. Lawless (1979) regards power as a process whereby the people interacting have power over each other. This situation calls for a balance of power in the relationship concerned wherein power and dependency upon one another are equal. The opposite of this is power imbalance. Lawless (1979) then speaks of the attempt by the one who is disadvantaged to reduce his dependency through withdrawal, forming alternative relationships, status evaluation, formation of coalitions and continuous interaction between two people concerned.

The other aspect that Lawless (1979) mentions regarding imbalance is that it should be maintained, that is, creating what he refers to as psychological distance created by the superior to ensure that the relationship between him and the subordinate is not tampered with. He says that this gives room for each one involved to exercise authority over the other whenever one wishes through the created power structure. He again says that most adults, because of their past power relationship experiences over the years from childhood, tend to be ready to react to situations of power balance or imbalance. It is only in a situation where there is maintenance of power balance that both parties get satisfaction. He then suggests that the old way of doing things, centralising power, should be replaced by decentralisation of power and control; this can be made possible if people can have a greater understanding of power and how it operates in the organisation; and avoiding its misuse, which can have unpleasant results.

Lawless (1979) says that a power structure can be created in an organisation and he provides models showing situations where direct or indirect power can be practised or where a power elite can also be practised by different corporations. Finally, he speaks of social movements or power blocs that guard against power imbalance and serve as bargaining and arbitration bodies. His work is not about the exercise of power in oral prose narrative characters, but among real people.

Regarding power abuse in a family as an institution, Hayes (2013) focuses on women in abusive relationships as well as how they resist such abuses using resistance strategies. Their strategies include verbal (such as retelling of their rebirth stories) and nonverbal strategies (such as separation) depending on the situation. Hayes (2013) highlights the fact that what leads to such abuses may have to do with one or both parties' associates. Among other scholars, Hayes (2013) cites Johnson (1995) and Stark (2007) as indicating that men use intimate terrorism and coercive control as their ways of showing off men's power and control over their intimate partners. Hayes (2013:2) says, "Abusive men can engage in a wide range of controlling behaviours, without resorting to physical violence, to maintain power over their partner and deprive their partner of certain freedoms. These controlling behaviours include but are not limited to intimidation, isolation, threats, constant supervision, and manipulation". It is these kinds of actions that are of great concern in this study, although they are addressed from the perspective of oral prose narratives.

Ayittey (1999) focuses on the similarities between the two types of systems of governance among Africans, namely: tribal groupings (chiefdoms) and imperial rule (kingdoms or empires). In the chiefdom, the chief acts as political, social, judicial and religious head of his tribe with wide-ranging powers. The people who assist the chief include a small group of confidential advisors (inner council usually composed of his friends, the chief's relatives and other influential community opinion leaders), a council of elders (composed of hereditary headmen of wards or lineages) and a village assembly (the grassroots people). Traditionally, all these bodies of governance had a role to play. For example, the chief would firstly consult the inner council confidentially on administration matters regarding his tribe, thereafter, he would consult the council of elders to ask for advice on serious issues and if no agreement could be reached, the issue would then be taken to the village assembly, which served as the ultimate and final authority on any disagreements. What can be noted in this categorisation of levels of power is that democracy is being served with caution and the abuse of power is being monitored.

Although Ayittey (1999) does not mention the source of education of these chiefs, he indicates that democracy has existed for a long time in the indigenous African culture, such that it cannot be changed with ease. The question is how real and practical the ideology is, because power abuse or mismanagement of power has become a norm among African

leadership. Ayittey (1999) suggests some leadership principles that are supposed to be imparted by the indigenous African culture in the public and private sectors. He suggests that in the public sector the grassroots people and structures should be involved in public policy formulation and effectuation. Again, a culture of debate and bottom-up communication and that of trust should be entrenched in the place of what he refers to as "the climate of cold fear and alienation that has become a key element of modern bureaucratic structures" (Ayittey (1999:108). In other words, people tend to live in fear of crossing the lines with the leadership and of being isolated for whatever reason. For the private sector, he suggests that enterprising community perspectives of the corporation should be taken in terms of institutional governance and performance management and in sharing the rewards and accountability. Anything that has to do with transformation should be directed to the institution and the organisational culture, not to individuals.

Ayittey (1999) concludes his work by indicating that indigenous African culture regards every individual as a tradition bearer for future generations. As part of the tradition to be carried forward, there will be that which is regarded as good, true and beautiful in the African heritage. Oral prose narratives have the potential of addressing issues pertaining to the transformation of the whole community as well as individuals. This is because of the communal life patterns that Africans have lived out from time immemorial, nation building founded on *Ubuntu (Vumunhu)*. That which is regarded as good, true and beautiful in the African heritage, will be so for both the individuals and communities.

2.2.5 Critical Discourse Analysis

In his article where he sets out an analytical framework for discourse analysis, Fairclough (2001) first provides the aims and origins of Critical Discourse Analysis. Although he agrees with other Critical Discourse Analysis scholars in that it focuses on language, visual images (photographs, diagrams, et cetera) or body language (gestures, facial expressions, et cetera), Fairclough (2001) speaks of semiosis (making meaning using language, body language, visual or any other way of signifying). He says,

> The starting point for CDA is social issues and problems. It analyses texts and interactions, and indeed any type of semiotic material (written texts, conversations, television programmes, advertisements on billboards, etc.) but it does not begin with texts and interactions; it begins with the issues which

preoccupy sociologists, or political sciences, or educationalists (Fairclough, 2001:229-230).

This is in line with what motivated this study as the researcher wanted to address social issues and problems around power management by those in leadership positions in different organisations as they use communication strategies in their daily interactions with their subordinates. Documented oral prose narratives and newspapers, book extracts, and e-newspaper articles will serve as sources for collected data in this study and are to be analysed using the Critical Discourse Analysis, the Interactional Sociolinguistics and Social Constructionist approaches.

Fairclough (2001) also emphasises the importance of language in various social processes especially in contemporary social life where change is dominant. When speaking of the theoretical origins of Critical Discourse Analysis, he goes back to the contributions of Western Marxism to language. He gives examples of such contributions by referring to Antonio Gramsci (an Italian Marxist) who "saw capitalism of his time (just after the First World War) in terms of a combination of 'political society' and 'civil society' – the former is the domain of coercion, the latter is the domain of what he called 'hegemony'" (Fairclough, 2001:232). The term hegemony is used when talking about power and struggles over the power as it emphasises forms of power, which depends upon consent rather than coercion.

Louis Althusser, the French Marxist, saw ideologies as material social practices in social institutions or as positioning people in particular ways as social subjects (Fairclough, 2001). In opposition to Marxism and the other ideologies, he cites Michel Foucault who saw discourses as systems of knowledge informing the social and governmental 'technologies' constituting power in modern society. This has given rise to discourse analysis (Fairclough, 2001). Another scholar cited is Mikhail Bakhtin (1986) who is said to have claimed, "that linguistic signs (words and longer expressions) are the material of ideology, and that all language use is ideological" (Fairclough, 2001:233). It is further mentioned that Bakhtin's work emphasised the intertextuality of texts.

In his analytical framework for Critical Discourse Analysis Fairclough (2001) starts off with the discussion of semiosis in social practices, such as economic, political and cultural, which have elements like productive activity, means of production, social relations, social identities, cultural values, consciousness and semiosis (Fairclough, 2001). He then gives a schematic

representation of an analytical framework for Critical Discourse Analysis in the form of five stages. The stages are the following:

Stage 1: Focus upon a social problem that has semiotic aspect.
Stage 2: Identify obstacles to the social problem being tackled.
Stage 3: Consider whether the social order (network of practices) 'needs' the problem.
Stage 4: Identify possible ways past the obstacles.
Stage 5: Reflect critically on the analysis (Stages 1 - 4) (Fairclough, 2001:236).

After the stages, he gives a detailed explanation of the interactional analysis as part of the analytical framework focusing on the linguistic/semiotic analysis of a text, interdiscursive analysis of interaction and social analysis. Different activities are also provided for practice.

Documented oral prose narratives, newspapers, book extracts, and e-newspaper articles could serve as examples of texts that could be analysed using the proposed analytical framework.

Van Dijk (2013:317), in dealing with crucial notions of Critical Discourse Analysis, focuses on properties of manipulation, the fact that it is people who are manipulated in their minds and that "manipulation is a form of talk-in-interaction" (Van Dijk, 2013:315). In his handling of manipulation, he focuses on the discourse analytical approach, the social, interactional and discursive approaches. He differentiates between manipulation as a social phenomenon, a cognitive phenomenon, and a discursive-semiotic phenomenon. As examples of social manipulation, he speaks of parents manipulating their children and politicians manipulating their voters because of their position of power and authority.

Van Dijk (2013) also indicates how manipulation serves as abuse of power or domination through illegitimate influence using communicative means. He gives the 'communicative' or 'symbolic' forms of interaction, such as mass media, pictures, photos and movies, which are used by politicians in manipulating voters or readers. He also highlights the difficulty faced by ordinary citizens or subordinates in drawing the line between persuasion and manipulation especially if they are feigning ignorance or playing the victim. He recommends that the kind of power group or organisation and institution should always be taken into consideration when investigating manipulation.

Van Dijk (2013) gives an example of the use of mass media or mainstream media to manipulate people cognitively, emotionally or socially in the case of the United States of

America that led the War against Iraq. Tony Blair, the then United Kingdom Prime Minister, legitimised his government's decision to go to war and invade Iraq in March 2003. He manipulated his parliament into believing that it was imperative for them to join in the war against tyranny and terrorism. Tony Blair was later permanently accused by his country for misleading them about his decision (Van Dijk, 2013). This investigation yields insight concerning the abuse of power through manipulation and domination, but it does not include oral prose narratives as sources from which leaders can learn about the disadvantages of manipulation.

Maillat and Oswald (2011) choose to focus on the pragmatic account of cognitive manipulation. They focus on the context of the communicative interactions which they treat as "a set of relevant assumptions conversational participants select as they process information in order to yield meaning" (Maillat & Oswald, 2011:66).

Maillat and Oswald (2011) cite the study findings made by Tversky and Kahneman (1974) who established that people tend to depend on certain types of heuristics when responding to questions requiring them to make probability judgments. Their premise is that such heuristics may also apply to language processing where people may make utterances without applying proper thinking processes resulting in cognitive errors. In order to bring this to light, they use the biblical story of Noah and the ark where the name of Moses is used instead of Noah, and the story is referred to as *Moses illusion*. The people who were asked a question about the number of animals Moses took into the ark kept on giving the correct answer as "two" but failed to realise that it was Noah who took animals into the ark, not Moses. This proved the infallibility of their minds (Maillat & Oswald, 2011:67).

They continue with their investigation using different examples as means of revealing that cognitive manipulation can be in the form of verbal or non-verbal communication and that in both instances the issue of context plays an important role. Oral prose narratives, and newspaper articles, e-newspaper articles and book extracts could also be used as examples to investigate instances where communication strategies have been used contextually to yield certain cognitive manipulations.

In handling Critical Discourse Analysis, Holmes and Meyerhoff (2005:55) explain that Critical Discourse Analysis is a critical approach and that the use of 'critical' in this approach

is instead borrowed from the language of Marxism, especially the critical theory, which emerged from Frankfurt school of literary and cultural criticism. In this context, critical signifies a leftist (usually socialist) political stance on the part of the analyst; the goal of such research is to comment on society in order to change it.

The idea of 'critical' expressed above is also shared by Fairclough (2001), and Weiss and Wodak (2003). They say that it could be traced to Norman Fairclough at the Frankfurt School (in Germany) or Jurgen Habermas. Although the critical nature of the Critical Discourse Analysis will be considered, this study is aimed at commenting on the use of communication strategies by those in leadership positions to manage their power over their subordinates. Different institutions will be focused upon and these will include the community, the family and the workplace as well as their norms and values, issues of power abuse in the form of manipulation and dominance being of great concern.

Holmes and Meyerhoff (2005:57-58) regard Critical Discourse Analysis as

> … an approach to language as a primary force for the production and reproduction of ideology – of belief systems that come to be accepted as 'common sense'. The beliefs that are put forward in the texts of greatest interest to Critical discourse analysts are those that encourage the acceptance of unequal arrangements of power as natural and inevitable, perhaps even as right or good. In this way discourse has not merely a symbolic but also a material effect on the lives of human beings.

With ignorance and all sorts of complexes (both inferior and superior) attacking both leaders and subordinates, this study also investigates whether people in leadership or managerial positions know where to draw the line regarding their responsibilities leading to the implementation of their communication skills. If not, do they take it for granted that everybody involved is comfortable with the kind of language used to communicate with each other? Using the recorded texts of oral prose narratives, and newspaper articles, e-newspaper articles and book extracts will help reveal the feelings of those affected by unequal arrangements of power.

This study will focus on the Interactional Sociolinguistics and the Social Constructionist approaches. Holmes and Meyerhoff (2005) discuss the background and the characteristics of both the Interactional Sociolinguistics and the Social Constructionist approaches. They touch on how Interactional Sociolinguistics has developed from Gumperz and his associates and how it can assist in deriving meaning during interactions between dominant social groups and

the members of the subordinate groups in different contexts. As an example of cross-cultural differences that may arise in communicative norms, they mention the gender-based research done by Tannen (1981, 1982) which focuses on inter-ethnic communication which demonstrated how interlocutors with different cultural backgrounds can be misinterpreted by those involved in the communication due to personality traits. The sampled Xitsonga oral prose narratives involve animals, ogres and human beings as characters although they may not appear in the same oral prose narratives. Of great importance here are the personality traits portrayed by the different characters. Tannen (1981, 1982) focuses on inter-ethnic communication of real human beings from different nationalities.

Other scholars who have also worked on the Critical Discourse Analysis are Weiss and Wodak (2003). Their focus is on the nature of the Critical Discourse Analysis – how discourse is presented as a social practice and as a discursive practice – and its interest in the relationship between language and power. They also mention that regarding ideology in the Critical Discourse Analysis, language gains power when powerful people use it. To add onto this regarding language, they say that there is a "need for interdisciplinarity work in order to gain a proper understanding of how language functions in constituting and transmitting knowledge, in organising social institution or exercising power" (Weiss & Wodak, 2003:14). They refer to power as reflected in texts and genres that serve as platforms where peoples' differing discourses and ideologies are contending and struggling for dominance. As they describe Critical Discourse Analysis in relation to power, they indicate that power is "a central condition in social life" (Weiss & Wodak, 2003:15). This means that power will always be part of life if people are interacting with each other. The other points mentioned are that in Critical Discourse Analysis attention is also given

> … to the notion of struggles for power and control, but also to the intertextuality and contextualization of competing discourses in various public spaces and genres. Power is about relations of difference, and particularly about the effects of differences in social structures. The constant unity of language and other social matters ensures that language is entwined in social power in several ways: language indexes power, expresses power, is involved where there is contention over and a challenge to power. Power does not derive from language, but language can be used to challenge power, to subvert it, to alter distribution of power in the short and long term. Language provides a finely articulated vehicle for differences in power in hierarchical social structures. (Weiss & Wodak, 2003:15).

Based on the features of power mentioned above, this study focuses on the power management through communication strategies by leaders in institutions in which people find

themselves daily, be it with family members or colleagues in a workplace. Their choice of words or actions as language representatives or symbols for expressing their power is of great importance.

Weiss and Wodak (2003) further indicate that there are many means of expressing power, such as the process of syntactic or textual metaphor, linguistic forms used in expressing and manipulating power, grammatical forms and a person's control of a social occasion using a genre of a text. They highlight the interest Critical Discourse Analysis has in investigating the "opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language" (Weiss & Wodak, 2003:15). In most instances, it is not easy to tell whether the spoken words or action taken by the leadership is meant for the good or for the bad of the subordinates until the subordinates express their genuine response to the words or actions. Some subordinates may choose to accept the words or actions due to fears of what their leaders can do to them should they express their genuine feelings or resistance. Weiss and Wodak (2003:15) therefore say that Critical Discourse Analysis "aims to investigate critically social inequality as it is expressed, constituted, legitimized, and so on, by language use (or in discourse)". Critical Discourse Analysis therefore makes it convenient to investigate whether the language used in an interaction was aimed at power abuse, manipulation or dominance regardless of its subtleness. While Weiss and Wodak (2003) are mentioning the genre of text as an example that can be used to express the exercise or challenging of power, the chosen genre for this study is traditional literature, more particularly oral prose narratives, and texts such as newspaper articles, e-newspaper articles and book extracts. Communication strategies used by the characters portrayed as leaders in the documented oral prose narratives, newspaper articles, e-newspaper articles and book extracts will be critically analysed for traces of social inequality expressed through language usage.

Babcock and Thonus (2012) used the Critical Discourse Analysis in their investigation of an evidence-based practice in a writing centre. They saw its advantages of immediate applicability of findings to practice, from the actual language routines tutors use to the relationships of power among writing centre participants (Babcock & Thonus, 2012). According to Babcock and Thonus (2012:47),

> Critical discourse analysts study the relationship between form and functions in language and attempt to reveal the hidden assumptions and power relations in

discourse contexts. Critical Discourse Analysis is not neutral, because it attempts to improve social relations through detailed analysis of language use.

In their study, their focus was mainly on a specific set-up, the writing centre. In the current study, the focus is on the revelation of hidden assumptions and power relations in the Xitsonga oral prose narratives, newspaper articles, e-newspaper articles and book extracts during conversations between leaders and their subordinates. The other scholars mentioned by Babcock and Thonus (2012), dealt with other issues relating to the current study, albeit not regarding Xitsonga examples. These scholars include Ritter (2002), Levin (2007) and Courtney (2009). Ritter (2002) is said to have used Critical Discourse Analysis alongside Conversational Analysis (CA) to explain the social context of the writing of tutorial matter and the various roles the participants had. Levin (2007) used Critical Discourse Analysis together with other analytical approaches at the writing centre and suggested that other tutors should do the same. Courtney (2009) used Critical Discourse Analysis at the writing centre aiming at investigating the relationship between the participants and the course, the discipline, the programme and the university. This in a way explains the flexibility of Critical Discourse Analysis, that is, its availability to be used with other approaches or theories.

Other scholars who have investigated issues around power using the Social Constructionist Approach are Blundo, Greene and Gallant (2009). Their main interest is in how social constructionists view culture in relation to life experiences in the field of social work. They give background information on who social constructionists are and what they stand for in the field of research. For example, they "suggest that local or personal undertakings help reduce stereotypes and promote first-hand undertaking. Furthermore, they believe that personal meanings and views of social reality grow out of interaction and discourse in daily life experiences" (Gergen & Gergen, 2006 cited in Blundo, Greene & Gallant, 2009:123). In other words, the social construction of meaning comes in as people engage in their daily social interactions. Blundo, Greene and Gallant (2009) also investigated the role of language in the expression of what is in the mind of a person as he lives his daily life in this world. This stretches from infancy as he or she starts to be exposed to the members of the family and then to the community at large. A person will use this language to construct his world as he or she interacts with people. Their investigation also mentions, "Metaphorical representations expressed in narrative form provide the means for organizing and structuring the person's life experience in language" (a view shared by Polkinghorn, 1988; Sarbin, 1986; Shotter, 1993,

cited in Blundo, Greene and Gallant, 2009:123). This investigation does not include the role of oral prose narratives as another source of culture from which an individual can learn to construct his or her world.

In his discussion of communication, Lawless (1979) tries to answer questions relating to communication in organisations from the perspective of social psychology. He examines the reasons for the misinterpretation of messages by recipients, the importance of the meaning behind the words used, and the major types of communication problems in organisations. He also checks on the reasons behind the failure of standards, the importance of having a special language in an organisation and the shift of the listenership of young people to elders in an organisation these days. Social disturbances involving emotions can have an impact on the interpretation of the messages by the recipients.

Greene (2009) wrote about power factors in social work practice. Regarding the concept of power, she provides the common features of power, such as power differentials that may occur at different levels, such as the personal level, interpersonal level, institutional level and structural level. She also presents what Davis, Leijenaar and Oldersma (1991:52) have identified as the seven common characteristics of inequality in power, such as "inequality in social resources, social position, and political and cultural influences", "inequality in division of rights and duties", "inequality in implicit or explicit standards of judgments, often leading to different treatment (in laws, labour market, educational practices, etc.)" and so on (Greene, 2009:252-253).

Although this study will not be focusing solely on human beings practising inequality in power, all these characteristics are relevant as they manifest themselves in both oral prose narratives and in real human life. As oral prose narratives tend to be the mirrors in which leaders can see themselves, they can expose themselves to these narratives and correct that which is regarded as inequality in power practice as they lead others.

Greene (2009), whilst focusing on social work, also touches on power abuse, preferential treatment or privilege and power as demeaning. Regarding power abuse, she says that social workers need to be careful not to forget that their duty is to make changes in human behaviour and the environment and not to hamper human psychological processes. She says

that preferential treatment or privilege can lead to power abuse. Power may lead to demeaning others and forcing them to do things against their will, thus, dominating them.

Other basic assumptions she talks about are based on power and the general systems perspective. She speaks of power as natural; social stratification; the dual perspective; ethnos systems; the underclass; resource deployment; goodness of fit; culture and group power; family and goodness of fit; all of which are based on the field of social work. Only some of them will be elaborated on. As she considers power as natural, she says that power is inherent in the structures created by communities or families. There is no way that social systems can function without power systems. She sees a relationship between the natural feature of power and social stratification where people tend to be grouped according to social classes resulting in societal imbalances. The dual perspective referred to has to do with people simultaneously living in "two cultures with unequal power: (a) the dominant or sustaining system, that is, the source of power and economic resources; and (b) the nurturing system, or the immediate social environment of the family and community" (Greene, 2009:257). This would help in working out intervention strategies for the person who would like to help, in this case the social worker. Her study is concerned with the role of social workers of guarding the situations in which their clients can face power abuse knowingly or unknowingly. For this study, it would also help during intervention by stakeholders depending on the organisation.

Greene (2009) also touches on how feminist scholars perceive and conceptualise power in the field of social work as they do their social constructions. They regard the classification of women as a social category as a means of discriminating about patriarchal power and authority. Although their perception of power may differ according to the different feminists' branches (liberal feminists, social feminists, radical feminists), they agree that human conduct has a bearing on one's expression of power. They believe in self-empowerment. Greene (2009) provides different views of other scholars regarding power and authority from a feminist point of view.

This study does not focus on a feminist point of view of power, but on how those people in leadership positions, generally, can benefit from the characters in the oral prose narratives.

2.3   Conclusion

All literatures that have been reviewed have yielded good results in guiding the researcher on issues that have been researched. In the literature review focusing on traditional education, there is still a gap especially on the educational nature of oral prose narratives regarding addressing societal matters. Even this study, will not cover all the gaps that are there regarding leadership's power management as it only focuses on the use of communication strategies. Critical Discourse Analysis in this kind of an investigation has also not been used so far. There is indeed a lot of work that needs to be done. It cannot be denied that a great amount of research has been done but not regarding Xitsonga oral prose narratives using Critical Discourse Analysis and focusing on communication strategies.

Leadership and types of leaderships have been investigated, but not in the field that this study is focusing on. That shows a gap in relation to the topic under investigation. It would be great to see the gap being closed in future studies by scholars.

The role of communication strategies in leadership still needs to be addressed in the field of research especially during these trying times where almost everybody in leadership is being exposed to the use of the social media as a means of communication. There is a need for an awareness of the pros and cons of using social media especially by leaders who find themselves faced with heavy lawsuits because of the reckless use of social media. In the olden days, communication strategies were limited and not that difficult to trace. This study is intended to highlight the advantages and disadvantages of using communication strategies in an organisation for the benefit of all members whilst taking a leaf from the characters in the Xitsonga oral prose narratives.

Power management has been investigated by many scholars but not in the area of Xitsonga oral prose narratives focusing on communication strategies using Critical Discourse Analysis. This study is aimed at closing that gap. This will not be enough, but at least something shall have been initiated.

CHAPTER THREE

AN OVERVIEW OF COMMUNICATION STRATEGIES USED BY LEADERS IN SOME XITSONGA ORAL PROSE NARRATIVES

3.1 Introduction

In the previous chapter, the researcher focused on the literature review. This gave a background on the works of other scholars regarding the following sub-themes as determined by the researcher: traditional education, leadership and types of leaderships, communication strategies and the role of the leadership, power management and power abuse as well as the Critical Discourse Analysis, which is going to serve as the basis for analysis in this investigation. The literature review revealed that there is still a gap in the research done in relation to the topic of investigation of this study.

In this chapter, the focus is on an overview of communication strategies used by leaders in some Xitsonga oral prose narratives while bearing in mind that animal characters are personified and not real. Their supernatural powers that can also contribute to their actions will also be considered. With that in mind, it is their communication strategies and communication behaviour that are of importance, especially for the real-life human beings to learn from them and change their communication behaviour where there is a need. For interest's sake, background information on real life animal communication is provided to show that even if the interest in this study is on oral prose narratives, real life animals also communicate meaningfully among themselves and with the help of those who train them to communicate with human beings they do so quite well in their own ways. For example, some researchers as a means of teaching nonvocal language to apes have used "gestural sign language", others "plastic tokens that stand on words", while others opted for "pressing symbols on a keyboard" (McHenry, 1992f:884).

It is worth noting that oral prose narratives have, among other functions, a social function to fulfil in the society. Finnegan (1976:330) mentions that stories are for instance,

> … told to educate and socialise children, or, by drawing a moral, to warn people not to break norms of the society. Other narratives – in this connection always persuasively called 'myths' – are 'charters' which serve to uphold the present

structure of society in general, and the position of the rulers. Others again are said to fulfil the function of providing a model through which people can verbalise the relationships and constitution of the society.

With these functions in mind, it must be realised that characters in prose narratives need to interact among themselves for the functions to be manifested. The utilitarian aspect of prose narratives is also important.

3.2 Animal communication

Nature has equipped all animals with an ability to communicate with their surroundings and to be able to survive just as human beings have been equipped with voices and actions to communicate among themselves. Arguments on whether animals can communicate using their voices like human beings are still going on through research by scholars and that will not be part of this investigation. Of interest here, is their communication in their natural setting and during decision-making, as well as their motivational factors in animal decision-making.

3.2.1 Animal communication in the natural setting

Although this study focuses on the communication strategies used by leaders as they exercise their power management in real life situations, the fact that this is stretched to oral prose narratives that involve animals and human beings as characters, makes a discussion on animal communication relevant. What follows is a brief discussion of how animals communicate in their real nature. Their communication occurs between animals of similar species, across species as well as with human beings. What needs to be kept in mind is that the communication strategies will be different depending on the motivation of the communication and the decision that must be made during the communication.

McFarland (1987) and McHenry (1992a) indicate that when animals use communication strategies, the communicator sends a message that will cause the recipient to change its behaviour or course of action. This can be to the benefit of the communicator or the recipient. Communication strategies used by animals include among others, songs, flashing, tail-

wagging, hooting, roaring, hissing, rattling, bowing, waving, et cetera. McHenry (1992a:419) provides an example of male apes that "beat their chest, the ground, or any suitable object, while beavers slap the surface of the water with their tails, sending signals through the underwater tunnels leading to their lodges". All these communication behavioural patterns are meant to send messages to the intended recipients, messages that need to be interpreted by the recipient and acted upon immediately where there is imminent danger. In cases where relationships for example, are being forged, the response may not be immediate as mutual benefits may be compromised. According to McFarland (1987), mutual trust must be mediated by a system of signals that are exchanged as gestures between the communicators, as responses come from both directions especially between animals of the same species – engaging in courtship.

As among human beings, conflicts do arise among animals of the same or different species as they communicate. This is because they do have rivals. Signals can be sent as a means of manipulating the behaviour of other animals, to exploit or to benefit at the expense of the receiver. In most instances, the sender of the signal stands to benefit from the communication as the motivation to initiate the communication is basically to benefit. This does not necessarily mean that there are no instances where communication cannot benefit both parties especially when courtship signals are exchanged through an efficient mutual signal system.

McFarland (1987) and McHenry (1992b) share the same view, in that there is a physical medium that a signal must move through during communication for it to reach the recipient and this involves the sense organs of sight, sound, touch and chemical senses (smell and taste). Signals have design features that include distance of action, the localisability, the time scale, and the specificity of the signals. According to McFarland (1987:81), "These design features provide dimensions along which different types of signals can be ranked. For instance, auditory signals can be detected at a greater distance than tactile signals". Although this may serve well for the sender, for example, for mating callers, the disadvantage of this kind of signal is that enemies, such as predators can also catch the scent and take advantage of the unsuspecting caller.

According to McFarland (1987) and McHenry (1992g), signals can be species-specific or individual specific; message-specificity and signals with distinct meanings should not be confused with other signals, for example, a sexual call being confused with an aggressive call.

An animal should be in a position of making "sufficient variety of signals to convey all different messages which it needs" (McFarland, 1987:81). Failure to send clear messages can be dangerous for the sender as stated before.

The earliest kind of communication was chemical whereby the cells within a body secrete chemical substances for signalling purposes as a communication strategy with other animals. McHenry (1992a:419) describes chemical signals or pheromones as animal secretions "produced by the endocrine system" some of which "are deposited with urine or faeces to mark territorial boundaries" or "to signify sexual readiness" by females, or to signal "the direction of a food source", even "to dictate the hierarchy within a group". Auditory signals are transmitted instantaneously or turned off instantly again. Sound signals can vary in pitch, loudness and temporal pattern. Light or visual signals for communication can be permanent and they include static features of external anatomy used for labelling animals' species, sex, or status, such as "bright features and crests, well-marked earrings, garish genitals, especially enlarged limbs" (McFarland, 1987:81). Visual signals can also be turned on and off, thus increasing the different messages that can be communicated to the recipient. About visual communication, McHenry (1992a:419) states that this "may be conducted through the use of badges (i.e., special characteristics, such as a patch of bright colour or horns), which give some indication of the communicator's identity (e.g., species, sex, and age)".

While touch-mediated signals can be used at close range, they serve well in the final stages of courtship after physical contact has been established, and this is noted in human beings. Tactile signals that can also be strongly interlinked to surface-acting chemical signals is dominant in much insect courtship. The animal should know the whereabouts of its limbs in space for the tactile signals' localisability to be effective.

In his discussion of gradual changes that take place in animal communication, McFarland (1987:84) mentions intentional movements or incomplete movements "whereby an animal often begins to perform a behaviour pattern from its repertoire, but then stops half-way through". This kind of communication sends a message that is not followed up, thus giving the recipient a chance to also act in an appropriate or inappropriate manner. Other movements that are mentioned as communication strategies are autonomic movements, breathing movements, conflict movements, and self-grooming or preening movements that are commonly known as displacement activities. McHenry (1992e:30) speaks of the display

behaviour wherein social displays are usually observed in waterfowls in social situations, such as "preening dorsally, on the breast, and especially, behind the wing", and formal aggressive displays that are meant "to prevent actual fighting and injury and to establish instead a stable dominance order". Other displays mentioned are pair-forming displays, mutual preening and drinking displays as well as precopulatory displays.

3.2.2 Animal communication during decision-making

Just like human beings, animals always make decisions on what to do and not to do, depending on their circumstances or to change behaviour, or to choose between alternatives. In all these decision-making exercises, the animal must assess the 'design' and 'execution' aspects of the decision-making process. McFarland (1987:118) mentions that design involves "a balance of costs and benefits, and the execution involves evaluation of the situation and performance of procedures designed to fit the situation". In as much as these are animals, there is a relationship with what human beings are also expected to do in their decision-making exercise. The level of intelligence in both the animals and human beings plays an important role in weighing the costs and benefits with consequences that may follow.

3.2.3 The motivational factors in animal decision-making

While animals are constantly making decisions about their lives, their internal motivation to make decisions can be influenced by external situations or environment they find themselves in at that moment in life. These are referred to as "alarm responses" wherein the "strongest motivational tendency, or urge, takes control of the animal's behaviour, and prevents the other tendencies from gaining behavioural expression" (McFarland, 1987:119). This scholar also mentions that animals with pre-programmed behavioural manners operate on routine decision-making, as they tend to live under stable and predictable environments unlike those living under unpredictable conditions. While for some species, their decision-making is dependent on timing, choice of behaviour is always important for all animals to survive.

McFarland (1987:121) describes choice behaviour as "The aspect of decision-making primarily concerned with choice between various routes to a GOAL". After deciding on what to do, the animal must choose the tactics. The choice taken may lead to successful learning

depending on what necessitates the choice and considering the consequences of the choice that can be good or bad. The animal may not have enough time to make the choice, but whatever its current behaviour may be, the choice will determine its future behaviour; therefore, it must pay attention to the relevant stimuli and the consequences. Experiences of the animal in relation to the present stimuli are important for the animal to make its choice. In other words, the animal must be able to use the signals of danger or sense of smell to detect potential danger through the sensory processes. McHenry (1992g:152) gives examples of animals that use their senses for survival, such as bats and dolphins using "the auditory sense" during the process of echolocation.

McFarland (1987) indicates that animals use the defensive behaviour that minimises their chances of being harmed by other animals by for example, hibernation or adaption. He categorises the behaviours into primary and secondary defences. Regarding primary defences, they operate regardless of whether there is a predator in the vicinity or not, whereas in the case of secondary defences they operate only after an animal has detected a predator (McFarland, 1987). The four types of primary defences identified are the following: anachoresis, crypsis, aposematism, and Batesian mimicry. Anachoresis are animals with a habit of living in holes or crevices. Crypsis are camouflaged animals that harmonise colour with their background. Aposematism is for animals with dangerous or unpleasant attributes, that advertise themselves with bright warning colours or other signals and the Batesian mimicry is for aposematic animals that are mimicked by other non-noxious animals (McFarland, 1987).

Secondary defences are the following: withdrawal, flight, deimatic behaviour, thanatosis, deflection of attack, and retaliation. Withdrawal has to do with running into burrows or withdrawing into retreat when detecting danger. Deimatic behaviour has to do with intimidating postures while thanatosis has to do with the habit of prey animals to remain motionless when faced with some predators. Deflection of attack has to do with the prey allowing the predator to attack the less vulnerable parts of its body or displaying distraction so that it can flee, and retaliation means that the attacked animal is retaliating using any weapon it has, such as its teeth, horns, and claws, or chemical defences (McFarland, 1987).

Dispersion is one of the communication strategies of animals. With a dispersion pattern of a species is meant the distribution of space of individuals within their natural place where they

normally live. Dispersion is determined partly by topological factors and partly by the behaviour of individual animals towards each other (McFarland, 1987). Topological factors may, according to McFarland (1987:131), include "the distribution of nest sites, sleep sites, or food sources, features related to variations in local climate, and physical barriers to dispersion". In other words, if there are intrusions or failure to respect the distribution of space, conflicts may arise. In addition to these topological factors, McFarland (1987) mentions random or scattered dispersion, clumped distribution which usually concerns families, groups or troops, regular dispersion, and less regular though uniform dispersion patterns for animals with exclusive home ranges or territories. He again subdivides animals living in groups into contact species and distance species.

The contact species regard body contact between adults as normal and they usually sleep or rest in close gatherings as groups. This is different from the distance species that, even though they enjoy living in groups, maintain their individual distance mainly by aggression towards individuals that try to get closer within a determined distance. The interactions between individual animals regarding their spacing behaviour, determines the dispersion pattern. The division of space for habitation is usually based on competition that can be based on who occupied the location first, but the boundaries can be determined by disputes, or by avoidance of proximity with other animals. In addition to this, McFarland (1987) states spacing out can also be achieved through aggressive interactions and the boundaries of the territories, home range, food supply, or other defended resources. As an example of identification of animals McHenry (1992g:128) says, "honeybees' scent-mark their own hive and areas around it with odours that uniquely identify that particular insect community". This shows that no strangers are allowed in that territory. Besides the marking scents, McHenry (1992g:138) also mentions alarm odours "that alarm the herd when the animals are frightened" or "warning odours that repel prowling predators". These serve well for the animals especially the weak ones that cannot defend themselves in times of challenges.

3.3   Animal communication codes

Briton and Briton (2010) state that many animals have codes of communication that are different from those of human beings. These scholars mention, "Most animal language is

indexical and 'stimulus-bound' depending on the necessary presence of concrete stimuli" (Briton & Briton, 2010:7). Whatever they are communicating about should be present in the immediate environment. The communication codes may also be iconic, natural, and finite. Again, there is a close repertory of utterances. Animals acquire their communication codes through genetic transmission unlike human language that is both innate and learned. Briton and Briton (2010:7) say "Animals always give primary responses, while human beings often give secondary responses, reacting to how something is said rather than what is said". With an animal communication code, language cannot be used to refer to abstractions or non-existent entities; to lie, exaggerate, or mislead or to reflect about language itself, that is, meta-linguistically.

Purcell (2011) mentions that animals only have communication systems through which they express their thought processes. They do not have a language like human beings although they can use gestures, such as body language to relay information about their states, conditions or feelings. Purcell (2011:236-237) further states:

> … animal 'languages' indicate how the animal feels, knows or wants within a narrow range of topics, to do with willingness to mate, to defend territory, aggression, or appeasement directed towards a conspecific, maintenance of contact with others in one's group, alarm calls to warn of approach of predators, and so on.

This concurs with McFarland (1987) when he refers to animal communication as the sending of a signal between themselves. Bickerton (1996) cited in Briton and Briton (2010) says that animal communication systems are closed. In other words, they do not create new communication codes to add to their natural ones. Kasevich (2000) echoes this when describing the closed nature of the animal communication system as a closed set of tight-knit monolith-like signals manifesting their unique meanings. In other words, these signals may be well understood by animals of the specific species using them.

Balée (2012) mentions that some animals have a potential of learning the communication systems of other animals, such as songs, calls and even the metallic sounds of a piano. Some can because of their intelligence, mimic human speech, for example, parrots. Balée (2012), Purcell (2011) and McFarland (1987) concur in that gestures and calls are used in animal communication to indicate their present states or feelings.

Jannedy, Poletto and Weldon (1994:20) indicate that animals "communicate with each other in systems called signal codes". They mention Charles Hockett's descriptive characteristics known as 'design features' that have been modified by different scholars over the years. They concur with other scholars who have found that animals as nonhuman species do not use a language. They provide a standard list of some common design features in all communication systems, namely:

1. A mode of communication referring to the means of sending messages that may be vocal-auditory like in most human and most animal systems where signals are sent by sound produced in the vocal tract and are received by the auditory system. In other instances, the mode may be visual (for example, apes' gestural signals), tactile (for example, bees), or even chemical (for example, moths).

2. Semanticity, meaning that signals in any communication system have meaning.

3. Pragmatic function, meaning that they serve some useful purpose, from helping the species to stay alive to influencing others' behaviour.

4. Interchangeability, meaning that the communicators can send and receive messages (human language – speaking and listening) whereas with some animals, it is only some animals that can both send and receive messages. Some animals use a chemical communication system where for example, the female secretes the chemical that makes the male to track her without secreting a chemical in return.

5. Cultural transmission, human beings learn languages (even though they have an innate ability to learn those languages) they are exposed to. Learning a language or actual signal code is an innate or genetically programmed one. In a few animal communication systems (such as songs for the birds and signals for the chimpanzees), some of the signals seem to be genetically programmed or instinctive, while others are learned. It is therefore, concluded that these systems also exhibit cultural transmission. This is not the case with human beings, as they must learn all the signals of their language.

6. Arbitrariness, meaning the property of having signals for which the form of the signals is not logically related to its meaning. In the case of most animal communication systems, iconic signals are used to directly represent their meaning, such as a snake raising its head with its tongue out indicating its readiness to attack.

7. Discreteness is a property of having complex messages that are built up of smaller parts and it does not exist in animal communication systems because each of their messages is an indivisible unit that cannot be broken down into discrete units like in the case of sentences uttered by human beings. Those animals that imitate people, such as the parrot, only memorise the sentences they have been taught but they cannot build up or add to the sentences.

8. Animals do not have the ability to communicate about things that are not present in space or time, that is, displacement.

9. In all animal communication systems, the number of signals is fixed, meaning that there is no productivity or the ability to produce and understand any number of messages that they have never been exposed to before and that may express new or natural ideas. These systems are therefore called closed communication systems, and this concurs with Purcell (2011) who also says that animal communication systems cannot go beyond the expression of their thought processes.

Most of these design features indicate the differences and the similarities between human and animal communication in real life unlike what is happening in oral prose narratives, as we shall see in the next chapters.

Jannedy, Poletto and Weldon (1994:23) say, "Most animals process some kind of 'signalling' communication system". They give an example of spiders that have a complex system of courtship, saying that during this courtship process, the male spider goes through elaborate gestures that never change assuring the female spider that he is indeed a spider not an enemy or some food to be eaten. In addition to this, McHenry (1992d:641) says the male spider "in testing for a receptive female, first stands out to reach and goes through elaborate precise gestures with limbs, pedipalps, and other body parts that are distinctively shaped or patterned in a manner characteristic of the species". Another example of animals that use this kind of 'gesture' language is that of fiddler crabs. Jannedy, Poletto and Weldon (1994:23) state, "Each species uses its own particular 'claw-waving' movement to signal to another member of its 'clan'. The timing, movement, and posture of the body never change from one time to another or from one crab to another within the species. Whatever the signal means, it is fixed". Honeybees have a far more complex 'language'. A forager bee or a bee that hunts for food returns to the hive if it has located a source of food and does a 'dance' that communicates certain information about the source to the members of the colony. The dancing behaviour

may be in one of the patterns of round, sickle, and tail wagging based on the distance of the food source from the beehive. Round dance indicates a nearby location; a sickle dance indicates an intermediate distance from the hive, while the tail-wagging dance indicates a faraway distance from the hive (Jannedy, Poletto & Weldon, 1994).

In addition to this, these scholars mention that "In all the dances the bee alights on a wall of the hive and literally dances on its feet through the appropriate pattern" (Jannedy, Poletto & Weldon, 1994:23). This simply means that the dances have a meaning. The semantic information sent by the round dance is the approximate distance and the quality of the food source. The semantic information sent by the sickle dance is the approximate distance, and the quality of the food. The tail-wagging dance sends information like the sickle dance (approximate distance, the direction, and the quality of the food) plus the distance information that is now determined by the repetitions per minute – the slower the repetition rate, the longer the distance. The bee's dance is an effective system of communication and it is confined to a single subject and it is infinite – a variable like humans.

Regarding bird songs, the songs of some birds have definite meanings. One song may mean something different from the meaning of another song, but the bird cannot create a new song to cope with a new situation. Animals such as wolves according to Jannedy, Poletto and Weldon (1994:25) "use many facial expressions, movements of their tails, growls to express different degrees of threats, anxiety, depression, and submission. But that's all they can do. And the sound and gestures produced by nonhuman primates, monkeys and apes, show that their signals are highly limited in terms of the messages they convey". Examples of messages they transmit are primarily about emotional responses to situations not past experiences. In contrast to the small apes, the big apes use "their facial expressions, gestures, and calls to express anger, dominance, fear, danger, acceptance in a group, and the like" (Jannedy, Poletto & Weldon, 1994:25). What matters here is that nature allows them to communicate in that way.

3.4 How animals resolve their conflict situations

According to McFarland (1987) and McHenry (1992c), animals may use displacement activities to resolve conflict resulting from fear, frustration, aggressive or sexual encounters

between individual animals as can be noticed among human beings. Both McFarland (1987) and McHenry (1992e), concur with that in animal communication, displays are stereotyped communication strategies that are largely genetically determined and species-specific; related species often have similar displays. They also indicate that because displays are more physical, there are display postures that on many occasions show off distinct colour patterns, weapons, or other physical characteristics for example, threat displays consist of a distinctive head posture that is directed at a rival.

According to McFarland (1987) and McHenry (1992e), display helps in understanding animal communication, such as songs for birds, scent marking by mammals to attract their mates, making it possible for the behaviour of mating pairs to continue while also serving as an anti-predator device at the same time. Again, they say that display serves in preventing mating across species, it serves the predator and the prey, and can serve as a camouflage for certain animals (McFarland, 1987; McHenry, 1992b).

3.5   Animal, human and object characters in the oral prose narratives

Finnegan (1976) distinguishes between small animals and larger animals that play certain roles in oral prose narratives. Small animals include the hare, the spider, the mouse and the tortoise and others. Their roles include being tricksters, aggressors, rescuers, et cetera. The animals that are usually tricked are the lion, the elephant, the hyena, the leopard, the zebra, the crocodile and various buck species. Large animals include the lion, the elephant, the hippopotamus, the rhinoceros, the snake, the leopard and the crocodile. Finnegan (1976:345) mentions that these animals have secondary roles.

> The lion, strong and powerful but not particularly bright; the elephant, heavy, ponderous, and rather slow; the hyena, the type of brute force and stupidity, constantly duped by the little quick animals; the leopard, untrustworthy and vicious, often tricked in spite of his cunning; little antelope, harmless and often clever; the larger deer, stupid and slow and so on.

Most of these characters are usually portrayed as leaders despite their qualities. Human beings as characters can be ordinary or extraordinary people, some with supernatural powers. Objects such as vegetables, trees, minerals, stars, the moon, the sun, as well as abstracts such as hunger, and death are personified and can interact among themselves or with human beings

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just like the animals, for example, N'wanghala (Mr Lion), N'wamfenhe (Mr Baboon). The personal prefix N'wa- is used for personification in Xitsonga. In their personified state, these animals experience human emotions, are presented as appearing and behaving like humans in order to fulfil their roles as oral prose narrative characters. In the next paragraphs the focus will be on how some of these animals, human beings together with objects in leadership positions use communication strategies.

3.6 Communication strategies used by leaders in some Xitsonga oral prose narratives

Verbal and nonverbal communication strategies will be based on the nature of characters in oral prose narratives where animal characters are personified, thus given the ability to communicate verbally and nonverbally among themselves and with the human characters. These communication strategies are focused on the leaders as found in the community, the workplace, and the family of the fantasy world of the oral prose narratives.

3.6.1 The community

The community in oral prose narrative will be based on the imaginary world and can comprise of both humans and animals living together in the forest or in the village. Sometimes it can just be a community of animals only or human beings only depending on the oral prose narrative. The leaders can be animal characters, such as a lion, an elephant, a rhinoceros, an owl, an eagle, a quail, and human beings, such as a man, monsters, ogres, et cetera. In their leadership positions, they act as traditional kings, chiefs, headmen, or just self-imposed leaders or elected leaders for the sake of convenience. Their leadership roles represent those of real-life human beings they are portraying.

In the selected oral prose narratives, communication strategies used by the leaders will be interpreted with an aim of determining their intentional or unintentional use of power in their community as they interact with their community members and strangers.

3.6.1.1 Verbal communication strategies

The verbal communication category used by the leader in the oral prose narrative entitled *N'wampfundla loko a pfindlusa mati ya N'wandlopfu* (When the Hare stirred up sediment in the Elephant's well) by Marolen (1986:56-59), is oral communication involving face-to-face interactions. The leader, King N'wandlopfu (the elephant), gave a detailed order to N'wahongonyi (the blue wildebeest or gnu), explaining the instructions to be followed when he arrives at the well. This was after many incidents of sediment in the well being stirred up without anyone claiming responsibility for the act. As a messenger and a spy for the chief, N'wahongonyi failed to execute his responsibility as expected by his leader. He was supposed to kill the perpetrator, N'wampfundla (the hare), when he sees him trying to stir up sediment in the well. While waiting to catch the hare red-handed and pierce him to death, the hare, knowing the reason for the blue wildebeest's presence at the well, offered him honey. He accepted the offer and out of greed, he wanted more. The hare distracted him further by instructing him to thrust his horns deep into the ground until he comes back and never to move an inch. As he did that, the hare went on to stir up sediment in the well. Because the soil was clayey, the wildebeest could not move until he died with his horns stuck in the clay soil. All other animals with horns that were sent to catch the stirrer were given the same detailed instructions and faced the same fate of being bribed with honey by the hare. They all died in the same way as the blue wildebeest. The elephant then decided to change the strategy; he finally held a meeting with his servants, and they reached consensus that an image of a miniature human being be created and covered with beeswax that whoever would be found stuck on it should be stoned to death. When the hare came as usual to stir sediment, he got stuck to the miniature and could not move until he was found by all the animals and stoned to death. The instructions were carried out properly and all the animals benefitted equally. As a leader, the elephant took a decision that would benefit his community and all the animals were made to act as a collective in protecting their water resource.

In the oral prose narrative *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990), the leader, a certain Chief, used verbal communication strategies, such as the face-to-face communication to communicate with his wives, his servants and his community. For example, when he got the report from one of his servants who had met the son of the Chief who was presumed dead at the marketplace, he instructed his servants and said *Hi nomu lowu, a hi fambeni hi ya vona n'wana loyi* (Baloyi, 1990:34) (At this moment, let us go and see this child). He did not wait to hear more from his servant or for the approval of his decision by

any of his wives, especially his first wife with whom he had a love relationship closer than bees and honey. He commanded respect among his servants and his community. On arrival at the marketplace, he explained to the businesspersons that he wanted to see the boy staying with them and they showed him. On arrival back home with the boy, the Chief gave an instruction that cattle be slaughtered, traditional beer be made, and a feast be held in celebration of his heir that had come back home. He then told his servants that that was the only son who had the mark of his people. Finally, he was able to open to his people about his worries regarding an heir.

In the oral prose narrative *Papaju* by Marolen (1986), Papaju is introduced as a prospective Chief according to his birth right and as the story progresses, he is later crowned a Chief. He used face-to-face communication with his family members, an old woman with one very long tooth, the girls at the river, and his community. He also communicated with his dogs in a song. The song he sang loudly when summoning his dog Makonde was:

> *Feee! Feee! Feee! (A chaya nanga)*
> *Mbyana yanga, Makonde!*
> *Khombo ri ndzi werile …*
> *Hatlisa u ta ndzi ponisa!* (Marolen, 1986:15).
>
> (Feee! Feee! Feee! (Playing his horn)
> Makonde my dog!
> I am in trouble …
> Hurry up to rescue me!)

He used the verbal communication strategy in the form of a song to summon his dog to come to his rescue. He as well as his dogs in this communication were supernatural beings displaying extraordinary powers. The use of these extraordinary or supernatural powers resulted in the rescue of all things and people who had been swallowed by the old woman with a very long tooth. The whole community that he ruled as well as other villages benefitted from the death of the old woman.

3.6.1.2 Nonverbal communication strategies

The leaders in the selected oral prose narratives, *Papaju* (Marolen, 1986:43-50), *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) (Marolen, 1986:39-42), and *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi

(1990:31-35), have also used nonverbal communication strategies. These are interpreted according to the following categories: kinesics, proxemics, haptics, chronemics, personal appearance or physical characteristics and clothing, environment and paralanguage.

a)   *Kinesics or body language or body movement*

Kinesics has to do with body language or body movement.

In the oral prose narrative *Papaju* by Marolen (1986), Papaju, the prospective Chief according to his birth right, used hand signs like those used by deaf people to explain to his family members how he has been bewitched by his stepbrother, Xigamana, to end up deaf. Again, he used signs to explain to the leguan (*N'wankwahle*), his deafness and his need for a cure. He could not speak at all after his stepbrother tricked him into swallowing a stone with extraordinary powers that, according to the stepbrother, was one of the two stones left by their Chief father for each one of them to swallow in order to receive their blessing. This made it possible for all people to know that his stepbrother was behind his deafness. The leguan also understood his signs and was able to help him, as he was the right medicine man (*n'anga*) to cure him. He also understood Papaju's challenge.

When Chief Papaju ran away from the old woman with one very long tooth after blinding her with chewed-out fibre of the figs, he came across a river full of water and did not know how to cross it because he did not know how to swim. As he stood at the bank, wondering what to do next, he cast a furtive glance at the other side of the river, where he saw many beautiful girls playing and bathing. He caught their attention and they came to rescue him and his flocks. These girls gave him refuge from the old woman with one very long tooth.

Again, when the old woman with one very long tooth chased him after finding him in one of the huts where the girls hid him, he ran away with all his might. Marolen (1986:14) says, *Papaju o fika o galagala, galagala, o khandziya ximuwu* meaning that Chief Papaju quickly climbed up a baobab tree. He was led to the tree by the honey bird that had resurfaced. This shows that indeed he feared the angry old woman. Chief Papaju kept on jumping from one branch to another as the old woman kept on cutting and finishing all the branches of the tree. Chief Papaju quickly climbed higher and higher up the stem of the tree. The old woman then started cutting the stem. Chief Papaju then quickly remembered the hide (skin) and the bile of

the leguan, which he took and hit the tree with; and the tree stood up again and was strong. These actions continued for a long time until Chief Papaju realised that the old woman would eventually catch him because the tree was also getting shorter and shorter every time.

b)   *Proxemics*

In the oral prose narrative, *Papaju* by Marolen (1986), Chief Papaju used proxemics intentionally and unintentionally to his advantage. Papaju, who was now the Chief, moved away from the group of his male elders and young men as they went hunting for wild animals. He followed a honey bird with the hope that it would direct him to the honey. The honey bird sounded from afar and before he could reach it, he found himself in a very dense bush and that made him lose track of the people he was hunting with as he chose to continue following the bird. This was a good move as the honey bird took him to a place where he got fat goats, sheep and cattle. He returned home a wealthy Chief. Again, just before returning home, as he was on the baobab tree with the old woman trying to cut down the tree, he realised that the tree was growing shorter and shorter every time it regenerated and this was shortening the distance between himself and the old woman. He then thought of his vicious dogs that he had left at home. He shouted the name of his favourite dog, Makonde, in a song, telling it that he was in danger and that it should come and rescue him. When Makonde heard the song of his master from very far, he responded by barking. When Chief Papaju heard his dog barking from very far, he became joyous, trusting that his dogs would rescue him. After some time, when he shouted, calling on Makonde, he heard his dogs responding not very far away from him. When he shouted again, they responded from close by as they were running at a very high speed. He knew that his dogs were very far from him, but thought of calling on them anyway, believing that they were his last hope if he truly wanted to survive the danger he was faced with in the forest. It took him a few days to walk back home after the rescue, meaning that the distance was long.

c)   *Haptics or touching behaviour*

In the oral prose narrative, *Papaju* by Marolen (1986), Chief Papaju, was led by the honey bird when he found himself in a dense bush as he strayed away from his community elders and fellow young men. When he found beautiful huts as the honey bird led him, he continued

obeying its instructions and warnings when opening the doors of the huts and the gates of the kraals where he collected the fat herds of goats, sheep and cattle. Like an obedient child, he listened to the advisory words of the honey bird and did not open the huts. The author says, *Kambe u te loko a tshambunuta voko, a lava ku xi pfula, leswaku a ta guduza ntlhambi wa timbuti, a ya na to ekaya, o hlamala loko nhlalala yi nga n'wi siveli tanihi le tindlwini* (Marolen, 1986:8). (However, when he stretched out his hand to open it (the kraal), so that he could drive home the herd of goats, he was amazed when the honey bird did not stop him like it did at the huts). This action was repeated at the sheep and the cattle kraals. Unfortunately, when he saw the tightly sealed large grain basket, he disobeyed the warnings of the honey bird and opened it. He was curious about its contents and was very hungry and the thought of opening it with the hope of getting some delicious food, led him to opening it despite the warning. He paid a heavy price for his disobedience because out of it, came an old woman with a very long tooth and sores all over her body who insisted that he should carry her on his shoulders. He touched a wrong button indeed. He regretted his action and had to find a way of releasing himself from this bondage.

In the oral prose narrative *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990), the leader, a certain Chief, also used nonverbal communication strategies. He used silence as he did not ask the whereabouts of his first wife when he came back with his son who had a mark on the chest. He realised that she was responsible for the disappearance of his son. He might have analysed her actions, such as the burning of the hut of the second wife, the burning of the kraal, and finally her disappearance on the day when his son came back home. He averted confrontation with his first wife through silence.

d) *Chronemics*

In the oral prose narrative *Papaju* by Marolen (1986), it took Chief Papaju many days to decide on going out to ask for help regarding his deafness condition as Marolen (1986:3) says, *Endzhaku ka masiku lamanyingi swinene, Papaju o suka ekaya, a famba a tiyimayima* (After many days, Papaju left home to seek help from traditional healers). *Ku tiyimayima* in this context means looking for a cure for his deafness and protection from any further attempts on his life by his stepbrother, Xigamana as this attempt had failed. This suggests that he endured being the laughingstock for a long time as some people were laughing at his sudden deafness until he decided to take the initiative to look for help according to his

traditional belief system. He did not want to fight back his stepbrother, as he probably knew the dangers of witchcraft and the fact that he was naïve to have trusted him at first when he gave him the stone to swallow without verifying with the elders. He learned from his mistakes.

e)   Personal appearance or physical characteristics and clothing

In the oral prose narrative *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990), the leader is a certain Chief who was born with a mark of a full moon on his chest. This made the Chief to be different from other chiefs. His father and all his ancestors had the same mark but none of his children had this mark and those who had marks were of such things as stars. He had two wives, and the second wife was barren. She eventually gave birth to a baby boy with a mark of a full moon on his chest. The Chief was pleased to have an heir who would qualify to be the next Chief because of the mark. Even when his first wife could not bear him a child with this mark of a full moon on his chest, he never treated her in a bad manner. He continued loving her and her children more as well as the second wife who was barren. He appeared cheerful every time because he kept his worries about an heir to himself. He did not use the fruitfulness and the barrenness of his wives as determinants of his love for them. Instead, when he got a report from his first wife that the very son with a mark of the full moon had died, he asked her to go and comfort the second wife and to take care of her as she mourned her child. He applied his wisdom in everything he did, trying to ensure that he did not seem to be favouring one of his wives at the expense of the other.

In the oral prose narrative *Papaju* by Marolen (1986), Chief Papaju unintentionally used his great personality to win the favour of all his people except Xigamana and his friends long before becoming a Chief. Because of his great personality, his father's headmen also supported the fact that he should be the Chief because of his birth right although he was younger than Xigamana, born from the second wife. They loved him so much because of his good manners. He was a good listener and was able to follow the instructions of the medicine man that led to his healing. Again, he listened to the instructions of the honey bird in the dense bush which led him to acquire great wealth and to be rescued after being attacked by the old woman with a very long tooth. He had a positive attitude towards life and never gave up regardless of all the challenges he met in life both on his way to his throne and in the

dense forest. He did not entertain self-pity. When he finally came back home after spending many days lost in the jungle, his family and community were grateful to have him back as a warrior and a wealthy Chief. They prepared a great feast to celebrate his return. He did not forget people who had been good to him and this is evident in his choice of a wife; he married the girl who had helped him cross the river when the old woman was chasing after him. As a Chief, together with his wife, he ruled his people with kindness, love and wisdom. He became famous in all other countries.

f)   Environment

In the oral prose narrative *Papaju* by Marolen (1986), Chief Papaju, while carrying the old woman on his shoulders, reached a fig tree with very ripe fruit. He used his wisdom to trick the old woman into agreeing to step down so that he could climb the tree to reach for the best figs and drop them down to her. He took the opportunity to blind her eyes by throwing some kneaded fruit that had turned into chewed-out fibre of the figs onto her eyes. He then descended the tree and ran away with his flocks leaving the old woman behind. The old woman had started to relax and was enjoying the fruits, not suspecting anything bad from Chief Papaju.

The environment in the oral prose narrative *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990), was a bit tense most of the times because of the Chief's first wife who made it a point that the second wife would not enjoy her marriage. She ensured that the Chief was always by her own side. The Chief, in order to please his first wife, endeavoured to make her happy, but it seemed impossible. When he decided to go and see the child at the marketplace, the first wife left without telling anyone and the feast continued in her absence without the Chief trying to find out about her whereabouts. This was surprising because they were described as inseparable like honey and the bees. Traditionally, she would have been consulted as the first wife so that she could make her contributions in preparation for the feast. The Chief used his cultural intelligence to survive the intentions of his first wife who did everything in her power to suppress the continuity of the chiefdom of her husband's clan.

g)   Paralanguage

Papaju, the Chief *in Papaju* by Marolen (1986) whistled a song with his *nanga* (horn of duiker or piece of reed used as a whistle) summoning his dog, Makonde, to come and save

him from the old woman: *Feee! Feee! Feee! (A Chaya nanga) Mbyana yanga Makonde! Khombo ri ndzi werile… hatlisa u ta ndzi ponisa!* (Marolen, 1986:15) (Feee! Feee! Feee! (Playing his horn) Makonde my dog! I am in trouble … hurry up to rescue me!). When Makonde heard the song of his owner from afar, he responded to his owner's calling by barking saying *Huuu! Huuu! Huuu!* Chief Papaju heard the response and became happy that his dogs would save him. Indeed, they came.

In *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986:42), King N'wandlopfu, addressed the gathering saying *Aheee, a mi voni-ke, wanuna wa matimba, loyi a nga wanuna exikarhi ka vavanuna! – Loyi, (a vula hi ku kombeta N'wampfundla), hi yena a nga ta teka n'wananga …* (Yes, you see, a strongman, a man amongst men! – This one (while pointing at the hare), is the one who will marry my daughter …). *Aheee,* is an interjection of thanks or approval, assent of a plan or agreement. The King praised the hare referring to him as a man of strength, a man amongst men while pointing at the hare. This was an expression of his excitement and joy for finding a suitable man for his daughter, a fulfilment of every parent's wish to see his daughter get married to the right man one day. This would enhance his family relationship as well as his community relationship, knowing that they have a leader that is not discriminatory or stereotyping or prejudiced against his community members. He could have come up with excuses on seeing that the animal that had managed to correctly follow his directives was a hare, an animal of a different species.

3.6.2 The workplace

In this context, the workplace would refer to the fields, homes or any other place where the characters may be found working for reward of any kind or even assisting in doing activities under supervision. Both verbal and nonverbal communication strategies will be analysed based on the selected oral prose narratives.

3.6.2.1 Verbal communication strategies

In the oral prose narrative *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) in Shabangu (2006:117-119), Moyankulu is the leader and a creator of animals. Moyankulu invited people of all nations to a gathering by word of mouth. At the gathering Moyankulu said

Namuntlha ndzi lava ku mi komba mhaka yin'wana, ya leswaku mi dyondzisa vana va n'wina va vafana milawu. Kasi loko ndzi nga si endla tano, ndzi lava leswaku mi tshetsha ndhawu leyi hinkwayo, leswaku hi ta va ni ntlangu lowunene (Shabangu, 2006:118).

(Today I want to show you something regarding teaching principles to your sons. Before doing that, I want you to clear this bush so that we can have a good game.)

With these words, Moyankulu was preparing the people who attended the gathering for something big that was yet to come. It was up to them, to prove whether they could obey instructions or not, and if they could not, how would they manage to teach their children the principles. All the nations that were there started working according to the instructions except the dog nation. They disobeyed the instructions of their leader and showed contempt for those who were obedient and working very hard.

3.6.2.2 Nonverbal communication strategies

The following nonverbal communication categories: kinesics, proxemics, haptics, chronemics, personal appearance, environment and paralanguage are used to analyse or interpret nonverbal communication strategies used by the leaders in the selected oral prose narratives.

a)   *Kinesics or body language or body movement*

In the oral prose narrative, *N'wanghala na N'wampfundla* (The lioness and the hare) by Mavikane (1990:37-47), the leader, who is the lioness, used kinesics as she pointed to the fat and the lean meat. She was emphasising the phrases as she illustrated the meat ensuring that the nanny (the hare) makes no mistake. Again, as she ran to the hare to find out what might have happened to her cubs after calling out to the hare to come and collect the meat for her cubs to eat without a response from the hare. Her running was a sign of panic as she heard the hare groaning with no sign of her cubs. While practising her leadership as a parent and an employer, she had to keep in mind the importance of caring, generosity and upholding democratic values within the family and workplace as well as respect for an employee (the hare) and her family members (her cubs) (Mbigi, 2005).

b)   *Proxemics*

In the oral prose narrative, *N'wanghala na N'wampfundla* (The lioness and the hare) by Mavikane (1990), the leader, the lioness, used proxemics in the form of a social space when

she hired the hare to be a nanny in her home, taking care of her cubs while she goes hunting. They shared the space for the sake of convenience. The lioness had no choice but to hire someone to take care of her cubs because of famine. Again, the lioness shared an intimate space with the hare when she unintentionally allowed the hare to touch her tail as the hare tied the tail to the lath used for wattling. The circumstances, which the lioness as an employer and a leader found herself in, made her to be accessible to her employee and to have a friendship of convenience. This was not a bad move because they lived in the same community although they had an employer-employee relationship.

c)   *Haptics or touching behaviour*

In the oral prose narrative, *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006:117-119) the leader, Moyankulu, decided to use silence towards the dogs that were not participating in clearing the field. Shabangu (2006:118) says, *Ivi Moyankulu wu swi vona xikan'we leswaku va ka mbyana a va le ku tirheni. Kambe wu nga vuli nchumu, wo pfala nomo wu ku hwi!* (Then Moyankulu saw at once that the dog nation was not working. However, it kept quiet, closing its mouth!). This silent act served as a message, nevertheless, the dogs did not read between the lines because after that, they started treating the working nations with contempt, aggravating the anger that was already boiling inside Moyankulu. In anger, Moyankulu reincarnated the dog nation that looked like human beings into dogs as we see them today. This humbling action was situation motivated.

d)   *Chronemics*

The oral prose narrative*, Wansati ni vatirhi va yena* (The woman and her employees) by Shilote (1990), is about a hard-working widow and her employees. She used to wake up at dawn with the help of a cock that used to crow very early in the morning (before dawn). Her employees hated leaving their blankets while it was still dark outside. They then decided to kill the cock that used to wake up their employer through its crows. The widow then started waking them up earlier than before, even at midnight because she no longer had something to wake her up at the right time. The employees then realised that their cruelty landed them into more troubles.

The widow is the leader who had a mission to accomplish and could not be hindered by the sabotage of her employees. She knew the value of time and ensured that despite the loss of the cock that served as a watch or an alarm to help her catch the fattest worm, she would continue waking up early even if it meant waking up at midnight to ensure that work was done. Her employees punished themselves because of their bad attitude towards their work. She made them realise that whatever was meant to sabotage performance in their workplace, hits back at them.

The leader, Moyankulu, in *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006), wasted no time in humbling the dog nation when he realised that their behaviour was no longer tolerable. He acted according to the situation as it presented itself. As he was talking to them, their structure started changing, to look like dogs as we see them today.

e)   Personal appearance or physical characteristics and clothing

The widow in *Wansati ni vatirhi va yena* (The woman and her employees) by Shilote (1990), remained calm after the slaughtering of her cock by her employees, but ensured that she would not lose out in the performance of her employees. She would wake them up even earlier than she would do with the cock to ensure appropriate production.

Moyankulu in *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006), was very angry at the dog nation, but maintained his position as a creator of animals and taught all the animals a lesson they never expected. He acted according to the situation he found himself in by reincarnating the dogs as a way of reprimanding them for their unbecoming actions.

f)   Environment

The leader, Moyankulu, in the oral prose narrative, *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006), called all people of different nations or kinds to a gathering at a certain place full of pine trees. All the people (doves, owls, clapping larks, dogs and many others) came in large numbers to hear the reason for the invitation. They were all excited to be in one place such that they were even dancing. After all the dancing, Moyankulu told them that he wanted to teach them something, but only after working. They had to clear the area before the lesson. The environment was an outdoor field but good as it

accommodated all animals. All, except for the lazy ones, the dog nation, were willing to work because Moyankulu told them it was going to be in the form of a game.

g)   Paralanguage

The leader, Moyankulu, in the oral prose narrative, *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006), used paralanguage when the dog nation started treating the other nations that were working with contempt. Moyankulu became very angry and said

> *N'wina rixaka ndzin'wina ra ka mbyana, mi tsandzekile ku tikhoma vununa, kutani ku sukela namuntlha sweswi, a mi nge he vi vavanuna, kambe mi ta hundzuka swihari, leswaku mi ta vukula hilaha mi nga ta kota hakona* (Shabangu, 2006:118).

> (You, the dog nation, you have failed to behave like men, therefore, from today, now, you will no longer be men, but you will change into animals so that you can bark as much as you want to.)

Moyankulu unintentionally reincarnated the dog nation into becoming animals so that they could be free to bark as much as they wanted to. He had to act there and then because the dog nation misinterpreted Moyankulu's silence. Moyankulu's utterances were followed up by the change of the structure of the dogs. They became shorter, covered with fur, fell, grew tails, stopped talking and started barking. The dogs were probably not aware that Moyankulu had been watching their rude behaviour.

The following is an interpretation or analysis of the communication strategies used by leaders in the family or at home.

3.6.3 The family or home

The family or home comprises of different members some of whom act as leaders for example, the father, husband or older adult while others act as dependents, such as wives, children, grandparents, siblings, uncles and aunts depending on membership. These very members of the family may be occupying certain positions in the society. They may be employees or employers in the workplace or leaders in the community. All these members have their own ways of communication, intentionally or unintentionally. The researcher will interpret a few oral prose narratives, to examine the use of some of verbal and nonverbal communication strategies by the leaders.

3.6.3.1 Verbal communication strategies

In the oral prose narrative, *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986:38-42), the leader is N'wandlopfu (the elephant) who is a King and a father. He used face-to-face verbal communication strategy to communicate with his people and his family. Sometimes he used his senior headman to make announcements on his behalf while he sat and watched, waiting for an appropriate time to speak. For example, in this oral prose narrative, he made an announcement through his headman about his daughter's intention to get married. These are the words:

> *N'wina varhambiwa va hosi N'wandlopfu, hinkwenu, xileriso xa hosi N'wandlopfu eka n'wina hi lexi: Hosi yi ri n'wana wa yona wa wanhwana hi loyi: kutani hosi N'wandlopfu u lava a tekiwa. Kutani hosi yi ri la rhandzaka ku teka nhwana loyi, u fanele ku aka yindlu yi hela hi siku rin'we ntsena* (Marolen, 1986:39).

> (To all of you, King N'wandlopfu's guests, the instruction from King N'wandlopfu to you is as follows: The King says his daughter is available: therefore, King N'wandlopfu wants her to get married. However, the one who would love to marry her must build a hut to its completion within a day only.)

The message was addressed to the community although it was about his family (his daughter's wish to get married). As the headman spoke these important words, the King was there. He delegated his headman to deliver the message and ensured that nothing was added or subtracted from it hence he made a follow up to the message in a face-to-face strategy by asking all the animals present whether they had understood the message or not. He asked them and said, *Xana mi swi twisisile leswi nga vuriwa?* (Marolen, 1986:39) (Did you understand what has been said?) and all the animals responded at once saying *We hosi, u hi vutisa swoleswo ntsena-ke?* (Marolen, 1986:39) (King, is that all you are asking us?). Then he responded saying *Hi swona ntsena, a ku na swimbe.* (That is all, there is nothing more). All the animals responded at once saying *Ina, hi swi twisisile, wena hosi ya hina!* (Marolen, 1986:39) (Yes, our King! We have understood it very well). Although the King heard that his delegate presented the message as instructed, he verified whether his constituency had understood the message properly as it is usually possible in a large gathering for people to misinterpret messages and fail to perform as expected or to deliver the best results. Again, the King as a father probably did not want to disappoint his daughter by allowing an incompetent suitor to marry his daughter. He might have wanted a suitable one to prove himself that he would be able to provide for his daughter through determination. When N'wampfundla (the

hare) completed his hut, he went to report to the King to tell him that his hut was completed, and he should come and see for himself. The King, after satisfying himself with the quality of the hut then addressed the gathering saying *Aheee, a mi voni-ke, wanuna wa matimba, loyi a nga wanuna exikarhi ka vavanuna! – Loyi, (a vula hi ku kombeta N'wampfundla), hi yena a nga ta teka n'wananga ...* (Marolen, 1986:42) (Yes, you see, a strongman, a man amongst men! – This one (while pointing at the hare), is the one who will marry my daughter …). As a principled leader, the King kept his promise to his daughter and to the animals that participated in the competition. He did not discriminate against other animal species but played a fair game. When he praised the hare for the beautiful hut built according to the well explained specifications, he was on point, and did not criticise the other animals that participated but failed to please him or meet the set standards. Everybody was amazed at the beauty of the hut such that the praise was well deserved.

In the oral prose narrative, *Khayizeni Risiva* by Malungana (2005), Khayizeni Risiva is the leader and a father in this family. He communicated with his family members using the face-to-face communication strategy. When a black rhinoceros attacked his son, Khayizeni Risiva told his son these words *U nga vileli hi nyama ya swihari swa nhova, yi ta tala laha mutini, hi ta dya hi tlhela hi venga. Vahloti va ta hi nyika hi ta tiphina ku fana na vona. Hina hi ta va nyika mavele* (Malungana, 2005:13) (Do not grouse about game meat, it will be plenty in this household, we shall even cut it into strips to make biltong. The hunters will give it to us, and we will enjoy it just like them. We shall give them maize). This attack happened after his son decided to join those who went hunting. Khayizeni said these words to encourage his son to think out of the box. He wanted to make him aware that hunting was not the only means of surviving, but that farming can also provide people with food. Again, he wanted him to realise that they can work together with the hunters, assisting each other through exchanging of their products. These words encouraged the boy who wanted to go by the principles of the crowd instead of being an independent thinker.

3.6.3.2 Nonverbal communication strategies

As indicated in the previous chapter, the nonverbal communication categories of kinesics, proxemics, haptics, chronemics, personal appearance, environment, and paralanguage will be used here to analyse or interpret the nonverbal communication strategies.

a)   Kinesics or body language or body movement

In the oral prose narrative, *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986), the leader is N'wandlopfu (the elephant) who is a King and a father. He used body language after inspecting the hut that the hare built. The narrator says, *Hiloko se hosi N'wandlopfu o kakatsuku, a yima: se o byela ntshungu a ku …* (Marolen, 1986:42) (Then King N'wandlopfu suddenly stood up: then he addressed all the animals gathered saying …). This was a sign of excitement and joy because of the beautiful hut that the hare had built. Even the words that he spoke clearly tell that he was pleased because of the mission that had been accomplished, the fact that his daughter had found a great man to marry her. The ideophone *kakatsuku*! means 'to stand up suddenly' and to 'stand up' means to 'put your body into an upright position', in this case from a sitting position. The adverb 'suddenly' in this case means quickly and without warning, probably out of excitement. He did not just stand up, but he stood up unexpectedly or without signalling his intention to stand up.

b)   Proxemics

In the oral prose narrative, *Muti wa swigono* (The homestead of the ogres) by Marolen (1986), the leader is the man or the husband of the lost woman. He used a good position to hide himself from the ogres when he arrived at their home, that is, where the old woman had hidden the woman. He was well armed and determined to rescue his wife or avenge her death. On his arrival, the ogres were out hunting. He positioned himself in such a way that he would be able to shoot them with his bow and arrow without them noticing his presence and whereabouts. Indeed, when they came back, they continued with their routine of preparing their meals, eating, dancing, and then singing a song in a hut that created light in the whole homestead for good visibility. He managed to shoot them all from a distance as they came out to check why the little one who was the first one to go out and lit the hut was not coming back to join the group. He rescued his wife.

c)   Haptics or touching behaviour

The leader, King N'wandlopfu in the oral prose narrative, *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986), took his

daughter and handed her over to the hare as a wife. This is a gesture of approval and blessing to the couple especially when the father takes his daughter and give her to her prospective husband without quarrels or misunderstandings.

d)   Chronemics

When King N'wandlopfu's daughter told her father about her intention to get married, the leader, King N'wandlopfu in the oral prose narrative, *N'wampfundla u teka n'wana wa N'wandlopfu* (Marolen, 1986:38-42) (The hare marries the elephant's daughter) wasted no time. He arranged for a competition in which the winner would go home with his daughter as a wife on the same day. Within that day, the winner, N'wampfundla was given his wife to take home to his parents after having built the hut. N'wandlopfu wanted the animals to prove their determination in wanting to marry his daughter regardless of the pressure they found themselves in. The lazy ones and the unproductive animals did not make it in this competition.

e)   Personal appearance or physical characteristics and clothing

In the oral prose narrative *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990), the leader is a certain Chief who was born with a mark of a full moon on his chest. His father and all his ancestors had the same mark but none of his children had this mark and in the case of those who did have marks, these rather resembled stars. He had two wives and the second wife was barren. The second wife eventually gave birth to a baby boy with the mark of a full moon on his chest. The Chief was pleased to have an heir who would qualify to be the next Chief because of the mark. Even when his first wife could not bear him a child with this mark of a full moon on his chest, he never ill-treated her. He continued loving her and her children more as well as the second wife who was barren. He kept his worries to himself. He did not use the fruitfulness and the barrenness of his wives as determinants of his love for them. Instead, when he got a report that the very son with the mark had died, he asked the first wife to go and comfort the second wife and to take care of her as she mourned her child. He applied his wisdom in everything he did, trying to ensure that he does not seem to be favouring one of his wives above the other.

f)   Environment

In the oral prose narrative, *Muti wa swigono* (The homestead of the ogres) by Marolen (1986:29-34), when the man arrived at the ogres' homestead, they were out hunting. Because he arrived during the absence of the ogres, he was able to carefully study the environment and position himself where he could accomplish his mission. The man hid himself in an appropriate position so that he would be able to shoot them with his bow and arrow. They came back at midnight. He heard them singing and got himself ready for action. He took advantage of the light kindled in the homestead of the ogres by the little ogre through a song to shoot them from his hiding place unnoticed by the ogres.

g)   Paralanguage

In the oral prose narrative, *Muti wa swigono* (The homestead of the ogres) by Marolen (1986:29-34), the leader who is the man or the husband of the lost woman used paralanguage after receiving a report from the two women who went with his wife to collect firewood in the forest. He became very angry with them saying *Lexi nga dlaya nkatanga, na mina ndzi ta dlawa hi xona ... Ndzi ta fa ni nkatanga*! (That which has killed my wife, I will also be killed by it. …I will die with my wife!). While uttering these words, he took up a bow, axes and hack-knives in preparation for his journey to the forest where his wife went missing. These words were said out of anger due to the loss of his beloved wife and the fear of her being killed and eaten by the ogres. He was ready to avenge the death of his wife and mother of his children. He vowed to rather be killed by his wife's killer or kill the ogre himself.

Although paralanguage has to do with voice choices and vocalisations, Knapp (1985:95) suggests that "silent pauses (beyond junctures)" and "latency" are some of the topics that can be connected to paralanguage. This is evident in how the man as a leader used silence and latency to his advantage. He silently waited for the ogres to expose themselves in the light so that he could shoot them. Out of anger, he spared none of the ogres including the old woman ogre that hid his wife from her children fearing that, should they see her, they would kill her. He did not know about that. He took it for granted that these ogres had done what they are known for, killing innocent people.

These verbal and nonverbal communication strategies as used in the family by the leaders helped to meet their goals of, for example, showing love, peace and care for their family

members who depended on them for their welfare. Some of the leaders resorted to some communication strategies as a response to the situations they found themselves in as a way of averting dangerous situations, but not necessarily as part of their behaviour.

3.7   Conclusion

This chapter focused on the use of verbal and nonverbal communication strategies by leaders in some Xitsonga oral prose narratives portraying the community, workplace and the family. Background information was provided on animal communication in the natural setting, during decision-making and the motivational factors behind their decision-making. In addition to that, animal communication codes, and how animals resolve conflict situations were discussed in order to highlight the differences between animals in real life as well as the personified ones in oral prose narratives. Animal, human and object characters in oral prose narratives were discussed briefly with examples of those portrayed as tricksters and those that are generally tricked. Verbal categories, namely oral strategy, and nonverbal categories, namely kinesics, proxemics, haptics, chronemics, personal appearance, environment, and paralanguage were applied using different Xitsonga oral prose narratives.

From the above presentation and interpretation of data, it shows that the leadership or management involved in the workplace, in the community or at home may have a positive or a negative impact on the lives of their subordinates, community members or family members if care is not taken regarding the choice of words or actions. Their choice of communication strategies determines their success in managing their power. They can use communication strategies beneficially as they practise their roles in their institutions or perform their duties to achieve goals, and can use them negatively to humble their subordinates, constituencies or family members. Some leaders use communication strategies as a sounding board to gauge their success at leading their families. Leadership styles and chosen communication strategies go hand in hand. For example, servant leaders tend to choose communication strategies that will assist them in creating peace and harmony among their subordinates knowing that they are the custodians of peace and harmony wherever they are, be it at home, in the community or in the workplace. As leaders, they may also have to act in an unpopular manner in order to maintain law and order depending on their experience with the people they are leading.

The next chapter presents an overview of communication strategies used by leaders in some institutions in the society.

CHAPTER FOUR

AN OVERVIEW OF COMMUNICATION STRATEGIES USED BY LEADERS IN SOME INSTITUTIONS IN THE SOCIETY

4.1 Introduction

In the previous chapter, the researcher focused on communication as a means of interaction among human beings, animals, and both human beings and animals. The focus was on the communication strategies used by human and animal characters in the Xitsonga oral prose narratives. The communication behaviour of the characters was also taken into consideration in order to determine whether real life human beings can learn something from them to improve on their own communication and leadership skills, thus changing or adjusting where necessary. Background information on real life animal communication was provided to show that animals also communicate in their own ways that nature has provided for them and that their responses to the sent messages can be likened to those of human beings as they engage in communication in their daily encounters.

The chapter gave a short historical background on communication, the basic parts of communication, human communication, animal communication and the communication between both human beings and animals. This was aimed at highlighting the fact that although the communication strategies used by human beings may be different from those used by animals manifested in many ways through their anatomy, there are some similarities. Those similarities can be noted regarding the functions of their communication, styles, directions, contexts, motivational needs or factors, forms of influence, frames of reference, feedbacks, value orientations, conventions, and cultural spaces among other things. In endeavouring to show that human beings can indeed learn something from oral prose narratives, this chapter will focus on an overview of communication strategies used by leaders in the society. The focus is on the community, the workplace, and the home institutions.

The leadership in the different institutions or organisations can use different communication strategies, codes or channels. This depends on the choice made by the leadership although the

leadership may choose to communicate in a way that may seem suitable for that moment. In other words, the leadership can use its discretion to violate the agreed upon communication strategies even if there was such an agreement. The following communication strategies are commonly used in the different institutions and will be discussed with examples: verbal and nonverbal. These will be broken down into categories that will serve in demonstrating how they are used as well as the contexts or circumstances that may lead to their use or abuse.

As leaders interact with their subordinates, there is supposed to be a mutual interrelationship that allows both parties to live harmoniously. If one of the parties feels overpowered by the other, resistance can be the ultimate result, leaving a gap or a breakdown in the mutual relationship. This is more dangerous when the imbalance falls more on the subordinates who may interpret this fall out as manipulation or power abuse. Their retaliation or resistance may be chaotic if not well handled by both parties. With people living in multicultural societies characterised by multi ethnicity, they work together and intermarry, leading to a need for those involved to learn and know their colleagues' or partners' cultures. This helps in maintaining good relationships especially during communication.

The following overview of leadership in the workplace, community and family institutions will serve as a revelation on the realities of communication in social life. Before discussing the overview of leadership communication strategies in the society, it is relevant to give a background of human communication that will include the communication strategies used.

4.2 Skills of communication

Stuart-Kotze and Roskin (1983) maintain that communication aims at influencing the behaviour of others or maintaining the behaviour and attitudes of the senders. Its basic aim is to provide information to the recipients and the recipients are expected to behave in certain ways after receiving the information. In the workplace, it is usually those in leadership positions, such as the directors, managers and supervisors, who send messages to the receivers who are their subordinates or employees. In the community, those sending messages will be the community leaders such, as political leaders (for example, presidents, premiers, mayors, councillors, and political party leaders), church leaders and traditional leaders (pastors, prophets, church elders, kings, chiefs, council members and headmen). It needs to be

mentioned that in an African setup two systems of governance (tribal groupings or chiefdoms and imperial rule or kingdoms) exist. The chiefdoms had the chief, the inner council, the council of elders and the village assembly forming the four levels of governance while the kings ruled the kingdoms (Ayittey, 1992; Mbigi, 2005). The recipients of governance will be the community members belonging to different communities, such as the church, political party, citizenry of a country, province, municipality, village, et cetera. In a family, the leader can be the eldest male (father, husband, elder brother or son) in the family and it is only in the case where there is no male adult that the leadership responsibilities will be taken over by the female adult (mother, wife, aunt, elder sister). In an African family, the leadership roles would be determined by many situations, such as the temporary or permanent absence of a male adult and a shift of roles because of sicknesses or death of those who are supposed to lead under normal circumstances. The presence of leaders does not mean that the subordinates, employees, or children cannot initiate communication. The focus is more on the leaders because this study is about leaders communicating with their subordinates.

Another function of communication is to influence and persuade others, as the intended message that is sent is to "sell" an idea or course of action. Fotheringham (1966:7) defines persuasion as "that body of effects in receivers, relevant and instrumental to source-desired goals, brought about by a process in which messages have been a major determinant of those effects". Littlejohn (1978:163) identifies the characteristics of persuasion by breaking down this definition into: (1) the relevancy of effects, (2) the instrumentality of persuasion, (3) the importance of messages, (4) the involvement of choice, and (5) the personal and interpersonal nature of persuasion. In the workplace, the leaders can persuade their employees or subordinates to perform tasks that are meant to increase the profits of the company regardless of the bad working conditions that may place the lives of the employees at risk. In the communities, the constituencies may be persuaded to vote for a political leader who is incompetent in order to satisfy the personal needs of the political leader. Hepworth, Rooney, Larsen, Rooney and Strom-Gottfried (2005:263) state,

> In family groups, all members influence and are influenced by every other member, creating a system that has properties of its own and that is governed by a set of implicit rules, power structure, forms of communication, and ways of negotiating and solving problems.

This means that each family is unique although communication happens all the time. Communication is also used to order and direct the recipients' behaviour by simply "telling"

them what to do. After sending the message, the sender expects a feedback that becomes the sign to indicate whether the intended goals have been achieved or not. It needs to be noted that in the workplace, the community and the family, there are instances where feedback is sometimes not welcomed by the leadership especially that which can create an atmosphere that can suggest disrespect towards the leader. This brings us to the communication style that the communicator will choose to send his message.

Thomas and Inkson (2004) maintain that communication uses codes (systems of signs signifying ideas or concepts) and conventions (agreed upon norms on the usage of the codes) that need to be shared among cultures for easy interpretation by the recipient(s) for successful communication. Ethnicity also plays a role in determining the success of the transmission and reception of messages. In a multi-cultural society like South Africa, it needs to be borne in mind that the chances of having people from different cultures and traditions sharing the workplace, community and a home regardless of their ethnicity are inevitable. It is always up to the leaders responsible in all these institutions to be culturally intelligent in order to maintain harmony. For example, African females are expected to behave in certain ways in their families, communities and in the workplace. This can also create challenges for them as leaders in all these institutions as their male subordinates may feel disrespected if they are expected to take instructions from a female leader due to their traditional beliefs. It remains with the female leader to communicate with her subordinates or children in a way that will bear fruit. The channel used by the communicator or sender can be "spoken words, written words, or nonverbal behaviour, such as gesturers or facial expressions. Face-to-face conversations, meetings, telephone calls, letters, other written documents, or email may be used" (Thomas & Inkson, 2004:103). These scholars also mention the "skills of communicating and listening, selection of an appropriate channel, and the absence of 'interference' from competing messages and other factors" as important for perceiving and understanding messages accurately (Thomas & Inkson, 2004:103). Although this is the case, note should be taken that emails cannot be used in communities and families unless they are directed to specific members of the community or family. The leadership needs to master these codes and conventions in addition to the ethnicity and cultural backgrounds of their subordinates, constituencies and family members for successful communication and power management.

Martin and Nakayama (2010) indicate that the case of nonverbal communication and applied linguistic framework needs to be investigated from the perspective of nationality, ethnicity, personality and gender during an interaction. This is because there are identifiable differences, which can have serious influences on the interpretation, of how the concerned nonverbal communication aspects are presented during an interaction. This reminds us of the multicultural society of South Africa that has families resulting from intermarriages, workplaces that employ people from diverse nationalities and communities formed by different members of different races, ages, beliefs, languages, and gender among other things.

The following are examples of what Lawless (1979) discusses as intentional or unintentional self-expression of verbal and nonverbal messages in an institution. In a workplace, for example, the leader may introduce a uniform for his employees in the form of work suits while he continues wearing his formal suits. This would create distance between himself and his employees. In a community, the leadership in the form of a mayor for example, may allow low cost housing or shacks to be constructed for his constituency while he lives in a mansion in a suburb. The mayor would be using his status to separate himself from the people he is serving regardless of their low income. In a family situation, parents may not allow their children to talk over their cell phones during meals while as parents they answer their cell phones. This is a contradiction of the table manners expected from their children to observe during meals. As a communicator, the leader should always ensure that communicated messages are well understood or interpreted by the recipient to avoid the messages being misinterpreted as dominating messages.

Lawless (1979) identifies four types of dysfunction in a group that may lead to communication breakdown, namely, distortion, filtering, message overload, and lack of acceptance. Those who delegate should take time to listen to different feedbacks and their delegates should have time to coordinate messages properly. Overloading may hinder leaders from seeing the need for their subordinates to have time to digest previous messages and to consider their subordinates' feedback on previous messages. Senders of messages always need to be ready to accept any message coming their way from their recipients, such as feedback and suggestions. Subordinates need not feel like they are the only ones to receive messages from above because they also have issues to be relayed to their leaders that need attention. In the workplace, for example, it is advisable for a school principal to attend school principals' meetings instead of delegating a teacher to attend such meetings. The teacher may

decide to report on certain issues and leave out information that he regards as unnecessary or dislikes, thus, filtering the message, forgetting that he is just a messenger that is expected to report on everything that transpired at the meeting. In the community, those regarded as experts in certain fields, for example, when reporting on risk or sensitive issues involving health, should be the ones to communicate with the communities to avoid non-professionals who may distort the message intentionally or unintentionally. In families, elders may be delegated to go and negotiate for *lobola* (a payment given to a woman's father in return for permission to marry her) and because of their projected image of the man, choose to agree on an amount that the man who sent them cannot afford.

Like Stuart-Kotze and Roskin's (1983) directions of communication above, Lawless (1979:194) speaks of the three structural communication channels. He calls them the downward, lateral and diagonal, and upward communication that may create problems, such as "conflict, misunderstanding, hostility, ill will, lost time, wastage, duplication, and inefficiency to make even the structurally perfect organisation ineffective". This depends on how the leadership implements either of the types of structural communication channels. If these channels are dominated by unfair actions of the leadership, such as concluding that they know what their subordinates want or think as they make decisions on their behalf, there can be resistance. In the workplace, community, and family the leadership may prefer all three or some of the abovementioned channels. For example, a leader in the workplace may prefer the downward communication channel for fear of opposition from the employees. A chief in the community may prefer an upward communication channel to ensure that his citizens are free to say whatever is on their minds and to build trust in him. In a family situation, parents with their children may prefer the lateral and diagonal channel seeing that it is more informal.

Another issue is the over-indulgence in grapevine talks or gossips. This compromises trust and enforces fear on the subordinates or family members. The thought of colleagues in a workplace, or community members who might have a chance of meeting the leadership informally to share some information, may scare those who are not close enough to the leadership or have an opportunity to share their views with the leadership. This also applies in the family, where in-laws may have an opportunity to gossip about their daughter-in-law with their son. Subordinates, community members and family members should not find it difficult to voice their grievances or concerns to the leadership, but if that happens, then it becomes a problem. Proper communication should leave everyone involved on the same page without

doubt or thoughts of a hidden agenda. As a way of sorting out these distortions of information created by the three channels mentioned above, Lawless (1979) suggests standard solutions. He suggests that proper implementation of the so-called open-door policy, suggestion box, the regular discussion period, and the bulletin board would work provided the users receive thorough training on how to use them and to avoid power mismanagement in the workplace. In the community, members should have access to their leaders just as is done during canvassing for the elections where great promises are made, but when these fail, people are fed by rumours on what is happening instead of the leadership that made the promises assuring their constituencies of their commitment to serving them. In the family, the head of the family should assure his family of his intention to protect them regardless of what they might be going through as a family. Rumours and gossips can cause further divisions in all these institutions instead of unity. Face-to-face meetings and messengers can replace bulletin boards. Suggestion boxes and bulletin boards are not necessary in a family situation.

The three common communication strategies identified by Lawless (1979:206) that organisations can use are "praise, criticism and censure, and giving effective instructions". These can also be used in the community as well as in the family. Lawless (1979:206) says praise "can have the effect of alienation or insult rather than persuasion. It should be reserved for praiseworthy events". He further says one should avoid "unnecessary repetition of praise, as it sounds insincere and condescending". Lawless warns against the use of criticism, as it is an opposite of praise. He says that all these (praise, criticism and censure) should be used with caution. For example, praise should be used only when there are events worth praising; criticism and censure should be meant to encourage good behaviour; clear instructions should be given followed by a request to repeat the instructions or feedback from the subordinates, community members or family members to ensure understanding of what is expected. To avoid unintended embarrassment of these people, criticism and censure should be done whilst observing the following rules of thumb listed by Lawless (1979:207):

> … make it privately; give the person the right to explain his or her side of the story; be specific and not all-encompassing in the criticism; give the source of the criticism, if possible, when it comes indirectly; be consistent and play no favourites when criticising; be willing to accept honest admission of errors (we all make them); be careful not to prejudge when you have limited information; don't browbeat or pull rank; don't argue or get into shouting matches.

He warns that any leadership that may want to violate these rules is likely to fail, as whatever they may try to do to mend the situation may prove fruitless. It is also applicable in the family as well as in the community.

There are language rules that need to be observed in communication. Again, there is a need for appearing professional, matured and competent, be it in the community or family. This can be achieved by noting the following:

Proper grammatical rules, correct punctuation and spelling rules (for example, upper case and lower-case letters), should be used especially in the workplace and in the community when using mass media, such as pamphlets and memos. In the family, family members also communicate by writing letters, and even short messages or notes on their mobile phones. The reader needs to be kept in the writer's mind because using upper case is regarded as yelling and the reader may wince, resulting in a facial expression showing embarrassment. The writer needs to ensure that all words are typed out in full or completely in a text message and proofread it to make certain that it will not sound offensive to the reader. Regarding harassment and racism, one needs to be careful of one's funniest jokes that may generally be unappreciated by the target recipient due to gender (sexual harassment) or race (racism) and cultural differences. In a family situation, writing can also be done in rare situations, such as during *lobola* negotiations where all proceedings need to be recorded. Most of the times communication is verbal, but this is where jargon, slang or figurative language can be used inappropriately. Non-mother tongue or second language speakers can easily offend mother tongue or first language speakers as they try to use proverbs, idioms or other expressions that may be misunderstood. In all forms of communication strategies used, unnecessary repetitions should be avoided by being clear, concise and confident. The multicultural backgrounds of the recipients in the workplace, community and family should always be considered.

Lawless (1979) identifies lack of listening skills as a major source of communication barrier where the receiver of the message may interfere with the sender of the message instead of taking time to listen carefully. Communication should be a two-way receipt and transmission of information for both parties to receive satisfaction. A group or family leader should ensure that there are no interruptions when someone else is talking regardless of the status of the speaker. Everybody should be given a chance to express himself. As a means to rectify a

situation where the communication patterns of a group or family leader may have a negative impact on the receipt and transmission of information, Lawless (1979) refers to the use of the line or chain pattern, the circle pattern, the open circle pattern, and the Y pattern. He says that the position a person takes in a meeting, such as a sitting position, active participation in an informal meeting, showing a positive attitude towards his job and an interest in serving tend to determine his election for a leadership position should the need arise. The same regarding a position can be expected in a family meeting or gathering, especially in extended families where in most instances the elders are regarded as the leaders. In his observation of the group leader's use of nonverbal signs of communication, Lawless (1979:210) says,

> His signs given off, especially those that demonstrate genuine concern for the group and the steps he is willing to undertake to promote group cohesiveness form the most important part of his communication. In addition, his concern for the task to be accomplished and the quality of the group's interaction and morale will come across clearly to all members.

A good leader's attitude, communication strategies, and his alertness to the sensitivity of situations around him, helps him to maintain order and be able to resist power mismanagement at all cost. This shows that the leader's position regardless of the communication strategy used is very important in maintaining effective communication as his fall may lead to the fall of the whole group or family. He must never allow his attention to be distracted.

The special languages, codes, jargon or secret languages used in organisations are important for the receipt and transmission of information according to Lawless (1979). This also applies in communities and families. It is up to the communicators whether they understand each other or not due to the selected language, or else there can be miscommunication resulting from misinterpretation of messages. Issues of rankings of the employees, communities or family members can have a negative outcome when people feel that their subordinates, community's members or children do not address them according to their correct status. As a means of correcting this, Lawless (1979:211-212) suggests:

> Through signs and private language, colleagues at all organisational levels can support, warn and defend one another in the presence of non-colleagues. The quick side-glance, emphasis of a key word in a sentence, or some unseen gesture is all that is needed to put the colleague on guard for correct interpretation of the innuendo, the veiled hint, or the purposeful kidding.

Although this may not be easy in certain circumstances, it may sort out issues of unintended insubordination in organisations, communities or families where hierarchies of ranks play an important role.

Regarding cross-cultural communication, Lawless (1979) indicates the importance of keeping in mind the differences that exist between cultures that may have a negative impact on the communication between people. He warns people to control the

> … so-called frankness in a culture that emphasises pleasantness of relations; avoid expressing quick decisions without the appropriate polite preparation time; observe the local rules of physical proximity; express emotions more freely; and try to develop an awareness of which organisational practices differ from our own habitual ones (Lawless, 1979:212-213).

Learning other people's cultures as a leader can sort out some of the major sources of misinterpretation of messages and help to avoid the use of unacceptable communication strategies that can stir unnecessary conflicts. Multicultural societies are vulnerable to this, be it in a workplace, community or family.

Thomas and Inkson (2004:39) describe culture as "the values, attitudes, and assumptions about behaviour that are shared by people in specific groups. It is systematic and organised and has developed as a result of societies' learning to deal with common problems". This emphasises the importance of knowing and understanding one's culture as well as the cultures of the people around one and the readiness to share in their cultures regardless of how one feels about them. It prepares the leadership and the subordinates to live in a cross-cultural environment wherein cross-cultural behaviours are going to manifest. Such knowledge assists leaders in making comparisons between the cultures and knowing what to expect from the behaviours of the individuals and groups of subordinates, communities or family members. This becomes the foundation of the leadership's cultural intelligence, and a tool that will assist in addressing challenges related to cross-cultural interactions. Power management challenges and incorrect choices of communication strategies can be addressed with less effort and minimal resources by having such cultural intelligence. In a workplace, community or family where most of the members for example, are not literate or belong to different races, the leadership always needs to be careful, as it is easy to offend people unintentionally.

As a word of advice, Thomas and Inkson (2004:79) mention that although cultural intelligence can be developed through formal education and training, individuals should have these characteristics: "integrity, openness, and hardiness" and they define these characteristics in context. They define integrity as "having a well-developed sense of self and understanding how one's own belief system motivates behaviour"; and openness (humility and inquisitiveness) where "humility means showing deferential respect and willingness to learn from others" with curiosity/inquisitiveness meaning "the inclination to investigate and pursue knowledge" (Thomas & Inkson, 2004:79). They define hardiness as "robustness, courage, intrepidness, and capability of surviving unfavourable conditions" (Thomas & Inkson, 2004:79). A culturally intelligent leader will know when to exercise integrity, openness, and hardiness. He will know when to hold his horses for the sake of success in his power management and will make a right choice of communication strategies that will benefit his organisation, community or family.

As the leadership works on changing their communities', family members' or subordinates' minds or behaviour into accepting influential messages without resistance, they need to remember that they are dealing with individuals or groups that are unique. As these community ties, family member(s), or subordinate(s) receive influential messages, they need to digest them and make decisions (positive or negative). Lawless (1979) speaks of persuasibility and suggestibility. He describes persuasibility as "the tendency of a person to accept a persuasive communication" (Lawless, 1979:267). This is a situation where people respond to a direct influence attempt unlike in suggestibility where people respond, "to any action or communication of another person whether or not it was intended to change behaviour" (Lawless, 1979:267). He further differentiates between three forms of influence people can be subjected to in a communication, namely:

1. Compliance which "takes place when people accept influence from another person or group because they hope thereby to achieve a favourable reaction (avoid an unfavourable one)."
2. Identification, which "occurs when a person adopts the behaviour of another person or group because this behaviour is associated with a satisfying self-defining relationship with a person or group, although the behaviour or attitude itself needs to be intrinsically satisfying to the individual."
3. Intentionalisation, which "takes place when people accept an influence because the behaviour induced is congruent with their value system" (Lawless, 1979:269-270).

Based on these forms of influences, influencing agents or leaders may take advantage of the influenced people. Chances of power mismanagement tend to be high in situations where communities, family members or subordinates become compliant for fear of discrimination or punishment. Such coercion is dangerous because the concerned communities, family members or subordinates live with an uncomfortable guilt over decisions taken under pressure because of fear. The background relationship that existed before the influence happened can also work to the advantage of the leadership, thus abusing the existing trust the communities, family members or subordinates had before the influence. The basis for sent messages to be accepted depends on the characteristics of the sender or the communicator which Lawless (1979:272) summarises as "expertness and trustworthiness (which together, we call credibility), perceived intent to induce change, attractiveness to the recipients of the message, and their perception of the communicator's similarity to themselves". In other words, the attitude and behaviour of the recipients are influenced with their eyes and minds wide opened. They have a choice to make, to be influenced or not. Fear of victimisation or discrimination holds them at ransom. This does not exempt them from accountability and facing the might of the law, should there be a need.

Leadership has the responsibility to work on their messages or communication before giving it off to their communities, family members or subordinates. They should at least verify whether their messages could survive a counterattack message from the opposition, that is, the communities, family members, or subordinates. Lawless (1979) mentions that the persuasive communicator has choices among the one-sided persuasive communication, the two-sided persuasive communication and the fear-arousing communication that may all be negatively affected by counter communication from the opposition. He describes the one-sided persuasive communication or argument as one's message that does not include the opposition's argument or standpoint; and it is good for the poorly educated audience. The two-sided persuasive communication or argument is effective for the better-educated audience as it contains the opposition's argument or standpoint (counter communication from the opposition) that can be turned around to discredit the opposition. The reasoning power of the intelligent or better educated makes it easier for them to discern the truth and not be easily influenced or manipulated by the messages.

Fear-arousing communication contains subtle and not so subtle threats. The results of such communication depend on the weighting accorded by the recipients to what it is that they

stand to lose or gain. They may resist or accept the counter communication depending on their analysis of the fear-arousing communication. This kind of situation is usually experienced in communities during elections where party political leaders launch their manifestos and other parties wait for their counterparts to finish launching and then come and criticise their oppositions' manifestos. This usually continues even during canvassing where they would prefer to be the last parties to visit the different areas to canvass and present their promises. It then remains with the voters on how they will analyse the whole drama and avoid becoming victims of manipulation. In the process, fear-arousing communication could instil intimidation in the minds of the voters. In families, for example, family members may fear to lose their marriages or financial support if they defy the unreasonable demands of their leader who can be a parent or a spouse. In the community, it can be a loss of basic service provision if the members refuse to yield to the demands of the leadership.

As a means of manipulating acceptance of persuasive messages, the senders or communicators need to look at the total situation or the gestalt as suggested by Lawless (1979). He states that brainwashing techniques are used to win the support of the recipients. Most leaders invite their subordinates to dinner where food and alcohol are served to present or address burning issues of which the anticipated outcome would be negative in a normal setting. The opposition of ideas by the subordinates is crushed by numbing their minds or reasoning power using food and alcohol. Some may reject this acceptance when the damage has already been done and the reversal of resolutions taken during the dinner may lead to industrial actions accompanied by internal accusations between employees. The leadership stands a good chance of minimising resistance from unhappy subordinates when they consider the climate under which they are to present their persuasive communication. They can use the weaknesses of their subordinates and "capture" them if they love food and alcohol. In the communities, the same tactics can be used where for example, food parcels can be used as a form of persuasion. In the family, persuasion can also be done by for example, depriving the family members of the commodities they are relying on for their survival, such as food, shelter or money.

Lawless (1979) says another weapon leadership can use to win acceptance of their persuasive communication is the effective use of a local opinion leader of a group they wish to persuade. The leadership on the up-coming persuasive communication usually informs the local opinion leader and by the time the leadership communicates the message through the mass media

(such as the television, radio stations or newspapers), the local opinion leader has already started his work of gunning for support among the recipients of the persuasive communication and chances of opposition are limited. The local opinion leader needs to be a hands-on type of a person who keeps in touch with the targeted groups, holds meetings with them to find out what they really need, and facilitates acceptance of ideas by mediating between the leadership and the groups. This on the other hand makes it difficult for the targeted groups to oppose because they get to be known and easily targeted for intimidation by the leadership. Some organisations use their trusted subordinates to spread the persuasive message through the 'grapevine' and get the general feelings of the recipients before the message itself is presented to the recipients by the leadership in a formal meeting. If there is a general negative feeling, the leadership has a choice of pursuing its course or find a way of adjusting the message to make it acceptable in a formal meeting. In the family, an elder uncle or aunt can act as a messenger to persuade the other targeted family members.

Hamilton and Parker (2001) have come up with the Basic Model of Communication aimed at minimising potential misunderstandings during the communication process. This can be in the community, workplace or at home. They provide the role played by each of the basic elements during communication. The basic elements are Person A/Person B, Stimulus and Motivation, Encoding and Decoding, Frame of Reference, Code, Channel, Feedback, Environment and Noise. Person A and Person B can take the positions of a sender or a receiver of the message depending on the situation, for example, in a conversation between two people as they take turns of speaking and responding. Before these communicators can start engaging in a conversation, there must be a stimulus leading to the motivation to send the message. The same goes for the recipient of the message who will be stimulated and motivated to respond to the received message. The sender of the message, after being stimulated and motivated to send the message, must find the best way of encoding the message (preparing its form) for the recipient also to decode the message (breaking it down or interpreting it) and get its exact meaning. For this to succeed, both parties need to be at the same level of understanding, namely the frame of reference.

The frames of reference for the sender and the recipient need to be identical for the encoding and decoding of the messages to be accurate otherwise there can be problems. Because of the unique nature of human beings, the frame of reference focused on in this case includes "educational background, race, sex, where the person grew up, what his or her parents were

like, attitudes, personality, all past experiences, and much more" (Hamilton & Parker, 2001:6). These scholars emphasise the role of the sender to ensure that he or she knows the frame of reference of the recipient and finds ways of ensuring that the recipient receives the intended message correctly, as this will avoid regrets based on misinterpretation of received messages. They advise senders to try and ask the recipients to paraphrase the message if possible, to ensure accurate understanding as perfect understanding is rare. They highlight the fact that as a message is sent, there are various levels of up or down progression. It can be levels in which case some details of the message are lost; condensed, where the message is shortened and simplified; sharpened, where some details are highlighted; assimilated, where clarification and interpretation of ambiguities is done; finally the messages are embellished with details (Hamilton & Parker, 2001). In other words, a lot may happen to the message on its way to the recipient, therefore no one can guarantee a 100% communication.

As indicated earlier, Hamilton and Parker (2001) identify three basic communication codes, namely the Language (verbal code), the Paralanguage (vocal code) and the Nonverbal (visual code). The language represents words in written or spoken form to express thoughts and emotions. The paralanguage accompanies the spoken language in the form of tone of voice, pitch, rate, volume, and emphasis. The nonverbal includes facial expressions, eye contact, gestures, appearance, posture, size and location of office, and arrival time at meetings.

To avoid misinterpretation of the intended message, the senders must ensure that their visual and vocal codes are clear or else they must be ready to do damage control if misunderstandings arise from their sent messages. To ensure the success of the delivery of messages, Hamilton and Parker (2001) suggest that the strategy selected to send a message must be an appropriate one. As in the case of other scholars, such as Thomas and Inkson (2004), their list of communication strategies includes "face-to-face discussion, memos, magazines, newsletters, radio, telephone, television, and email" (Hamilton & Parker, 2001:13). Although they recommend the use of these strategies, they also warn users of the disadvantages of some of the strategies. For example, the lack of a verbal code in radio and telephone communication deprives the listener of visual clues to the meaning resulting in greater chances of communication breakdown. Memos and emails on the other hand, only use the language code, but can be complemented by adding paralanguage, such as highlights in different colours, using different fonts, et cetera to emphasise important issues. Hamilton and Parker (2001) warn users of memos and emails to use them correctly, as they can be kept

serving as evidence of what was said. Again, it is advisable to use them as follow-ups to face-to-face meetings to summarise or list decisions taken at the meeting. Language to be used should be selected with care especially the tone of the written statement, which tells more about its writer and his organisation. Cellular phones are used in families, communities and workplaces to send messages that can be kept or saved for future reference. Hamilton and Parker (2001) state that flexi-sounding words and strict-sounding words reflect on the organisation and its staff members. These scholars maintain that readers perceive memos and emails written in flexi-sounding words as representing organisations that are "concerned with employees, fair to women and minorities, involved with community problems, generous in determining employee salaries, open in communication with the union, and liked by employees" (Hamilton & Parker, 2001:17). This becomes an exact opposite of the perception given to the strict-sounding words. These scholars recommend these items as cited by Timm (1986) to be considered as people choose strategies of communication:

- The importance of the message.
- The needs and abilities of the receiver.
- The amount and speed of the feedback required.
- The necessity of a permanent record.
- The cost of the channel.
- The formality or informality desired.

These items will work well with different people in the different ranks of employment in the organisation, hence the senders of messages must keep their recipients in mind if they want accurate results or responses. Community leaders can use this kind of communication through the mass media while considering that emails, for example, can have limitations in certain instances, especially where the membership is large. The family leaders will need to consider limitations, such as accessibility or incompetence to use the channel.

This brings us to the feedback, which Hamilton and Parker (2001:17) define as "the verbal and visual responses to messages". Feedback can come from both the leaders and the community members, family members or subordinates, and has both advantages and disadvantages. It is all about taking care of intended messages and that they are received correctly. Those in leadership positions need to keep in mind that feedback should be used effectively and not as a weapon for power abuse, hence the need for keeping a watch on all the means of communication they are using and to monitor their behaviours during communication. This will benefit everybody involved. In the family, a male leader may direct

his feedback to his dependents (siblings, children or wife) while in the community the feedback can be directed to constituencies depending on the institution (church, youth organisation, et cetera). As precautionary measures, Hamilton and Parker (2001) say that feedback should be directed to the behaviour not the person and descriptive language should be used instead of evaluative and judgmental words. It should involve sharing of ideas and opinions openly rather than giving advice. Feedback should only include as much information as a person can handle with ease. For it to be effective, it should be given immediately and be well timed while allowing some degree of face-saving. This shows that although feedback is necessary, it should be given with sensitivity in order to guard against what can be interpreted as power abuse or manipulation by the recipient. For example, negative feedback given by a husband to his wife in the presence of his friends or relatives may embarrass her. The same with a negative feedback from a church leader to some of his members during a service.

Hamilton and Parker (2001) say that the environment in which communication takes place is very important especially for meetings. An effective communicator, in this case, a leader, needs to plan and control an environment as much as possible as this will determine the fruitfulness of a meeting. The time for a meeting, its location, physical and social environment should be convenient for all participants and not only for the leadership. Subordinates, community members, or family members, should not feel inconvenienced by the time of a meeting or threatened by a venue where a meeting is going to be held. Their contributions can be distracted. Insisting on holding a closing party or Christmas party with the subordinates, community members, family members until late where alcoholic beverages are served, can ruin both the social and work environment of the organisation, community relationship or family unity. A leader who is an effective communicator can avoid this by planning properly instead of abusing his/her power ignoring the relationships existing in the organisation, community or family.

Hamilton and Parker (2001:23) say "anything that interferes with communication by distorting or blocking the message is noise". They differentiate between external noise and internal noise. According to them, external noise includes "distractions in the environment such as the speaker's poor grammar, papers being shuffled, phones ringing, people talking, cold air in the room, or lights that are too bright or too dim", whereas internal noise "refers to conditions of the receiver, such as a headache, daydreaming, lack of sleep, preoccupation with other problems, or lack of knowledge on the topic" (Hamilton & Parker, 2001:23). The

leadership should be aware of these noises as subordinates, community members or family members can take advantage of them as means of resistance in case of power abuse by the leadership. It is for the leadership to be well prepared for their meetings. Hamilton and Parker (2001:24) suggest that should a communicator experience unexpected noise he or she "should either postpone the message until the noise ends or eliminate the noise". It is therefore up to the leader to use his wisdom, act accordingly, and be able to discern whether the noise is genuine or deliberate. The leaders can also use noise intentionally or unintentionally. In a family situation, a leader can decide to call a family meeting out of drunkenness and expect everyone to be attentive and cooperative. In the community, the leader can create noise by being unprepared for his presentation, for example, failing to prepare the air conditioning in the venue or laying the ground rules, such as switching off mobile phones.

The multicultural societies that people live in these days influence the interactions between the leadership and the subordinates, community members or family members. Cultural values and norms based on collectivism or individualism depending on the organisation concerned also play an important role. This then determines the communication conventions to be adopted when using language and other codes by the communicators. The next section presents some views of scholars regarding cultural values and norms during interactions.

In their discussion of intercultural communication contexts, Martin and Nakayama (2010), mention that there is a relationship between culture and communication as culture influences communication, and communication influences culture. This may happen when cultural groups influence the perception of reality. They give an example of equality as a common belief among people regardless of who they are, that all people should be equal, although this may not be the case. Equality is a cultural value and it may influence the patterns of our communication. In their discussion Martin and Nakayama (2010), give an example of people who value individualism who usually opt for direct forms of communication and support overt forms of conflict resolution, unlike those who value collectivism who usually opt for less direct communication and more avoidance-style conflict resolution. In addition to these cultural groups, there are those who opt for contradictory values. According to other cultures, especially the African cultures, when family disputes arise, collective deliberations and decisions take place where uncles and aunts get involved. With the modern societies, families prefer to do things privately where only the individuals and sometimes with their parents get involved in finding resolutions. In the communities, members tend to act as collectives in

finding resolutions, for example, in lack of service delivery, although this is sometimes manipulated by the leadership that can focus on its own interests rather than those of the community.

Martin and Nakayama (2010:103) refer to Hofstede's (1984) value orientations that focus on the problems related to individualism and collectivism andthey are

- Power distance: social inequality, including the relationship with authority
- Femininity versus masculinity: the social implications of having been born male or female
- Ways of dealing with uncertainty, controlling aggression and expressing emotions
- Long-term versus short-term orientation to life.

Hofstede's investigation into the influence of these cultural values on corporate behaviour in various countries has revealed that depending on the societies concerned, power distance varies according to its size, for example, if the power distance is large, the decision making process and the relationships between managers and subordinates are more formalised. In the families, this can be manifested between parents and their children or husbands and wives while in the communities the manifestation can be between the community leaders and their constituencies. This is unlike in a case where the power distance can cause the less powerful society members to expect and accept the unequal power distribution or feel uncomfortable where the hierarchy seems unclear or ambiguous (Martin & Nakayama, 2010). The less powerful are likely to accept abuse. The less powerful are in these cases wives, children, employees, and constituencies. The solution to this is power minimisation. Regarding masculinity-femininity, value is two-dimensional, thus referring to "(1) the degree to which gender-specific roles are valued and (2) the degree to which cultural groups value so-called masculine values (achievement, ambition, acquisition of material goods) or so-called feminine values (quality of life, service to others, nurturance, support for the unfortunate)" (Martin & Nakayama, 2010:103). Due to what is mentioned regarding this value orientation, females stand a chance of being undermined even in communication because of the imbalance in the values associated with them as compared to their male counterparts. Regarding the uncertainty avoidance, the less powerful prefer to avoid ambiguous situations or find better means of compensating for their uncertainty. This can be done by limiting rules, accepting dissent, and taking risks (Martin & Nakayama, 2010). This means that whatever the powerful ones communicate can in a way, weigh heavily on the less powerful. As a solution

to this, more extensive rules and regulations should be applied. For the long-term versus the short-term orientation, there should be a balance between virtue and truth; they should be allowed to move together as they are equally important for both the powerful and the less powerful. Dishonesty and lies have a way of coming back to haunt those who love them. This should apply in the workplace, community and in the family because the leaders in these institutions are not immune to dishonesty and lies.

Martin and Nakayama (2010:268) say that it needs to be recognised that "some differences between nonverbal and verbal communication codes have important implications for intercultural interaction". If this is not done, unnecessary confusion can result out of the contextually determined rules for using the symbols, meanings and patterns of languages of the communicators. For example, shaking hands or hugging between different genders in some religious communities is not welcome and this may extend to families and workplaces. In such cases, it would be easy to offend a person unknowingly.

Thomas and Inkson (2004) speak of implicit and explicit communication conventions in the societies. In most organisations, conflicts related to communication between senders and recipients are based on lack of knowledge of the acceptable implicit and explicit communication conventions in that organisation. In their discussion of these conventions Thomas and Inkson (2004) give examples of the Western and the Middle Eastern and Asian cultures. This also applies in families and communities because of the multicultural societies.

According to the Western convention, communication should be verbal with explicit, direct and unambiguous messages and the truth should be stated. It is unlike the Middle Eastern and Asian cultures where the convention is that communication be explicit, indirect, and ambiguous with verbal messages that usually reveal "no absolute truth, and politeness and desire to avoid embarrassment often taking precedence" (Thomas & Inkson, 2004:110). In addition to this, these scholars mention that in the direct communication convention (a norm in individualistic cultures) the actual words of the message are highly considered unlike in the indirect communication convention (a norm in collectivistic cultures) wherein the context (for example, the physical setting, the previous relationships between the communicators and their nonverbal behaviours) is also considered. Dominant communication strategies used by the leadership in the workplace in explicit communication convention are the face-to-face communication, emails, telephone calls, memos, flyers, et cetera. In the communities,

depending on the community, some of these may not be effective due to the level of literacy, while in families, memos and flyers may not be convenient. These communication strategies are sometimes problematic when used for power mismanagement especially because of their easy way of coming back to the sender of the message as evidence if a situation arises. In a face-to-face conversation, there can be witnesses who can testify to whatever norms that may have been violated by the leader according to the cultural convention. Emails and telephone calls cannot be used in the community unless it is a small community, such as a church community, and in the family, where these can be used with limitations, such as accessibility and fear of misinterpretation.

Thomas and Inkson (2004) mention verbosity and silence as conventions that are used differently in different cultures. Amongst Africans, some adults, for example, prefer that adults should be allowed to say whatever they want to say to the young ones and not vice versa. When leaders tend to use verbosity especially in meetings, they can bore their listeners leading to failure of the receipt of their messages. This can serve as noise on the part of the leader whether it is in the workplace, community or family. It can also signify unpreparedness and dishonesty. The young ones are expected to remain silent as the adults speak and only to respond to direct questions, not insinuated questions. This sometimes creates problems in cases where the adults expect the young ones to respond and the young ones remain silent, as they have been taught that back chatting is a sign of arrogance or simply as a sign of silent resistance. This can be described as the deliberate and strategical use of silence. Leaders or adults as they adopt a leadership role tend to abuse their power by saying whatever unpleasant words they like to the young ones, knowing that these young ones will not retaliate by back chatting especially in the family and in the community. They can also use silence treatment towards their subordinates, family members or constituencies to send messages that can include avoidance, disgust, punishment, et cetera. Thomas and Inkson (2004) indicate that Americans are known for their verbosity. Some African cultures are put off by talking that is too loud or excessive, while in other cultures people get annoyed when you speak softly as it becomes a sign of admitting guilt or hiding something.

Nonverbal communication has its codes and conventions that can differ across cultures. The most popular nonverbal communication is expressed through body language knowingly or unknowingly. Thomas and Inkson (2004:112) maintain that this can happen through "physical proximity and orientation to another person, body movements, gestures, facial

expression, eye contact, and tone of voice". All of these can be used as options to add to the verbal communication if there is a need. Whatever has been expressed verbally can be nullified by nonverbal communication. These scholars give an example from Asians regarding smiling. It can serve as a concealment of nervousness or embarrassment instead of happiness or joy as is often the case in other cultures, and the giggling-behind-the-hand behaviour among young Asian women serves as a sign of embarrassment instead of shyness or coyness especially among Asian young women when they are avoiding showing their interest in a man proposing love.

Social distance is also an issue to be taken seriously (Thomas & Inkson, 2004). This needs to be maintained between the leader and the subordinate, community member or family member with the leader on the offensive. Instincts can play an important role in deciding on judging a social distance, but cultural intelligence saves the face. Thomas and Inkson (2004:113) state that on deciding on your distance between yourself and the receiver of your message, you need to consider "the characteristics of the person, for example, his or her authority, age, or gender. But there are certainly differences among cultures in terms of the distances at which people feel comfortable communicating". In other words, if as a male stranger or as a male without an intimate relationship you are communicating with your female counterpart and standing very close to her, she may feel uncomfortable and interpret it as sexual harassment whereas the male had no such intentions.

Touching is another form of nonverbal communication strategy that symbolises various emotions and relationships but has led many people into serious trouble with the law as sexual harassment. This usually manifests itself through hugs that last longer than necessary, affectionately touching a female community member, family member or employee's breasts, cheeks, waist and buttocks.

Sometimes touching is followed by kissing. Kissing is found across many cultures and it can vary from culture to culture. Kissing can happen for different reasons, such as a sign of greeting, congratulations, intimacy, et cetera. It can happen between people of similar or different genders, ages, races, and religious beliefs. The interpretation of the kissing should be the same for the parties concerned regardless of the part of the body being kissed. Culturally intelligent people will be mindful of who to kiss in case it be misinterpreted as abuse by the person kissed or the spectators and due to its sexual connotations. In addition to touching,

Thomas and Inkson (2004) speak of body position that can be interpreted in different ways across cultures. They give an example of the meanings of sitting down whilst others are standing, such as among the Americans. The polite Americans see it as disrespectful for one to sit while someone is entering the room. Among Africans, a young person should give a seat to an adult and among those who still uphold the traditional ways of doing things, young people have to sit on the ground (girls may kneel or sit on the traditional mat if there is any, and boys may crouch or sit on the ground). This sitting on the ground while others are sitting on the traditional stools or benches also applied to women in those traditional communities except that these days things have changed for the better. Thomas and Inkson (2004:114) say

> Another common body-position issue is the adoption of a position that makes one's body look big – for example, a rigid, angular stance to denote aggression, or a curled-up and cowering posture to indicate submissiveness. Bowing to show deference is common and understood across many cultures, but in some, its use is extreme.

Martin and Nakayama (2010:109) speak of a relationship that exists between communication and context saying, "Context typically is created by the physical or social aspects of the situation in which communication occurs". This simply means that when any communication takes place the physical characteristics of the setting have an impact on the communication be it in the workplace, community or family. They further state "People communicate differently depending on the context. Context is neither static nor objective, and it can be multi-layered. Context may consist of the social, political, and historical structures in which the communication occurs" (Martin & Nakayama, 2010:109). In other words, whatever is communicated at that point in time is influenced by the circumstances surrounding that moment. With the social context, we find that communication can encourage or feed a behaviour or perspective that can be regarded as good or bad by most observers, for example. In the case of the political context, Martin and Nakayama (2010:110) say this is a context in which communication that occurs "includes those forces that attempt to change or retain existing social structures and relations". The historical context of communication connects with the reputation that people have attached to past events in the workplace, community or in the family. The following paragraph will focus on the communication strategies used by leaders in the society.

4.3 Communication strategies used by leaders in the society

With reference to the above discussion of communication in general as well as some communication skills, the following paragraphs will focus on an overview of leadership communication strategies in the society, namely in the community, the workplace and in the family. The areas that will receive more attention when giving examples will be the verbal communication strategies and the nonverbal communication strategies that are going to be categorised into groups, such as kinesics, proxemics, haptics, chronemics, personal appearance, environment and paralanguage. Care will be taken not to forget about nonverbal behaviours that play an important role in the manifestations of nonverbal communication strategies in most instances.

4.3.1 The community

The leadership in the different community structures may agree on the different communication strategies to be used when communicating with community members, but in most instances, the leaders may decide out of their own initiative to use a communication strategy that they feel will work for them at that moment. In most cases, this may create challenges for both the leadership and the community members, depending on the context of the communication. Examples of communication strategies used in the community and the analyses follow below.

4.3.1.1 Verbal communication strategies as used in the community

As indicated above, verbal communication involves oral and written communication strategies; the examples provided here highlight both categories. Examples cater for both traditional and modern leadership's communication strategies. According to Mbigi (2005) and Ayittey (1999), communication strategies used by the traditional leaders were mainly oral communications that included debates and discussions until consensus could be reached. Serious deliberations would take place and there was no need to rush for a solution, as fair decisions were crucial. This meant that leaders needed to have an art of oral communication. Written communications were introduced with time due to the processes of civilisation that

involved literacy. Written communications can be in the form of letters, prepared speeches to be read in meetings or gatherings.

The following article by Ndou (2015) is an example of a gathering or an event that was meant to address community members on moral regeneration, at Pongola in the Kwazulu-Natal province in South Africa, but resulted in a conflict and killings because of the words that were not selected properly by the leader, King Goodwill Zwelithini Zulu of the Zulu tribe.

> Zulu King Goodwill Zwelithini has called for the deportation of foreign nationals living in the country, saying it was unacceptable that locals were being made to compete with people from other countries for the few economic opportunities available.
>
> Addressing Pongola community members during a moral regeneration event on Friday, Zwelithini accused government of failing to protect locals from the "influx of foreign nationals". "Most government leaders do not want to speak out on this matter because they fear losing votes. As the king of the Zulu nation, I cannot tolerate a situation where we are being led by leaders with no views whatsoever."
>
> "We are requesting those who come from outside to please go back to their countries," Zwelithini said. "The fact that there were countries that played a role in the country's struggle for liberation should not be used as an excuse to create a situation where foreigners can inconvenience locals. I know you were in their countries during the struggle for liberation. But the fact of the matter is you did not set up businesses in their countries," he said. Zwelithini, who spoke from a prepared speech, which is in *The Citizen*'s possession, made the remarks in the presence of Police Minister Nathi Nhleko and KZN community MEC Willies Mchunu. The king's remarks are made against the backdrop of rising tensions between foreign nationals and locals in the wake of recent xenophobic attacks in the country. The violence began in Soweto, Gauteng, in January and later spread to KwaZulu-Natal, where it has claimed three lives so far.
>
> (*Foreigners must go home – King Zwelithini.* Reported by Clive Ndou. *The Citizen, e-edition* South Africa 23.3.2015 01:20 pm)

In his written speech that was presented orally at a gathering that was attended by the Pongola community members as well as others from different areas, the King made statements such as:

> Most government leaders do not want to speak out on this matter because they fear losing votes. As the king of the Zulu nation, I cannot tolerate a situation where we are being led by leaders with no views whatsoever.

> We are requesting those who come from outside to please go back to their countries... The fact that there were countries that played a role in the country's struggle for liberation should not be used as an excuse to create a situation where foreigners can inconvenience locals. I know you were in their countries during the struggle for liberation. But the fact of the matter is you did not set up businesses in their countries (Ndou, 2015).

These inflammatory statements led to violence and killings of people. Businesses belonging to foreign nationals were looted and burnt. The statements that included unhealthy criticism and censure also undermined the ruling party, the African National Congress (ANC) as they were uttered publicly and in the presence of government officials (the then Police Minister Nathi Nhleko and KZN community MEC Willies Mchunu) to incite violence among the South Africans and the foreign nationals. His request for foreigners to go back to their countries was a violation of the key values of African leadership, namely, respect for the dignity of others, group solidarity, teamwork, service to others in the spirit of harmony and interdependence (Mbigi, 2005). His speech showed that he lacked practices of the African leadership paradigm as articulated by Greenleaf (1996) cited in Mbigi (2005:219), namely, listening, empathy, persuasion, healing, self-discipline and consciousness. He failed to listen to his constituencies with an inner ear while trying to understand the plight of the foreigners instead of covering all the foreign nationals with the same blanket of committing crimes as if all South Africans are clean. His words show that he did not empathise with the foreigners. His persuasion to see them driven out of the country instead of seeking solutions that could bring all Africans together, thus building consensus between his tribe and the foreigners as a servant African leader with a spirit of *Ubuntu (Vumunhu)*, is a display of authoritarian leadership. If he had been a servant leader, he would have tried to organise the political leadership representing these foreigners and the South African government leadership to hold a meeting aimed at addressing the moral concerns. This would have helped in healing the foreigners who had left their countries because of disturbances. His utterances displayed lack of self-discipline as he threatened and criticised the South African government, making false accusations of neglecting their South Africans for fear of losing votes.

If he had been an effective and culturally intelligent leader, he would have censored his written speech and thought of his audience who, because of their different levels of literacy, were not going to understand him equally and react differently, to the extent that chaos could erupt out of his reckless words. Speaking in his mother tongue, he gave everyone present an opportunity to hear and interpret clearly what he said, and the audience acted accordingly. He

had an opportunity to open the eyes and the minds of his constituency to think positively about the foreigners and allay his people's fears, worries and doubts, but failed to turn his address in that direction. Even when he tried to deny any instigation to commit violence, the evidence was there because his speech had been recorded. As a King, he failed to promote peace and calm in the whole country as violence spread to most parts of the country displacing families. The King took advantage of his constituency that was vulnerable due to high numbers of unemployed people and lack of businesses, driving them into thinking that their circumstances resulted from the presence of the foreigners. This shows lack of consciousness on the part of the King.

In another article, *Zwelithini threatens Zulus will leave SA and take KZN with them,* reported by Daniel Friedman and ANA, *The Citizen App*. South Africa 4.7.2018 12:14 pm, the King threatened the South African country's leadership. The article reads as follows:

> The king has threatened to fight for an independent Zulu homeland if government acts on recommendations to dissolve the Ingonyama Trust.
>
> King Goodwill Zwelithini says that if the Ingonyama Trust Act is affected by government's plan to expropriate land without compensation, he will fight to have KwaZulu-Natal declared a separate Zulu homeland.
>
> Speaking at a rally in Zulu in a video filmed by eNCA, Zwelithini said, "We must not be provoked. There is no need for the Zulus to be abused by their Treasury, because that will force me – and the world will agree with me – when I declare that I want me and my nation to live on our own and develop on our own, because in South Africa development is selective."
>
> eNCA reported that in the same speech, the king suggested that "perhaps the time has come for KZN borders to be closed and for him to run his own province". For this to happen KZN would have to secede from South Africa.
>
> "I promise you I will not allow anyone to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa – as the governing party, they must not make the mistake of taking away the land of the Zulus because all hell will break loose," Zwelithini threatened.
>
> The king has called an *imbizo* with traditional leaders and other constituencies in Ulundi on Wednesday to discuss the alleged illegal sale of land on the KZN south coast.
>
> Government's plan to expropriate land without compensation has led to conflict with the king, who believes it is a threat to the sovereignty of land held under traditional authority.

The Ingonyama Trust is a corporate body established in law and is the registered owner of about 60% of land in KwaZulu-Natal, which has always historically been part of the Zulu Kingdom. It is currently responsible for the administration of communal land in the province on behalf of the Zulu Kingdom, but the Land Expropriation Act could change that.

In November 2017, a panel led by former president Kgalema Motlanthe concluded that the trust should be dissolved.

The king has voiced strong disapproval of the act.

In a statement released on Sunday, he said, "The issue of land is a very sensitive one for the Zulu people as it is more than just about land. It is about food security, housing and political economy, among others, and it is for this reason that Zulus will not be pedestrians that will sit and watch while major decisions about their ancestral land are made."

People on social media have suggested the king has been using the trust to live large and is now calling on Zulu people who have not been benefiting from it to defend his interests.

The Citizen reported in March that the Zulu monarch asked "legitimate" Zulus to donate R5 or more for a legal battle if parliament repeals the Ingonyama Trust Act.

Last week he raised the requested donation from R5 to "at least R15" to cover bank charges.

Zwelithini allegedly opened more bank accounts so that his subjects could deposit their donations to help mount a legal challenge to the Land Expropriation Act's attempts to take away land belonging to his tribe, which is under the Ingonyama Trust.

Initially, the king opened a bank account for this purpose with Absa bank.

The king's spokesperson, Thulani Zulu, on Friday said, "We are in a process of opening more accounts in other banks".

When asked how much money the king planned to raise, Zulu said it was difficult to say because the costs would depend on how long the case would take to complete.

In the above article, the King as a Zulu leader is threatening anyone specifically in the government who may want to expropriate the land of the Zulus without compensation, stating:

We must not be provoked. There is no need for the Zulus to be abused by their Treasury, because that will force me – and the world will agree with me – when I declare that I want me and my nation to live on our own and develop on our own, because in South Africa development is selective (Friedman & ANA, 2018).

With these verbal utterances including those in the article itself, the King speaks on behalf of the Zulu tribe all the while knowing that the land that he is fighting for is not owned by the tribe, but by him as a King. The article further says, "Perhaps the time has come for KZN borders to be closed and for him to run his own province" and this can be his goal behind the threats. For him to speak with such authority, is a sign of having no regard for the national democratic government of South Africa. As he continues with his threats, he says,

> I promise you I will not allow anyone to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa – as the governing party, they must not make the mistake of taking away the land of the Zulus because all hell will break loose (Friedman & ANA, 2018).

This utterance seems to have been well-calculated by the King who seems to be ready to split the country into two and expects his subjects to take care of him financially as the taxpayers are doing presently. He asks for donations from his subjects in order to fight the Land Expropriation Act's legal action whereas they are not benefiting anything from it as most part of it is leased out to bring him revenue. The inconsistencies regarding the exact amount that the "legitimate" Zulus must pay to cover bank charges, raises eyebrows as there are many bank accounts that have been opened for the deposit of the money that will also cover bank charges. The King's utterances are aimed at creating panic among his subjects, giving them good reasons to resent the government, adding to the divisions caused by politics. He does not seem to be willing and ready to bring about reconciliation between his subjects who are already divided by political affiliations. Already those who can access the social media according to this article are concerned about the lavish lifestyle of the King, meaning that some people that he might think are not aware of his intentions, may give him a negative feedback regarding the content of his speeches.

In the article, *Cyril faces his Achilles heel in KZN – The President must quell the dissident in KwaZulu-Natal to ensure a unified ANC heads to Nasrec later in the year*, reported by Setumo Stone (*City Press*, 8 July 2018, page 4), the South African President Cyril Ramaphosa, is said to be barred from setting foot in KZN (one of the nine provinces of South Africa). According to Stone (2018:4), "King Goodwill Zwelithini's declaration to fight in defence of the land of the Zulu nation was seen as an offshoot of the brewing anti-Ramaphosa – not anti-ANC – sentiment in the province". A national executive member close to (Jacob) Zuma is quoted in the article as saying that Ramaphosa was the only person who could stop the barring "by coming out publicly and stating that the ANC was wrong in

the way it treated Zuma" (Stone, 2018:4). This seems ridiculous, as doing that would compromise the position of the President. It would seem like it was his personal decision to remove Zuma. This undermines the intelligence of the targeted audience or recipients of the message who are aware of what is happening around them but are manipulated into believing that whatever they are aware of is not true. The King repeatedly manipulated his targets by instilling fear in their minds. His actions to fight Jacob Zuma's war against the ANC would seem like fighting on behalf of a dictator as reported by Bendile (2017). Bendile (2017:22) described Jacob Zuma as a dictator whose dictatorship manifested through "a collapse of disciplinary systems, fear mongering and paranoia, an exaggerated mandate, no distinction between personal and private property, demonising the opposition". The King would not have associated with such a leader as he risked being labelled as such. Mkhwanazi (2017:4) who reported on the punishment or retribution of ANC MP Dr Makhosini Khoza described how the ANC leadership in KwaZulu-Natal manipulated and influenced the minds of other dissidents and defiant ANC members who spoke out against the former president Jacob Zuma. Khoza was eventually out of the ANC because of her standpoint.

In the article, *Maimane: 'DA to continue looking for answers to Esidimeni deaths'* reported by *Eyewitness News (EWN),* 25 January 2019, the DA leader Mmusi Maimane is pictured marching with his party supporters on the 24th of January 2019 and the picture is with courtesy of @Our_DA/Twitter. They are holding a banner with these words "JUSTICE MUST BE SERVED" and there are pictures of the ANC leaders, such as the President, Mr Cyril Ramaphosa and the Gauteng Premier, Mr David Makhura. The words on the banner meant a lot about the people pictured as well as the intentions of the holders of the banner.

In the article, *702 Host Praised in 'racist' tweet row* (*The Star*, Tuesday 25 July 2017, page 2), reported by Bheki Mbanjwa, the radio station 702 serves as a community organisation with its managing editor being an accounting officer for all production material for the radio station. No production material can be aired through the radio programmes or sent through the organisation's social media without his or her authorisation, meaning that should this happen, he or she needs to account on behalf of the station. The station also needs to take a collective responsibility as an employer of all its employees. According to this article, RADIO 702 posted a verbal racist message on its official Twitter account on 23 July 2017. On the tweet there were pictures of two black children alongside those of two dogs participating in the *702 Walk the Talk* with the words: "Aw Dog VS Baby … Who's cuter.

Go ahead evoke those broody feelings" (Mbanjwa, 25 July 2017:2). Athough it was later deleted; the tweet had already been screen grabbed and circulated on social media and the response to it was that it was racist and insulting to the black people. People such as Xolani Gwala, a Radio 702 Show presenter, thought of the message as being "despicable" and "distasteful for a company that is in the communication space that tells people's stories" (Mbanjwa, 25 July 2017:2).

The company apologised in what can be summarised as "alright so we have offended some people, we apologise" with a tone of so, 'move on' (Mbanjwa, 25 July 2017:2). Other responses regarding the tweet message included that of Prime Chief executive Omar Essack who said, "we were wrong" and that the company was intolerant of racism and would investigate whether the tweet was an act of ignorance or racism (Mbanjwa, 25 July 2017:2). Biko Mutsaurwa, the Communication Rights Organiser at Rights2Know indicated that Xolani Gwala merely exercised his freedom of expression of his own opinion and that the media house blamed itself for allowing the offensive tweet to be publicised. The Congress of South African Trade Unions (COSATU) through Sizwe Pamla, its spokesperson, indicated, "the tweet exposed the 'troubling newsroom culture and institutionalised attitudes' forming the base of the station's editorial posture" (Mbanjwa, 25 July 2017:2). Pamla also mentioned that for RADIO 702's management to blame the tweet on its staff for negligence gives the management a 'social licence to offend millions of black people' as well as throwing their junior employees under the bus to save themselves. COSATU regarded this as 'distasteful and hypocritical' (Mbanjwa, 25 July 2017:2).

The tweet displayed racism coupled with ignorance and the words accompanying the pictures indeed managed to reach their intended audience and "evoke those broody feelings" as can be noted from the responses mentioned in the articles. Irrespective of the sender of the message who seemed to be unknown, the community radio station was held accountable to its listeners and its twitter subscribers regardless of their races. The sender knew that it was going to trigger a racial debate and he or she would enjoy listening to the views of the angry and offended audience.

In the article, *The case for regulating religion – no faith should be immune from consequences for harming or even wilfully deceiving its followers* in the *Mail & Guardian* (March 29 to April 5, 2018 Vol 34, No. 13, page 30), reported by Lerato Maviya, the leader is

Banele Mancoba. He is the church founder of the Seven Angels Ministry in Ngcobo in the Eastern Cape and was quoted by the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities as saying something bizarre. He said

> Satan came to Earth and breathed on the Constitution of South Africa and its schools. We are saying that education is wrong. Because Satan has taken over schools after Nelson Mandela allowed him to do so. We are saying children should not go to school as Satan has infiltrated schools. People must not listen to the Constitution because it's driven by Satan. I consider the Constitution to be an evil spirit. We are saying that life must return to the Lord and Satan must go (Maviya, 2018:30).

This statement does not make sense, as it misleads people luring them into abandoning education and believing that the Constitution cannot serve as a lawful document and everything in it must be nullified or disobeyed. Mentioning Mandela, a nationwide respected leader, would confuse everyone especially those who held him in high esteem based on his contributions to the struggle for the freedom of the people. Mancoba is playing on the minds of the ignorant with the hope of gaining more followership while harming people's lives. Maviya (2018) states that Pastor Lesego Daniel, a leader of the Rabboni Centre Ministries found near Pretoria also used verbal communication strategy telling members of his congregation to drink petrol and to eat grass for them to be healed during church services. Petrol is not meant for consumption and can be deadly to human beings, while grass is meant for consumption by animals. These actions were meant to manipulate his congregants into believing that he has supernatural powers to bring about healing through unusual substances, petrol and grass as maintained by his son, Prophet Lethebo Rabalago of the Mount Zion General Assembly Church in Limpopo (Molobi, 2016:1).

In the article, *Pastor Doom! But his healing way is just a spray too far!* in the *Daily Sun* (Tuesday 22 November 2016), as reported by Stephens Molobi, Prophet Rabalago alleges to have been given the powerful gift of healing together with his father, Pastor Lesego. He says, "There is nothing special about Doom, but I have been instructed by the Holy Spirit to use it at our night session" (Molobi, 2016:2). He chooses to ignore the dangers of Doom as an insecticide, maintaining that when it comes to the Lord's work, it is harmless. This compromised people's lives and due to vulnerability brought about by illnesses and misfortunes, people believe anything that seems to be aimed at changing their lives for the better. Because congregants are alleged to be involving themselves willingly, the law cannot

easily protect people against these evil practices. Reverend Kenneth Meshoe of the African Democratic Christian Party and the manufacturer of Doom, Tiger Brands, and Dr Steven Mushadu at the Ndofaya Mall Medical Centre have endorsed the dangers and risks of using insecticides on human beings (Molobi, 2016; Watson, 2016).

In another article by Collison (2017), where the Commission for Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities sat to discuss regulations aimed at combating unfair practices by religious leaders, some of the religious leaders were unhappy. One of the leaders is reported as saying, "This was emotional harassment" while another one said, "I believe that God is above the law. [This country's] laws are against God" (Collison, 2017:11). These kinds of utterances are an indication of how these religious leaders are undermining the intelligence of everyone except themselves. They expect everyone especially their followers to believe that God approves their actions, not realising that this is pure wickedness. They think that whatever is happening in their churches should not be questioned because it would seem like challenging God, above whom there is no law. They forget that God is unhappy with what they are doing.

The following three extracts are from *The President's Keepers: Those Keeping Zuma in Power and Out of Prison* (Pauw, 2017) regarding the manipulation of the audience by politicians using the mass media. They do it through their unhealthy relationships with the managing editors of the newspapers who must ensure that the written final product in their newspapers attract the attention of their readers.

In the extract below Pauw (2017:48) writes:

> At the end of 2014, the *Sunday Times* exposed the existence of a so-called rogue unit in SARS – the very unit that was targeting organised criminals and big-time tax evaders and money launderers. A few months later, many of SARS's most successful executives and managers were either suspended or resigned. Among them was Gene Ravele, who resigned in May 2015. The campaign against the SARS "rogue unit" was driven by elements in the SSA, and you will read much more about it later in this book. Suffice it to say for now, that the stories in the *Sunday Times* were bullshit, but they were integral to the destruction of the most effective law enforcement organisation in the country.
>
> There was no rogue unit and the campaign was unleashed to stop SARS from investigating Jacob Zuma and his cronies, among others. I have little doubt that SARS's new rulers would have ensured that the audit profiles that Ravele's

investigators had compiled against Arthur Fraser, John Galloway, Prince Makhwathana and several others were erased from the SARS mainframe.

In this extract from Pauw (2017:81) the involvement of the Sunday Times newspaper in the 'rogue unit' fabrications continue. Jacob Zuma, the then president of South Africa, is still in the centre with the SARS leadership being the victims to be destroyed as readers read about the 'rogue unit'.

> Long before I set out to write this book, it was revealed how the top structure of SARS – comprising Ivan Pillay, Gene Ravele, Johann van Loggerenberg, Pete Picher – was purged after a series of articles in the *Sunday Times* that they had run a "rogue unit". The stories were fabrications but nonetheless saw the rise of Zuma acolyte Tom Moyane as the hatchet man who rid SARS of its tried and tested top executives (Pauw, 2017:81).

In the above extract, the leader is the former president of South Africa who had a string of connections in the *Sunday Times* newspaper. They served to manipulate the minds of the readers with an interest in his government into believing incorrect stories for his personal benefit, thus diverting their attention from the stories of corruption levelled against him and his associates at SARS.

The next extract is a continuation of the abuse of power where some journalists even when instructed on what to write and what not to write in their newspapers, have a choice to do what is right or wrong in order to protect their personal integrity. The *Sunday Times* newspaper continued doing wrong by accepting manipulation aimed at serving the interests of the leaders, while the *City Press* chose to do justice by reporting on the issues at hand.

> On 10 August 2014, South Africa's two most influential Sunday newspapers – *City Press* and *Sunday Times* – devoted their front pages to the sordid romance and the upheaval at the tax collector. "Sex, SARS and rogue spies," trumpeted *City Press*. In the article, I wrote that rogue agents at the Special Operations Unit of the SSA "used state resources to conduct dirty tricks campaigns, smuggle cigarettes and disgrace top civil servants". This unit, I concluded, was intent on removing the SARS top structure and had launched operations to discredit senior civil servants like NPA prosecutor Glynnis Breytenbach and Hawks head Anwa Dramat.
>
> The *Sunday Times* splashed with "Love affair rocks SARS". Their exposé centred on Walter's allegations that her former lover was dishonest and corrupt (Pauw, 2017:153).

In the three extracts above, leaders used the mass media and public discourse, as a resource shared by members of 'symbolic' elites, such as politicians and journalists, for domination or power abuse or choosing to do the right thing. The political leader was the then South African president, Jacob Zuma and the newspaper journalists or managing editors acted as leaders for the newspapers, the City Press, Jacques Pauw and the Sunday Times, Malcolm Rees and others (Pauw, 2017). The following is an analysis of nonverbal communication strategies used by leaders in the community.

4.3.1.2 Nonverbal communication strategies as used in the community

Steinberg (2007) states that nonverbal communication strategies can be categorised into groups, such as kinesics, proxemics, haptics, chronemics, personal appearance, environment and paralanguage. These have been defined in the above paragraphs and the following is an analysis of examples of nonverbal communication strategies used by leaders in each of the abovementioned categories:

a)   *Kinesics or body language or body movement*

The following article is used as an example for interpreting kinesics as used by leaders in the community.

Touchy Thabo won't hug Winnie by Staff Reporter, *Mail & Guardian* (18 June 2001).

> An angry snub by President Thabo Mbeki, who put his hand in the face of Winnie Madikizela-Mandela when she tried to greet him at a Youth Day celebration this weekend, was on Sunday slammed by opposition parties.
>
> The incident happened at Soweto's Orlando Stadium, southwest of Johannesburg, on Saturday where Mbeki was due to address a rally on the South African public holiday.
>
> Mbeki was shown on national SABC television, flicking his hand at the former wife of the country's first president, Nelson Mandela, as she bent over to kiss and hug him.
>
> The president seemed to be blocking off her kiss and knocked Madikizela-Mandela's hat off her head before exchanging angry words with her in front of a crowd of about 5,000 people, according to the pictures shown.

Asked later what had transpired during the incident, Madikizela-Mandela said, "I think you better ask him (Mbeki)," the Sunday Times reported.

But opposition leader Tony Leon said Mbeki's conduct was unbecoming as South Africa's president.

"What a shocking example set by the president for the youth of South Africa on Youth Day, pushing and jostling an older woman shows terrible manners and disrespect," said Leon, who leads the Democratic Alliance in parliament.

"When this is done by the president, it is raised to another echelon," Leon told the South African news agency SAPA.

Right-wing Afrikaner Eenheidsbeweging leader Cassie Aucamp said Mbeki should have behaved otherwise in public and his reaction was a disgrace to both himself and Madikizela-Mandela.

Relations between Mbeki and Madikizela-Mandela, African National Congress Woman's League president, has soured since his election in 1999, and notably after a letter written by her to the country's deputy president Jacob Zuma earlier this year.

In the letter, Madikizela-Mandela asked Zuma to intervene to restore relations between her and the president, claiming Mbeki had accused her of spreading damaging rumours about his personal life. The letter was leaked to the media. - AFP

In the above article, the leader, former President Thabo Mbeki, used his body movements to communicate his emotions to his subordinate Mrs Winnie Madikizela-Mandela, who was a former wife of his predecessor, the former President of South Africa Nelson Mandela, and a Member of Parliament. He moved his hand swiftly to push her from kissing and hugging him, humiliating her in full view of various television channels and the people who were attending the June 16 Youth day celebration in South Africa. Thabo Mbeki failed as a president of the country then to respond wisely to her greetings. He chose to react with troubled emotions that put him on the spot instead of keeping a cordial relationship with his subordinate. He should have thought about not making a spectacle of himself and saving his face and that of Mrs Winnie Madikizela-Mandela. His behaviour showed lack of cultural intelligence and effective leadership.

In the following article, *Zulu King snubbed xenophobia investigators - former judge* (*News24*, 2016-04-05, 11:30), reported by Jeff Wicks, King Goodwill Zwelithini Zulu chose to 'snub' the group of investigators whose aim was to try and work on a solution to the causes of the violent attacks on the foreigners after the meeting of the King and his subjects. He decided to ignore the team and acted in what could be interpreted as a rude manner towards former

Judge Navi Pillay and the Constitution of the Republic of South Africa (1996) because they were representing the government and the Human Rights Commission.

> Durban - A special reference group appointed by the KwaZulu-Natal government was snubbed repeatedly by King Goodwill Zwelithini while investigating a spate of xenophobic attacks last year.
>
> The king's apparent unwillingness to meet with the investigation panel, chaired by retired Judge Navi Pillay, emerged at the release of a report compiled by the group. The attacks claimed the lives of several people and left thousands displaced, with violence against foreign nationals emanating in KwaZulu-Natal and spreading across the country. Zwelithini had made a speech in Pongola ahead of the outbreaks of violence against foreign nationals and his utterances prompted an investigation by the South African Human Rights Commission.
>
> It had been widely reported that Zwelithini had made disparaging remarks about foreign nationals but was exonerated by the HRC. A key finding of the panel focused on "inflammatory public statements by individuals in leadership positions" that served as contributing factors to the prevailing atmosphere of fear throughout communities in the province.
>
> "The reference group recommends that leaders exercise greater care with their public remarks. Leaders must consider the potential ramifications, both intended and unintended, of statements that are provocative, stereotypical and may be perceived as harmful by any group of persons or individuals. Responsible leaders can play positive and proactive roles in preventing and mitigating tensions within their communities," the report read.
>
> When questioned on Zwelithini's role in the reference group's report, Pillay said that repeated efforts were made to meet with the king.
>
> "We visited Pongola where the king spoke and there was no one that came forward and said they heard the king's speech and acted upon it. There were no negative reactions in that area," she said. "We wished to have an audience with the king and we finally had a written response from his secretary who said because the HRC was investigating that issue, he felt that he shouldn't be interviewed by another investigation team," Pillay added. "Even after that was over, we still didn't get an interaction from the king."
>
> Pillay said that they examined statements made by President Jacob Zuma, as well as other political leaders. "We condemn this kind of inflammatory speech because of the likelihood to incite violence. It spreads harmful stereotypes and prejudices. If leadership makes statements that are not true and factual, they give rise to harmful perceptions," she said.

b)   *Proxemics*

This has to do with the maintenance of distance/space between the communicators as indicated in earlier definitions.

In the earlier quoted extract from the article: *Foreigners must go home – King Zwelithini* by Clive Ndou (2015) in *The Citizen, e-edition* South Africa (2015), the leader King Zwelithini Zulu used a public space to communicate with some of his constituency, in Pongola, KwaZulu-Natal Province. He gathered his people with the pretence of addressing the regeneration of morals in the country. After that meeting, the attendees of the gathering went out to commit violence against the foreign nationals and looted their businesses. This is contrary to rebuilding morals, an action that would be expected from a leader who truly wants to see nation rebuilding with the help of his constituency. In this public space, the king was able to instil stereotypical and prejudicial thoughts in his constituency. He planted a seed of discrimination against African foreign nationals, hence the violent attacks on the foreigners and their businesses. Instead of responding like an effective and cultural leader, acknowledging his mistake and apologising to the affected foreign nationals, he withdrew to his personal space where he could not be reached by the panel set up to investigate his actions. He used his position as a king with a security system that could not be penetrated to avoid having to account for his actions.

c) *Haptics or touching behaviour*

The article *Touchy Thabo won't hug Winnie* (Reported by Staff Reporter *Mail & Guardian* 18 June 2001), is also an example of haptics where physical touch was involved. The leader involved was the then President of South Africa, Mr Thabo Mbeki and the subordinate was Mrs Winnie Madikizela-Mandela, who was a former wife of the former President of South Africa, Nelson Mandela and a Member of parliament when the incident occurred. Mr Mbeki flicked his hand meaning that he suddenly moved his hand quickly, causing Mrs Madikizela-Mandela's hat to fall off. Although this could have been a negative reaction to her late arrival at the event, Mr Mbeki's action was a clear indication of lack of effective leadership and cultural awareness. This is in violation of what Mbigi (2005:97) says,

> Empathy and compassion are key elements of African leadership philosophy and practices. An effective leader should strive to understand and empathise, as well as demonstrate the ability and conscience to govern and forgive, since one is always a victim unless one can forgive and thereby bring about community healing.

His hand flicking gesture symbolised his uncaring attitude and was an intentional expression of anger. From the article, it is clear that Mr Mbeki's action had a bearing on his experiences with Mrs Madikizela-Mandela that could have been resolved amicably and not displayed on a national broadcasting television channel, the South African Broadcasting Corporation (SABC) in full view of the viewers as well as those who gathered for the event at that stadium. Although it was an instinctive act, in this article it is reported that it could not be condoned and was criticised by many leaders, such as Tony Leon (Democratic Alliance) and Cassie Aucamp (Right-wing Afrikaner Eenheidsbeweging) (Staff Reporter, 2001). He abused his power as a leader and caused embarrassment to his fellow comrade in the ANC and her family. He lacked empathy and listening skills that would have helped him to listen to his inner voice in response to the rumours that he was accusing Mrs Madikizela-Mandela of spreading about his personal life. He did not show the spirit of *Ubuntu (Vumunhu)* to her and her family through his action which caused an embarrassment to them. He failed to build consensus among the citizens of this country in his persuasion of authority at an event that reminded the citizens of South Africa of their painful past. He caused divisions within his political party organisation because of his untimed action. As a member of the ruling party, the ANC that advocates women's rights and protection, he violated the very rights of women's safety in the hands of men because of his lack of self-discipline and consciousness. He focused on his self-interest, vengeance and took advantage of the opportunity he had. She was caught off-guard as she was about to greet him with a kiss and a hug. The evidence of this is in this article where the Staff Reporter (2001) indicates that their relationship soured when Mbeki was elected as president in 1999 and in the contents of a letter Madikizela-Mandela wrote to Jacob Zuma asking him to intervene because Mbeki was accusing her of spreading damaging rumours about his personal life.

In the article, *Cops hunt Moyo … dead or alive – Resurrection saga won't die*, reported by Tankiso Makhetha in the *Sowetan* (Thursday 18 April 2019, page 5), Pastor Alph Lukau is presented as the leader and owner of Alelluia Ministries International church. He used haptics as he prayed for and touched Moyo, allegedly resurrecting him from death. This staged performance by the pastor was intended to manipulate the audience and television viewers into believing that the pastor had supernatural powers to resurrect people from death and to lure them to the church hoping to experience such kind of miracles in their situation. Indeed,

it attracted more attention including that of the South African Police Services who investigated the act, only to find that it was an organised performance and that Moyo was not dead at all, and that the whole thing was just an act. On realising that he was now a wanted man, he escaped to his country, Zimbabwe, where rumours were spread about his 'eventual death' due to pneumonia. The police would not rest before proving that he is dead indeed. What can be noted in the pastor's actions is an abuse of power manifesting in exploitation of religious practices with ignorant people's social well-being as a target.

In another article, *The case for regulating religion – no faith should be immune from consequences for harming or even wilfully deceiving its followers* in the *Mail & Guardian* (March 29 to April 5, 2018 Vol 34, No. 13, page 30), reported by Lerato Maviya, Pastor Lesego Daniel, is a leader of the Rabboni Centre Ministries found near Pretoria. He gave members of his congregation petrol to drink while his son, Pastor Lethebo Rabalago also known as the "Doom pastor" in Mookgophong in the Limpopo province sprayed his congregants' faces with doom, an insecticide (Maviya, 2018); both were saying that they were healing their people. In both incidents, the congregants were being prayed for while the petrol and the doom were being administered to them. Both the petrol and the doom are harmful substances on human beings. These pastors engage in such actions out of desperation for large numbers of membership motivated by money because the larger the number of members, the higher the income in the form of tithes and offerings. In their experimentations with human lives, they benefit while their members suffer the consequences of poverty and even deaths in certain instances.

d) *Chronemics*

The following is an article to be used for the interpretation of chronemics as used by the leaders: *Touchy Thabo won't hug Winnie* reported by a Staff Reporter (2001). The then President Thabo Mbeki, used wrong timing to address his subordinate's actions. He waited too long to make Winnie aware that he disliked her interference in his personal affairs as it later transpired that this was one of his reasons for resenting her. He had for a long time known that she had on many occasions failed to honour time, something he could also have

addressed at office level. He failed to have foresight regarding the whole matter and its consequences.

e)	*Personal appearance or physical characteristics and clothing*

In the community, leaders can use clothing and personal appearance for a good or bad purpose. For example, the colour of the attire chosen by the leaders for their political parties and members can have different meanings depending on their ideologies. The same can be the case for business owners. In political organisations, for example, the colour red can represent the left wing, aggression, socialism, communism, power, danger, et cetera. In a business, it may represent love, passion, courage, power, et cetera.

In the article, *We've nowhere to go* (*Daily Sun*, Monday 3 June 2019, page 5) reported by Lethabo Khambule, there are two leaders, one representing the government and the other one representing a political party.

> Angry Alexandra residents wanted to know why their homes were demolished.
>
> On Friday, 80 homes were razed to the ground by the metro cops and Red Ants, leaving more than 160 families homeless…They clashed with cops, who used rubber bullets and tear gas.
>
> Metro cop's spokesman Chief Superintendent Wayne Minnaar said the houses were destroyed as they were built illegally on the riverbanks.
>
> EFF Gauteng chairwoman Mandisa Mashigo, who also clashed with the police, said cops failed to produce a court order for the eviction.

In the above source, there are two leaders involved, the metro cop's spokesperson Chief Superintendent Wayne Minnaar and the EFF Gauteng chairperson Mandisa Mashigo. The source represents the political and the business sides of the use of the colour, red, by the Economic Freedom Fighters (EFF), an opposition political party in South Africa and the Red Ants (a Security Relocation and Eviction Services Company in South Africa) usually hired by the local government for evictions. The EFF uses the colour red as its political colour and uses it for its flag, artefacts and its attire for both the leadership and the members. In this article, Mandisa Mashigo displays the colour red as she is pictured wearing a red branded EFF beret. Socialist ideologies, such as social liberalism is represented by the presence of the EFF Gauteng chairperson Mandisa Mashigo. In support of the social liberalism ideology held by the EFF political party, an article titled *Malema in court on Friday over land-grab call* appeared in the Business Day. *Times LIVE* (2018) reported a story about Julius Malema, the

EFF party leader who was supposed to appear in court for inciting his supporters to invade land in the New Castle's Magistrate court. The Red Ants' artefacts and employees (dressed in red overalls and helmets) always appear in red. The South African Communist Party also uses the colour red in its attire and artefacts.

Again, in the above source, the Red Ants were called in by the City of Johannesburg Municipality to demolish and move illegal occupants of a piece of land that is not safe for habitation because of constant flooding during rainy seasons in Alexandra Township in Johannesburg. Wherever they are sent to evict people, they act with negative emotions including aggression, violence and abuse of power. Because of their attractive appearance in a large group dressed in red overalls ready for action, when people see them, they are forced to act swiftly and make hurried decisions that may involve compliance or resistance. If they resist, they get hurt or even die as the Red Ants also act with strength, rage, loss of temper, agitation, anger, and overbearing, demanding, and oppressive behaviours towards the people to be evicted leaving the place looking like a war zone. In most instances, political parties, such as the EFF are behind the illegal occupation of land. When evictions occur, illegal occupiers are the ones who lose their belongings. The EFF with its left-wing ideologies, always desirous to act with malice towards the ruling party, manipulate unsuspecting community members into occupying land illegally promising to protect them against evictions. In this source, EFF Gauteng chairperson Mandisa Mashigo is said to have clashed with the metro police who were there to ensure that the people are moved from the area in which it is dangerous for people to build their houses. Because of the EFF's willpower, rage, anger, danger, malice, wrath, and determination to act as an opposition party that could be a ruling party one day and seemingly caring for homeless people, these community members were lured into building their homes in a dangerous area. Although these people would have refused to move to such an area, their ignorance led to their loss of properties. The EFF Gauteng chairperson made her mark in the minds of these people as belonging to a party that cares but keeping them ignorant of its political intentions and ideologies.

The article *Angry granny demands justice – Political parties score points*, reported by Zoë Mahopo (*Sowetan*, Monday 3 June 2019, page 7), relates to Mandisa Mashigo (EFF) and Wayne Minnaar (Johannesburg Metro Police Department - JMPD) as leaders.

> Liza Modiba's effort to put shelter over her grandchildren's head were reduced to
> a pile of rubble after evictions were carried out in Alexandra, north of

Johannesburg. Yesterday, Modiba, 58, was among many residents who were still picking up the pieces after their homes were demolished on Friday morning, apparently because their houses were built too close to the Jukskei River. Gauteng government had announced that alternative accommodation would be provided after more than 100 families were displaced by the Red Ants. Modiba, who built the four-roomed house from the pension money she made from selling vegetables and fat cakes, said she was angry at the government.

She said she rushed home after receiving a call from a neighbor informing her that houses were being demolished in their area. "I want them to replace my home so I can have a place to stay with my grandchildren. My heart is so broken, I can't even sleep or eat," Modiba said. A few items, including a broken bed, stove and cooking utensils could be seen among the rubble.

Modiba said she was trying to look for her ID and the birth certificates of her three grandchildren aged 5, 11 and 13-years. She said the demolitions happened while she was at the marketplace where she sells her produce. "When I got here, I tried to run into the house through the garage door, but they pushed me away," she said. Modiba said she was carried to the other side of the area after fainting. "When I regained consciousness, my clothes were wet. People told me that they poured water over me because I had fainted." Modiba said she was now staying in a shelter. "We have to share one small blanket. It gets cold at night," she said. Another resident Bongani Makhoba, 36, said he had to send his wife and two children to stay with relatives after their home was demolished. Makhoba said he was able to salvage one bed from the destruction but everything else was lost. He said he wanted the government to pay for his damaged belongings.

The ANC released a statement on Saturday, describing the evictions as inhumane and blaming the EFF and the DA-run Johannesburg municipality. "The actions of the DA/EFF alliance smacks of opportunism and cheap electioneering to displace our African masses, exposing them to harsh conditions of the winter cold," it stated. However, EFF provincial chairperson, Mandisa Mashigo, who was in the area, said yesterday the ANC was spreading lies. She said her party was supporting land occupations and would not call for people to be evicted illegally. Mashigo said it would open a case and lodge complaints with the office of the public protector and the SA Human Rights Commission today. "This is a deeper human rights crisis. Not just human rights, black human rights," Mashigo said.

In this article, it is mentioned that as the Red Ants demolished the houses built by the illegal land invaders, one of them, Liza Modiba, 58, lost her four-roomed house and its contents. Another one, Bongani Makhoba, 36, was separated from his wife and two children after losing his house through demolition by the Red Ants. The ANC released a statement condemning the evictions as "inhumane" putting the blame on the EFF and the DA in charge of the Johannesburg municipality saying "The actions of the DA/EFF alliance smack of opportunism and cheap electioneering to displace our African masses, exposing them to harsh conditions of the winter cold" (Mahopo, 2019:7). EFF Gauteng chairperson Mandisa Mashigo

responded by blaming the ANC for spreading lies and stating, "her party was supporting land occupations and would not call for people to be evicted illegally" (Mahopo, 2019:7). Such utterances are a sign of insensitivity to the very people that she seems to care about, even referring to their crisis as "a *deeper* human rights crisis. Not just human rights, but *black human rights*" (Mahopo, 2019:7). With these thoughts in mind, she should have first worked on following the correct procedures for land acquisition instead of intentionally allowing people to risk losing their valuables through illegal land occupations and evictions. Ignorant and vulnerable people are used to gain votes during elections. Her actions and statements were meant to persuade the people as eligible voters to believe that the ruling party, ANC, is failing the people by evicting them and to alter their mindset as they prepare themselves to vote in the next elections.

Another example is based on what the researcher has observed regarding personal appearance at mass gatherings of the Zulu men where they wear their traditional attire (mainly designed in animal skins, such as strips of skins or tails) and carrying spears, knobbed-clubs, hack-knives or bush-knives, axes, sticks and other dangerous objects. There was a time when these items were used to attack members of the communities. The King and other Zulu leaders defended their use and public display calling them traditional weapons that Zulu men need to carry as part of their culture. This was an abuse of power because the real traditional weapon is very different in shape and in size.

f) Environment

The following article will serve in the interpretation of an environment as used by the leadership in the communities.

They died from cold and hunger, reported by Goitsemang Tlhabye in *The Star* (Friday 3 February 2017, page 1).

> Tshwane bore the brunt of the mismanagement of relocating mental patients from Life Esidimeni to centres across Gauteng, with 55 of the 94 dying in the city. They died from cold and hunger, dehydration and general lack of care, an investigation into the deaths found. The sick spent three months in facilities, which had no funds to cater for them, no trained staff, inadequate facilities and many patients without medical records.

The report by the Office of Health Standards Compliance (OHSC) looked into the circumstances surrounding the deaths of 94 mentally ill patients, transferred to 27 non-governmental organisations across the province last year.

Through the transfer, an estimated 1 371 chronic mentally ill patients were moved to NGOs from April 1 to June 30 – the majority to Tshwane. Close to 900 patients were reportedly moved to Cullinan Care and Rehabilitation Centre (CCRC), Siyabadinga, Anchor in Cullinan, Precious Angels in Atteridgeville and Tshepong in Hammanskraal. Precious Angels had 20 deaths, Tshepong 10 and CCRC, Siyabadinga and Anchor collectively recorded 25 deaths.

DA spokesperson for health in Gauteng, Jack Bloom, said the city had lost 55 patients and seemed to be the worst in the province. Bloom said Tshepong seemed like a dormitory and although it did not look completely bad, it had been difficult to assess the NGO's medical facilities.

"Tshepong seemed to have been improved after complaints were levelled to the department, but they only had basic facilities. Precious Angels was a residential house and was completely unsuitable for the patients," Bloom said

Patients were reportedly sent to NGOs without medical records, medication and were in poor hygiene and nutritional status. Precious Angels, where most deaths occurred, had already been under investigation by the SA Human Rights Commission (SAHRC). During its investigations, the SAHRC found the NGO abandoned and an inquest had been under way for the deaths of 13 patients.

While the NGO only had a licence to care for children with severe intellectual diseases, it was sent patients with different needs and mental problems. The report detailed how department head Dr Ephraim Selebano admitted it should have done a proper fit for purpose and accept edit was unfair to Precious Angels because the NGO was sent too many different types of patients.

Ruesch and Kees (1956) as cited by Knapp (1985:93) state "in broad terms, nonverbal forms of codifications fall into three distinct categories," namely sign language, action language and object language. In this example, the collective leadership in the Gauteng Department of Health in South Africa took a decision to move mentally ill patients to Non-Government Organisations (NGOs) and care centres. Some of these places were either not meant for such purposes, for example, Precious Angels that was meant for children with severe intellectual diseases and Tshepong that was not functional, leading to the death of most of the patients mainly from "cold and hunger, dehydration and general lack of care" (Tlhabye, 2017:1). Effective leaders with cultural intelligence would have weighed up the decision and inspected the environment the patients were to be moved into before acting on the decision. The leadership took advantage of the patients' mental status and their actions were based on greed as tenders were awarded to the inadequate centres and NGOs. The kind of manipulation noted here is based on personal satisfaction of needs that involved money, as it was not in the

interest of the patients and their families most of whom were not notified of the intended transfers and relocations. The government representatives, when relocating or transferring the patients, overlooked the health conditions of the patients. This was a reckless move as there was no consultation or proper consultation with the family members or relatives of the patients regarding the relocation.

In the article, *The case for regulating religion – no faith should be immune from consequences for harming or even wilfully deceiving its followers* in the *Mail & Guardian* (March 29 to April 5, 2018 Vol 34, No. 13, page 30), reported by Lerato Maviya, the current leaders used the church as an environment where evil things were done. The sons of Banele Mancoba became the leaders after his death. They were using women and children as sex slaves and denying children education that is one of their basic rights according to the South African Constitution of 1996. After the police raid on the church premises, the police arrested them and charged them with "sexual exploitation, rape and sexual grooming – committed in the name of religion" (Maviya, 2018:30). They used their premises to perform illegal activities that were intended to harm their followers, thus taking advantage of their ignorance and abusing their trust. Unsuspecting pensioners and retirees were lured into surrendering their wealth to the church, selling their properties and moving onto the church premises. This act of deception benefited the leaders and their families while harming the congregants psychologically and physically.

g)   *Paralanguage*

The following is an extract from *The President's Keepers: Those Keeping Zuma in Power and Out of Prison* (Pauw, 2017).

> When I saw Zuma, it was a few months before he was elected as ANC president. I was a researcher for a foreign journalist and had managed to arrange an interview with him. Dressed in a loose, casual shirt, he flaunted a perfect row of white teeth and said: "Maybe you are talking to the wrong man, because I am just a cadre of the ANC. And I can tell you now that I have no desire to be the president."
>
> Zuma laughed as he said it – not the *he-he-he-he-he* that later became his trademark in Parliament when he was in trouble or under siege, but a deep and genuine expression of merriment. It was difficult not to like him. His charm and geniality reminded me why he was often referred to as the "people's politician" (Pauw, 2017: 61-62).

In this extract, Jacob Zuma, the former president of South Africa, is the leader. The paralanguage he has used in this extract is laughter, a vocalisation sound that accompanied the words "Maybe you are talking to the wrong man, because I am just a cadre of the ANC. And I can tell you now that I have no desire to be the president" (Pauw, 2017: 61). He used his laughter to manipulate people for his own benefit, specially to deceive them. In this instance, he was hiding his ambitions to become the president of South Africa, which he finally became after many efforts. The reference to his *he-he-he-he-he* trademark laughter in parliament has been noticed, as he would use it to hide his true emotions of hurt when being jeered at by some of the members of the opposition parties. He would laugh and then hit back with sarcastic words and continue as if nothing happened.

The next institution is the workplace. Verbal and nonverbal communication strategies used by leaders in the workplace will be interpreted based on the collected data.

4.3.2 The workplace

Before analysing the communication strategies used by leaders in the workplace, it is good to investigate what motivates the leaders into engaging in certain actions as well as the consequences of their decision-making. Their style of leadership also contributes to the achievement of their goals for communicating.

Stuart-Kotze and Roskin (1983) maintain that the achievement of results depends on whether the job at hand is done for personal gain or managerial gain. In other words, the right style must be selected for the right job for the results to be achieved, if not, there will either be moderate or low achievement of results. In order to achieve maximum results, the leadership need to keep in mind the situation they are faced with and this will assist them in adjusting their leadership styles and communication strategies. Holding on to a style or strategy that will not yield the required results will affect everyone involved. This serious situation requires the leadership to adjust their decision-making styles. This involves a self-awareness on the part of the leader, as his leadership style will influence his motivation for making such decisions, which may not be in line with the goals and objectives of the organisation.

Whilst using the global leader as an example, Thomas and Inkson (2004:98) indicate that because of the cross-cultural environment and interactions, decision-making is also

influenced by the global leader's motives and goals, which are rooted in different cultural values of the parties concerned. The ethical component of the organisation and the human rights of the people involved need to be considered. Put differently, Stuart-Kotze and Roskin (1983) state that the decision-maker's personal values, attitudes, needs and goals as well as the organisation's goals and objectives play an important role. The decisions are made using different styles according to the circumstances. The three styles identified by Stuart-Kotze and Roskin (1983:80) are the Command style, the Consultation style and the Consensus style.

In the command style of decision-making, the leader concerns himself with quality and not the acceptance of the decision by other parties. In the consultation style of decision-making, the leader is concerned with both quality and acceptance such that people's views are considered with reservations where the leader has a final say. With the consensus style of decision-making, other people's opinion or say is accommodated because acceptance outweighs quality. It is these styles that will determine among other things, whether the decisions taken will yield the expected results in accordance with the goals and objectives or not. The available information that needs to be communicated by whatever communication strategies used, should be evaluated before an important decision is made in order to weigh it against the consequences.

Stuart-Kotze and Roskin (1983) warn leaders who fail to ensure that they are well-informed about the decision they are about to make to consider the level of importance of the decision, to verify the adequacy of the decision and to restrain their emotions. In addition, they issue a warning to those who fail to give enough time to analysing the pros and cons of the decision-making as individuals or as groups and avoid spending time on evaluating the quality of the decision. Finally, they warn against not leaving enough room for the possibility of the rejection of the decision by the subordinates and to be time conscious as things may go wrong within the given time. This situation makes it necessary for the leadership to be ready for positive and negative feedback from their subordinates.

For communication to be effective, communicators need to ensure that effective decision-making takes place for the outcome to be acceptable. This involves a process where the communicator must "(1) identify the problem (2) gather information (3) weigh and consider various alternative solutions, and (4) make a decision" (Stuart-Kotze & Roskin, 1983:89).

These scholars further state that "Effective decisions are those that (a) identify the best solution to a problem in quantitative, factual terms, and (b) have the most desirable outcomes, given the circumstances" (Stuart-Kotze & Roskin, 1983:89). This therefore means that decisions need not be taken in a hurry, unless there is an emergency that must be addressed.

A shift from what initially motivated people to aspire leadership positions can be a recipe for disaster for the concerned leaders and their subordinates. Stuart-Kotze and Roskin (1983) in their M.ach One system identify the need for achievement, the need for affiliation, and the need for power as the most important motivational needs in an organisation. They can be briefly described as follows:

1. The need for achievement – a basic need to do things better than you have done before in order to achieve some performance goals.
2. The need for affiliation – the need to belong, to be liked by others, to be held in some esteem.
3. The need for power – the basic need to manage the behaviour of others in order to achieve the organisational goals (Stuart-Kotze and Roskin, 1983).

To add to these motivational needs for leadership, these scholars cite that Maslow's (1954) hierarchy of needs progresses from the physiological, safety, belonging, esteem to self-actualisation. It is unfortunate that during the progression, some leaders are trapped in using abusive means to achieve their goals. They can trample on their subordinates knowingly or unknowingly for the sake of their greedy desires. The need for power can lead to greed. The more the leader achieves through promotions, the more he may start undermining his colleagues especially if he has little understanding of the praises he is showered with by his superiors. Bradford and Cohen (1998) describe heroic leadership as the kind of leadership where the manager remains fully responsible for everything happening in the organisation and the subordinates' responsibility is to deliver only what is directly expected from them. They divide heroic management into the manager-as-technician (usually overt in control) and the manager-as-conductor (usually less overt in control). They list among others, the following qualities of heroic leadership:

- Seek multiple solutions when addressing an immediate problem.
- Think ahead several moves, anticipating possible actions and reactions.
- Track individual strengths and weaknesses. They harbour no naïve belief in individual perfectibility but manage around weaknesses.
- Make tough decisions and take the consequences, but whenever possible

manoeuvre (Bradford and Cohen, 1998:35-36).

They describe autocratic leadership as one where the leader tries to make all the decisions without involving the subordinates. This leads to disastrous outcomes in the case of negative feedback or resistance from the subordinates who choose to oppose because they were not part of the decision-making process. The heroic leader will ensure that beneficial communication strategies are implemented for the sake of achieving goals and objectives of the institution. This brings us to the interrelationship between leadership and communication.

At organisational level, as leaders use communication to do their job, according to Stuart-Kotze and Roskin (1983:102), they do this for two basic purposes, namely to "influence and change behaviour, values, and attitudes of others" and to "maintain and protect" their own behaviour, values, and attitudes. Because this is a process involving two or more parties, as leaders transmit and receive communications, these communications are filtered and modified in order to fit the situation and the needs of the communicators. Again, because the communicators are individuals, their interpretation of the communicated messages will be different (Stuart-Kotze & Roskin, 1983).

Stuart-Kotze and Roskin (1983) came up with the Simplified Model of the Communication Process that indicates that the way the sender transmits a message depends on his values, attitudes, overall style and mood at that time. They further state that the leader then modifies the way in which he transmits his message in such a way that it influences the receivers to change their behaviour and attitudes. The recipients of the message screen and use the message to maintain and protect their values, attitudes, needs, and goals. In short, because communication in an organisation involves some action whereby the sender of the message expects a change in the behaviour of the recipient, the underlying goals and the means of achieving them need to be considered.

Stuart-Kotze and Roskin (1983:105) mention that some managers communicate mainly downward, others do more listening, while others "initiate and receive communications about equally; they listen as much as they talk, discuss ideas and suggestions, and integrate and communicate the information and proposals, put forward within their group". Leaders' communication strategies should be controlled by the situation they find themselves in and this should be for the benefit of all involved even if it may sound unfavourable to the manipulators.

In other words, leaders need to keep in mind that their response to a situation through communication should always be determined by the momentary happenings. They cannot rely solely on their experiences. This is where issues of stubbornness, arrogance and rebellion on the part of the leadership should be put aside and where they should assess the situation and allow reasoning and wisdom to take precedence. In addition, leaders should keep in mind that subordinates can also think properly. As leaders pass down their messages, the subordinates listen and get ready to respond. Many things may affect their response as mentioned above, but what matters most are the objectives to be achieved as set by the sender.

Stuart-Kotze and Roskin (1983) speak of the direction of communication that can be downward, upward, or horizontal. This pyramid-structured form of communication is an old way of communication that has brought unpleasantness in many instances. Both Stuart-Kotze and Roskin (1983) and Lawless (1979) agree on the negative sides of this kind of communication format as presented below.

Stuart-Kotze and Roskin (1983:106) say, "Managers tell their subordinates what their jobs are, appraise their performance, dispense rewards and punishments, and act as sources of information, power and authority". This kind of mentality creates tensions between the leadership and the subordinates. Those leaders who fail to draw a line between the best way of "telling" their subordinates what to do also fail to manage their power and authority. Fearing punishment and chances of deprivation of appraisals and rewards makes the subordinates to either resist or accept the instructions they are told to perform with reservations. Some leaders go to the extent of lying about the highest authority or offices as they try to force their subordinates into doing things they would otherwise not do.

The following are brief definitions of the downward, horizontal and upward communications by Stuart-Kotze and Roskin (1983:106). The downward communication, a task-centred approach, is about "telling subordinates who is to do what, how, and when". The leaders talk, write and act the most, while their subordinates listen, read and observe the most. Horizontal communication, which usually involves discussion and an objective of integration and coordination, is a situational-centred approach and "takes place between peers, or members of a team, across functions and departments, and it is less constrained by status, level, and authority differences" (Stuart-Kotze & Roskin, 1983:106). The leaders communicate the most

"with friends and colleagues asking for and giving favours, making informal deals, and bypassing the often-cumbersome formal chain of commands" (Stuart-Kotze & Roskin, 1983:106).

Upward communication, a relationship-centred approach, is "characterised by listening rather than talking and its underlying objective is to encourage and support the behaviour of subordinates rather than to direct or coordinate it" (Stuart-Kotze & Roskin, 1983:106). According to these scholars, while most leaders enjoy giving instructions, giving feedback and appraising them, when these are to be meted out to them, they are uncomfortable. This is despite their so-called lip service payment with statements such as "my office door is always open" and "I need feedback on how things are going" (Stuart-Kotze & Roskin, 1983:106). It is under such circumstances where subordinates are victimised for highlighting problems; they may note that the open-door policy may lead to ultimate disaster in the institution, while some may choose to keep quiet and wait for the disaster to strike. Most leaders using this type of communication style tend to forget that prevention is better than cure, as some situations are irreversible and can be costly for everyone involved. Subordinates may lose their jobs as a result. To prevent disasters, they need to initiate most of the communication by talking, writing, and acting, thus transmitting more information to the subordinates rather than receiving from them. As a means of influencing behaviour in an organisation, communication, motivation and decision-making for the leaders of an organisation, become crucial if they want to achieve in their organisation.

People in leadership positions have a role to play. Their roles include task roles, maintenance roles and self-centred roles (Steinberg, 2007; Hamilton, 2011). As leaders use their power, they have tasks to perform, such as steering their groups in the right direction, maintaining the emotional needs by supporting and encouraging their groups in tough times and avoiding occupying self-centred roles. The following are Benne and Keats' (1948) and Keyton's (1999) modified examples of task roles and maintenance roles of a leader presented in Hamilton (2011:266-267) summarised as follows:

The group task roles can be listed as initiating, giving and seeking information, giving and seeking opinions, elaborating ideas, energising the group, reviewing discussions and recording group suggestions and decisions. Group maintenance roles include encouragement, harmonisation, relieving tension and gate keeping. Regarding manifested dysfunctional

behaviour or self-centred roles there is blocking of other people's ideas and suggestions, aggression, storytelling, recognition seeking, domination, confession of personal problems and feelings, special interests pleading, distracting and withdrawing from participation (Hamilton, 2011).

Above is a list of roles that leaders are expected to perform under normal circumstances especially where they are found with their subordinates interacting every now and then while using the verbal and nonverbal communication strategies. The abovementioned leadership roles are not limited to the workplace but are expected in the community as well as in the family or at home. In other words, they are contextual. Again, subordinates can also engage in them.

4.3.2.1 Verbal communication strategies

The communication strategies used in the workplace can be spoken words, written words, face-to-face conversations, meetings, telephone calls, letters, other written documents, or emails. The leadership can choose those that are convenient for the relevant messages. The following are articles illustrating communication strategies used by leaders.

The article, *ANC's #PuleMabe speaks out after sex harassment claim,* was reported by Siviwe Feketha in *News24 Politics* (11 December 2018, 07:49am). The leaders are the ANC national spokesperson Pule Mabe, former chief whip, former Western Cape ANC leader Marius Fransman, Mbulelo Goniwe, and the SA Federation of Trade Unions' general secretary Zwelinzima Vavi.

> ANC national spokesperson Pule Mabe. Johannesburg - ANC national spokesperson Pule Mabe has become the latest ANC leader to be embroiled in a sexual grievance laid by a personal assistant, days after the National Prosecuting Authority confirmed that it was prosecuting former Western Cape ANC leader Marius Fransman on charges of sexual assault of his own aide in 2016.
>
> On Monday, the ANC confirmed it had received the complaint by the staffer, who also alleged that she was hired without going through a job interview. The party said it had established a grievance panel that would hear the matter this week.
>
> Speaking to *Independent Media*, Mabe described the sexual harassment allegations as false. "I respect the rights of women and will never do anything in my power to violate those rights. I was raised by a single mother and I know what it means to protect and preserve the rights of women," he said. "It is located within the very values and principles I carry as an individual and as an activist."

Mabe said the recruitment of the complainant was a part of boosting the work of his office.

"I believe in the energy of young people, whether they are young men or young women, so bringing that kind of a team to work within the department of information and publicity of the ANC was an important step towards nurturing talent and making sure that the movement could be able to invest rightly in the future," he said.

"If there are instances when certain allegations are raised, we make ourselves available to attend to those. I am subjecting myself to the process that my organisation has already defined, and I will participate and cooperate fully," Mabe said.

In a 14-page grievance letter addressed to ANC deputy secretary-general Jessie Duarte, which the Independent Media has seen, the complainant details how Mabe allegedly hired her without going through normal processes.

The complainant then accuses Mabe of sexual advances, which she claims she was expected to entertain to secure her job.

This includes an incident in which Mabe allegedly insisted on staying in her room one night at St George's Hotel in Pretoria despite having his own room, before she signed the contract of employment.

She said Mabe switched off the lights in the room, and she responded by saying that the lights must be kept on, "because I need them to be on".

The complainant alleged she eventually fell asleep, only to find Mabe having switched the lights off with his legs on top of her body.

"I immediately snapped and asked why he was in my blankets; his response was that he is taking a break from completing his assignment, which didn't make sense. My heart began beating so fast because many things occupied my mind; first was 'how could someone I regarded as a brother, leader and comrade do this? Wanting to get into bed with me? Isn't this man supposed to be my boss?

"I then remembered the previous night, what sprung to my mind when I was asked to sit closer to him in an inappropriate manner that an employer and an employee shouldn't find themselves in. Worse I hadn't signed my contract, and quite frankly, this wasn't what I would be signing my contract for (to give out sex in return of a job)," she said.

ANC head of presidency Zizi Kodwa said the party would not comment on the matter until the internal grievance process was finalised.

The ANC Women's League on Monday called on the ANC to deal speedily with allegations of sexual harassment against national spokesperson Pule Mabe as the scandal rocked Luthuli House.

In a statement, the league said the allegations were disturbing.

"The ANC Women's League condemns sexual harassment and any form of violence against women (and) children."

"While we take into account the principle of innocent until proven guilty, the league is resolute in supporting the victims of sexual harassment and wishes to reiterate this position," the women's league said.

The allegations of sexual harassment against Mabe come after a string of sex scandals involving politicians.

In 2007, the ANC parted ways with its former chief whip, Mbulelo Goniwe, after charging him with abuse of office by trying to obtain sexual favours from a parliamentary intern Nomawele Njongo.

SA Federation of Trade Unions general secretary Zwelinzima Vavi has been recently embroiled in yet another sex scandal after a former employee of Numsa allegedly filed a complaint, accusing him of sexual harassment.

In the above article Pule Mabe said to the media reporter:

I respect the rights of women and will never do anything in my power to violate those rights. I was raised by a single mother and I know what it means to protect and preserve the rights of women" and that "It is located within the very values and principles I carry as an individual and as an activist (Feketha, 2018).

The staff members who worked under him as well as his former personal assistant disputed these words. They alleged the working environment was completely toxic and that he treated them terribly. They added that he often shouted and told them they were found at DIP (Department of Information and Publicity), so they obviously served (Gwede) Mantashe and Zizi (Kodwa) (Madia, 2018). He was obviously trying to manipulate the media into believing that he is a good leader who respects women and carries values and principles upheld by the human rights. He seemed to be saving his skin as other staff members were also complaining about his behaviour while only some of the old staff members were protective of him saying that these young staff members were disrespecting him. This may have been their way of resistance to his treatment. His reference to them as serving (Gwede) Mantashe and Zizi (Kodwa) may have caused divisions among staff members as these two leaders also belong to the high rank of the ANC and should work as a collective.

In the article, *Racism case by reporters, heads for High Court* reported by a Staff Reporter in *The Star* (Monday 8 August 2016:2), the leader is Ferial Haffajee and the subordinates are Mawande Mvumvu, Khanyiso Tshwaku, Muntu Vilakazi and Denvor de Wee. They were

employed by the City Press newspaper owned by Media 24 with Haffajee as the boss and the four being reporters. This leader used verbal strategy in a meeting where she called the four racists and accused them of being "culturally superior" and "causing divisiveness" (The Staff Reporter, 2016:2). Thereafter, she put up a notice that said, "No racists allowed" referring to them, sent an email to staff with the contents referring to racists and filing an internal grievance against them (The Staff Reporter, 2016:2). About what she wrote in her court papers, she emphasised her apologies towards the four and presumed that "any impairment to their dignity had been restored by the apologies" (The Staff Reporter, 2016:2). This sounds like somebody without any remorse for her actions as a leader who would like to restore peace and good working conditions between herself and her staff. Her expectations for the four to accept her apologies instead of allowing them to go through the process is an indication of making an apology for the sake of it without really meaning it from the heart. Her criticism of her subordinates was unhealthy and as a leader, she should have paused along the way as a way of reviewing her initial labelling of her colleagues as racists, before adding salt to their wounds.

In the article, *Teachers accuse colleague – They claim he has harassed them sexually and verbally* reported by Nokuthula Zwane (*The Star*, 25 July 2017:2), the leader is a male senior official who harassed most female educators verbally. He told one of the educators that he loved her and that he wanted to have sex with her and that they "were supposed to do the deed" and that he would increase her working hours and her salary (Zwane, 2017:2). When his demands were not met, he started treating her badly, abusing her verbally and emotionally; assuring her that he was going to make her work difficult and use his power over her (Zwane, 2017:2). The senior official mismanaged his power as a person responsible for the administration of his subordinates' working hours and took advantage of their vulnerability as their salaries were determined by the number of hours worked per month. He knew that they would be easily manipulated if promised more hours and better salaries. Their resistance bruised his ego, hence he decided to abuse them verbally and emotionally.

In the article, *School racism storm – Parents don't want a black principal*, reported by Tankiso Makhetha in *The Star* (Tuesday 25 July 2017:1), the leader is the School Governing Body (SGB) representing the school, the parents, the teachers and the learners in the community. Charles as a member of the SGB was one of the panellists who interviewed applicants for the principal's position at Klipspruit West Secondary School. As a panel, they

used verbal communication strategies. He says, "During the process we were asked what criteria we are going to use with race. I stood up and said I would score five for coloureds and I'll score four for black people" (Makhetha, 2017:1). In response to his decision, he states, "They said coloureds and blacks are the same and I said but this is a coloured area and they said I am being racist. We want a coloured principal because this is a coloured area" (Makhetha, 2017:1). Charles as a leader partly representing the employer, the Department of Education, should have made a fair decision instead of promoting discrimination, stereotyping and prejudice against blacks. His reasons for his actions were based on race forgetting that the learners, educators as well as the area where the school was situated had Coloureds, Indians and Blacks. His reason was irrelevant. He chose to oppose the other panellists when they said that coloureds and blacks are the same, a statement that was meant to open his eyes towards racism and discrimination.

What transpired after the appointment of Ms B. Makatu according to the article, *'Principal did not qualify' – Legislature told Klipspruit head not best choice* reported in *The Star* (Tuesday, 5 September 2017, page 1), by Lindile Sifile, was that indeed she did not qualify for the post. This is because of the interview scores (198) that put her in a third position with R Mabaso leading with 211 scores and W. Hendricks with 199 scores. Makatu was regarded as "an inexperienced deputy principal with only primary school management experience", while Mabaso lacked "curriculum management skills". Despite all these scores and experience, the panel and the SGB agreed that she would be hired based on the scores and discussions held by the panel and the SGB before and after the interviews. The SGB deputy chairperson had a personal agenda that involved his preferred candidate, the "coloured male" and "current deputy principal" of the school who "was not shortlisted or appointed" (Sifile, 2017:1). This candidate became aggrieved and together with the SGB deputy chairperson and another member of the SGB, decided to coerce different community organisations to regard the panel's and the SGB's decision on Makatu's appointment as wrong (Sifile, 2017). The leader and his allies manipulated the community into a protest that led to the closure of the school for a long time. It was only until the Gauteng education Member of the Executive Committee (MEC) Panyaza Lesufi and the Gauteng education spokesperson became involved that they took a decision to deploy an official to oversee the school until a permanent solution could be sought (Sifile, 2017). The whole appointment process was characterised by corruption, discrimination, stereotyping, prejudiced thinking as investigations into the school

revealed that the coloured community were made to believe that "black teachers at school are mistreating their children" and were allegedly involved in "mismanagement of funds, corruption and racism" (Sifile, 2017:1). The main motivation of the two SGB members and the deputy principal to act in this manner was greed, not having the interest of the school and the learners at heart.

The article, *Women recall strip search ordeal at work* reported by Yoliswa Sobuwa (*Sowetan*, 6 March 2018 - 10:32) represents the use of verbal strategies by a leader, the manager at *TopBet* in Germiston, on the East Rand (Johannesburg).

> Three women at the centre of a strip-search scandal at a gambling franchise in Germiston have spoken out about their shame and humiliation.
>
> The employees of *TopBet* in Germiston, on the East Rand, returned to the site where they were allegedly stripped and had their genitals exposed by a manager who wanted to know who had left drops of blood on the floor in the toilets.
>
> One of the employees, Gladys Radebe, 56, who worked as a clerk at the branch, has since been suspended after she laid charges of sexual assault against the branch manager who ordered the search in January.
>
> She told Sowetan yesterday how the incident had traumatised her family.
>
> "She's very much traumatised, saying that no one has a right to take off my panties. I have tried to hide the incident from my children because I did not want them to be teased by other pupils," Radebe said.
>
> According to the employees, about 40 female workers were stripped and checked by one of the cleaners wearing plastic gloves to find out who was on their menstrual cycle that may have left blood on the floor.
>
> After she opened a case with Germiston police, Radebe said she was frog-marched out of the building.

The manager used the oral category of the verbal communication strategies to delegate other employees to perform shameful and humiliating sexual harassment actions on their colleagues.

4.3.2.2 Nonverbal communication strategies

The following is an interpretation of some sources with nonverbal communication strategies used by leaders in the workplace.

The following article serves as an update: *Former PA accuses ANC's Pule Mabe of sexual harassment* (*News24 Political Bureau*, 2018-12-10 15:46), reported by Tshidi Madia.

ANC spokesperson Pule Mabe's former personal assistant has accused him of sexual harassment. Mabe has denied the woman's claims.

The 26-year-old, who asked not to be named, is expected to present her case before the ANC's grievance committee on Wednesday.

The former PA told News24 she was appointed by Mabe himself but describes her period in his office as "the most difficult four months".

The woman handed over a 14-page letter, which News24 has seen, detailing the alleged sexual harassment and the first assignment she worked on with Mabe. She claims Mabe forced himself into her bed on two occasions earlier this year.

She says she rejected his advances and that this resulted in her being ill-treated by the ANC's national spokesperson as his assistant.

"I could see there was a continuation in how Pule treated me and so on; it led to an unwarranted salary cut. That's when I realised if you don't speak out you are going to go down for nothing," she told News24.

The woman says she is aware of claims by Mabe that her grievance is an attempt to hit back at him because he raised concerns about her qualifications. However, she says he knew she had not completed her degree when he hired her.

"I was hired by Pule and human resources; HR knew. Upon arrival on my first day I mentioned to him, I started at [university]. I never hid that I did not have qualifications and said I am working on it."

'Toxic' working environment

The woman dismissed the idea that she was being "used" as a pawn in ANC battles that are playing out at Luthuli House, saying she was an independent woman who had decided "enough was enough".

The former assistant also said Mabe had created a difficult working environment, for not only herself, but also the entire department of information and publicity at Luthuli House.

News24 also spoke to other workers in the department who described working with Mabe as "hellish" and "toxic", accusing him of being difficult to work with.

However, several staffers who are close to Mabe claim older members who are linked to the unit's previous leaders often undermine him.

Others had previously raised concerns over the treatment of his assistant, claiming he often reduced her to tears.

"The working environment is completely toxic; the way he treats us is terrible. We are often shouted at and being told we were found at DIP (Department of

Information and Publicity), so we obviously serve (Gwede) Mantashe and Zizi (Kodwa)," said one staffer.

When News24 approached Mabe for comment, he initially claimed he knew nothing of the allegations or the woman's appointment with the party's grievance committee. Mabe later confirmed the complaint to News24. He said he would be willing to speak on Wednesday.

In a statement issued on Monday, the ANC confirmed that a complaint has been lodged at its Headquarters last week.

"We have since established a Grievance Panel, as per our personnel manual, to ensure a fair process. The panel will hear the case later this week," said the ANC's head of presidency, Zizi Kodwa. The party said it would not comment further until the finalisation of these internal processes.

a)   *Kinesics or body language or body movement*

Pule Mabe, as a leader used his body movements to manipulate his personal assistant physically and emotionally. He switched off the lights twice in the hotel room intentionally in order to persuade her into consenting to his sexual advances. The first time when he switched them off, she told him not to do so because she wants them like that - on. Probably she wanted to see him getting closer to her if he happened to do so, but unfortunately, she fell asleep. Mabe on realising that she was sleeping switched off the lights again and forced himself into the bed of his personal assistant (Madia, 2018; Feketha, 2018). He obviously used his body movements to sneak into the bed on realising that his personal assistant was already sleeping knowing that if she were not sleeping, she would not let him in, thus, taking advantage of her physical and mental state.

The manager at *TopBet* (Sobuwa, 2018) delegated the employees to 'frog-march' (two people forcefully walking a person while the person's arms are each held by the two people) Gladys Radebe out of the building after she had opened a case of sexual harassment at her workplace because the manager failed to apologise for what had happened with true feelings of remorse. This action of manhandling added to the emotional pain suffered by the employees because of their manager's anger leading to power abuse through delegation of actions. The manager meant to make Gladys Radebe feel physical and emotional pain while being shamed and humiliated in the presence of her colleagues, and this served as a fear-arousing action even to the other employees who might have wanted to challenge the manager.

b)   *Proxemics*

This has to do with the maintenance of distance between the communicators. In the workplace, it becomes tricky when the leadership and their subordinates fail to discern the appropriate distance to be kept between them. This is because as colleagues and team members, they may cross boundaries intentionally or unintentionally. The following are examples of situations where boundaries were crossed. In both articles, the former personal assistant of Mabe claims that he forced himself into her bed on two occasions in the beginning of that year. On the first occasion, Mabe allegedly insisted on staying in her room one night at St George's Hotel in Pretoria despite having his own room. Again, she says that the previous night she "was asked to sit closer to him in an inappropriate manner that an employer and an employee shouldn't find themselves in" (Feketha, 2018). Mabe displayed what Knapp (1985) refers to as courtship behaviour as he ensured that he would be in close proximity to his personal assistant at any given moment as when he asked her to sit closer to him in an inappropriate manner, unbecoming to an employer and an employee. When she rejected his advances, he began ill-treating her. By forcing himself into her bed and touching her with his legs, he was obviously violating her space. His closeness to his personal assistant in terms of touchability contributes to what Hall (1963) regards as posture-sex factors (lying), kinaesthetic factors (positioning of the touching body parts), and touching behaviour (leg pressing against the other person's body). He disrespected the social distance that should exist between a leader and his subordinate, something he was supposed to have thought of as a culturally intelligent leader as he reflects in his claim to respect women.

In the article, *Teachers accuse colleague – They claim he has harassed them sexually and verbally* reported by Nokuthula Zwane (*The Star*, 25 July 2017:2), the leader, a senior official, used close proxemics as he touched a female educator all over her body. The space inside the vehicle was too personal for both and the senior official took advantage of it. Even as they continued working together, they were in contact although it was not that close, but he could manage to ill-treat her and other victims making it difficult for them to work comfortably in that environment because he continuously abused them verbally and emotionally (Zwane, 2017). The environment became unpleasant for the female educators; hence they wrote and signed a petition against the senior official, but the Principal and the Department of Education did nothing as representatives of their employer.

c)   *Haptics or touching behaviour*

This has mostly to do with touching that is physical. Touching is usually followed by kissing in many instances and this depends on kissing whom, by whom, and in what context? The answers could include instances of touching or kissing by friends while greeting each other and can be of the same or different genders. Examples to this will include cases of harassment, such as sexual harassment as found in some articles. The manager at *TopBet* (Sobuwa, 2018) delegated one of her employees to insert her fingers in the private parts of her female employees, such as Gladys Radebe to check whether they were having their periods at that moment. Her action was aimed at witch hunting any female that could have dropped her menstruation on the floor in the bathroom. Culturally it is a taboo to insert your fingers in another woman's private parts especially in a case where chances of touching her menstruation blood are high because the blood is considered sacred. In a case of a medical examination, it is considered reasonable because of the reasons associated with the touching. Radebe and her colleagues regarded it as sexual harassment and blamed it on their manager. Radebe was affected when she thought that her children would be teased about her situation.

Another sexual harassment experienced by Mabe's personal assistant was as she woke up only to find Mabe having switched the lights off and lying with his legs on top of her body. This was a physical touch of a subordinate by the leader, Mabe. Other haptics that were offensive by some ANC leaders include those of Marius Fransman, Mbulelo Goniwe twice in 2006 and in 2007 (Staff Reporter, 2007) and Zwelinzima Vavi. The former Western Cape ANC leader Marius Fransman was charged with sexual assault (Bendile, 2017), as were the ANC's former chief whip, Mbulelo Goniwe, and the SA Federation of Trade Unions' general secretary Zwelinzima Vavi, who was the Congress of South African Trade Unions' general secretary at the time (Feketha, 2018).

In the article, *Teachers accuse colleague – They claim he has harassed them sexually and verbally* reported by Nokuthula Zwane (*The Star*, 25 July 2017:2), the leader, a senior official, used haptics as he touched a female educator all over her body while telling her that he would increase her working hours and salary. He was enticing her with increased working hours and salary so that she would agree to have sex with him, manipulating her mentally and emotionally.

d)   Chronemics

Chronemics has to do with the use of time. Power abuse can be manifested through impractical use of time to control other people. Those in leadership can abuse their status by ensuring that no activities may take place without their presence, making people wait until they arrive for any event to take place. They can even postpone meetings or events in order to suit their time or personal agenda. The following example shows how time was used with the hope of manipulating an employee, only to result in a disaster. Mabe's personal assistant had to wait for almost four months before she could sign her contract of employment. She said that Mabe and the Human Resource office hired her. Under normal circumstances, a contract needs to be signed before or on assumption of duty, and it was surprising that this did not happen, because both Mabe and the Human Resource office knew the consequences of disregarding the law concerning an employment of a person without signing a contract. Mabe in his capacity as the employer should have ensured that she was contracted properly, but he decided to buy time while making his sexual advances. As a leader, he decided to override the proper hiring procedures because of his hidden motives.

Another example is when Mabe decided to share a room with his personal assistant despite having his own room at the St George's Hotel. He did not want to go to his room, but waited for his personal assistant to fall asleep, and then sneaked into her blankets. He intentionally bought time as he planned to sleep with her without her permission, thinking that because she was still begging for the job, she would obviously consent to his advances.

e)   *Personal appearance or physical characteristics*

In this instance, the focus will be on Mabe's physical characteristics as described by other workers in the department he was leading. They described working with Mabe as "hellish" and "toxic", and difficult to work with as they claimed that he was a terrible leader who would even shout at them or make his personal assistant cry sometimes. He was not reliable as he alleged not to be aware of complaints against him by his former personal assistant and later even agreed to speak to the media.

f)   *Environment*

This has to do with for example, the quality of attractive and pleasant surroundings, arrangement of objects, such as furniture in offices, infrastructure, such as amenities necessary for the workers, the quality of lighting, colour, and temperature in their offices.

Examples of non-conducive environments: open plan offices (no privacy), cold offices in winter – employees getting sick and always going on sick leave/ employees being locked in factories in order to work abnormal shifts – some dying of unexplained fires. Regarding the employees of Mabe (Madia, 2018), the staff interviewed described the environment at their workplace under Mabe's leadership as being "completely toxic" with his employees being treated terribly. They confirmed that he would push his personal assistant to a point of crying. He was accused to have created a difficult environment by for example, shouting at his employees and accusing them of serving their previous employers, Gwede Mantashe and Zizi Kodwa.

With the incident of the sexual harassment, Mabe and his personal assistant were at the St George's Hotel in Pretoria and Mabe allegedly insisted on sharing her room one night despite having his own room (Feketha, 2018). He switched off the lights probably to influence her attention and to stimulate her intimate mood. When she eventually fell asleep, he switched off the lights again. He thus used the darkness inside the room to sneak into the blankets and his reason was that he wanted to take a break before finishing his assignment in her room. This was perfect timing for him thinking that she would finally yield to his sexual advances. He was manipulating her physically, mentally and emotionally. This was all meant to undermine her thinking.

In the article, *Teachers accuse colleague – They claim he has harassed them sexually and verbally* reported by Nokuthula Zwane (*The Star*, 25 July 2017:2), the leader, a senior official, used the environment in which he found himself with the female educator, that is, his vehicle. He used it as a space to propose love, ask for sexual favours and touch her all over her body knowing that there would be no witnesses to his actions except the victim. He knew that probably no one would believe her story, hence even her several attempts together with her female colleagues to report the case to the principal and the head office (the Department of Education) were not recorded and nothing was done.

g)   *Paralanguage*

This has to do with vocal signs, or sound of voice, voices accompanying spoken language, vocal characteristics and vocal interference. Some of Mabe's employees accused him of often shouting at them and telling them that they were found at DIP (Department of Information and Publicity), so according to him they were obviously serving (Gwede) Mantashe and Zizi

(Kodwa) (Madia, 2018). In other words, he used the paralanguage of shouting, which is part of the vocal characteristics, such as the pitch, volume, rate and quality of his voice. He abused his power as a leader by talking recklessly with his employees.

4.3.3 The family or home

Family leaders have roles to play in their families. Fraser and Danihelova (2012:56) state: "One of the failures in the family structure is that of neglect and displacement of leadership roles". They further "propose that the key to triumphing over family brokenness is accepting and upholding three divinely appointed legacies: authority, covenantal agreement, and abundant blessing, all of which are rooted in the overarching legacy of grace" (Fraser & Danihelova, 2012:57). Regarding the legacy of authority and faith, leadership styles (autocrat/authoritarian, participative/democratic, laissez-faire/free reign, transformative) together with family styles are often described according to authority and power (Fraser & Danihelova, 2012:57). It is the duty of the parents, especially the father, to prepare their children to become future leaders by becoming their role models and this is manifested in their inherited character traits and behaviours. The family leader needs to lead with integrity while ensuring that each member of the family knows his or her roles and responsibilities in the family.

Another legacy is that of the covenant of connecting the past with the future in which the leader has to "fulfil her specific role, but also to understand her position within the organisation (group), to know its history, present situation, and plans for the future" (Fraser & Danihelova, 2012:61). The last one is the legacy of blessings wherein the blessings of the family leader become blessings of the collective family members and the community at large, thus encouraging the spirit of sharing. Mbigi (2005) while speaking about family and leadership emphasises the importance of caring, generosity and upholding of democratic values within the family and respect for the elderly, the children, and women. Any family leader cannot expect recognition of his position while failing to practise the above through a good selection and use of communication strategies.

Radun (2020) says that effective and successful family leaders need to be leaders of their own lives and must use positive communication in their families for them to achieve better results instead of yelling or reacting to situations. Below are some examples of how these verbal and nonverbal communication strategies can be used by family leaders.

4.3.3.1 Verbal communication strategies

The verbal communication strategies used in the family are usually in the form of letters, telephone calls, messengers, and meetings (face-to-face) in which important matters are discussed between family members only or together with extended family members depending on the matter at hand. The following article will be used as an example for verbal communication strategies.

Baby's death living nightmare for mom from *Sowetan* (Wednesday 5 February 2020, page 2), reported by Promise Marupeng.

> Speaking to Sowetan from her home in KwaMhlanga, Mpumalanga, Pearl Mtshweni said she was traumatised after witnessing her daughter being strangled by her father. "I feel dead and helpless but, worst of all, I feel like all this is a nightmare that I cannot wake up from," she said. Mtshweni, 22, said she was saved by neighbours from being killed along with her daughter Nkanyiso.
>
> Last week Tuesday, Mtshweni arrived at her boyfriend's house to drive him to work, not knowing that it would be her last day to see her baby girl alive. Mtshweni said when they arrived at the house of her boyfriend Irvin Mahlangu 27, he was not ready. "He sent me a text the previous night to arrive at 8am. I waited for him to get ready and went inside but he later said he had changed his mind about going to work so he could spend time with us."
>
> Mtshweni said everything was normal and they kept talking until she fell asleep on the bed with the baby. She said when she woke up, the baby was not on the bed and she heard her coughing. "I heard the baby cough again and I realised that she was in the next room. I called for Irvin, he did not respond until I pushed the door open and I saw him holding the baby, but she was looking unconscious," she said.
>
> Mtshweni said she noticed a big wooden chair with a lion's face and burning candles on the floor surrounding him. "I jumped and tried to grab my baby but he pushed me hard and said 'leave her to die, why do you think children get killed every day, who do you think kills them?' he then strangled her, took a bottle, broke it and stabbed her while I helplessly fought him," she said.
>
> Mtshweni said she ran to the window screaming for help. "When I looked at him, he said, 'elders, I have done what you have assigned me to do, now please open my way'." She said that moment made her realise she was next. I kept on screaming and praying and the police arrived. "They pushed the door open. He dropped the baby and accused me of killing her." Mtshweni's mother Mary said they were still in disbelief. "I never thought he could do such a thing because he showed me so much respect." Mary said her daughter cannot sleep at night and fears for her life should the man get bail.
>
> I believe that this is pure Satanism. I'm just strong outside but I'm dead inside because Nkanyiso was a miracle child. She was only two months old, but her presence was very dominant in the house."

Mpumalanga police spokesperson Brig Leonard Hlathi said Mahlangu was arrested and charged with murder. Mahlangu will appear at the KwaMhlanga magistrate's court tomorrow for a formal bail application.

In this article by Marupeng (2020), Irvin Mahlangu is the family leader and his girlfriend and child are his subordinates. Their kind of family was joined by love and/or promises of commitment. He communicated with his girlfriend, Pearl, using a text message notifying her to come and take him to work (Marupeng, 2020).

He could have called her to ask her to fetch him to go to work on the following day, but he chose to send a text message probably avoiding using his voice knowing that she might detect something from it. Indeed, out of trust she came not knowing that he had the worst plans for her and the baby. He abused her trust in him when he lured her to come to his house. He also used the face-to-face communication strategy during this incident. When he said to Pearl "leave her to die, why do you think children get killed every day, who do you think kills them?" (Marupeng, 2020:2), it sounded like he was the only one who had the power and could decide about the life of their baby. None of them had the right to kill the baby regardless of their religious beliefs. As a family leader, Mahlangu was expected to protect and respect the lives of his family.

In the article, *Man allegedly hunts and kicks ex-wife – Police allegedly ignored woman's complaint and ex-husband assaults her again* in *The Star* (Wednesday 16 August 2017, page 2), reported by Anna Cox, the leader is the ex-husband (whose name was not mentioned in the article). He used verbal communication strategies with his wife and his other family members. The ex-husband told his ex-wife that he was "under too much pressure from the family" and that he struck her "out of anger after he returned from the family" while admitting that he "has anger problem with family" and that he was "very remorseful" (Cox, 2017:2). This man was abusing his innocent wife in the name of his family. He referred to her as an ex-wife saying that he had divorced her according to his Muslim tradition while confessing his love for her and physically assaulting her in the absence of his troublesome family who according to him, hated his marriage to her. He sweet-talked her into believing that he was abusing her for the sake of his hateful family. If he truly meant to please his family through his abusive actions, he would do it in their presence, but he was doing it in their absence making it difficult for one to understand whether he genuinely meant every word about his family and his true feelings for his wife. If he truly meant it when he said that

his family hated his wife, how could his brother bother himself to contact the hated wife and make her drop the criminal charges. Logically the man would have told his wife about the divorce instead of telling this to the Uber driver.

The following are examples of nonverbal communication strategies used by leaders in the family or at home.

4.3.3.2 Nonverbal communication strategies

Different articles will be used as examples to demonstrate the interpretation of nonverbal communication strategies used by leaders in the family.

a)   *Kinesics or body language or body movement*

The article, *Stepfather held for death of girl, 3* reported by Deon van Huizen in *The Citizen* (Wednesday 2 November 2016), serves as an example for kinesics. The family leader is Kobus Koekemoer, husband to Louise Koekemoer, Poppie's mother and stepfather to Poppie van der Merwe, the 3-year-old girl whom he apparently kicked to death. A neighbour who previously wrote a statement to the police, reported that he had witnessed Koekemoer allegedly abusing Poppie on numerous occasions by beating her up and that Koekemoer had forced the children to share a bedroom with them as parents exposing them to behaviour not suitable for underage children. The stepfather as a leader in the family used his body parts (hands and feet) to assault the child physically by kicking and beating her up to a point of her death instead of protecting the child as its stepfather.

> "Poppie was taken to the local hospital on Tuesday evening but was declared dead upon arrival. She was apparently kicked to death," added Makau.
>
> Louise Koekemoer, Poppie's mother, was emotional when she spoke to the media.
>
> She said there were many rumours on the social media, but it was all hearsay.
>
> "The truth will come out. It must just come out in the right manner."
>
> "The community must allow the police to do their job."
>
> A neighbour had previously reported to police that Koekemoer had allegedly abused Poppie Koekemoer.

The neighbour apparently wrote in a statement that he "witnessed numerous occasions of abuse".

At times, the beating was so bad that her terrified screams were so loud it silenced the sounds of the beating.

"The children were also forced to share a bedroom with their parents and were exposed to behaviour not suitable for children of this age," said the neighbour. Koekemoer is expected to apply for bail tomorrow. - *Caxton News Service.*

b)   *Proxemics*

In the case of Mahlangu, he used his personal space, that is, his house for sacrificing his baby to his ancestors. He knew that his girlfriend respected him and his space such that she would probably not enter the other rooms without his permission. In the bedroom, that is, Irvin's intimate space, Pearl was relaxed and even slept with the baby. On realising that Pearl was fast asleep, he took the baby to another bedroom. When she entered the room in which Irvin was with the baby, she had to push the door to enter, as she was not allowed by its owner to enter. She saw a chair with a lion's head and the lit candles (Marupeng, 2020). These things might have been in that room for a long time, especially the chair. He used the room as a space in which he communicated with his spirits. On entering the room, Pearl also got a message that this was a room for sacrifices and that she could be the next in line.

c)   *Haptics or touching behaviour*

Mahlangu used haptics as a communication strategy as he moved the baby from the bed where she was sleeping with her mother. He intentionally moved the baby because he could not do whatever he had intended to do in that room but in the other room. She saw him holding the baby in the other room after forcing the door open. When he pushed her hard and dropped the baby while accusing her of killing their baby, he was abusing her physically and emotionally. He used his physical power on both. He thought that accusing her of killing the baby in the presence of the police would exonerate him from the murder case.

Steinberg (2007) speaks of leakage, being contextual, culture and stereotypes as aspects of nonverbal communication. Of interest here, is silence as a way of leaking information to another person. When Pearl called for Mahlangu, he did not respond, meaning that he kept

silent purposely. This leaked the information to Pearl that something wrong was happening in that room because she expected the baby to be by her side when she awoke but the baby was not there. She could tell that the baby was in the next room and obviously with Mahlangu. Again, when she called him, he kept silent and did not open the door until she pushed the door open. He might have been frightened that he had been busted.

d)   Environment

The environment in which the incident took place sent a scary message to Pearl. She noticed a big wooden chair with a lion's face and burning candles on the floor surrounding him. (Marupeng, 2020). The arrangement of objects in this room affected the mood of Mahlangu and Pearl in different ways. Mahlangu was communicating with the spirits and to him there was nothing abnormal about it. Pearl who also understood that this was a sacrificial room, got frightened as she thought that she was also going to be sacrificed just like the baby. Mahlangu had locked the doors to ensure that Pearl could not escape from the house and no one could enter the house.

In the article, *Stepfather held for death of girl, 3* reported by Deon van Huizen in *The Citizen* (Wednesday 2 November 2016), Koekemoer used the home as a place in which he could abuse his family physically, mentally and emotionally instead of allowing them to feel safe and protected. Assaulting the child physically and sharing a bedroom with the children exposing them to adult sexual activities served as an indication of power abuse as all these activities are forbidden in any circumstance. As the head of the family, he should have acted responsibly and not allowed any member of his family to be exposed to abuse, but he chose to do so.

In the article, *Man allegedly hunts and kicks ex-wife – Police allegedly ignored woman's complaint and ex-husband assaults her again* in *The Star* (Wednesday 16 August 2017, page 2), reported by Anna Cox, the leader is the man who refers to his wife as an ex-wife. He disregarded the public space (outside a complex) in which he and his wife found themselves and started striking and kicking her even when she had fallen hard to the ground. The environment was not conducive for discussion of private matters, let alone doing what he did as it revealed his barbaric behaviour. He seems to have done it intentionally to shame her. As she tried to run down the stairs, he ran and grabbed her, striking her even after she had fallen. There was a great chance of her falling and breaking her legs or any other part of her body.

Although he admitted having an anger management problem, it did not warrant his behaviour and his reluctance to seek professional help, something he could have afforded seeing that he was from a wealthy family.

e)   Chronemics

Mahlangu told Pearl to come at 8am to take him to work but on her arrival, Mahlangu was not ready for work. He decided to remain inside the house, knowing that Pearl and the baby would eventually leave the car and come inside the house. This was perfect timing for him. He knew that she would not suspect anything if she only found out when already inside the house that he was not ready and not going to work. Telling her that he had changed his mind about going to work so he could spend time with them was another way of manipulating her so that she did not suspect anything. He seemed to have been buying time to fulfil his needs and appeared relaxed, not concerned much about time.

In the article, *Man allegedly hunts and kicks ex-wife – Police allegedly ignored woman's complaint and ex-husband assaults her again* in *The Star* (Wednesday 16 August 2017, page 2), reported by Anna Cox, the leader hunted down his estranged wife until he found her. He wasted no time in attacking her. He could not wait for her to explain herself regarding her moving out of the house to stay with people that would take care of her while waiting for her situation to be resolved. He allowed his impatience and anger to control his mind.

f)   Personal appearance

When Pearl arrived at her boyfriend's house, he was not ready for work. He must also have looked relaxed as she says that he told her that he had changed his mind about going to work. She also mentions that everything was normal and that they sat and talked until she fell asleep. In his discussion of nonverbal signs, Lawless (1979) says a person acts either intentionally or unintentionally as a way of expressing himself to others who are expected to be impressed in return using signs. As a person expresses himself, he is giving off signs and the given off signs can be in the form of written or spoken words or agreed upon symbols. Mahlangu's personal appearance as an intentional act did not give off any suspicious message to Pearl, making her feel as if she and the baby might be in danger.

In the article, *Man allegedly hunts and kicks ex-wife – Police allegedly ignored woman's complaint and ex-husband assaults her again* in *The Star* (Wednesday 16 August 2017:2),

reported by Anna Cox, the leader is the ex-husband. According to the story and the video footage images that appear in the article, the man appeared very angry to an extent that he disregarded the full view of people as he continuously struck and hit his wife in a rage. He kicked and shoved her even after she had fallen to the ground (Cox, 2017:2). This is a case of lack of anger management and disrespect for other human beings. Seeing that this was one of the many incidents of physical abuses towards the woman, the husband saw no reason to wait for a private moment so that he could discuss whatever he had to say to his wife. He even referred to her as his ex-wife and that they were divorced according to the Muslim tradition, something that would not warrant him to hunt her down so desperately just to hit her, using her as a punching bag to relieve any anger inflicted on him by his family. Showing remorse, every time after a repeated wrong action loses the genuine meaning of being remorseful, instead it acquires a meaning of intentional manipulation and making someone your scapegoat. In this case, the wife was the scapegoat.

g)   Paralanguage

Trager (1958) as cited by Knapp (1985:96), explains that paralanguage can manifest through "silent pauses (beyond junctures), intruding sounds, speech errors, and latency would probably be included in this category" of vocal segregates. Rundell (2006:802) describes latency as a situation where "something that is latent exists but is not obvious and has not developed yet". In the article by Marupeng (2020), latency was used by Mahlangu as a communication strategy. Mahlangu displayed latent anger, aggression and violence. He hid all these from Pearl's mother who expressed her shock and described him as a person who showed her respect. Pearl also could not believe what had happened as she likened it to a nightmare. She saw the anger, aggression and violence that her boyfriend displayed, something that she never anticipated. She felt relaxed in his presence to an extent of falling asleep in his bedroom. He did not want anyone to hinder him from achieving what had been promised to him by his ancestors. His family leadership had its source in his ancestors.

4.4   Conclusion

This chapter focused on the use of the verbal and nonverbal communication strategies by leaders in the society. Background information on verbal and nonverbal communication as

presented by different scholars was provided to lay a foundation for the interpretation or analysis of the data. It has been noted that although in all these institutions, the community, the workplace and the home or family, verbal and nonverbal communication strategies are used by the relevant leaders, some of these verbal communication strategies are not worth using in the family, for example, emails, memos and pamphlets. The verbal categories, namely oral and written strategies, and the nonverbal categories, namely kinesics, proxemics, haptics, chronemics, personal appearance, environment and paralanguage were defined and applied using different extracts from articles, observations and scenarios. From the above presentation of data, it shows that it all starts with the leadership or management involved in the different institutions. This can be at the workplace, in the community or at home. Their choice of communication strategies will determine how they succeed in managing their power.

It has been noted that although leaders can use communication strategies beneficially as they practise their roles in their institutions or perform their duties to achieve goals, they can also use them to manipulate their subordinates, constituencies or family members for selfish needs or self-interests. Leaders who fail to lead according to set leadership principles do not receive favour from their subordinates, constituencies or family members. Another issue is that leadership styles and chosen communication strategies go hand in hand. For example, an autocratic leader will obviously choose communication strategies that will assist him in abusing his power towards his subordinates knowing that he has the final say and his subordinates are scared to voice their feelings. This does not mean that they will always fear to say anything; things can change and give them an opportunity to resist the oppression. Another matter noted is that those who abuse their power stand a chance of subjecting their family members to humiliation and embarrassment when busted. Servant leaders are more welcome in the society than authoritarian or autocratic leaders because they promote the spirit of *Ubuntu (Vumunhu)*. These leaders are effective, emotional and cultural intelligent leaders that prioritise the interests of their institutions while caring about their subordinates.

In the next chapter, the focus will be on the analysis of the contribution of oral prose narratives to excellent leadership skills, with the emphasis on communication strategies.

CHAPTER FIVE

CONTRIBUTION OF ORAL PROSE NARRATIVES TO EXCELLENT LEADERSHIP SKILLS

5.1 Introduction

In the previous chapter, the focus was on an overview of communication strategies used by current leaders in their daily interactions with their subordinates. Background information on the skills of communication for human beings was provided as this serves as a compass of what is normally expected of human beings engaging in a communication.

In this chapter, the focus is on the discussion of how communication strategies used by leaders in some oral prose narratives can help improve communication strategies used by real life human beings in the three social structures (community, workplace and at home). This will serve in answering these research questions:

- What are the communication strategies used by leaders in Xitsonga oral prose narratives?
- What are the communication strategies used by current leaders in the society?
- How can traditional education through oral prose narratives contribute to excellent leadership and communication skills?

How do people in leadership or managerial positions draw the line regarding their power management responsibilities leading to the implementation of their communication skills? To answer these research questions successfully, the researcher will continue applying the Critical discourse analytic interpretation focusing on the Social Constructionist and the Interactional Sociolinguistic approaches as reflected in the collected data of communication strategies of leaders in the society and in the oral prose narratives presented in the previous two chapters. The social problem focused upon is social power management by leaders in the society. Power, power abuse or domination and related notions by leaders in society are analysed with the focus on the community, the workplace and the home as social structures. The views carried by Van Dijk (1999, 2001 and 2013) on manipulation, and Malunga (2012) on power and influence will inform this discussion. The Social Constructionist Approach (Holmes, Marra & Vine, 2011; Blundo, Greene & Gallant, 2009) and Interactional

Sociolinguistics Approach (Holmes & Meyerhoff, 2005; Holmes, Marra & Vine, 2011; Gumperz, 2006) are the bases of this analysis.

Based on the Social Constructionist Approach, the analysis will take into consideration how leaders interact with their subordinates to reinforce their positions or power as leaders using their communication strategies; whether they dominate their subordinates through manipulation or not. If they are manipulating them, how can they learn from those leaders in oral prose narratives as traditional education tools used from time immemorial by our ancestors to prepare future leaders for their roles in the society while ensuring the preservation of institutional norms and cultural values? The Interactional Sociolinguistics Approach will assist in understanding why leaders choose specific words or register when communicating with their subordinates in certain contexts. Both approaches will assist in ascertaining whether the leaders through their communication strategies have intentionally or unintentionally manipulated and influenced their subordinates using negative or positive power to achieve their goals.

The verbal and nonverbal communication strategies used by leaders serve as structures of discourse analysed. These verbal and nonverbal communication strategies are categorised into verbal (oral and written) and nonverbal strategies (kinesics, proxemics, haptics, chronemics, personal appearance, environment and paralanguage) in order to determine the exercise of social power that can lead to power abuse, domination, discrimination, negative influence, negative manipulation and other forms of intimidation of subordinates or family members. The title of this study serves as the macro proposition in which leaders are expected to appropriately manage their power during their interactions with their subordinates or family members. The social conditions of manipulation in the society by community, workplace and family leaders are investigated.

The Critical discourse analytical interpretation of the communication strategies of the leaders is based on the crucial ideas of manipulation as it implies discursive power abuse. The properties of manipulation based on the triangulation framework that clearly shows the relatedness of discourse, cognition and society are investigated because most manipulation happens by text and talk (Van Dijk, 2001). Actions in the form of nonverbal communication strategies are also involved. Because people's minds are manipulated (mental manipulation), the cognitive account will help in understanding the processes of manipulation while the talk-

in-interaction characteristic of manipulation involving power and power-abuse will involve a social approach. The communicative or symbolic (semiotic) forms of manipulation as a means of interaction are considered as some form of discursive influence. Manipulation in this study is considered as a communicative and interactional practice wherein leaders in the society control their subordinates against their will or best interests while violating social norms and values. The relationship between power and influence of the leaders on their subordinates is analysed to examine cases where these are practised positively for the benefit of all involved parties or negatively for the benefit of the leaders as collectives or individuals.

5.2   Analysis of communication strategies used by leaders in the society

The different communication strategies are analysed according to the categories of the social structures, namely the community, the workplace and the family with the focus on social manipulation, cognitive manipulation, ideological manipulation; and power and influence.

5.2.1 Manipulation and society

The leaders as social actors or groups have control over their subordinates that can be exercised through power and domination. Van Dijk (2013:317) says, "such control is first of all a control of the mind, that is, of the beliefs of recipients, and indirectly a control of the actions of recipients based on such manipulated beliefs". The leaders' personal and social criteria and the influence of the psychological factors are taken into consideration. The careless or reckless use of communication strategies by leaders in the society knowing that their subordinates are not allowed to question or to give feedback on what their leaders are saying can result in the manipulation of the beliefs especially the cultural beliefs of the subordinate. The speech given by the Zulu King, Goodwill Zwelithini (Ndou, 2015), serves as an example of this, where he vehemently criticised the South African government, especially the ruling party. His insinuation that the government is allowing foreigners to live in South Africa competing for resources with the South Africans in return for their hospitality while they were in exile and for benefiting from these foreigners' votes, was manipulative. He is quoted as saying:

> Most government leaders do not want to speak out on this matter because they fear losing votes. As the King of the Zulu nation, I cannot tolerate a situation where we are being led by leaders with no views whatsoever.
>
> We are requesting those who come from outside to please go back to their countries. The fact that there were countries that played a role in the country's struggle for liberation should not be used as an excuse to create a situation where foreigners can inconvenience locals. I know you were in their countries during the struggle for liberation. But the fact of the matter is you did not set up businesses in their countries (Ndou, 2015).

These utterances, together with some other statements that he made in his speech manipulated their recipients' minds into embarking on violence against foreign nationals across the country that led to deaths, injuries and looting of the foreigners' businesses by some of the recipients. Their cultural respect, beliefs and honour for their King, led them to such actions. They thought they were doing the right thing whereas in the meantime they were being manipulated by the King into believing that foreigners need to be driven away and their businesses vandalised as they did not deserve to set up businesses; he argued that those who went into exile did not have businesses while in those foreign countries. Culturally, when the King speaks, no one can oppose him, resist or give a negative feedback for fear of retribution.

Van Dijk (2013:318) indicates that social conditions of manipulative control "need to be formulated – at least at the macro level of analysis – in terms of group membership, institutional position, profession, material or symbolic resources and other factors that define the power of groups and their members". In this study, the focus is on social manipulation that "is defined in terms of social domination and its reproduction in everyday practices, including discourse" wherein more interest is in "manipulation between groups and their members" and "personal manipulation of individual social actors" (Van Dijk, 2013:318).

In the following example, the church leader, Banele Mancoba, manipulated the minds of his congregants into believing that the Constitution of the Republic of South Africa (1996) is a null and void document and that it did not need to be obeyed.

> Satan came to Earth and breathed on the Constitution of South Africa and its schools. We are saying that education is wrong. Because Satan has taken over schools after Nelson Mandela allowed him to do so. We are saying children should not go to school as Satan has infiltrated schools. People must not listen to the Constitution because Satan drives it. I consider the Constitution to be an evil spirit. We are saying that life must return to the Lord and Satan must go (Maviya, 2018:30).

He made his congregants to buy into his beliefs as they stopped their children from attending school and move into the church where they surrendered all their wealth. They were indoctrinated into believing that going to school to receive formal education and exercising the right to education for the children was satanic. They were made to believe that obeying the South African Constitution and the country's leaders was sinful, but it turned out that women and children were sexually abused and that members lost their financial and other material belongings to the church as they were made to surrender everything and live for the church. Through his actions, he violated these rights:

> *Section 13* Slavery, servitude and forced labour -
> No one may be subjected to slavery, servitude or forced labour (Constitution of the Republic of South Africa, 1996:8).

> *Section 28* Children
> Subsection (1) Every child has the right –
> (b) to family care or parental care, or to appropriate alternative care when removed from the environment;
> (d) to be protected from maltreatment, neglect, abuse or degradation
> Subsection (2) A child's best interests are of paramount importance in every matter concerning the child. (Constitution of the Republic of South Africa, 1996:1255)

Van Dijk (2013:318) states that the analysis of domination or power abuse "requires special access to, or control over, scarce social resources" such as "preferential access to the mass media and public discourse, a resource shared by members of 'symbolic' elites, such as politicians, journalists, scholars, writers, teachers, and so on". This is evident in the religious performances by Pastor Alph Lukau, the leader and owner of Alelluia Ministries International church as reported by Makhetha (2019:5), and Pastor Lesego Daniel, a leader of the Rabboni Centre Ministries found near Pretoria, as reported by Maviya (2018). The same is reported about Prophet Lethebo Rabalago of the Mount Zion General Assembly Church in Limpopo (Molobi, 2016; Watson, 2016). They all broadcast their church services through media platforms to display their supernatural healing powers as a means of dominating the minds of their viewers and audience. The pastor, Alph Lukau, is known to have resurrected a 'dead' man, Moyo, an incident that was later declared as a fake performance aimed at luring people into thinking that the Pastor has supernatural powers to resurrect people. The 'dead' man was later alleged to have 'finally died of pneumonia' in Zimbabwe, something that the South African Police Services who investigated the case wanted to be confirmed by the Zimbabwean law authorities. Pastor Lesego Daniel, told his congregants to drink petrol and to

eat grass for them to be healed during church services (Molobi, 2016). Pastor Lethebo Rabalago also known as the "Doom pastor" sprayed his congregants' faces with doom, an insecticide (Maviya, 2018). As 'symbolic elites' in the charismatic churches with special access to the mass media platforms, such as the television and newspapers they take advantage of the publicity they have, to manipulate desperate people with promises of curing their diseases and solving other problems related to their economic and social needs. Their victims may be harmed physically, mentally, financially, and socially because of their reckless tactics of cognitive manipulation.

Van Dijk (2013:318) further states that because of this preferential access and control over the mass media and public discourse; domination or power abuse "in turn depend on, as well as constitute, the power of a group (institution, profession, etc.), public discourse is at the same time a means of social reproduction of such power". In the article reported by the Eyewitnes News (EWN) (2019), in which Mmusi Maimane and his followers are pictured holding a banner with the words "JUSTICE MUST BE SERVED", the mass media in the form of twitter and the newspaper was used. Their access to the mass media makes it possible for them to continue using the Life Esidimeni saga that has become a public discourse to reproduce their political power to influence more votes in the upcoming elections using the tragic death of the mentally ill patients as their electioneering weapon to manipulate potential ANC voters to vote for them. They are painting a picture that seems to sympathise with the bereaved families while hiding their real intentions. This Life Esidimeni incident revealed how leaders can manipulate people who are not in a good state of their mental models for their personal benefit disregarding their ethical responsibilities as people in authority. This is revealed in the article, *They died from cold and hunger* from *The Star* (Friday 3 February 2017:1), reported by Goitsemang Tlhabye:

> Tshwane bore the brunt of the mismanagement of relocating mental patients from Life Esidimeni to centres across Gauteng, with 55 of the 94 dying in the city. They died from cold and hunger, dehydration and general lack of care, an investigation into the deaths found. The sick spent three months in facilities, which had no funds to cater for them, no trained staff, inadequate facilities and many patients without medical records.

The government officials who took the decision to move these mentally ill patients to the NGO's without proper arrangements, abused their legitimate power to protect these vulnerable patients who were left in their care. They abused their economic power to provide

good health services to the patients who could not afford private health services, by moving them without their consent, let alone their families' consent to the worst facilities run by incompetent service providers.

The following is an extract from Pauw (2017) regarding the manipulation of the audience by politicians using the mass media.

> Long before I set out to write this book, it was revealed how the top structure of SARS – comprising Ivan Pillay, Gene Ravele, Johann van Loggerenberg, Pete Picher – was purged after a series of articles in the *Sunday Times* that they had run a "rogue unit". The stories were fabrications but nonetheless saw the rise of Zuma acolyte Tom Moyane as the hatchet man who rid SARS of its tried and tested top executives (Pauw, 2017:81).

The leader, former South African president, Jacob Zuma, used a string of his journalist associates in the *Sunday Times* newspaper to publish fabricated or fake news in order to finally remove the top structure from the South African Revenue Services (SARS) and to see his associates in those positions at SARS.

Van Dijk (2013:318) states, "manipulation is one of the discursive social practices of dominant groups geared towards the reproduction of their power" and this may happen for example, "through persuasion, providing information, education, instruction and other social practices that are aimed at influencing the knowledge, beliefs and (indirectly) the actions of the recipients". These dominant people do this in order to satisfy their desires and interests.

In the article, reported by Makhetha (2019:5), the leader is Pastor Alph Lukau, the leader and owner of Alelluia Ministries International Church. He uses a combination of verbal and nonverbal communication strategies for negative persuasion of his victims. He prayed and touched Moyo, allegedly 'resurrecting' him from 'death'. This staged performance by the pastor was intended to manipulate the audience and television viewers into believing that the pastor has supernatural powers to resurrect people from death and to lure them to the church hoping to experience such kind of miracles in their situation. There is a reproduction of these acts of manipulation wherein this pastor has been performing acts that emphasise his supernatural powers on the social media, such as his ability to call out people by their names or family members' names, even friends and employers and revealing their social problems. The stories would be believable to the people, as they would confirm the revelations to be true. It has since been revealed that these are just gimmicks aimed at influencing beliefs and

attracting new members to the church, most of them being vulnerable for solutions to their life challenges.

Manipulation is also regarded as "an illegitimate social practice" because of its "negative characteristics", its "violation of general social rules or norms", and that it serves the interests of the communicator, not the recipients (Van Dijk, 2013:318). In this instance, the focus is on the human or social rights as stipulated in the Constitution of the Republic of South Africa (1996). Maviya (2018) reported a story about pastors, Lesego Daniel, a leader of the Rabboni Centre Ministries who gave members of his congregation petrol to drink and grass to eat; and his son, Pastor Lethebo Rabalago also known as the "Doom pastor" who sprayed his congregants' faces with doom, an insecticide while praying for them. Both alleged that they were healing their people using harmful chemical substances on human beings not meant for human consumption. These pastors engaged in such actions out of desperation for large numbers of membership motivated by money because the larger the membership, the higher the income in the form of tithes and offerings including other material gifts. Communication strategies should not cause harm to the recipient intentionally or unintentionally. This abuse of power is aimed at benefiting the communicators while the targets can be left with permanent harm to their lives. All these pastors violated the Constitution of the Republic of South Africa (1996:8) "*Section* 15 Freedom of religion, belief and opinion, Subsection (1) Everyone has the right to freedom of conscience, religion, thought, belief and opinion". Their congregants were manipulated into thinking that what they were engaging inwas right and not thinking that it was wrong, as it would harm them in one way or the other.

In the article by Friedman and ANA (2018), Zwelithini threatened the ruling party saying,

> I promise you I will not allow anyone to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa – as the governing party, they must not make the mistake of taking away the land of the Zulus because all hell will break loose.

This threat is aimed at manipulating the government and arousing fear in the whole country and is roundly condemned. It is highly illegitimate and violates the rules and norms expected to be upheld by the country and its citizens. As a King, he is expected to ensure peace and harmony and to be a custodian of those principles. For him to single out the Zulus and choosing strong phrases, such as those in this quotation '*I promise you I will not allow anyone*

to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa … all hell will break loose' can be expected of uncultured people threatening others in street fights, but not of leaders. They tell more about the character or personality of the communicator and his regard for the recipients. The King and Mr Ramaphosa are leaders, each in his territory with the King being a King for an ethnic group in South Africa and Mr Ramaphosa being the President of the whole country and deserving to be treated as such, not undermined by an ethnic King who chooses to disrespect everyone who is not a Zulu. This public display of anger and aggression seems to be misdirected. The King chose the wrong words instead of guarding his lips.

In many forms of communication and interaction, "the goals or intentions" of the communicator are usually not made explicit to the recipient, but are attributed to the communicator contextually by the recipient or analyst based on the "general rules of discourse and interaction" (Van Dijk, 2013:319). Van Dijk further states that "manipulation is illegitimate in a democratic society, because it (re)produces, or may reproduce, inequality: it is in the best interests of powerful groups and speakers, and hurts the interests of less powerful groups and speakers" because "of its societal consequences" (Van Dijk, 2013:319). This makes it easy for the leaders as communicators to continue manipulating the poor and the vulnerable to ascend the economic ladder while they remain in poverty. Most of these manipulated people do not know that they have the right to challenge their abusers through the guidance of the Constitution of the Republic of South Africa (1996) and the law enforcement agencies.

In both articles by Khambule (2019) and Mahopo (2019), there are two leaders involved, metro cop's spokesperson Chief Superintendent Wayne Minnaar and the EFF Gauteng chairperson Mandisa Mashigo. The sources represent the political and the business sides of the use of the colour, red, by the Economic Freedom Fighters (EFF) (a political opposition party in South Africa) and the Red Ants (a Security Relocation and Eviction Services Company in South Africa) usually hired by the local government for evictions. The EFF uses the colour red as its political colour and for its flag, artefacts and its attire for both the leadership and the members. Although there is no mention of the EFF or Mandisa Mashigo displaying a red colour, in the article reported by Khambule (*Daily Sun*, 3 June 2019:5), Mandisa Mashigo is pictured wearing her EFF-branded red beret as she clashes with the JMPD and the SAPS. Ideologies such as social liberalism are represented by the presence of

the EFF Gauteng chairperson Mandisa Mashigo; her utterances result in a physical clash with the law enforcement. In another incident, the EFF political party leader, Julius Malema was arrested for inciting his supporters to invade land (*Times LIVE,* 2018). The Red Ants' artefacts and employees (dressed in red overalls and helmets) always appear in red attire. The issue of land grabbing is one of the core ideals of the EFF, and they use this as a political score when luring people for votes. They abuse their power by manipulating their victims who are usually Africans from poor communities to go and occupy land that is meant for other uses either by the government or by private owners. When the government or private owners evict these poor people, they lose whatever little money, furnishings and building structures they have erected when the Red Ants, contracted by the local government for the purpose of destroying illegally erected structures, confront the illegal land grabbers. The EFF's way of gunning for votes at the expense of the poor people who are easily convinced that it will indeed rescue them from their lack of property ownership, leaves the poor poorer. These victims agree to go and grab the land even after experiencing the same treatment or seeing others being subjected to the evictions for whatever reasons that are different from their instigators. When their structures have been demolished and other belongings destroyed, no one from the party is ready and willing to compensate them except talking to the media especially the television and newspapers, knowing that their visibility will score them voters' points. They do not inform their victims that they must vote for them in the next elections, if the victims succeed in grabbing the land, they can show their gratitude by voting for the party, although some loyal voters do not abandon their parties regardless of the benefits acquired with the help of other political parties. The EFF acted with the help of the mainstream media, such as newspapers and television as the critical voice for those affected by social inequalities, most importantly to manipulate their choices when voting comes.

Van Dijk (2013:320) differentiates between persuasion and manipulation stating that persuasive information or adequate information should be specified as "balanced, relatively complete, unbiased, relevant, and so on", while manipulative information would be "incomplete or otherwise biased" with very important information omitted, telling lies "or distorting the facts, and so on". As an example of this, Stone (2018) revealed that removing former president Jacob Zuma from presidency was the reason why Mr Ramaphosa and the ANC top six were not welcome in KZN as well as the reason for the rift between the King and the ruling party. The King failed in his capacity to bring about peace and order, let alone

to speak to the former president about the wrongfulness of his behaviour and actions that led to his ultimate dismissal from office. His constituency would not have had to focus on the foreigners or the Ingonyama Trust that were portrayed as matters that needed the Zulu nation's attention. The King failed to tell his constituency the truth that was threatening their livelihood. Mr Ramaphosa's apology was not mentioned to the constituency that made the Zulus to think that he undermined their King.

Van Dijk (2013:320) says, "informal analysis of the social properties of manipulation also shows that if manipulation is a form of domination or power abuse, it needs to be defined in terms of social groups, institutions or organisations and not at the individual level of personal interaction". This means that manipulation is "when speakers or writers are manipulating others in their role as a member of a dominant collectivity" (Van Dijk, 2013:320). He therefore further mentions, "manipulation, socially speaking, is a discursive form of elite power reproduction that is against the best interests of dominated groups and (re)produces social inequality" (Van Dijk, 2013:320). This idea is based on the traditional macro-level categories, such as the power of groups, organisations and institutions. In addition to these macro-level categories, Van Dijk (2013:320), speaks of manipulation as being very fundamentally a "form of social practice and interaction" important for discursive manipulation.

In the article reported by Makhetha (2019:1), the leader is the School Governing Body (SGB) representing the school, the parents, the teachers and the learners in the community. Charles as a member of the SGB was one of the panellists who interviewed applicants for the principal's position at Klipspruit West Secondary School. As a panel, they used verbal communication strategies. He says, "During the process we were asked what criteria we are going to use with race. I stood up and said I would score five for coloureds and I'll score four for black people" (Makhetha, 2019:1). In response to his decision, he states, "They said coloureds and blacks are the same and I said but this is a coloured area and they said I am being racist. We want a coloured principal because this is a coloured area" (Makhetha, 2019:1). The SGB members and other members of the panel had to agree on the criteria to be considered during the selection and the interview processes and whatever decisions made, were to be accounted for by the collective. The presence of two camps made it difficult to reach a consensus because of the different goals that they had – to entertain racism and discrimination based on the skin colour and satisfying personal interests by employing a

person that was conniving with one of the SGB members – flawed the whole process leading to protests by community members. The protests by community members, educators and learners spread to neighbouring schools and communities, and that was not supposed to have happened if the disgruntled SGB member and his associate deputy principal did not influence the parents to decline the results of the interviews.

The appointment of Ms B. Makatu according to the article by Sifile (2017), was indeed questionable because investigations revealed that indeed she did not qualify for the post based on the interview scores. Her interview scores (198) put her in a third position with R. Mabaso leading with 211 scores and W. Hendricks with 199 scores. She was regarded as "an inexperienced deputy principal with only primary school management experience", Mabaso lacked "curriculum management skills". Despite all these scores and lack of experience, the panel and the SGB agreed that she would be hired based on the scores and discussions held by the panel and the SGB before and after the interviews. The SGB deputy chairperson had a personal agenda that involved his preferred candidate, the "coloured male" and "current deputy principal" of the school who "was not shortlisted or appointed" (Sifile, 2017:1). This candidate became aggrieved and together with the SGB deputy chairperson and another member of the SGB, decided to coerce different community organisations to regard the panel's and the SGB's decision on Makatu's appointment as wrong (Sifile, 2017). The leader and his allies manipulated the community into a protest that led to the closure of the school for a long time because of their collectivism.

5.2.2 Manipulation and cognition

Van Dijk (2013:320) states, "Manipulating people involves manipulating their minds, that is, people's beliefs, such as their knowledge, opinions and ideologies which in turn control their actions". In the article reported by Makhetha (2019:1), the leader as the School Governing Body (SGB) allowed some elements to manipulate members of the panel into making flawed decisions during the shortlisting and interviewing of the candidates for the sake of hiring a non qualifying person in a position that demanded many competencies.

Van Dijk (2013:321) states, "discourse in general, and in particular, involve[s] processing information in the short term memory (STM), basically resulting in 'understanding' (of words, clauses, sentences, utterances and nonverbal signals), for instance in terms of proportional 'meanings' or 'actions'". Ignorant individuals, who usually find it difficult to

concentrate during conversations, tend to be easily manipulated into doing things they would not have done if they were paying attention during an interaction. In the article reported by Makhetha (2019:1), Charles as a member of the SGB says, "During the process we were asked what criteria we are going to use with race. I stood up and said I would score five for coloureds and I'll score four for black people" (Makhetha, 2019:1). In response to his decision, he states, "They said coloureds and blacks are the same and I said but this is a coloured area and they said I am being racist. We want a coloured principal because this is a coloured area" (Makhetha, 2019:1). This would have been the right opportunity for all members of the panel to have detected that something was not right, and they should have cleared their minds of any confusion before the process started.

In the article reported by Madia (2018), Mabe used nonverbal signals as his communication strategies. The ANC spokesperson Pule Mabe was accused of sexual harassment by his former female personal assistant. Although Mabe denied her claims, she told *News24* that Mabe together with the HR (Human Resource) office appointed her regardless of her uncompleted qualifications but ill-treated her when she refused his sexual advances. She handed over a 14-page letter, which *News24* saw, in which she detailed the alleged sexual harassment and her first assignment of working with Mabe. She claimed that he forced himself into her bed on two occasions. On one of the occasions, he switched the lights off, sneaked into her bed and put his legs on top of her body. These signals or actions were goal-directed. He aimed at having a sexual relationship with her as he hired her knowing exactly that she was not qualified for the job and later manipulated her mind into accepting his sexual advances knowing that if she refused, she might lose her job. Mabe used shouting and accusations as tools for manipulation as he accused his female staff members of disloyalty towards him because in his mind, they acted like they were serving the interests of Zizi Kodwa and Gwede Mantashe, their former bosses.

In the article by Zwane (2017:2), the male senior official (whose name was not mentioned in the newspaper) who harassed most female educators verbally, used euphemism to manipulate the female educator telling her that they "were supposed to do the deed" instead of "having sex". It was a polite way of sending his intentional message. This politeness changed when his demands were not met. His true self emerged, and he started maltreating his victims.

Van Dijk (2013:321) states, "One form of manipulation consists of controlling some of this (short term memory), partly automatized, strategy of discourse understanding" such as "printing part of the text in a salient position" using "larger or bold fonts". This helps to "attract more attention", as is the case for "headlines, titles or publicity slogans" that "function as the conventional text category for the expression of semantic macro-structures or topics, which organise local semantic structures" making them to be "better represented and recalled" (Van Dijk, 2013:321). Readers pay more attention to "specific features of text and talk, such as its visual representation – may specifically affect the management of strategic understanding in STM, so that readers pay more attention to some pieces of information than others" (Van Dijk, 2013:321).

In the article, *Maimane: 'DA to continue looking for answers to Esidimeni deaths'* reported by *Eyewitness News (EWN)*, (2019), The DA leader and his followers holding a banner with the written words "JUSTICE MUST BE SERVED" and the pictures spoke volumes regarding the intentions of the DA leader, Mmusi Maimane and his organisation. The audience who could be potential voters could interpret this report in different ways. The timing of focusing on the Life Esidimeni's sensitive incident and the calling for justice to be served, scored points for the DA political party that was in desperate need to get votes in the following national elections. Unfortunately, the strategy backfired when the DA leader took a further step, unveiling a billboard with the names of the victims of the Life Esidimeni tragedy, the Marikana massacre and of some children who drowned in school pit toilets. It was viewed as insensitive and families of the victims threatened him with legal action. This kind of communication strategy was aimed at sensitising the incident while leaving out important information, such as the corrective or retribution measures that Judge Moseneke had recommended in his Commission (Mitchley, 2018). Norms and values were undermined; they were supposed to have been considered so that such actions do not repeat themselves in future.

Van Dijk (2013:322) suggests that it would be ethically wrong for dominant groups or institutions to intentionally or unintentionally "facilitate the understanding of the information that is consistent with their interests" while illegally obstructing the understanding of "the information that is not in their best interests (and vice versa for their recipients)". This may result in the violation of the involved "cognitive, social, discursive and ethical dimensions"

because the communicators would be explicitly using their context models to obstruct or bias the comprehension (Van Dijk, 2013:322).

5.2.3 Episodic manipulation

Van Dijk (2013:323) maintains, "most manipulation is geared to more stable results, and hence focuses on long term memory (LTM), that is, knowledge, attitudes and ideologies" and personal memories defining people's life history and experiences, as well as "representations traditionally associated with episodic memory". That means people's memory of communicative events is kept in episodic memory as "specific mental models with their own schematic structures" (Van Dijk, 2013:323). He further states, "Telling a story means formulating the personal subjective mental model we have of some experience" while "understanding a news report or a story involves the construction of such a (subjective) mental model by the recipients" (Van Dijk, 2013:323).

The articles by Ndou (2015) and Friedman and ANA (2018) are examples of gatherings or *imbizos* that were meant to address the community members on moral regeneration, at Pongola in the KwaZulu-Natal province in South Africa, and with traditional leaders and other constituencies in Ulundi to address the land issues respectively. The gathering at Pongola resulted in xenophobic attacks and killings due to the words improperly selected by the leader, King Zwelithini. His written speech that was presented orally, was delivered at a gathering attended by some government officials (Police Minister Nathi Nhleko and KZN community MEC Willies Mchunu), the Pongola community members as well as others from different areas. The King made statements such as:

> Most government leaders do not want to speak out on this matter because they fear losing votes. As the King of the Zulu nation, I cannot tolerate a situation where we are being led by leaders with no views whatsoever.

> We are requesting those who come from outside to please go back to their countries... The fact that there were countries that played a role in the country's struggle for liberation should not be used as an excuse to create a situation where foreigners can inconvenience locals. I know you were in their countries during the struggle for liberation. But the fact of the matter is you did not set up businesses in their countries (Ndou, 2015).

As reported by Friedman and ANA (2018), the King threatened the South African country's leadership:

The King has threatened to fight for an independent Zulu homeland if government acts on recommendations to dissolve the Ingonyama Trust.

King Goodwill Zwelithini says that if the Ingonyama Trust Act is affected by government's plan to expropriate land without compensation, he will fight to have KwaZulu-Natal declared a separate Zulu homeland.

Speaking at a rally in Zulu in a video filmed by eNCA, Zwelithini said, "We must not be provoked. There is no need for the Zulus to be abused by their Treasury, because that will force me – and the world will agree with me – when I declare that I want me and my nation to live on our own and develop on our own, because in South Africa development is selective."

eNCA reported that in the same speech, the King suggested that "perhaps the time has come for KZN borders to be closed and for him to run his own province". For this to happen KZN would have to secede from South Africa.

"I promise you I will not allow anyone to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa – as the governing party, they must not make the mistake of taking away the land of the Zulus because all hell will break loose," Zwelithini threatened.

In both the articles of Ndou (2015) and Friedman and ANA (2018), the recipients of the King's messages were constantly reminded of the past. Their knowledge of how they lost their native land during the Apartheid regime, how they fought battles with the White colonisers, and how some South African political activists were jailed or forced into exile in foreign countries while fighting for the freedom of their African people was activated. This reminder includes how some of the Bantustan leaders sold out the country to the Apartheid regime, and how some ethnic groups were used by the Apartheid regime to fight and kill their fellow South Africans and many other long-term negative memories. The messages that came to the minds of his audience may have triggered long-term memories filled with negative attitudes towards one another. These could be between the ruling party (ANC) and one of the opposition parties, the Inkatha Freedom Party (IFP), who had negative attitudes towards them, leading to violence and killing of many supporters and innocent people during the Apartheid era and the early years of the democratic dispensation.

Ideologies embraced by these political parties could be easily triggered by these utterances and that could renew the hatred that existed in the past instead of uniting the people and restoring peace that is desperately needed among the South African citizens. A culturally intelligent leader would ensure that the past is used as a learning curve and to ensure that past mistakes are not repeated. The King should have avoided causing divisions among his subjects and among the traditional and political leaders based on their ideologies. Playing on

their minds, led to violence and sanctioning of President Mr Cyril Ramaphosa and some ANC leaders not to be welcomed in KwaZulu-Natal because of the sacking of the former President Jacob Zuma who is a Zulu. Most people, who supported the sanctioning, did not have full information leading to the reasons behind the decision of the King to be unhappy with the new government leadership. Having a Zulu province and creating borders has been a burning issue during the Apartheid era and the democratic government is still working on repairing some of the damages and mistakes created by such borders, such as inequalities in education, infrastructural development, unemployment and other things. The King should have condemned the instigation of violence and factionalism, but from his utterances, he seemed to have condoned that, by saying

> We must not be provoked. There is no need for the Zulus to be abused by their Treasury, because that will force me – and the world will agree with me – when I declare that I want me and my nation to live on our own and develop on our own, because in South Africa development is selective (Friedman & ANA, 2018).

In addition to that, Stone (2018:4), reported "King Goodwill Zwelithini's declaration to fight in defence of the land of the Zulu nation was seen as an offshoot of the brewing anti-Ramaphosa – not anti-ANC – sentiment in the province". A national executive member close to (Jacob) Zuma is quoted in the article saying that Ramaphosa was the only person who could stop the barring "by coming out publicly and stating that the ANC was wrong in the way it treated Zuma" (Stone, 2018:4). This serves as an illustration of group manipulators that act as collectives portraying the King and Zuma's supporters as the Us (good ones) and the Ramaphosa and ordinary citizens as the Others or Them (bad or evil ones) who deserve to be barred from setting foot in KZN. This is regardless of their obligations to serve the province and the country. They are distracted from doing what is right. Bendile (2017:22) described Jacob Zuma as a dictator whose dictatorship manifested through lawlessness that included "a collapse of disciplinary systems, fear mongering and paranoia, an exaggerated mandate, no distinction between personal and private property, demonising the opposition". He became a bad role model of leadership. The King would not have associated with such a leader as he risked being labelled as such.

Van Dijk (2013:323) states,

In episodic memory, the understanding of situated text and talk is thus related to more complete models of experiences. Understanding is not merely associating meaning to words, sentences or discourses, but constructing mental models in episodic memory, including our own personal opinions and emotions associated with an event we hear or read about.

This understanding happens in the mind of the recipient of the message. A mental model is the basis of our future memories, as well as the basis of further learning, such as the acquisition of experience-based knowledge, attitudes and ideologies. The utterances of the King in the articles by Ndou (2015), and Friedman and ANA (2018) that triggered past memories of battles and violence by the Zulu people, made it easy for them to engage in violence, destroying foreign nationals' businesses and homes in honour of their King's messages. Their personal opinions and emotions were constructed based on what they had heard spoken by the King they revered. They did not think twice but engaged in violent actions to ensure that his wishes were fulfilled. They believed that foreigners were responsible for the moral degeneration and that they were stealing businesses that were meant for them as Zulus. They were reminded that they should fear no one as an ethnic group and that this would not be the first time that they would have to fight for what belongs to them as a collective hence the words "We must not be provoked" (Friedman & ANA, 2018). Their fighting spirit dates to Zulu warriors like Shaka Zulu (Kunene, 2017).

Van Dijk (2013:323) indicates, "mental models are unique, ad hoc and personal" and "such personal models also involve the 'instantiation' of general, socially shared knowledge or beliefs" to possibly "understand other people and communication and interaction".

While manipulating the personal models of his subjects, King Zwelithini controlled their understanding of other people and communication as well as interaction; hence, his subjects attacked the foreigners to please him. Ndou (2015) states that the remarks of the King had been made after xenophobic attacks on foreign nationals at the beginning of the year in Soweto, Gauteng and KwaZulu-Natal with people dying. For the King, this was perfect timing to work on his followers' minds knowing that they would not hesitate to do what they were expected to do by their King, attacking foreign nationals, forcing them to leave, and abandoning their established businesses. This would be good for his subjects to continue with the foreigners' businesses with stock already in the shops. The belief that foreigners were stealing their businesses and competing for resources with them as rightful citizens of South Africa, probably sounded correct and needed to be addressed as soon as possible hence they

wasted no time in attacking and looting. Unfortunately, some foreigners retaliated. Crimes related to moral degeneration, such as rape, armed robberies, murders and so on, have been with this country long before the influx of foreigners in this country, such that it should not be blamed squarely on them. He should have thought of cleaning his backyard first.

Van Dijk (2013:323) mentions that mental models "define our understanding of talk and text itself (by representing what a discourse is all about)" and "of the whole communicative event" that are represented in 'context models', that function simultaneously with the continuous changing intentions for communication by the communicator.

King Zwelithini while speaking at a moral regeneration gathering depending on a prepared speech, seemed to have been filled with anger at the ruling party whose leadership was comprised of former exiled members. At the gathering, there were government officials (Police Minister Nathi Nhleko and KZN community MEC Willies Mchunu), who were leaders according to their positions in the government and under the banner of their party, the ANC, but not at the gathering that was organised by the King. The King was their leader and they were his subjects. The presence of these officials did not make the King to be polite with his speech, but instead he ventured to say, "I know you were in their countries during the struggle for liberation. But the fact of the matter is you did not set up businesses in their countries" (Ndou, 2015). Although the speech was not meant specifically for these officials but for everyone present or anyone that could get hold of it, it might have put the officials at the receiving end in a compromising position. If the King could say whatever he said, inciting violence in their presence, the people receiving this message would obviously do what the King was saying, not what the Police Minister or Community MEC was saying. Calling a meeting with the government as a high-profile person, would have served a good purpose saving the faces of these government officials from embarrassment.

Van Dijk (2013:323) states, "Given the fundamental role of mental models in speaking and understanding, manipulation may be expected to especially target the formation, activation and uses of mental models in episodic memory". In Ndou (2015), the speech of the King aimed at manipulating the mental models in episodic memories of his subjects who included the government officials representing the government. The King's statement, "I promise you I will not allow anyone to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa – as the governing party, they must not make the mistake of taking away the land

of the Zulus because all hell will break loose" (Friedman & ANA, 2018), was loaded with meaning. He swore vengeance at the Treasury and the president, Mr Ramaphosa. He wanted his audience to reflect on all the past incidents where the Zulus had been involved in violent activities and probably to think of their victories and fearlessness. He dared everyone listening to his speech. For those on the side of the government the aim was to arouse fear and to remind them of the past violent actions involving the Zulus and the IFP against the ANC. These incidents left scores of people dead, displaced or maimed during the Apartheid era and early into the democracy, to either give in to the demands of the King or face a repeat of those incidents.

Van Dijk (2013:323-324) warns,

> If manipulators are aiming for recipients to understand a discourse as they see it, it is crucial that the recipients form the mental models the manipulators want them to form, thus restricting their freedom of interpretation or at least the probability that they will understand the discourse against the best interests of the manipulators.

The King succeeded in this regard as violent incidents were reported across the country immediately after the gathering, leaving several people dead or injured. The President, Mr Ramaphosa and others in the National Executive Committee were barred from stepping their feet into KZN. This brought to light that the anger had been triggered by the removal of Jacob Zuma from the presidency as if it had been the sole decision of Ramaphosa and his deputy, Mr David Mabuza. The audience did not necessarily understand the discourse that it was in the interest of their King and the removed former president. Those who did, that is, the "cynical, incredulous or dissident people who are impervious to manipulation" took it up with the social media (Van Dijk, 2013:332). They indicated that they had noted that the King was using the Zulu people to help him fight for the Ingonyama Trust as if they were benefiting from it, while he was the only one benefiting (Friedman & ANA, 2018). Unfortunately, they were not in the majority to be able to change the stance of the King. Those that he managed to manipulate also feared his position as a King or that they could face retribution. This can be noted from the report of the former Judge who said, "We visited Pongola where the king spoke and there was no one that came forward and said they heard the King's speech and acted upon it" … "There were no negative reactions in that area", she said (Wicks, 2016:3). Most of his people were not well informed about the realities surrounding the actions of the King because they just acted out of loyalty, not that they understood the benefits or

consequences of their actions. Another case of fear of retribution by the leadership if a dissident chooses to resist their leaders' manipulation or influence is that of the ANC MP Dr Makhosini Khoza who described the ANC as a dictatorship organisation when a majority of them supported Jacob Zuma and feared to speak out against his reckless actions. Mkhwanazi (2017:4) narrates how Khoza was used as an example to warn other dissidents in the ANC as to what would happen to them if they refused to be manipulated by the former president and the ANC as a collective organisation.

Van Dijk (2013:324) says, "More generally the strategy is to discursively emphasise those properties of models that are consistent with our interests (e.g. details of our good deeds), and discursively de-emphasise those properties that are inconsistent with our interests (e.g. details of our bad deeds)". In this manner, it is easy for leaders to destroy people around them and even those who look up to them for fair relationships.

Friedman and ANA (2018) state that the King discursively emphasised those properties of models that are consistent with his interests:

> *We* must not be provoked. There is no need for the Zulus to be abused by their Treasury, because that will force *me* – and the world will agree with *me* – when *I* declare that *I* want *me* and *my* nation to live on *our* own and develop on *our* own, because in South Africa development is selective.

He portrayed himself and his Zulu nation as a group that is in good standing and represents good deeds, (the *Me* and *Us*), while the Treasury and the South African government represent the group that is in bad standing and does the bad deeds (the *Others* or *Them*). He manipulated his Zulu nation into believing that he could free them from the abuse of the Treasury by providing them with a province where he was going to reign as a King and activate borders that will seclude them from the South African government. To prove that he was the only one who could give them peace he promised them that they would live and develop on their own; and that the world would agree with him probably because he was the right person. Saying that 'they are forcing him' sounded like he would not be intentionally doing that, but circumstances would be forcing him to act that way. The King discursively de-emphasised those inconsistent properties of his interests because he did not tell his subjects more about the welfare of the Ingonyama Trust and how it was benefiting his subjects at that moment or the consequences of ceding its control to the government.

Speaking at a rally in Zulu in a video filmed by eNCA, Zwelithini said, "We must not be provoked. There is no need for the Zulus to be abused by their Treasury, because that will force me – and the world will agree with me – when I declare that I want me and my nation to live on our own and develop on our own, because in South Africa development is selective."

eNCA reported that in the same speech, the King suggested that "perhaps the time has come for KZN borders to be closed and for him to run his own province". For this to happen KZN would have to secede from South Africa.

"I promise you I will not allow anyone to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa – as the governing party, they must not make the mistake of taking away the land of the Zulus because all hell will break loose," Zwelithini threatened.

Van Dijk (2013:324), argues that

Blaming the victim is one of the forms of manipulation in which dominant groups or institutions discursively influence the mental models of recipients, for instance by the re-attribution of responsibility of actions in their own interests. Any re-activation of preferred models may thus be used in manipulative discourse use. As is the case for STM processing, much model formation and activation tend to be automatized, and subtle control of mental models is often not even noticed by language users, thus contributing to manipulation.

The foreigners were the victims but were blamed by the King for the degeneration of morals in the country. They are the ones who were attacked, their businesses vandalised and looted. In the article by Ndou (2015), the foreigners are the victims because they are subjected to violent attacks not necessarily because they are immoral, but because of jealousy involving their determination to fend for themselves in a foreign country. Their offences that may not necessarily be above those of the South African citizens tend to be overlooked by the King. In the article by Stone (2018:4), President Ramaphosa is expected by a national executive member close to (Jacob) Zuma to make a public apology for what is known by a majority of the citizens to have been criminal charges against the former president Jacob Zuma that led to his removal from presidency. The manipulators, to restore order, blame Ramaphosa as a former deputy president of South Africa and an accounting officer as well as ANC and other citizens who are directly or indirectly affected by these actions that led to the removal of the former president Jacob Zuma. Stone (2018:4) reports "King Goodwill Zwelithini's declaration to fight in defence of the land of the Zulu nation was seen as an offshoot of the brewing anti-Ramaphosa – not anti-ANC – sentiment in the province". The collective group

of manipulators (the King, Jacob Zuma and their supporters) as the *Us* (good ones) are exposed while the Ramaphosa and ordinary citizens are demonised as the *Others* or *Them* (bad ones) and distracted from doing what is right.

5.2.4 Manipulating social cognition

Van Dijk (2013:324) emphasises that "Discursively manipulating how recipients understand one event, action, or discourse is at times quite important, especially for such monumental events" as the repeated xenophobic attacks on foreigners and looting of their businesses in South Africa. Zwelithini made his subjects or the attackers of the foreigners to believe that the governing party created "a situation where foreigners are allowed to inconvenience locals" in this country just because they (the ruling party leaders) "were in their countries during the struggle for liberation" and that these leaders "did not set up businesses in their countries" (Ndou, 2015). This was incorrect information. The utterances were inflammatory. With reference to Van Dijk's (2013:324) view, Zwelithini influenced "the structure of the mental model of the event by emphasising the preferred agent of the attack – a model that would be consistent with the government's own anti- foreigners' policies" and his "most influential form of manipulation focus was on … more general and abstract beliefs such as knowledge, attitudes and ideologies."

The Preamble of the Constitution of the Republic of South Africa (1996:2) states, we "Believe that South Africa belongs to all who live in it, united in our diversity" and this includes the foreigners. It does not state other conditions that would allow them to be discriminated against to an extent of being attacked and not allowed to have businesses. As a King, Zwelithini was supposed to welcome the foreigners in his kingdom if he truly recognised the contents of the Constitution of the Republic of South Africa (1996) as a document that does not allow any form of discrimination. According to the Constitution of the Republic of South Africa (1996:9), Bill of Rights, Subsection 9 (3), the following is stated:

> The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.

The King and his associates on the grounds of their ethnic and social origin directly discriminated against the foreigners.

Again, this indicates that traditional and political leaders as custodians of the Constitution of the Republic of South Africa (1996) should be the ones expected to observe the Constitution and teach their subjects or constituencies about its importance instead of undermining and violating it. The King undermined and violated the following rights of his people in the Constitution of the Republic of South Africa (1996:9):

> *Section* 16 (Freedom of expression) Subsection (2) states the conditions that are prohibitted in Subsection (1) (Everyone has the right to freedom of expression):
>
> (b) Incitement of imminent violence; or
> (c) Advocacy of hatred that is based on race, ethnicity, gender or religion.

The King, according to Ndou (2015), acted on behalf of his constituents in KZN and of the former president Jacob Zuma and his ANC supporters. His comments about the ruling party saying nothing about the foreigners' behaviour because they did not want to lose votes, insinuated that the foreigners were voting for the ANC, hence they would not like to see them going back to their countries. This might need to be proven, but the King's statement seems to have been based on information that might have been in his possession, if not by hearsay. Van Dijk (2013:324-325) says

> … if a political party wants to increase its popularity with the voters, it will typically try to positively change voters' attitudes towards such a party, because a general, socially shared attitude is far more stable than the specific mental models (and opinions) of individual language users. Influencing attitudes implies influencing whole groups, and on many occasions.

Given the divisions that existed within the ANC political party before and after the removal of Jacob Zuma from presidency, the attitudes of the voters were being driven into hating individual leaders within the party and continuing to love the ANC and certain leaders so that even their votes would be solely directed towards those favourable leaders. This is because of a general, socially shared attitude towards the ANC party from many years ago including the formation of the Inkatha Freedom Party (IFP), a breakaway from the ANC. Because the gathering consisted of the Zulus and their political party leaders as well as some government officials, there were members of dominant parties in KwaZulu-Natal, such as the Inkatha Freedom Party (IFP) and the National Freedom Party (NFP), whose attitudes may have been

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negative towards the ANC and the ruling government. Statements made by the King may have brought more confusion among the recipients of the message that was meant to create more anarchy than addressing the moral degeneration 'caused by the foreigners.' The divisions that were evident in the ANC because of the removal of Jacob Zuma brought about negative attitudes towards the new and acting President, Cyril Ramaphosa. The King is quoted as saying,

> Most government leaders do not want to speak out on this matter because they fear losing votes. As the King of the Zulu nation, I cannot tolerate a situation where we are being led by leaders with no views whatsoever.
>
> We are requesting those who come from outside to please go back to their countries... The fact that there were countries that played a role in the country's struggle for liberation should not be used as an excuse to create a situation where foreigners can inconvenience locals. I know you were in their countries during the struggle for liberation. But the fact of the matter is you did not set up businesses in their countries (Ndou, 2015).

Because the King seemed to have been more intolerant of the presence of the immigrants who according to his utterances were welcomed and accommodated by the ruling party for the sake of votes, he requested them to go back to their countries forgetting that they were not invited to the meeting. He acknowledged their good gesture that they accommodated those leaders when they were in exile, but quickly mentioned that those who were in exile did not establish any businesses in those countries. If that was the case, why was he bringing it up because this would not contribute to moral degeneration? Something greater than this was bothering the King. It does not seem to be an inconvenience to start a business that is well supported by people, unless they become jealous and want to drive you out so that they can take over your business without any effort and paint a wrong picture about you.

To restrict immigration in South Africa, the government has with the help of facilities such as the Department of Employment and Labour, Department of Correctional Services, Department of Defence, Department of Home Affairs, Department of Justice and Constitutional Development and the South African Police Services (SAPS) managed to curb the influx of immigrants into the country. They all participate according to their portfolios in regulating immigration into the country. For example, SAPS may conduct random searches for illegal immigrants and arrest them as well as facilitate their deportation to their countries of origin. Accusing foreigners solely of moral degeneration is a persuasion tool used by the King to manipulate the Zulus and many South African citizens into formulating general

socially shared representations, such as negative attitudes and ideologies towards foreigners. Only the ignorant would buy this kind of manipulation because history has taught South Africans how hostel dwellers in the different areas of this country have experienced gruesome crimes associated with South African citizens, not foreigners.

In the article by Khambule (2019), the EFF political party took advantage of the landless people. They could not resist a promise of a land of their own but failed to ask the right questions as to how a political party could give them a land. The EFF because of their interest in gaining votes did not tell these people the truth about the consequences of land grabbing.

Van Dijk (2013:325) together with other scholars (Augoustinos & Walker, 1995; Moscovici, 2001), share the view "that the cognitive processes of manipulation assume that LTM not only stores subjectively interpreted personal experiences as mental models, but also more stable, more permanent, general and socially shared beliefs, sometimes called 'social representations'". This is evident in what the King did to his subjects. The Zulu King knew his subjects and what they were capable of, in case of being manipulated into engaging in fighting on his behalf against his enemies without further reasoning. He knew their mental models and their social representations as stored in their LTM. Some of his subjects confirmed this in the former Judge Pillay's report (Wicks, 2016:3). That is why he threatened saying,

> We must not be provoked… I promise you I will not allow anyone to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa – as the governing party, they must not make the mistake of taking away the land of the Zulus because all hell will break loose (Friedman & ANA, 2018).

With the above words, he knew that his subjects would not hesitate to do what he expected them to do. His sociocultural knowledge formed the core of the general and socially shared beliefs, and allowed him to meaningfully act, interact and communicate with his constituents. He shared many social attitudes towards foreigners and the ruling party (ANC) as well as ideologies, such as fearlessness to attack strangers and enemies as a collective with his constituents including fearlessness when thinking of a fight in general. The King shared his cultural and traditional ideologies that discriminated against other ethnic groups or foreigners.

Van Dijk (2013:325) maintains, "Social representations are gradually acquired throughout our lifetime, and although they can be changed, they do not typically change overnight. They also influence the formation and activation of the personal mental models of group members". It is evident from the historical, economic and social contexts that the King manipulated his

people. Historically the Zulu ethnic group had fought many battles that included fighting against other tribes within their ethnic group, fighting against other ethnic groups as well as against other races (Kunene, 2017). The increasing unemployment rate in the country made it easy for them to engage in violence although their reasons for singling out the foreigners were distorted. Regarding the social context, there is a belief that male foreigners have a lot of money making it easier for them to be loved by women and that they make money from illegal activities. All these would need to be verified before engaging in violent activities as they lead to taking the law into their own hands instead of involving the law enforcement agencies of the country.

Because manipulation is a discursive practice involving both cognitive and social dimensions, special attention should be given to "those discourse strategies that typically influence social shared beliefs" (Van Dijk, 2013:326). The King in his position took advantage of the recognition and respect his people gave him and manipulated them as a group.

The King used generalisation as one of his strategies that usually influence social shared beliefs of his constituencies' mental models, namely that foreigners are responsible for moral degeneration and competition for resources while the government did nothing to stop it. This resulted in this kind of general unsubstantiated knowledge, negative attitudes and fundamental ideologies, such as that strangers deserve to be hated, or that foreigners are immoral people; hence, they deserve to be chased out of this country. He aroused fear of immoral acts and unemployment among his constituencies resulting from accommodating foreigners and that was why they had to go with immediate effect or else face violence. His constituencies were made to believe that he shared their fears regarding the presence of the foreigners and the irresponsible actions of the government leaders whom he referred to as leaders without no view whatsoever (Ndou, 2015). The King abused his power through a mass manipulation of his people including other ethnic groups in the country into thinking and believing that whatever he said was for their protection; meanwhile it was for his own interests. Some interpreted the attacks as xenophobic attacks on foreign nationals; unfortunately, some South African citizens were attacked because of their home languages as they were accused of being from foreign countries. The attacks aroused strong emotions in people's mental models, a goal that was intended by the King as he triggered strong polarisation between *Us* (*I*, the King, the Zulus, *my* Zulu nation, *we*) being good and innocent and *Them* (*they* as the governing party, Mr Ramaphosa) being the evil and the guilty. The

resulting social representations were not in the best interests of the nation because people's rights as stipulated in the Constitution of the Republic of South Africa (1996) were violated. People were displaced because of the violence and their properties and possessions were either destroyed or dispossessed by their attackers. A bad image for the country was painted because of the repeated xenophobic violence over the years as many countries condemned the actions. The King planted the seed of an antiforeigner ideology among his people and other citizens, especially because the real reasons for the attacks were not disclosed to his people. The issue of votes, moral degeneration and Ingonyama Trust Act, for example, were not exactly the main concerns for the King and his associates. Their real reasons and interests were known to themselves; they were not about the Zulu nation as portrayed but about the King and his associates especially the fall of Jacob Zuma (Stone, 2018). In the facts pointed out below, the King emphasised the benefits for himself and all the Zulus in KwaZulu-Natal. He assured them that he was determined to protect them from anyone who may provoke them as a collective and that they would be in better hands if they could have their own province with closed borders away from the rest of South Africa. What the King did not emphasise was his dependence on the South African government for his financial well-being. Again, he did not emphasise for example, how his people were going to be catered for regarding their economic needs, such as employment, the land issue that was already a burning issue according to him; and the Zulus who were scattered around the provinces of South Africa. All these showed his determination to cognitively manipulate his people into believing that his actions were for their own good and to rally support for him. What the King was doing in relation to his strong opinions, attitude and ideologies towards foreigners or strangers in the country manipulated many South Africans into hating their African brothers and sisters, while turning a blind eye towards White, Asian and Indian foreigners because as a manipulator, he was selective in choosing his victims.

> There is no need for the Zulus to be abused by their Treasury, because that will force me – and the world will agree with me – when I declare that I want me and my nation to live on our own and develop on our own, because in South Africa development is selective.

> … perhaps the time has come for KZN borders to be closed and for him to run his own province.

> I promise you I will not allow anyone to take away the life and soul of the Zulu nation. I warned Mr Ramaphosa – as the governing party, they must not make the

mistake of taking away the land of the Zulus because all hell will break loose …
(Friedman & ANA, 2018).

The King's constituencies failed to detect and resist his manipulation attempts or specific knowledge, that is, his interests in protecting the Ingonyama Trust and his support for the former president Jacob Zuma who was removed from presidency by his political party, the ANC. It is puzzling for a national executive member close to (Jacob) Zuma to say that Ramaphosa was the only person who could stop the barring of himself and other ANC members in KZN "by coming out publicly and stating that the ANC was wrong in the way it treated Zuma" (Stone, 2018:4). It seems to have been a clear sign that the King somehow had a hidden agenda regarding his utterances. His constituencies did not have the general knowledge as to who was in charge of maintaining their welfare on daily basis or the exact role of the King and that of the government towards them as citizens that would have formed part of their relevant and potentially critical general knowledge (Van Dijk, 2013). The general, sociocultural shared knowledge that the King's constituencies should have had is what the King was supposed to have provided for them as his people, such as addressing traditional issues and not to expect everything to come from the government. The Ingonyama Trust, for example, should have benefited his people especially those in the rural areas for agricultural and economic purposes. Telling his people only about the Ingonyama Trust Act that would affect their land and the foreigners who must go back to their countries as well as the government that is selective without truthful elaboration on why he was making all these accusations, was an effort on his part to manipulate these people's social cognition without fail. Wesi (2015) elaborates on the reasons attributed to the highest salary of King Zwelithini when compared to other South African kings. In the 2014/2015 financial year he was allocated R54.2 million by the Department of Royal Affairs while other kings in South Africa were allocated about R1.03 million per year resulting in inequalities. He cites political contexts and a struggle between the ANC and the IFP for wanting to hold on to the King through an exorbitant salary. Wesi (2015) indicates that the influence of the IFP and other politics supported by Dr Mbongiseni Buthelezi of the Research Initiative Archive and Public Culture in Social Anthropology at the University of Cape Town, led to the signing of a deal that resulted in the Ingonyama Trust in which the King became its sole trustee of which a third belongs to him. Buthelezi cited the political context of the apartheid era that included the struggle between the ANC and the IFP with the ANC trying to loosen the IFP's holding on tightly to the King. The budget of the King in 2019 was above R66m (Mthethwa, 2019).

These are some of the truths or information that should have been made available to his constituency, allowing them to decide whether to assist their King to accumulate much wealth at their expense or ask him to share with them what he has, to improve their dire livelihoods.

The King made it legitimate knowledge that foreigners were responsible for moral degeneration in South Africa while hiding the real knowledge about his interests. Giving his people false knowledge that foreigners were also responsible for the competition for resources and that the government was doing nothing about that because it did not want to lose votes from these foreigners made it irresistible for his people not to be manipulated into attacking the foreigners. His readiness to fight for the land for the sake of his people sensitised people to think of a need to join hands and fight together with their King to protect what they were manipulated into thinking was theirs. He deliberately and discursively de-emphasised that there could be casualties and fatalities because the foreigners might want to fight back and that the rules of the law would be against their actions leading to arrests by the police. Indeed, it was not only the foreigners that died or were injured, even South African citizens were affected. He used threats and strong language, such as "We must not be provoked" and "all hell will break loose" to manipulate his people and sensitise them into acting according to his intentions.

Van Dijk (2013:327) states,

> Manipulation may affect social representations in many ways, both as to their contents as well as to their structures. Although yet we know little about the internal organisation of social representations, they are likely to feature schematic categories for participants and their properties as well as the typical (inter)actions they (are thought to) perform, how, when and where.

This is true regarding what some leaders are doing during their communication. The King's manipulation of his people affected social representations of the foreigners, other South African ethnic groups, political parties and the government leaders. The attitudes towards these groups of people were slowly developed through "generalisation and abstraction from mental models formed by specific news stories, government declarations as well as films, among other discourses" (Van Dijk, 2013:328). There are stories about some African foreigners being involved in activities, such as drug dealings, theft and money laundering but this does not lead to a generalisation and abstraction from mental models that can warrant the King to declare that all foreigners must be chased out of the country violently. Not only

African foreigners, but White, Asian and Indian foreigners as well as South Africans could potentially also be responsible for the moral degeneration in the country. There are also foreigners that are legitimately in the country who are not involved in criminal activities. Would there be enough time and means to determine who is supposed to be chased out and who is supposed to remain during violent attacks? For the government to be labelled as being selective, it should be clarified to the audience as to what is it that the government should be doing for the Zulus, that which is already doing for the other ethnic groups or provinces, except focusing on the removed president and other preferred leaders. People will always have a democratic right to choose their leaders and political leaders regardless of their integrity. This should not be used as a weapon to publicly criticise and falsely accuse political leaders in order to cover up for those guilty of wrong doings or canvasing for votes. Police intervention during violent attacks of foreigners or any person should be a means for restoring peace and order, not a means of protecting the foreigners or individuals at the expense of the citizens.

The King's manipulation of his people's social cognition negatively affected the very norms and values the restoration of which the meeting was meant to ensure. Calling for the foreigners to leave the country accusing them of moral degeneration while advocating for immoral acts of killing, assault or any violence against humanity, undermines the rights of other human beings to life, safety and security. The value of life was undermined. Most foreigners came to this country because of various instabilities in their countries. The hostile attitudes displayed towards them continued to subject them to bondage instead of freedom. The allegations that the government was selective, painted a picture of government interference in the plans that the King might have had to root out the moral degeneration caused by the foreigners. The question that could have been put to the King was what he thought about the negative contribution of those close to him and some of his subjects who were involved in undermining the Constitution of the Republic of South Africa (1996). It is unfortunate that these manipulated constituencies have adopted the xenophobic ideologies, attitudes, norms and values of their manipulative leaders and cannot be redirected into reconsidering their social representations as these have found permanency in discriminating against other people.

5.2.5 Manipulative discourse

This will involve the analysis of both verbal and nonverbal communication strategies used by leaders in the communities, in the workplace and in the family to manipulate their subordinates. The nonverbal categories used by the leaders include kinesics, proxemics, chronemics, haptics, personal appearance, environment and paralanguage.

According to the article by Feketha (2018), Pule Mabe used kinesics to communicate his sexual advances, manipulating his personal assistant into accepting them so that she could secure her job that she got despite her not qualifying for it. These actions include "Mabe allegedly insisted on staying in her room one night at St George's Hotel in Pretoria despite having his own room", "switched off the lights in the room" and having "his legs on top of her body". If all these actions happened while there was an affair or consent between Mabe and his personal assistant, these actions would not have been considered as manipulative but in the context model of his personal assistant, Mabe was accused of abusing his power by manipulating her. He used his position as her employer to dominate her space with an attributed goal and intention of having a sexual relationship with her knowing her desperation to secure a job. This manipulative discourse happened in a corporate space involving the corporate elite, between Mabe in the role of an employer and the personal assistant in the role of his employee as participants. Their relationship was an employer-employee relationship.

In the article reported by Zwane (2017:2), the leader is a male senior official (whose name was not mentioned in the article) who dominated his female subordinates. He abused them sexually, verbally and emotionally because of their vulnerability and resistance to his communication strategies.

Van Dijk (2013:329) states: "Manipulative discourse typically occurs in public communication controlled by dominant political, bureaucratic, media, academic or corporate elites" depending on existing "contextual constraints on participants, their roles, their relations and their typical actions and cognitions (knowledge and goals)" or simply their context models. For instance, Mabe, a political leader in Feketha (2018), made sexual advances on his personal assistant expecting her to oblige in order to secure her job. For him to go to the extent of spending part of the night in her hotel room and sharing a bed with her against her will, is a sign of violation of privacy. The contextual constraints are their employer-employee relationship, the manipulative actions of the employer against the

resistance of the employee, and their knowledge of meaning of what is happening as well as the intention of the manipulator.

In the article, *Touchy Thabo won't hug Winnie* reported by a Staff Reporter (2001), the then President Thabo Mbeki, pushed or flicked his hand on "the face of Winnie Madikizela-Mandela when she tried to greet him at a Youth Day celebration". It happened in public view on a South African Broadcasting Corporation television channel, at Soweto's Orlando Stadium. She was his employee as an MP and the former wife of the former President Nelson Mandela. Their relationship was that of an employer-employee, colleagues and comrades in the ANC, such that it was embarrassing for both to be seen by the viewers and the audience engaging in such an act. Thabo Mbeki failed to use his mental model properly and to consider the context in which he did that. He wanted to be a good person associating with the former President Nelson Mandela and Winnie to be the bad person who hurt the former President Nelson Mandela emotionally. A well-established leader would not have displayed his personal feeling in this context. Even if she was late for the event as alleged by Mbeki, that was not the platform for corrective measures. He manipulated his victim and blamed her for her past and present actions that presented no wrong to the viewers because they depended on what they saw, not what he knew from the past.

Van Dijk (2013:329) says the following regarding newspaper headlines:

> … headlines are typically used to express topics and to signal the most important information of a text and may thus be used to assign (extra) weight to events that in themselves would not be so important. And, vice versa, discourse about events or states of affairs that are very relevant for citizens or clients may eschew headlines that emphasise the negative characteristics of dominant groups and institutions.

This is manifested in the following extract from Pauw (2017) where he points out that the *City Press* and the *Sunday Times* newspaper writers chose different headlines to report on the same stories because they had different interests to influence the minds of their recipients who were the readers of the events taking place at the South African Revenue Services (SARS). Pauw (2017:153) states,

> On 10 August 2014, South Africa's two most influential Sunday newspapers – *City Press* and *Sunday Times* – devoted their front pages to the sordid romance and the upheaval at the tax collector. "Sex, SARS and rogue spies," trumpeted *City Press*. In the article, I wrote that rogue agents at the Special Operations Unit

of the SSA "used state resources to conduct dirty tricks campaigns, smuggle cigarettes and disgrace top civil servants". This unit, I concluded, was intent on removing the SARS top structure and had launched operations to discredit senior civil servants like NPA prosecutor Glynnis Breytenbach and Hawks head Anwa Dramat. The *Sunday Times* splashed with "Love affair rocks SARS". Their exposé centred on Walter's allegations that her former lover was dishonest and corrupt (Pauw, 2017:153).

Pauw, who wrote for the *City Press* newspaper emphasised all the events that were taking place at SARS with the headline "Sex, SARS and rogue spies," while the *Sunday Times* had "Love affair rocks SARS" as its headline. The writer of the article in the *City Press* newspaper included the SARS rogue spies story. Its sensitivity was that the then president Zuma and his allies negatively influenced South African citizens into believing that SARS was out to destroy him by revealing sensitive information about his tax affairs. The interests for the writer were on the readers to know what was exactly happening at SARS. The writer of the story in the *Sunday Times* emphasised the sex scandal saying "Love affair rocks SARS" deliberately omitting the rogue spies' story in the headline to divert the attention of the readers from what had to do with the then president Zuma and his allies. Tax evasion is immoral and as head of the state he was expected to lead by example, obeying the laws of the country that demand that all those who earn an income should declare it and pay their tax according to their earnings. The love affair story was not as important as the rogue unit that would be of interest to any taxpayer.

In the article, *702 Host praised in 'racist' tweet row*, by Mbanjwa (2017), the radio station 702 as a community organisation with its managing editor being an accounting officer for all production material for the radio station persuaded the listeners and fans to engage in a conversation based on racism. They knew the mental models of their audience and that on seeing the tweet, they would obviously make comments that would reveal their feelings about racism. Negative emotions of anger and the memories of racism manifestations during the Apartheid era created by the Whites towards Africans were revived because of the historical and social contexts in which the tweet was presented. As listeners called in to air their views or ideas regarding the tweet, the sender achieved his or her intended goal of stirring negative emotions. Deleting the tweet that had already gone viral did not bother the sender because the message was already out there doing what it was intended to do. Visuals were used to emphasise the message that was being delivered. The visuals together with the words would

stick in the minds of all who read the tweet and be a constant reminder of what the radio station had said to its fans.

Again, regarding manipulation, Van Dijk (2013:329) says that in a biased account of facts in favour of the communicator's interests, the positive self-representation and negative other-representation strategy is used. In the process, negative situations and events are blamed on opponents or on the *Others*. Khambule (2019:5) reports that the "EFF Gauteng chairperson Mandisa Mashigo, who also clashed with the police, said cops failed to produce a court order for the eviction". As one of the leaders in the Economic Freedom Fighters (EFF), a party with left-wing ideologies, and always wanting to act with malice towards the ruling party, Mashigo manipulated unsuspecting community members into occupying land illegally, promising to protect them against evictions. In this incident, she clashed with the police. The EFF political party leader was arrested for inciting his supporters to invade land (*Times Live*, 2018). As one of their interaction strategies with the illegal land occupiers, Mashigo and her party used a positive self-presentation strategy that manipulated these vulnerable people into believing that they as a party were together with them in their struggle for land. On that note, the local government and its structures responsible for land allocation were afforded the negative *other* presentation. This was done in the pretense of caring about their need for land possession whereas the real goal was gaining more membership in preparation of election votes. Unfortunately, these landless people lost their belongings in the process of evictions as they had unknowingly been manipulated into occupying illegal land. These evictions were regarded as negative events by the manipulators. They blamed the landless situation on the *other* – the government or the ruling party. This became a biased representation of facts because the government was responsible for allocating land to the people, not the political parties. Interestingly, every time this happens, the media are invited so that there can be enough coverage to expose the actions of the government and its structures.

In this instance, in her macro speech act, Mashigo, to emphasise her EFF party's *Our* 'good' acts and *Their* (the police's) 'bad' acts, "she clashed with the police accusing them of failing to produce a court order for eviction" disregarding that she and her party are not legally responsible for land allocation (Khambule, 2019:5). Her clash with the police, emphasised her (*Us*) support for the people (the illegal land invaders) and her condemnation of the bad action of the government (*Them*) to evict the illegal land invaders.

The King in his macro speech act, emphasised his and his Zulu nation's (*Our*) 'good acts' of addressing moral degeneration caused by foreigners while condemning *Their* (the government's) 'bad' actions of allowing the foreigners to establish businesses in the country. He accused the government of failing to condemn the presence of foreigners for fear of losing votes implying that the government gained votes from the foreigners. His people were suffering because of the government's actions. The King gave many details on what the government was doing to oppress the Zulus and what he intended doing in retaliation. He also gave a few details on the good that the government was doing for them but pointed out that it was 'selective'. He generalised the problems presented by the presence of the foreigners instead of being specific.

In an article by a Staff Reporter (2016:2), the leader Ferial Haffajee used verbal strategy in a meeting where she metaphorically labelled her four reporters as racists and accused them of being "culturally superior" and "causing divisiveness". Thereafter, she put up a notice that said, "No racists allowed" referring to them, sent an email to staff with contents referring to racists and filing an internal grievance against them (The Staff Reporter, 2016:2). From what she later wrote in her court papers, she emphasised her apologies towards the four and sarcastically said, "any impairment to their dignity had been restored by the apologies" (The Staff Reporter, 2016:2). This sounded like somebody without any remorse for her actions as a leader who would like to restore peace and good working conditions between herself and her staff. She chose to abuse her power as the leader of this group.

Haffajee used the *Us/Them* polarisation where she grouped herself and those that she thought were on her side as the *Us* and the four employees as the *Them*. She applied her ideologies of divisiveness and racism where the four could be branded as the troublemakers in the company while she and the other group that received emails and read the notice could be regarded as the good ones in the company. She systematically denigrated the four employees accusing them of having bad or evil negative values (as racists), with characteristics, such as being "culturally superior" and actions, such as "causing divisiveness" (The Staff Reporter, 2016:2). She also blamed the four employees who were her victims, for refusing to accept her apology. She was emphasising her moral superiority and good behaviour or values for being able to apologise and de-emphasising the four employees' ability to continue working with her despite her negative treatment towards them. Public criticism not aimed at building good working conditions is unacceptable. When the four decided to become dissidents taking the

matter to a court of law, she displayed arrogance and filed an internal grievance against them. She blamed them, whereas they were the ones who were the victims.

In the article reported by Marupeng (2020), Irvin Mahlangu killed his daughter as part of his cultural ritual belief which required him to appease his ancestors represented by the clan spirit. For him to utter these words "elders, I have done what you have assigned me to do, now please open my way" (Marupeng, 2020:2), shows that he believed that his ancestors would do something good that would benefit him alone. It was 'his way' that was supposed to be opened, no one else's. Mbigi (2005:115) states that the clan spirit represents the following moral and cultural values: "prosperity and protection of self and of one's group". These are achieved through performance of "specified rituals, activities, ceremonies and symbols" (Mbigi, 2005:118). Mahlangu did not protect his own child as expected ideologically. Through this activity, he violated the Constitution of the Republic of South Africa (1996:7) in *Section* 11 (Life) that says, "Everyone has the right to life". He abused his power by killing a helpless baby for his own interests. If the mother of the baby had known that her boyfriend (the baby's father) called them to his house in order to kill the baby, they would not have honoured the invitation. He knew their mental models and acted manipulatively towards them. He did not give the mother of his child enough information for her to decide whether to honour the invitation or not based on the facts that he would have given to her.

In the article by van Huizen (2016), Mr Kobus Koekemoer, husband to Louise Koekemoer and stepfather to 3-year-old girl Poppie, apparently kicked Poppie to death. Koekemoer allegedly physically abused Poppie on numerous occasions and had forced the children to share a bedroom with them as parents exposing them to behaviour not suitable for underage children. The stepfather as a leader in the family used his body parts (hands and feet) to assault the child physically by kicking and beating her to death instead of protecting the child as its stepfather. Knowing their mental models that they could not leave him despite the cruel treatment that his family was subjected to, Koekemoer as a stepfather violated the following rights as presented in the Children's rights in the Constitution of the Republic of South Africa (1996:1255) *Section* (28):

> Subsection (1)
> Every child has the right –
> (b) to family care or parental care, or to appropriate alternative care when removed from the family environment;
> (d) to be protected from maltreatment, neglect, abuse or degradation; and

Subsection (2)
A child's best interests are of paramount importance in every matter concerning the child.

Koekemoer used his economic power over his wife and the children. As the provider, he abused these people knowing that they were dependent on him for their welfare; without him, they would not be able to do anything. He abused his legitimate power as the head of the family. Because of the authority he had as the head of the family, he used his coercive power by punishing his wife and children including Poppie by subjecting them to emotional abuse.

In the article, *Man allegedly hunts and kicks ex-wife – Police allegedly ignored woman's complaint and ex-husband assaults her again* reported by Cox (2017:2), the leader is the man (his name was not mentioned in the article) who referred to his wife as an ex-wife. He disregarded the public space (outside a complex) in which he and his wife found themselves and started beating and kicking her even when she had fallen hard to the ground. He manipulated the mental model of his wife based on their general, socially shared knowledge of their relationship as husband and wife. His brother supported his actions while manipulating the woman into thinking that involving the police would damage their reputation as a renowned business family. As a family with businesses, they protected their image in the community but failed to protect the woman from the abuses that happened in their full view. Instead, they hated their marriage to a point of making her aware that she was not welcome in their family.

These leaders acted in manipulative ways towards their subordinates with the intention of benefiting themselves at the expense of their subordinates. Their leadership and communication skills need to be adjusted because their behaviour is against the cultural norms and values or principles of leadership. Again, the human rights of their subordinates are infringed upon.

The following section focuses on the analysis of communication strategies used by leaders in the Xitsonga oral prose narratives.

5.3 Analysis of communication strategies used by leaders in the Xitsonga oral prose narratives

In the oral prose narrative *N'wampfundla loko a pfindlusa mati ya N'wandlopfu* (When the Hare stirred up sediment in the Elephant's well) by Marolen (1986), the leader, King N'wandlopfu (the elephant), gave a detailed order to kill anyone found stirring up sediment in his well that was used by all the animals for water. This was after many incidents without anyone claiming responsibility for the act. Those who were sent as messengers and spies for the King were N'wahongonyi (the blue wildebeest or gnu) and all other animals with horns. They all failed to do their assignments because of their love for honey and greed. Instead of killing the perpetrator, N'wampfundla (the hare), they killed themselves by sticking their horns in clay as instructed by the hare who continued stirring sediment in the well. Instead of continuing with a failing communication strategy, the King called a meeting where a new communication strategy was developed through sharing of knowledge based on the experiences of all the animals aimed at reaching a beneficial goal for all the animals. The need to catch the perpetrator motivated the King to consult all the animals in order to reach a consensus regarding a workable communication strategy that would benefit his entire constituency including himself. He respected the mental models of his constituency allowing them to work as a collective in decision-making.

The leader, a certain Chief in the oral prose narrative *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990), although he was aware of the rivalry between his two wives caused by his jealous first wife, used his cultural intelligence to maintain harmony between his wives and children. He maintained good cultural norms and values. He loved, cared for and respected his community and his family. He loved both his wives as well as the children of his first wife who did not have the symbolic mark of chieftaincy. He made sure not to entertain his nagging and cruel first wife, even when he was aware of her bad behaviour towards his second wife, who was barren for a long time but finally bore him an heir (because he had the symbolic mark) that he had been longing to have for many years. The heir disappeared mysteriously, and the first wife told the Chief that the boy was dead and that after all he was ugly, not realising that she was hurting the Chief, not necessarily the mother. She knew that the boy was the future Chief because of the mark. The Chief kept calm knowing that a solution to his situation would come one day. When the whereabouts of the boy reached

the Chief through one of his servants, he did not tell his first wife that he was going to fetch the boy knowing her mental model based on his general social representations of his wives. He said *Hi nomu lowu, a hi fambeni hi ya vona n'wana loyi* (Baloyi, 1990:34) (At this moment, let us go and see this child). This expression is a sign of his sense of urgency aimed at denying his wife another chance of having an heir. On verifying that the boy was indeed his son, he organised a meeting with his community and celebrated the return of his son. Because the Chief was kind towards his family and community, they shared his sadness when his son went missing. They also joined him in his celebration knowing that the presence of an heir will ensure the continuity of his chieftaincy.

In the oral prose narrative *Papaju* by Marolen (1986), Papaju is introduced as a prospective Chief according to his birth right and as the story progresses, he is crowned a Chief. In using his communication strategy skills, he displayed extraordinary powers that he received from *N'wankwahle* (the leguan) that helped him to regain his voice after his stepbrother had bewitched him. He did not use his powers to harm or manipulate people but to rescue all things and people who were swallowed by the old woman with a very long tooth. The whole community that he ruled as well as other villages benefitted because of the death of the old woman.

In the oral prose narrative *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006), Moyankulu is the leader and a creator of animals. Moyankulu invited people of all nations to a gathering meant to teach his people (creatures) life skills on how to teach principles to their sons. At the gathering Moyankulu said

> *Namuntlha ndzi lava ku mi komba mhaka yin'wana, ya leswaku mi dyondzisa vana va n'wina va vafana milawu. Kasi loko ndzi nga si endla tano, ndzi lava leswaku mi tshetsha ndhawu leyi hinkwayo, leswaku hi ta va ni ntlangu lowunene* (Shabangu, 2006:118).

> (Today I want to show you something regarding teaching principles to your sons. Before doing that, I want you to clear this bush so that we can have a good game.)

With these words, Moyankulu wanted to see if as parents, they could obey instructions from their creator. Their failure to obey instructions could make it difficult for them to expect their sons to obey instructions from their parents. He demonstrated to them that disobedience has consequences that may lead to divine retribution. Out of all the nations that came, the dog nation was the only one that was rude and disobeyed the instructions of their leader and

creator as they showed contempt for those who were obedient and working very hard. Moyankulu kept silent thinking that the dog nation would come to its senses. When he finally acted, all the nations benefited from this activity because he exercised his authority to the benefit of all the animals with each group learning that obedience as a virtue has good rewards, while disobedience has bad rewards. Again, they learnt the fruits of humility. While reinforcing his authority Moyankulu rebuked the dog nation saying

> *N'wina rixaka ndzin'wina ra ka mbyana, mi tsandzekile ku tikhoma vununa, kutani ku sukela namuntlha sweswi, a mi nge he vi vavanuna, kambe mi ta hundzuka swihari, leswaku mi ta vukula hilaha mi nga ta kota hakona* (Shabangu, 2006:118).

> (You, the dog nation, you have failed to behave like men, therefore, from today, now, you will no longer be men, but you will change into animals so that you can bark as much as you want to.)

He responded to the situation as it presented itself when he realised that the dog nation misunderstood his silence. He instilled both family and cultural norms and values expected by parents from their children, especially respect and obedience. As their creator, he loved them equally, that is why he ensured that each one of them would go back having learnt principles valuable to their lives.

In the oral prose narrative, *N'wanghala na N'wampfundla* (The lioness and the hare) by Mavikane (1990:37-47), the leader, who is N'wanghala (the lioness) as an employer, used illustrations when giving instructions to the hare to emphasise or to reinforce the message ensuring that the nanny, N'wampfundla (the hare), makes no mistakes when executing her duties. While practising her leadership as a parent and an employer, the lioness upholds the importance of caring, generosity and democratic values within the family and the workplace as well as respect for an employee (the hare) and her family members (her cubs) (Mbigi, 2005). They shared the social space and an intimate space for the sake of convenience, making it easy for both to be accessible to each other. This arrangement benefited both the lioness (the employer) and the hare (the employee). This was not a bad move because they lived in the same community although they had an employer-employee relationship.

The widow in the oral prose narrative*, Wansati ni vatirhi va yena* (The woman and her employees) by Shilote (1990)*,* was a hard-working person and expected the same from her employees. Her employees were unhappy with this. She used to wake up at dawn with the help of a cock that used to crow very early in the morning (before dawn). Her employees then

decided to kill the cock. The widow did not allow the death of her cock to hinder her business. To ensure that her business continued flourishing, she woke them at any time of the night that she thought was the right time of the morning even at midnight. The employees then realised that their cruelty had landed them into more troubles. The widow had a mission to accomplish and could not be hindered by the sabotage of her employees. She valued time and ensured that despite the loss of the cock that served as a watch or an alarm to help her catch the fattest worm, she would continue waking up early even if it meant waking up at midnight to ensure that work is done. Her employees punished themselves because of their bad attitude towards their work. She humbled them and made them realise that whatever was meant to sabotage performance in their workplace, hits back at them and that hard work is a virtue. She responded to the situation as it presented itself.

N'wandlopfu (the elephant) who is a King and a father in the oral prose narrative, *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986), used the face-to-face verbal communication strategy to communicate with his people and his family. Sometimes he delegated his senior headman to make announcements on his behalf while he sat and watched, waiting for an appropriate time to speak. For example, he made an announcement through his headman about his daughter's intention to get married. The headman said:

> *N'wina varhambiwa va hosi N'wandlopfu, hinkwenu, xileriso xa hosi N'wandlopfu eka n'wina hi lexi: Hosi yi ri n'wana wa yona wa wanhwana hi loyi: kutani hosi N'wandlopfu u lava a tekiwa. Kutani hosi yi ri la rhandzaka ku teka nhwana loyi, u fanele ku aka yindlu yi hela hi siku rin'we ntsena* (Marolen, 1986:39).

> (To all of you, the King N'wandlopfu's guests, the instruction from King N'wandlopfu to you is as follows: The King says his daughter is available: therefore, King N'wandlopfu wants her to get married. However, the one who would love to marry her must build a hut to its completion within a day only.)

After the headman had spoken, to ensure proper understanding of the message, the King followed up the message in a face-to-face communication strategy by asking all the animals present whether they had understood the message or not. He asked them and said, *Xana mi swi twisisile leswi nga vuriwa?* (Marolen, 1986:39) (Did you understand what has been said?). All the animals responded at once saying *We hosi, u hi vutisa swoleswo ntsena-ke?* (Marolen, 1986:39) (King, is that all you are asking us?). Then he responded saying *Hi swona*

ntsena, a ku na swimbe (Marolen, 1986:39) (That is all, there is nothing more). All the animals responded by saying *Ina, hi swi twisisile, wena hosi ya hina!* (Marolen, 1986:39) (Yes, our King! We have understood it very well). Although the King had heard that his delegate had presented the message as instructed, he verified whether his constituency had understood the message properly as it is usually possible in a large gathering for people to distort or misinterpret messages and fail to perform as expected or deliver the best results. The King reinforced the message to reach out to the cognition of his people knowing their mental models. Again, the King as a father, probably did not want to disappoint his daughter by allowing an incompetent suitor to marry his daughter.

On completion of his hut, N'wampfundla (the hare) went to report to the King telling him that his hut had been completed, and that he should come and see for himself. The King, after satisfying himself with the quality of the hut then addressed the gathering saying: *Aheee, a mi voni-ke, wanuna wa matimba, loyi a nga wanuna exikarhi ka vavanuna! – Loyi, (a vula hi ku kombeta N'wampfundla), hi yena a nga ta teka n'wananga ...* (Marolen, 1986:42) (Yes, you see, a strongman, a man amongst men! – This one (while pointing at the hare), is the one who will marry my daughter …). The King kept his promise to his daughter and to the animals that participated in the competition. He did not discriminate against other animal species but played a fair game. When he praised the hare for the beautiful hut built according to the well explained specifications, he was on point and did not criticise the other animals that participated but failed to please him or meet the set standards. Everybody was amazed at the beauty of the hut such that the praise was well deserved. He had an open relationship with his constituencies and his family. He shared his joys and concerns with them. Everything was communicated publicly to avoid divisions among his people. He promoted good cultural norms and values among his people and his family.

Khayizeni Risiva is the leader and a father in the oral prose narrative *Khayizeni Risiva* by Malungana (2005). He communicated with his family members using the face-to-face communication strategy. When a black rhinoceros attacked his son, Khayizeni Risiva told his son these words *U nga vileli hi nyama ya swihari swa nhova, yi ta tala laha mutini, hi ta dya hi tlhela hi venga. Vahloti va ta hi nyika hi ta tiphina ku fana na vona. Hina hi ta va nyika mavele* (Malungana, 2005:13) (Do not grouse about game meat, it will be plenty in this household, we shall even cut it into strips as to make biltong. The hunters will give it to us, and we will enjoy it just like them. We shall give them maize). This attack happened after his

son had decided to join those who went hunting. Khayizeni said these words to encourage his son to think out of the box. He wanted to make him aware that hunting was not the only means of surviving, but that farming can also provide people with food. Again, he wanted him to realise that they can work together with the hunters, assisting each other through exchange of their products. These words encouraged the boy who wanted to go by the principles of the crowd instead of being an independent thinker. This was meant to benefit everybody including himself, the family and the community.

In the oral prose narrative, *Muti wa swigono* (The homestead of the ogres) by Marolen (1986), the leader is the husband of the lost woman. He demonstrated his love for his wife by risking his life. He went to rescue his wife or avenge her death in case she had been killed by the ogres. Using his general social representation of the ogres, he wasted no time in arming himself and determining in his mind to go to the home of these dangerous ogres. His love for his wife was unconditional. He acted in response to the situation he found himself in, a kind of a do-or-die act. Killing the notorious ogres did not only benefit him and his family, but the whole community because people lived in fear because of them.

The leadership and communication skills of the leaders in these oral prose narratives indicate an awareness of a need to protect the rights of the subordinates as fellow people regardless of their positions in the society as subordinates. Again, these leaders treated their subordinates with respect while maintaining the cultural norms and values as expected by their societies.

The following section focuses on the discussion of how communication between characters in Xitsonga oral prose narratives can contribute to improving the leadership and communication skills of leaders in the society.

5.4 The wisdom embedded in oral prose narratives, and communication strategies and leadership management in societies

The focus in this section is on the contribution of communication strategies used by leaders in oral prose narratives to improve leadership and communication skills of leaders in the society, namely the community, workplace and family. Views carried by Van Dijk (2013) on manipulation, Malunga (2012) on power and influence will inform this discussion. Below is the discussion of how each leader used the positive or negative power available in each circumstance to influence or manipulate his or her subordinate(s) or family members for personal or group benefit.

5.4.1 The community

It is evident from the above analysis that the King, Zwelithini, had political power over his subjects and they revered him. With that knowledge, he abused his legitimate power or position power to manipulate and influence his subjects into violently attacking foreigners in the country. Culturally, no subject can oppose or question the King; hence, they never questioned his messages because they thought the accusations regarding the role played by the government and the ruling party in maintaining the presence of foreigners in the country were true. Even if they would have been untrue, many people feared retribution. That is why the report of former Judge Pillay revealed that those who were interviewed regarding the meeting and the King's speech said they only did what their King told them to do. They could not be held accountable for their actions as they were acting out of obedience and honour of their King. His utterances instilled fear of being labelled as dissidents.

The King would have benefitted from the kings or chiefs in the oral prose narratives. King N'wandlopfu (the elephant), in *N'wampfundla loko a pfindlusa mati ya N'wandlopfu* (When the Hare stirred up sediment in the Elephant's well) by Marolen (1986), consulted with his constituency when he was faced with a crisis. After his attempt to catch the culprit that stirred up sediment in his water-well that was used by everyone in his community failed, he realised that he needed to involve everyone. With that in mind, a decision was taken and in no time, a solution was found. The culprit was caught red-handed and received his measure. He held a meeting as a form of consultation and deliberated on the water crisis that was affecting all his community members. Ideas were shared and a consensus was reached towards a solution, leaving everyone hoping to catch the culprit. He did not create a situation where his

constituency would fight among themselves unlike King Zwelithini who created a violent situation in which people lost their lives.

Again, King N'wandlopfu in *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986: 42), when he wanted his daughter to get married to a responsible husband, he involved everyone, even other animal species. The possible candidate had to participate in building a hut to prove himself that indeed, he would be able to take care of the King's daughter. The King did not discriminate against non-elephants. He delegated his headman to make this very important announcement even if he was present at the gathering himself. To ensure that everyone present had heard all the details of the announcement, he reinforced his message by asking questions related to the message. When he was satisfied that the message had reached its proper destination through the assurance of his people's response, he gave the go-ahead that they should start building. N'wampfundla built a beautiful hut according to the specifications and could marry the daughter of the King. King N'wandlopfu was a man of integrity whose word could be trusted. He never cheated his constituency by providing incomplete information for his own benefit. He did not discriminate against his constituency but provided all of them with equal opportunities. He respected them as individuals and as a collective. He had an opportunity to refuse to deliver on his promises, but because of his love for his family and his community, he did what was best for everyone.

The former president, Mr Jacob Zuma abused his political power to access whatever he wanted despite resistance from some of his political party members, parliamentarians, South African citizens and all people who were aware of his bad activities that led to his removal as the state president. His dissidents in the ANC led to his removal because their voices became more powerful and more widespread due to the mainstream media that supported them. He abused his reward power by rewarding his allies with strategic positions in the state's institutions so that they could hold positions that would bring benefits back to himself. He also abused his coercive power to punish his cabinet members who did not abide by his instructions and demands by reshuffling and sacking them, making himself a dictator leader. His position as the state president gave him legitimate or position power over his subordinates influencing them to carry out his illegal instructions, thinking that it was the right thing to do, honouring him as a president. He abused his connection power, allowing himself and his associates including some of his family members to illegally benefit from state resources or to

evade prosecution for criminal offences. Anyone who wanted to touch them had to touch him first. Unfortunately, he only thought he was untouchable as he delayed his day in court. Bendile (2017:22) described Jacob Zuma as a dictator whose dictatorship manifested through lawlessness. This was against the expected principles of servanthood leadership.

As the state president, he should not have involved himself in areas where chances of being polluted by fraud and corruption would be high. As a former crime and intelligence officer in his organisation, the ANC, he knew how to deal with the minds of the people as well as his family members. Unlike Jacob Zuma who abused his power, Chief Papaju in *Papaju* by Marolen (1986), used his power wisely to benefit himself and his people. When his half-brother turned against him because he wanted to rob him of his birth right of chieftaincy, he acted wisely by explaining to the whole family what his half-brother had done to him to block or deprive him of his bright future. When he felt ready to go out and seek help, he attracted the attention of a traditional healer and explained his need to be healed. His family members and community members rallied behind him in his time of need because of his good personality. Even when he knew that he was a Chief back home, he humbled himself and followed instructions from the leguan, knowing that it was for his own good as well as that of his people back home. He always did everything for the benefit of everyone, not for selfish gain. By doing that, he won the hearts of his people. The former president could learn that patience pays and that in waiting, you grow in wisdom. Chief Papaju was patient and never rushed to be a renowned wealthy Chief. Throughout his journey in the jungle where there was no hope of surviving the actions of the old woman with one long tooth, he depended on the honey bird and his supernatural gifts he received from his healer and it worked out well in his favour. He did not have to bribe anyone to finally becoming wealthy and renowned even to his fellow chiefs. The healthy relationship he had with his family and community made them to be supportive in his times of desperation. Those who rallied behind him did not expect any personal favours because they knew that he would do the same for them. The former president would learn good human relations with his people for the sake of sharing good morals, norms and values through his good leadership and communication skills.

The EFF Gauteng chairperson Mandisa Mashigo, in Khambule (2019) abused her legitimate power by influencing and manipulating vulnerable people into illegally occupying land. When the authorities and their security forces evicted these vulnerable people, all she could do was to clash with these forces instead of ensuring that the properties of the invaders would

not be demolished by the authorities and their security forces. Although most people who have access to the mass media know that there are consequences for land invasion, they still allow themselves to be used by the EFF and other opposition parties to help them gain visibility and advantage as an alternative party that can be voted into power while they lose their belongings or lives. Mandisa Mashigo would have learned to respect other people instead of seeing them as a golden ticket to bid for elections. The lack of concern for loss of hard-earned belongings shows a lack of commitment to seeing everyone under one's care prospering and having a good future. She could learn from Chief Papaju in *Papaju* by Marolen (1986), who engaged his people into a hard-working mode in order to achieve something in life and to be patient. Chief Papaju would go hunting with his male community members, teaching them how to survive in their environment. He taught them life skills that would benefit them and their families instead of making promises that might not be easy to fulfil. During his adventure in the jungle, his people, although worried about his disappearance, were able to survive because of the skills he taught them. The EFF Chairperson, Mandisa Mashigo could not assist her followers after they lost their belongings, instead she shifted the blame to law enforcement agencies for correcting what would otherwise have caused loss of lives when heavy rains come during rainy seasons in this country. She could have learned not to gamble with the future of vulnerable members of the society for whatever selfish reasons.

The then President Thabo Mbeki in the Staff Reporter (2001), abused his legitimate or position power by humiliating his employee and comrade in a contextually unsuitable space or social situation "rebuking" her for late coming according to his version of the story. In his version of the story, he failed to indicate that his relationship with Winnie had soured in their historical past leading Winnie into writing a letter to Jacob Zuma to intervene between herself and Mbeki (Staff Reporter, 2001). He purposely withheld this information, knowing that it would not justify his physical actions. His emotional reaction towards Winnie blurred his vision and made him to act instantly, discrediting himself of all the respect people had for him. He used his coercive power to punish her on a wrong platform. Thabo Mbeki could have learned from Moyankulu in *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006). Moyankulu, the creator did not wait for the dog nation to forget their wrongdoing, he rebuked the dog nation just after the action to ensure that he did not harbour any grudges or miss the opportunity to achieve his goal: teaching all the animals some life

skills on how to bring up their sons in a proper manner. The dog nation also had its lesson, to address conflicts with the leadership properly and with respect, or else it would face consequences. The dog nation was still aware of its wrongdoing and that made it easy for everyone involved to accept the action and move on. The rebuke was acceptable as it was done as a corrective measure, not a means for destruction. Procrastination would have resulted in confusion as happened between Mbeki and Madikizela-Mandela whose relationship was strained because of their past encounter. Giving the creation some warmup exercise in preparation for the real workshop, revealed the kind of unbecoming behaviour of his subordinates. Moyankulu had to restore order and to ensure that such behaviour does not repeat itself. This could have been done by Mbeki to restore his relationship with Winnie.

The DA leader Mmusi Maimane in the *Eyewitness News (EWN)* (2019) is pictured marching with his party supporters carrying a banner with the words "JUSTICE MUST BE SERVED" and the pictures of some ANC political leaders while canvassing for election votes. The interests were not in the mourning families but in the potential voters to think that the DA leader and his political party were sympathising with the families, therefore they deserved to be voted for in upcoming elections. As a political leader and a pastor, he should have understood things better in dealing with people who were bereaved, that they needed to be comforted, consoled and not put through another terrible ordeal of being constantly reminded of their departed family members and friends. Furthermore, he unveiled a billboard with names of the victims of the Life Esidimeni tragedy, the Marikana massacre and of some children who drowned in school pit toilets. He, together with his DA party, abused their political power through their legitimate positions (Maimane as the DA leader and his DA political party as an organisation) to manipulate and influence voters disregarding the feelings of the mourning families of the victims.

Maimane and his DA political party would have learned from the Chief in *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990), who needed an heir who would have a symbolic mark on the chest for him to qualify as a future Chief. Even in his desperation to have an heir, the Chief never allowed the actions of his senior wife to derail his vision to prepare for his future chieftaincy. He treated both his wives with respect and waited patiently until he got an heir from his junior wife. The attempts of his senior wife to get rid of the heir, did not cause him to act irresponsibly. He maintained his peace until the heir returned home through the help of one of his servants. The Chief did not rush into doing regrettable things

through his communication strategies. He allowed his senior wife to cage herself in her scheming web until she disappeared on the day when the heir was brought back home from the marketplace that had become his new home after surviving a murder attempt. The Chief did not involve himself in cheap talk with his senior wife or nag his junior wife for another baby. Maimane and the DA would learn to be sensitive and empathetic towards those grieving for their losses instead of using the situation as an electioneering tool for their selfish benefits while trampling on the happiness of others around them. It was a bad choice of communication strategies. The Chief had all the power to dismiss his first wife who failed to bear him an heir, knowing that she was not in control of the kind of children she could bear for the Chief, yet he loved her the most. The same with his second wife who lost her son mysteriously, he sympathised with her, instead of threatening her with divorce. His communication strategies showed empathy for the destitute.

In the article by Mbanjwa (2017), RADIO 702 posted a verbal racist message on its official Twitter account on 23 July 2017. On the tweet there were pictures of two black children alongside those of two dogs participating in the *702 Walk the Talk* with the words: "Aw Dog VS Baby … Who's cuter. Go ahead evoke those broody feelings" (Mbanjwa, 2017:2). The radio station as a community organisation abused its legitimate power earned through merit as it reaches many listeners by insulting its African supporters taking them back to the historical period they would prefer to erase in their lives. In order to increase listenership, the radio station chose the wrong words "Aw Dog VS Baby … Who's cuter. Go ahead evoke those broody feelings" (Mbanjwa, 2017:2). Negative feelings were indeed evoked as many listeners expressed their anger towards the radio station. Chief Papaju in *Papaju* by Marolen (1986), did not use his legitimate power to remind those young men who supported his half-brother who wanted to kill him of their lack of loyalty towards him. He focused on reconciliation and that is why he invited them to go with him on a game hunt. The managing editor as well as the collective leadership at Radio 702 would learn more from Chief Papaju regarding communication strategies aimed at peace and harmony among community members especially among communities that have an ugly past like the South Africans and their apartheid past.

Church leaders, Pastor Alph Lukau in Makhetha (2019), Pastor Lesego Daniel and Pastor Lethebo Rabalago also known as the "Doom pastor" in Maviya (2018) abused their spiritual powers to perform gimmicks aimed at luring desperate and vulnerable Christians to their

ministries. They abused their economic power to finance mass media for their targets to have access to their gimmicks in their ministries. These means of attracting large memberships to their ministries translate to more financial contributions to the ministries in the form of tithes and offerings. Because of their legitimate or position power, people unsuspectingly and unknowingly trust them in whatever they are performing or proclaiming. Banele Mancoba, in Maviya (2018) took it a step further by negatively influencing and manipulating the minds of his congregants into believing that the Constitution of the Republic of South Africa (1996) is a null and void document and they should not obey it. Together with his sons, he abused his coercive power by physically punishing those congregants who disobeyed him in his ministry. Those who felt obliged to obey his abuse of legitimate power as a pastor, moved in with him at his church, surrendering all their wealth and families to him for total control of their lives.

Unlike the abovementioned pastors who abused their magical powers, the Chief in the oral prose narrative *Papaju* by Marolen (1986), used his supernatural powers for the benefit of himself and his people. He acknowledged that for him to rule his people successfully, he needed to treat them with respect and humility. His constituency did not accept his half-brother who had robbed him of his birth-right because he abused his power. Chief Papaju respected his people long before he became a Chief. His subjects commended him and preferred him to his half-brother who influenced his friends to declare him as their Chief while the whole community preferred Chief Papaju whom their father chose to be his successor before his death. He used his referent power to influence the lives of his people positively. When he decided to get married, he involved his people from the arrangements to the celebration. Together with his wife, they treated their subjects with respect and love. Other chiefs respected him because of his good personality traits. He did not manipulate his people into loving and honouring him crookedly, his deeds spoke on his behalf. Chief Papaju used his intellectual power to lead his people with harmony. He allowed them to be his support system and did not create a gap that would make it difficult to reach out to his people, such that he could go out hunting with his headmen and young men in his community. He controlled his emotions and took strategic decisions with caution. After the healing of his voice, he ensured that he distanced himself from his half-brother and allies who were responsible for his fate and learned from that experience not to trust people blindly. During the incidents when he was bewitched by his half-brother and could not speak, as well as when

he was separated from his group of hunters in the jungle, he responded appropriately and acted cautiously to secure his safety and that of those who assisted him.

Again, he did not rush into marriage after becoming a Chief; he waited for the right woman who could complement him in his duties as a Chief. As a Chief, he used wisdom to rule his people and gave himself time to understand his people especially because there were those young men who were influenced by his half-brother to dislike him. Knowing that there was a possibility of some of his subjects to dislike him as a Chief, he did not badmouth his half-brother. He remained calm, allowing events to unfold until his people put him on the throne. Unlike Mahlangu who used the spiritual power as an excuse to kill his child for his ancestors to open his path, Chief Papaju used the spiritual power to benefit himself and his constituency by saving himself and all people and things swallowed by the old woman with one big tooth.

The communication strategy used by Chief Papaju can help certain leaders, such as Zwelinzima Vavi, Mbulelo Goniwe and Marius Fransman who had challenges of sexual immorality to improve on their leadership and communication skills. While escaping from the old woman with one big tooth, Chief Papaju found himself in the presence of many beautiful women whose husbands were killed by that old woman. He could have taken advantage of them as they all felt like he could marry them after their tragic loss. He exercised restraint and avoided sharing the hut with anyone of them while focusing on the safety of everyone. He knew that he had a vision and a mission to accomplish and that he had to go back to his people to lead them. It was only after going back home and following the right processes for *lobola* and making the necessary arrangements for a marriage ceremony that he was able to marry one of the women who gave him refuge. He did not create enemity with the women because he used his communication strategies carefully, avoiding traces of wrongdoing. His communication personality was moulded from a young age and that made him to be favoured above his half-brother.

The leader, King N'wandlopfu (the elephant), in *N'wampfundla loko a pfindlusa mati ya N'wandlopfu* (When the Hare stirred up sediment in the Elephant's well) by Marolen (1986), used his political power based on coercive power to punish the culprit that stirred up sediment in his well. Although the well was his as the King, all animals stood to benefit from this arrangement. His legitimate or position power gave him authority to give instructions as to how the culprit should be punished, and all his constituency had to oblige to his authority.

When he realised that the plan of sending an animal to go, spy, and kill the culprit was not yielding good results, he changed his strategy. He used connection power by calling a meeting in which a decision was jointly taken by the collective present to reach their common goal, that is, catching the culprit in the act and killing him. This plan worked very well as the culprit was caught and the matter was resolved. Banele Mancoba and his family members would have learned much from King N'wandlopfu regarding punishment of the subordinates or the defiant members of his congregation. When some of his captured congregants started resisting his ways of doing things in his ministry and reported the matter to the police, he became furious. The leadership of the church became angry and ambushed a group of police officers at the local police station and an off-duty soldier as well as the members who wanted to escape. The Mancoba family would have learned to control their emotions and not to be controlled by emotions regardless of their situation. They would have learned to humble themselves and not blame their victims for seeking help. Their willingness to see their victims punished made them to ignore their negative manipulation that led to the members resisting the continuation of their ill-treatment.

N'wandlopfu (the elephant) who is a King and a father in the oral prose narrative, *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986), used his political power on the basis of reward power, legitimate power, and connection power when communicating with his constituency using the right words. He used the reward power to positively influence his constituency to find a suitor for his daughter on condition that they build a beautiful hut, and indeed N'wampfundla (the hare) was rewarded with N'wandlopfu's beautiful daughter. That was a valuable reward as all the animals agreed to enter the competition in order to win and marry the King's daughter. The King used his legitimate or position power to call his constituency to his palace to announce his daughter's decision to get married. He was able to reinforce his authority as the King when he allowed his headman to speak first, whereafter he spoke and asked questions to ascertain whether everybody had understood all that the headman had said as well as the specifications of the hut to be built. He bridged the psychological distance created by his position as the King and that of his constituency or subjects.

Again, he used his connection power to give his daughter in marriage to a powerful person who would be able to take good care of her. His good relationship with his constituency made it easy for them to believe that he would deliver on his promise to allow them to marry his

daughter if they performed according to his expectations and specifications. They had no reason to doubt his credibility. That is why all the single ones took it upon themselves to enter the competition, and the best builder won. King Zwelithini would have learned not to address his people personally, but to delegate some of his chiefs to address his constituency to avoid being overtaken by emotions, such as anger and aggression knowing the kind of a person that he is. His representative would not have displayed the personal feelings and emotions of the King. The King would have just endorsed through questions what the messenger would have told the people probably in a calm manner. His presence could have meant a lot as his chief would not have distorted the message in the presence of his sender knowing that there would be consequences. This could have saved the face of the King and the rhetorical utterances that resulted in a chaotic situation would have been avoided. He would not have put his credibility to test by the African nation.

5.4.2 The workplace

The male senior official in Zwane (2017), ANC leaders: Mabe, Marius Fransm Mbulelo Goniwe, an ANC's former chief whip, and Zwelinzima Vavi, the SA Federation of Trade Unions' general secretary, who was the Congress of South African Trade Unions' general secretary in Madia (2018) and Feketha (2018) on charges of sexual assault, used economic power to abuse their victims. They knew that they could use money as a resource to manipulate or influence their victims. They also abused the reward power to promise their victims a better lifestyle. Their coercive power failed them because their victims revealed the intentions of their abusers through the mass media. These leaders abused their legitimate or position power to practise their patriarchal ideologies, undermining the mental models of their victims. While abusing their connection power, their victims were promised good lifestyles and better working conditions. When they resisted, they were punished through maltreatment. These leaders would have learned much from Chief Papaju in the oral prose narrative, *Papaju* by Marolen (1986). Everybody benefited from Chief Papaju's wealth that he was given by the honey bird in the jungle. He shared his wealth with his family and his community. He rewarded everyone who lived with him and the neighbouring chiefs benefited from his love and kindness. His communication strategies encouraged sharing of possessions and freedom of association without feeling estranged based on one's economic status. He did not use his hard-earned wealth as a tool to dominate his constituency. He did not take advantage of the widows who assisted him to escape from the old woman.

The male senior official (whose name was not mentioned in the article) in Zwane (2017), promised to use his awarding power to benefit female educators who would have sexual relationships with him. He also abused his coercive power to manipulate his junior female colleagues to punish them when they refused to be harassed sexually. When he failed in his manipulative tricks of sexual harassment, he used cognitive manipulation to destroy their mental models verbally. He also abused his connection power as he made his promises of increased working hours and salaries to his junior colleagues for an exchange of sex, thus empowering them economically. He believed that in his position as a male senior official he naturally had the advantage to abuse his legitimate or position power to negatively influence his junior female staff members sexually. His chauvinistic ideologies influenced his social representation of women. He wanted his female colleagues to believe that he had connective power that would benefit them financially, meanwhile it was for his sole benefit. His connective power only worked for him when the higher authorities ignored the reported complaints of the female educators.

The widow in the oral prose narrative, *Wansati ni vatirhi va yena* (The woman and her employees) by Shilote (1990), was a hard-working person and expected the same from her employees. She did not trick her employees or subordinates into believing that there are short cuts to making money or increasing your income. She used her referent power to enforce the spirit of diligence based on the saying "The earliest bird catches the fattest worm" on her employees. She did not allow her employees to sabotage her business, and she did not bend to their dirty tricks because she used her intellectual power to manage her emotions and lead by example. She made her expectations very clear to them. Knowing her employees helped her to make informed decisions based on her experience to respond appropriately to the circumstances they presented, and not put too much trust in them. The male official would have learned that as a leader, he needed to encourage his subordinates to work harder for them to earn more salaries by acting as their role model. He would have learned that it is unethical to manipulate people into believing that there are dubious means or short cuts into getting wealthy or achieving a better living and that such action has consequences regardless of whatever power one might have. He would have learned that secrets have their own ways of revealing themselves and that when that happens, you are likely to be exposed. He humiliated himself unlike the widow who remained focused on protecting her business regardless of her employees whose plans were focused on distracting the growth of her

business. Other things to learn were a willingness to create a better future for himself and his subordinates, as well as protecting his integrity and credibility through his communication strategies towards his subordinates.

Haffajee in the article, *Racism case by reporters, heads for High Court* reported by a Staff Reporter (2016), abused her political power to manipulate her subordinates. To indicate that she could punish her employees, she worked on their mental models by labelling them negatively ("racists", "culturally superior" and "causing divisiveness") (The Staff Reporter, 2016:2). She used her coercive power to punish them mentally while using her legitimate or position power thinking that these four employees would oblige and be content with her negative comments. *Section* 10 (Human dignity) in the Constitution of the Republic of South Africa (1996:7) that states, "Everyone has inherent dignity and the right to have their dignity respected and protected" was violated. Haffajee would have learned from N'wanghala (the lioness) in the same way as the manager at *TopBet* (Sobuwa, 2018) would have, regarding the respect of other human beings as one's employees regardless of their ethnicity or race. Disrespecting her employees to the extent of delegating some of her employees to frog drag the women out of the building and inserting fingers in the private parts of their female colleagues speaks volumes about her negative attitude accompanied by racism towards her employees. Her choice of communication strategies needed a review.

N'wanghala (the lioness) in the oral prose narrative, *N'wanghala na N'wampfundla* (The lioness and the hare) by Mavikane (1990), used her economic power to influence N'wampfundla (the hare) into accepting a job as a nanny for her cubs. Both stood to benefit in this arrangement. Because of the famine, the lioness created friendship with the hare using the connection power, as she needed to go hunting to provide food for her cubs while the hare also needed food for herself and was finding it difficult to do so. The hare did not hesitate to take the job offer seeing that she would not have to worry about hunting for food, as this would be taken care of by the lioness. The lioness would not have to worry about the safety of her cubs because they would have somebody taking care of them at the comfort of their home. Haffajee would have learned that for her to secure her job as a supervisor of her team, she needed her team as much as her team needed her to speak on their behalf with their employer. They needed each other in order to retain their jobs. Her inconsiderate and reckless communication strategies cost both parties their jobs and they had to face court battles against

each other. She would have learned that relationships are nurtured for them to stand the test of time and that it would be costly to repair them due to failing timeous interventions.

Moyankulu in *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006), used his expert power to transfer his expert knowledge to his creation (the people), teaching them principles necessary in bringing up their sons. He acted as their information power base. Through his intellectual power, he was able to control his emotions and respond appropriately, when the dog-nation chose to disobey his instructions and treated those who were obedient with contempt. His ability to say 'no' to the rude behaviour of the dog-nation and good choice of words when reprimanding it, restored order and he was able to accomplish his mission. Wayne Minnaar, the JMPD spokesperson, as one of the leaders in the article, *We've nowhere to go* by Khambule (2019), represented the government. He would have learned that regardless of the land invasion, those people did not deserve to lose their hard-earned belongings. His actions and those of the local government he represented are an indication of heartlessness from him and the government collectively. Moyankulu meted out a corrective punishment to the dog-nation but allowed it to remain part of the group, although it was given a new identity. This was done for the benefit of everyone, unlike the destruction of property that was for the benefit of the local government and its representative that could be seen to be working instead of them coming up with a permanent solution to the land issues. Minnaar and his office encouraged the scattering of families and opening of gaps for political parties to politicise these eviction actions. The confusion created by political parties that use vulnerable people for political benefits, should be corrected by holding political parties responsible, accountable for their irresponsible instructions to their members. Minnaar as a human being, capable of feeling apathetic towards other human beings, could have consulted with his leaders in the local government, trying to find a lasting solution to land invasions and its consequences.

The following section is concerned with contributions of oral prose narratives in the families.

5.4.3 The family or home

The following are examples of leaders who could learn from the wisdom found in oral prose narratives from the context of the family.

Kobus Koekemoer, husband to Louise Koekemoer and stepfather to 3-year-old girl Poppie in Van Huizen (2016), abused his coercive power by repeatedly punishing his wife and children knowing that they did not have recourse to a place of refuge. His wife could not speak out against the power abuse of her husband; instead, she protected him out of fear. This led to her husband eventually kicking Poppie to death. Koekemoer allegedly abused Poppie physically on numerous occasions and had forced the children to share a bedroom with them as parents exposing them to behaviour not suitable for underage children. Although Poppie was his stepchild, his legitimate power over her as the head of the family and having custody over her meant that he should have protected her. Unfortunately, he abused that legitimate power to maltreat her and all other children in the house exposing them to adults' sexual activities. Koekemoer could have learned much from the Chief in *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990). The Chief loved his wives and children despite his personal challenges of the lack of an heir that would be acceptable to his ancestors and his constituency. This Chief was a visionary who looked forward to leaving a legacy. Koekemoer abused the only wife he had as well as the children that deserved to be prepared for a brighter future by him as the head of the family. Poppie as his stepchild, deserved to be treated like his own, but clearly his behaviour manifesting his communication strategies, showed no respect and love for his family like in the case of the Chief. The Chief had a hut for each of his wives and the children slept in their own huts. He respected their privacy and did not want to expose them to any acts not meant for their viewing. Koekemoer would have learned that even in the most frustrating moments of one's life, physical abuse is not an option as is apparent in the case of the Chief who managed his anger when his senior wife provoked him out of jealousy of the junior wife and the heir. He chose to remain silent and only spoke when it was necessary. In his silence, he did not communicate with anger and frustration during his interactions with his family members as well as his constituency. He understood where the senior wife's jealousy was coming from although he did not condone her desperate actions towards the junior wife and the baby that qualified as the long-expected heir. Koekemoer would have learned how to maintain his God-given authority to be the head of the family and not a destroyer of the family through emotional and physical domination. His neighbours were scared to talk about how he tortured the little girl Poppie. The Chief had a good relationship with his family, servants and his constituency. This made it easy for him to talk about his challenges regarding an heir and when the heir was spotted at the market, it was

easy to tell them about him. The celebration of the return of his heir was a big feast, because of the close relationship he had with his people who shared his sadness and joy.

Irvin Mahlangu in Marupeng (2020) abused his spiritual power killing an innocent baby based on his cultural ritual beliefs in gaining material prosperity from his ancestors. He abused his legitimate power on the child as its father. His ambitions to be prospered by his ancestors drove him to abusing his position power by overlooking his protection role of the child. Mahlangu could have learned from Papaju who used his supernatural powers received from the leguan for a good purpose not selfish reason. Papaju did not go all out to seek such powers but went out to seek help to regain his hearing. He used the powers he had received to rescue himself and all that were swallowed by the old woman with a long tooth. Mahlangu had to kill a child in order to gain powers for what he believed could be a better life from his ancestors. No good intentioned powers could demand the loss of an innocent life for them to be activated.

The leader, the man (the name of the man was not mentioned in the article *Man allegedly hunts and kicks ex-wife – Police allegedly ignored woman's complaint and ex-husband assaults her again*) in Cox (2017), who referred to his wife as an ex-wife, a reference that shows disregard of their marriage vows, used his economic power to abuse his wife by assaulting her knowing that she had nowhere to go. He disregarded a 'protection order' against him from the police knowing that he could abuse his connection power to buy his way out from the law enforcement. Because of his businesses, he influenced the police to disregard her pleas for protection because of repeated physical abuses. He used his coercive power to punish his wife whenever they had disagreements in their marriage relationship. His position as her husband gave him legitimate power over her, and in turn she was obliged to carry out all his instructions including accepting his abuse of his legitimate power. That legitimate power did not warrant him to do as he pleased with her especially fighting her to please his family members because of their hatred and choice not to recognise their marriage.

The man would have learned much from the Chief in the oral prose narrative *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990). Although the Chief was aware of the rivalry between his two wives caused by his jealous first wife, he used his cultural intelligence and understanding of his wives to maintain harmony between his wives and children. He used his spiritual power to maintain good cultural norms and values in his family and community by

ensuring that the rightful heir would be the one with the symbolic mark of his bloodline and never to upset his ancestors and his constituency. When he realised that his first wife was always nagging and gossiping about his second wife, he knew that he was the cause of this situation and that he had to act with wisdom so that an heir should be born so as not to compromise his bloodline. She had failed to give birth to an heir because none of her children had the symbolic mark that would make them heirs in future. He became closer to her even though he knew that he was patiently waiting for an heir and protecting his barren second wife who later gave birth to the rightful heir. Because he was very clear about what he wanted in life, he did not allow the actions of his first wife to be a hindrance to his mission of having an heir as this would benefit everyone including his constituency. He used his intellectual power to control his emotions of both love and affection towards both wives and that of anger towards the first wife who was responsible for the disappearance of the rightful heir. He did not want to put much faith in her approval or expert opinion and when one of his servants told him that he had seen a child who looked like his son in the marketplace, he immediately went with the servant to verify whether that was his son who disappeared years ago or not. The man who kicked his wife in Cox (2017:2) and addressed her as his 'divorced wife', would have learned to maintain his calm, to continue respecting his wife out of love and godly given authority as her husband. He would not have allowed his family members to influence his relationship with his wife. It might have frustrated him having to please his family members and his wife at the same time. As an adult with the right to make choices that are not influenced by his parents and siblings, he would have protected his wife from the external influences of these people. The Chief did not publicly embarrass his senior wife irrespective of what she used to do towards his junior wife. With the authority he had over his family, he loved and respected both his wives and children the most.

Khayizeni is the leader and a father in the oral prose narrative *Khayizeni Risiva* by Malungana (2005). He used his expert knowledge of farming to benefit himself and his family as well as the community. After a black rhinoceros attacked his son, Khayizeni positively influenced his son to stop hunting and join him in farming. He knew that although his son had a passion for hunting it would probably be risky for him to continue hunting. He then asked him to join him in farming knowing that they would make a great team if they worked together in farming. Khayizeni was an expert in farming and could share his expertise with his son. Asking his son to join him in farming, made it easier for them to produce more maize that they used for

bartering with game that the hunters were selling. Through this bartering business, his son became his business partner and the hunters benefited because they could barter their game for maize. It became a good enterprise for the whole community. Khayizeni was not selfish with his expert knowledge. Because he possessed an information power base, he used his information power to influence his son into thinking about a new career besides hunting. Together with the hunters in his community, they started a business in bartering. As a family leader, Khayizeni prepared his son for the future that would be bright and beneficial for the community at large not just enforcing his ideas that could result in manipulation. He had a communal vision that he wanted to share with his family and the community. Koekemoer would have learned that to strengthen family ties, he did not have to be abusive to his wife and children. Being the sole decision maker without a vision for his family as its guide, led him into making selfish decisions, such as sharing a bedroom with his children exposing them to adult things, assaulting children instead of preparing them for their future lives. He could not listen to advice from people who tried to reach out to him, stopping him from dominating his family members through his position power.

In the oral prose narrative, *Muti wa swigono* (The homestead of the ogres) by Marolen (1986), the husband of the lost woman used his legitimate power to protect his wife from being killed by the ogres. As a husband, he had a responsibility to protect his loved ones from any danger or threats. The whole community feared these ogres, killing them benefitted the whole community including his family. To defeat the ogres, he applied his expert power of using weapons and his information power that helped him to position himself where the ogres could not see him and be able to kill them. Using his intellectual power to control his emotions of anger towards the women who were with his wife in the forest as well as the ogres, demonstrated his love for his wife. He could not afford to allow his mind to be clouded with anger and make a stupid decision leading him to risk his life. He ensured that he responded appropriately to the disappearance of his wife as he went to rescue her or avenge her death. He waited patiently for the ogres to come back home late at night and even when he saw them coming back home, he waited for a good opportunity to shoot each one of them instead of rushing in and start shooting because some would have escaped the killing and his wife could have been killed by the ogres. Leaders like Koekemoer would get many lessons from this oral prose narrative.

Mr Koekemoer would have learned much from the above oral prose narrative about being a protector of the family as per the legitimate power and authority accorded to him as head of the family. His nonverbal communication strategies were used negatively to dominate his family. He physically assaulted an innocent child who posed no danger to himself and to any othr of his family members. Even in his anger with the mother of this child who was his wife, he did not have to take it out on the child. He used his intellectual power to convince or threaten his wife never to speak about what they were going through as a family under his leadership and authority as her husband. The neighbours informed the law enforcement agency of what was happening in his household under the watch of his helpless wife. He could have learned how to communicate with his wife and children in ways that show respect and love to a point of protecting them with his own life. Culturally there are actions that children can never be exposed to, but these prohibitions did not exist to him as he shared their bedroom with the children. He posed a danger to his family and others outside his family that loved him. The ordinary community members did not know what his domineering nature could do.

5.5   Conclusion

The focus in this chapter was on the analysis of the contribution of communication strategies used by leaders in oral prose narratives to improve leadership and communication skills of leaders in the society. Wisdom embedded in oral prose narratives would be beneficial to current leaders. Most of the prose narratives have revealed that leaders who communicate wisely with their subordinates could manage conflicts, do strategic planning, set beneficial goals for everyone, impart skills to their subordinates, redirect their energies to stressing for success, not for destructive anxiety, to delegate for empowerment, as well as avoiding procrastination.

Current leaders would also learn to protect their reputation by being morally strong not challenged. This would have added to their transformation from bad personalities to good personalities characterised by competence, boldness, servanthood aimed at positively influencing their subordinates. These current leaders would have emulated the successful leaders in the oral prose narratives and learnt how to communicate with an aim of positively

inspiring and motivating their subordinates, while for example, judging crises or critical situations with intelligence, controlling their anger and maintaining a quality attitude towards their subordinates.

The articles and extracts of verbal and nonverbal communication strategies were examined and it can be concluded that although this cannot be generalised, most of the sampled leaders abused their power in one way or the other when communicating with their subordinates even with other leaders depending on their positions at that given moment. Different forms of positive powers are abused intentionally and unintentionally resulting in them becoming negative powers because of the contexts in which they are used. Current leaders seem to need to learn how to exercise their power, and this could be made possible by knowing the sources of their power, just like the leaders in the oral prose narratives who acknowledged and respected the sourcesof their powers. Some subordinates knowingly allowed themselves to be abused for fear of retribution by their abusers because they thought they were obliged to allow their abusers to do so based on the authority given to the leaders through their positions of power. While power abuse is happening, the abusers also trample upon the human rights of their subordinates.

The next chapter presents the general conclusion in the form of a summary, findings, limitations, and recommendations. All these will be based on the analysis and discussion of communication strategies used by leaders in the society and in the oral prose narratives.

CHAPTER SIX

RESEARCH FINDINGS AND GENERAL CONCLUSION

6.1 Introduction

In the previous chapters, the researcher has developed the investigation of the study from its introduction, the choice of theoretical framework for the collection, the interpretation and the analysis of data. This chapter provides a general conclusion of the investigation by presenting a summary, findings, limitations of the study and recommendations.

6.2 Summary

In the introduction, the background information leading to the study was provided wherein issues surrounding leadership styles and skills, and communication skills were raised. These issues manifest themselves through power mismanagement when leaders in the society use their verbal and nonverbal communication strategies for selfish reasons. These led to the formulation of the research problem statement, the research questions and the aim and objectives, the justification and significance of this study. The main concepts and theoretical approaches that would guide the study were described to assist the reader with a better understanding of this qualitative investigation.

Data used in this study was collected from documented materials, such as newspapers, folklore books and book extracts, and the internet (e-newspaper articles). Only articles and extracts relevant to the study were used in order to delimit the scope. Verbal and nonverbal communication strategies used by the current leaders in the society and by Xitsonga oral prose narrative characters portrayed as leaders revealing their manipulative or influential intentions were sampled.

Related literature on leadership and on oral prose narratives was reviewed. The literature reviewed covered traditional education, leadership styles and skills, as well as verbal and nonverbal communication skills based on communication strategies or codes used by leaders

in the society. The literature contributions on the principles to be observed in preparation of future leaders and empowerment of practicing leaders to assist them in proper power management were deemed significant. Among other things, they addressed intentional and unintentional power abuse, and the morality of leaders in the society. The gap left by a lack of investigation into the possibility of current society leaders taking a leaf from leaders in the oral prose narratives had to be filled.

Background information on human and animal communication in their natural settings was provided to highlight the fact that although animals, humans and objects are used in oral prose narratives, they have their natural means of communication among themselves and those living environments. Their actions and relationships in oral prose narratives, although exaggerated and personified, can be emulated by current leaders if they want to become, among other things, credible and morally acceptable leaders in their societies.

The sampled data was qualitatively interpreted and analysed based on Critical discourse analytical interpretation, Interactional Sociolinguistics and Social Constructionist theoretical approaches with a focus on manipulative and influential use of verbal and nonverbal communication strategies. The selected leaders in the society (community, workplace and home or family) and those in the Xitsonga oral prose narratives served in different positions and contextual situations. They used different verbal and nonverbal communication strategies when interacting with their subordinates for various intentional and unintentional reasons depending on the envisaged benefits. Cases of manipulation and influence were identified from their use of verbal and nonverbal communication strategies. It is from this analysis and discussion that the possibility of current society leaders learning from the Xitsonga oral prose narratives (or any oral prose narratives of any other language for that matter) could not be ruled out because their moral lessons are almost the same.

The focus on overviewing the functions of oral prose narratives was on their educational aspect. They emphasise the importance of traditional education involving folklore as a means of preserving cultural norms and values with more emphasis on teaching children about this in preparation of the children's future position in the society. Among the seven cardinal goals of traditional African Education emphasised by Fafunwa as cited in Reagan (1996), the development of character, a sense of belonging and participating actively in family and community affairs are more relevant in future preparation of leaders who will choose their

communication strategies wisely. Finnegan (1976:330) mentions that stories are for instance, "told to educate and socialise children, or, by drawing a moral, to warn people not to break norms of the society" while others serve as "'charters' which serve to uphold the present structure of society in general, and the position of the rulers in particular". Finnegan (1976:330) says, "Others again are said to fulfil the function of providing a model through which people can verbalise the relationships and constitution of the society". In addition to this, she indicated that myths for example, based on their functions, act as best examples of a belief or beliefs to be accepted unquestionably. This indicates that we cannot do without oral prose narratives in general.

Leadership in the Xitsonga oral prose narratives is depicted as that of characters who even in their personified nature use both verbal and nonverbal communication strategies to intentionally or unintentionally send messages to the recipients and expecting responses or reactions. These communication strategies show that even with their position power, they still influence their subordinates positively. Where there are sensitive issues to be addressed, they practise caution and sensitivity. They would ensure that their subordinates understand their messages by repeating the instructions before they are carried out to ensure that the expected results are achieved. They are depicted as leaders living among their communities, engaging with their community members among other things, with respect, love, care, credibility and sincerity towards their subordinates. As they communicate and interact with their subordinates, they mean to influence them into engaging in actions that would benefit their subordinates or mutually benefit both the leaders and their subordinates.

The following approaches were used in the study, namely Critical Discourse Analysis, Interactional Sociolinguistics Approach and Social Constructionist Approach.

The empirical study was concerned with a discourse analysis of amongst other things, existing data in documented text formats. The study focused on Critical Discourse Analysis as an approach or theory with methods. This is because the investigation was on communication strategies used as leaders exercise their power to manage the relevant institutions in the Xitsonga oral prose narratives and in the current society. Issues relating to dominance, discrimination, power, ideology and control as manifested in language were of great interest. The views of scholars such as Wodak and Meyer (2010), Holmes and Meyerhoff (2005) and Van Dijk (2013) were considered. Texts were analysed and meanings

of words within larger and substantial amounts of texts, such as conversations and discourses were examined. In other words, the analysis looked at the language used beyond the sentence itself. The investigation took note of the social constraints on interactional behaviour based on the societal or institutional level in the society. The interrelationship that exists between ethnicity and leadership was also considered.

The South African society was the focus in this study therefore the approach to discourse analysis was based on Interactional Sociolinguistics pioneered by John J. Gumperz who built it on the work of the sociolinguist Erving Goffman (Holmes, Marra & Vine, 2011). Interactional Sociolinguistics was selected because of the specific words or register (in the form of communication strategies) used by the leaders in the Xitsonga oral prose narratives and the current leaders in their social environments while using their linguistic and social knowledge for interaction. The social contexts in this study involved the community, the workplace, and the home or family. The themes that came up are under the umbrella of manipulation in its different forms during communication. The verbal and nonverbal communication strategies were broken down, grouped according to their categories, and then analysed. The views of Gumperz (1982a, 1982b, and 1996), Holmes, Marra and Vine (2011), and Gordon (2011) were considered during the analysis.

Based on what Interactional Sociolinguistics is all about, it was possible for the researcher to analyse the discourse of those in leadership in different cultural contexts, thus looking at the negotiation and maintenance of relationships through talk. The researcher's understanding of the sociocultural context of the interaction presented in the sampled oral prose narrative texts, articles and extracts, and applying micro-level analytic techniques in order to examine how the characters negotiate meaning through their talk played an important role. Reference was made to the genuine daily interactions in organisations or institutions in order to interpret the social relationships and the social identities displayed taking into consideration their negotiation and maintenance.

Because Interactional Sociolinguistics is ethnographically oriented, the researcher considered the clues used by characters as leaders and the current leaders during their conversational interaction within ethnographic contexts. In this study, the focus was on the analysis of data collected from documented oral prose narratives, newspaper articles, e-newspaper articles and book extracts paying special attention to communication strategies used by those in

leadership as they manage their power. As a qualitative and an interpretive approach, Interactional Sociolinguistics was used to analyse intercultural encounters focusing on socio-cultural influences of patterns of traditions, beliefs, symbols, norms and values in a social interaction.

The Social Constructionist Approach was applied to determine whether current leaders can maintain institutional norms, social contexts and cultural values as they use their verbal and nonverbal communication strategies. Cultural influences in the form of traditions, beliefs, values, norms and signs or symbols were noted as they were expressed in verbal and nonverbal communication strategies. The views of scholars like Holmes, Marra and Vine (2011), Ting-Toomey (1999), Sarangi (2009) and Blundo, Greene and Gallant (2009) were considered for their contributions in the Social Constructionist Approach.

As this study was concerned with how the leadership uses communication strategies as part of its power management, it brought the issues of culture closer to the investigation especially because South Africans are a multicultural society. It was therefore very important to consider the fact that as they live together as a society, work together and inter-marry, cultural issues are bound to influence their lives. Social relationships are formed in the process of interaction. In these formed social relationships, cultures are shared, appreciated and/or rejected, and new cultures can be created in order to maintain the smooth running of the organisation or institution concerned. Those in leadership need to understand the different cultures of the people or subordinates they are leading especially in matters dealing with communication strategies. The leader has a responsibility to familiarise himself or herself with the cultures of the people he or she is leading, as this makes a difference in his or her language usage during interactions. Working with groups or individuals equally requires one to be always aware of differences and similarities between cultural beliefs, norms and values shared by the people as they communicate. This involves the way they communicate during engagements with each other as leaders and subordinates and as issues, such as power management, culture, ethnic values, beliefs, emotions and manipulation are dealt with.

In planning for the investigation that was to take place, the researcher thought of the conditions under which the research was to be conducted and data was to be collected and analysed based on the research purpose. The investigation was qualitative in nature and data

was collected from Xitsonga texts of oral prose narratives documented by different authors; and from newspaper articles, e-newspaper articles and book extracts.

There are certain steps that were taken, or procedures followed when collecting data for the research purposes. The steps included the identification of selected sources and the process suitable for the investigation, identification of the type(s) of data to be collected for analysis. The basic type of data collection procedures in qualitative research considered and chosen by the researcher was the collection of public documents, such as hard copies of newspapers, e-newspapers and books. The researcher collected data from relevant Xitsonga oral prose narratives documented by different authors (Baloyi, 1990; Malungana, 2005; Marolen, 1986; Mavikane, 1990; Shabangu, 2006; Shilote, 1990) in the form of literary texts. These authors documented different types of oral prose narratives dealing with the consequences of poor leadership skills as well as oral prose narratives that show the fruits of good leadership. The data on current leaders was collected from newspaper articles, e-newspaper articles and book extracts documented by different journalists from different media houses, and authors.

To satisfy the needs of this study, the researcher modified and applied the coding system that was developed in 1976 under the directorship of Ervin-Tripp, namely, The Control Exchange Code (CEC) (Lampert & Ervin-Tripp, 1993).

The researcher followed the four fundamental and interrelated steps to be taken during the coding process, namely, the construction of the coding system; the implementation; the evaluation; and lastly the application.

In order to explore the objectives of this study, an initial step of designing the coding system was conducted so that the data to be used could be provided. The coding system was constructed based on the Xitsonga oral prose narrative literary texts; and the newspaper articles, e-newspaper articles and book extracts.

6.3   Findings

The following are findings based on the different aspects covered by this study.

6.3.1 Findings based on the research questions

The following questions were asked in order to guide the researcher during the investigation process.

a)   *What are the communication strategies used by leaders in Xitsonga oral prose narratives?*

In answering the question on the communication strategies used by leaders in Xitsonga oral prose narratives, it was discovered that from the selected Xitsonga oral prose narratives, both verbal (oral) and nonverbal communication strategies were used. Only the oral communication category was used in the selected oral prose narratives as the verbal communication strategy. For the nonverbal communication strategies, these categories: kinesics, proxemics, chronemics, haptics, personal appearance, environment, and paralanguage were used. This does not necessarily mean that other categories, such as feedback and silence were not detected, it is only that they were not selected as part of this study.

b)   *What are the communication strategies used by current leaders in the society?*

It was noted that current leaders used verbal communication strategy categories, namely oral and written strategies, and nonverbal communication strategy categories, namely kinesics, proxemics, haptics, chronemics, personal appearance, environment and paralanguage.

c)   *How can traditional education through oral prose narratives contribute to excellent leadership and communication skills?*

In answering the question on how traditional education through oral prose narratives can contribute to excellent leadership skills, it was discovered that it was highly likely that much could be achieved by going back to the culture of the adults teaching the young generation cultural norms and values. Considering the limited access to live oral presentations of oral prose narratives, documented narratives in books, e-books, presentations on television channels and radio stations, revisiting the school curriculum, et cetera, can help in grooming young children as future society leaders. The adage, 'charity begins at home' is incontestable Traditional education is irreplaceable and has suffered loss because of the encroaching modernisation of lifestyles. If it could form a larger part of the school curriculum, almost all children would get an opportunity of learning folklore with more emphasis on moral lessons or themes contained in them. Besides being part of the curriculum in traditional education, the

presentation in a home situation would have a theme or moral lesson aimed at addressing a pressing issue at hand. This would help in correcting an emerging bad behaviour before it develops into an addiction. In the guise of a storytelling session, all participants become involved emotionally and attentively, making it easier for the message to be retained in the minds of listeners or audience. The general and specific conflicts existing in society are an indication that most current leaders are not leading successfully. What seems to be a motivation for most of these leaders to be in leadership positions seems to be the root cause of unsuccessful leadership. Most of them are motivated by selfish needs, such as greed, power abuse, and other forms of self-centred desires. As they communicate with their subordinates, there is an element of selfishness because of their intended goals of initiating the communication. They tend to abuse their power as they manipulate their subordinates into helping them achieve their goals. When their subordinates try to resist or give a negative feedback, they are punished, maltreated or threatened in one way or the other.

d)   *How do people in leadership or managerial positions draw the line regarding their power management responsibilities leading to the implementation of their communication skills?*

In answering the above question, the answer would be a general NO. This is because if they knew that they are accountable for their communication strategies, they would guard against using their communication strategies in ways that would leave negative traces of power abuse and domination, discrimination, or any form of manipulation instead of positively influencing their subordinates. Some of the leaders got themselves into serious trouble because they failed to draw the line regarding their responsibilities as leaders who should obviously have known or detected that their further communications in their contextual situations would create more problems than expected. For example, Haffajee in The Staff Reporter (2016) used the verbal communication strategies to denigrate her junior staff members.

6.3.2 Findings based on the manipulation themes

The findings discussed and interpreted under the manipulation themes below, fell within each of the objectives of this research study, namely:

- To explore how leadership is depicted in Xitsonga oral prose narratives.

- To investigate communication strategies used by current leaders in the society.
- To determine how traditional education through oral prose narratives can contribute to excellent leadership and communication skills.

To determine how people in leadership or managerial positions draw the line regarding their power management responsibilities leading to the implementation of their communication skills.

6.3.2.1 Manipulation and society

The theme, manipulation and society, is used to meet the objective: *To explore how leadership is depicted in Xitsonga oral prose narratives*. The findings in some Xitsonga oral prose narratives reveal that those in leadership positions should use their communication strategies in a manner that will assist their subordinates to understand the sent messages with ease, just like N'wandlopfu did. Servanthood leadership is depicted as the best way of serving the community or the constituency. The constituency is persuaded or influenced to defend its resources for the benefit of all, not just their leader. The leadership encourages the respect of the rule of law irrespective of the position of the perpetrator. The leadership encourages the constituency to have sacrificial love for all and encourages community members to be visionaries and credible members of the society by being trustworthy, available and approachable in solving community challenges. Consensus is reached through oral communication strategies in the form of a meeting in which different ideas are deliberated on with the aim of solving community challenges. Those in leadership are depicted as the upholders of virtues, such as caring, generosity and respect as well as democratic norms and values in the society. The leadership influences its subordinates to come to a realisation of the mutual benefits of coexistence for the sake of convenience and peace. These forms of depictions would be beneficial to the current leadership as illustrated in the examples below.

The current leadership, for example, the church leader, Banele Mancoba (Maviya, 2018) who manipulated the minds of his congregants into believing that the rule of law had to be undermined, would benefit from the leadership of N'wandlopfu in the above-mentioned oral prose narrative. Banele Mancoba believed in reckless and careless use of communication strategies to benefit himself and his family, taking advantage of the vulnerability and ignorance of his constituency. His constituency for fear of retribution, did not question his leadership, but that finally happened when the rule of law tried to rescue his members who

spoke against the church. Taking away the scarce social resources of his congregants shows greed in most leaders who get into leadership for selfish gains.

Another church leader's leadership that would benefit from the depicted leadership of N'wandlopfu above, is Pastor Alph Lukau in Makhetha (2019), who together with a few of his members staged a resurrection gimmick to entice spiritually vulnerable audiences because of their preferential access to mass media as one of his communication strategies. This kind of leadership besides being blasphemous shows insensitivity and lack of credibility. It destroys people's morale and zeal to continue seeking satisfaction for their spiritual beliefs and growth. This kind of leadership would learn from that of N'wandlopfu on addressing issues of resources, that communality benefits everyone, not using your constituency to assist you in benefiting yourself and your family.

6.3.2.2 Manipulation and cognition

The objective: *To investigate communication strategies used by current leaders in the society* has been met in the above-mentioned theme through the findings in oral prose narratives, such as *Khayizeni Risiva* by Malungana (2005). The family leadership of Khayizeni is that of servanthood and is made evident by his ability to use oral communication strategies to persuade or positively influence his son to join him in his farming industry that would be of great service to them as a family and their community. As an incredible man of character, while grooming his son using intentional communication strategies that were both meaningful and valuable, he advanced the ideology that charity begins at home. His son trusted his words and agreed to abandon his plans to become a hunter. His commitment to serve and self-sacrificial love for his family were extended to the well-being of the community through positive contributions. The following current leaders would learn much from his leadership skills.

The current leadership of the former DA leader Mmusi Maimane in the article, *Maimane: DA to continue looking for answers to Esidimeni deaths* by *Eyewitness News (EWN)*, (2019), shows that he could learn from oral prose narratives, such as *Khayizeni Risiva* above. His choice of communication strategies that reflected insensitivity and desperation for votes at the expense of mourning families and communities that had tragically lost their loved ones shows a kind of leadership that disregards cultural norms and values for selfish reasons. As a pastor

and a political leader, he should have thoroughly thought of communication strategies that would not have hurt people. Khayizeni knew that convincing his son to change his career after a terrible incident that was life threatening, he needed to make a right choice of words that would make sense to his son while positively influencing him to change his career. In contrast to his wise foresight, Maimane disregarded the future implications of his communication strategy, and it cost the whole DA political party dearly as they lost unbelievably in the elections.

The leadership of the Klipspruit West Secondary School's Governing Body (SGB) (Makhetha, 2017) could learn much from the oral prose narrative, *Khayizeni Risiva,* by Malungana (2005). The SGB used verbal communication strategies to manipulate the panel and the community, enforcing ideologies of racism and nepotism as well as stereotyping against blacks, and coloureds because they failed to pay attention to details of the information provided. They were quick to act instead of understanding the processes involved from the shortlisting to the appointment of the candidate for the position. Understanding the message conveyed by the verbal communication strategies, such as utterances would have helped them to make the right decisions knowing that they would benefit the learners as well as the community in future. Khayizeni's message was meant to benefit his family and the community, unlike the panel and the SGB's decisions that were to benefit a few people and to encourage corruption and unfairness. The community and the learners would not benefit as the untrustworthy leaders compromised cultural beliefs, norms and values as well as standards.

6.3.2.3 Episodic manipulation

The objective: *To determine how traditional education through oral prose narratives can contribute to excellent leadership and communication skills* has been met in the above-mentioned theme through the findings in the oral prose narrative, *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986). The family and community leader N'wandlopfu used the face-to-face verbal communication strategy to influence his people. He used his power to advance the lives of his family members and his constituency. At times, he delegated his servants to communicate with his constituency in his presence and thereafter he would ask questions to ensure better

understanding of instructions to be carried out by his constituency for the sake of achieving excellent results. He did not dominate his constituency and his family but allowed them to explore their potentials and gave them opportunities to develop their skills in preparation for their future.

The ANC under the leadership of the former president Jacob Zuma would have learned much from the oral prose narrative, *N'wampfundla u teka n'wana wa N'wandlopfu* (The hare marries the elephant's daughter) by Marolen (1986). The former ANC MP Dr Makhosini Khoza (Mkhwanazi, 2017) described the ANC as a dictatorship organisation when most of the ANC members supported Jacob Zuma and feared to speak out against his reckless actions. The leadership of the ANC as a collective would learn much from King N'wandlopfu and his headman who allowed their constituency to be free to interact with their leadership without fears because of their warm character and approachability. The ANC leadership used communication strategies that were characterised by threats while promoting factionalism and disunity. They discouraged openness and transparency unlike King N'wandlopfu who positively encouraged his family members and his community to voice their concerns knowing that he provided them with a safe space for open and transparent interactions.

The EFF Gauteng chairperson Mandisa Mashigo, in Khambule (2019), could have learned from King N'wandlopfu how to communicate with vulnerable community members who relied on her for help. Transparency regarding the consequences of illegal land occupation could have averted loss of property and other important valuables of her constituency as well as clashes with the authorities and their security forces without a recourse. This became a negative reminder of their bitter historical past. King N'wandlopfu encouraged his constituency to work hard in order to achieve something for themselves in preparation of their own future.

6.3.2.4 Manipulating social cognition

The abovementioned theme is used to meet this objective: *To determine how communication between characters in Xitsonga oral prose narratives can improve the power management skills and the communication skills of current society leaders as they communicate with their subordinates.*

The findings in the Xitsonga oral prose narratives, reveal that those in position power need to be vigilant, for example, in *Malolo ya hundzuka timbyana* (The lazy ones turned into dogs) by Shabangu (2006). Although they need to be cautious of cultural norms and values that may differ according to the contexts in which they find themselves with their subordinates, they are not supposed to lose focus because of disturbances that may arise unexpectedly. Moyankulu as the leader and the creator of the animals used verbal communication strategies in dealing with his creation when inviting it to what could be regarded as a life skills workshop. When the dog nation decided to be disobedient and unruly, he continued using his verbal communication strategies based on his intellectual power to reprimand them while respecting their individuality and maintaining his power management. He reinforced his authority, not power, as he meted out the punishment. To all of them, he made it clear that obedience is a virtue with good rewards. The leaders below would benefit from the communication strategies used by Moyankulu in handling power management, ethnicity and discourse.

The leader, the man (his name was not mentioned in the article) who referred to his wife as an ex-wife in the article, *Man allegedly hunts and kicks ex-wife – Police allegedly ignored woman's complaint and ex-husband assaults her again* (Cox, 2017), could have learned so much from Moyankulu. The man could have learned that power abuse has no place when it comes to family ties and therefore it remained wrong for him to assault his wife and even to refer to her as an ex-wife seeing that they were still married according to the law of the country. He would not have hidden behind his Muslim culture while abusing his wife. His admission of lack of anger management shows that he could have sought help as a businessperson who could afford that financially. His choice of verbal and nonverbal communication strategies when communicating with his wife were aimed at power mismanagement, something that Moyankulu avoided when faced with a conflict with his loved ones.

According to the article, *702 Host praised in 'racist' tweet row* (Mbanjwa, 2017), the editorial leadership of RADIO 702 who posted a verbal racist message on its official Twitter account on 23 July 2017 (Mbanjwa, 2017), could have learned a lot from Moyankulu. Instead of using their position power to bring about peace, reconciliation and forgiveness, and help those who were oppressed through ideologies of racism, stereotypes and prejudices, they sought to create unhealthy conversations that would bring back hurtful memories. Moyankulu

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treated everyone around him equally, communicated his concerns, and allowed his subordinates to voice their concerns in a healthy manner. When it took a wrong direction, he corrected the situation and moved on, instead of stirring conflicts that push the discrimination agenda.

6.3.2.5 Manipulative discourse

The objectives: *To investigate communication strategies used by current leaders in the society and to determine how people in leadership or managerial positions draw the line regarding their power management responsibilities leading to the implementation of their communication skills,* have been met in the theme of manipulative discourse. This is through the findings in the oral prose narrative, *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990). The Chief in the oral prose narrative used verbal and nonverbal communication strategies to display his cultural intelligence and an understanding of his wives to maintain harmony between his wives and children. His unconditional love for his wives and children remained protected despite their rivalry. Through his authority, he maintained his cultural norms and values of ensuring that his heir should have the symbolic mark on the chest like himself and all former chiefs in his lineage. Because of his sound character and visionary attitude, he did not compromise his cultural inheritance to please anyone. He selflessly reached out to his family and his community using his position power. This earned him more credibility from his people. His kindness towards his family was extended to his constituency. He had a good relationship with his family and his constituency. His humility made it possible for him to be helped to find his lost heir because he was approachable and his servant who spotted the boy found it easy to report to the Chief what he had seen at the market. His communication strategies are worth emulating by the current leaders in the society. He did not communicate for the sake of communicating but always communicated for a purpose.

The former President Thabo Mbeki in *Touchy Thabo won't hug Winnie* reported by a Staff Reporter (2001), could learn much from the Chief in the oral prose narrative, *Xifuva xa Vuhosi* (The chest of chieftainship) by Baloyi (1990). Mbeki used both verbal and nonverbal communication strategies to abuse his position power unlike the abovementioned Chief who acted with calmness even under provocative conditions presented by his first wife. Mbeki

failed to be conscious of his communication context and the consequences thereof, thus, crossing the line regarding his power management responsibilities. He could learn how to control his strong emotions, such as anger and aggression regardless of the severity of the triggers especially in public spaces from the Chief's communication strategies. His unforgiving spirit blinded him with an inability to distinguish between people who meant harm to him and those who meant good to him.

Haffajee in the article *Racism case by reporters, heads for High Court* reported by a Staff Reporter (2016), could have learned good lessons instead of abusing her political power to dominate her subordinates. To indicate that she could punish her employees, she worked on their mental models by labelling them negatively ("racists", "culturally superior" and "causing divisiveness") (The Staff Reporter, 2016:2). She used her coercive power to punish them mentally while using her legitimate or position power thinking that the four employees who opposed her would oblige and be content with her negative comments. Haffajee had a bad employer-employee relationship because of her racist ideology and stereotyping coupled with prejudice. Her continuous choice of bad communication strategies strained her relationship with her subordinates and her superiors. She could learn much about emotional maturity from the Chief in *Xifuva xa Vuhosi* (Baloyi, 1990). She allowed her existing contextual constraints based on the employer-employee relationship to cloud her mind to a point of failing to check herself as to where it all went wrong until she reached the point of having to face the lawsuit from her subordinates.

Based on all the above findings, it is worth providing some suggestions and recommendations in order to improve the leadership and communication skills of the current leaders when using both verbal and nonverbal communication strategies.

Following the findings made in this study, suggestions and recommendations are provided below.

6.4   Recommendations

In order to cover most areas dealt with in this study, the following general recommendations and suggestions are divided into several aspects.

a) *Recommendations regarding the use of communication strategies by current leaders*

They are not binding, although they would be beneficial if they could be implemented.

- Because oral prose narratives are no longer given the attention they deserve, seemingly because of the new and busy lifestyles dominated by technology in the families, oral prose narratives should be made available in the form of e-stories or e-folklore books.

- Apps containing such stories in all official languages of South Africa should be made available for easy access using electronic gadgets. This would make it easy to provide traditional education to people of all ages, provided they have those smart gadgets.

- Oral prose narratives could be recorded orally or in writing with the help of performing narrators. This could be done using videos (audio and DVD) for a wide choice for the consumers. This would also contribute in job creation and improving the economy of the country.

- People should be encouraged to have a positive attitude towards traditional education and to acknowledge its relevance currently. An awareness of moral lessons in folklore would assist in thinking about using folklore to solve challenges of immorality, abandoned norms and values among people in the society.

- The school curriculum should be revisited in order to accommodate traditional education, giving it a better image and not relegate it to a few periods per week and a few assessment marks allocated for oral presentations.

- Encourage learners to read more folklore books and to watch television presentations on folklore or communal presentations in their communities.

- The curriculum for prospective language educators should include traditional education as a compulsory course or module.

- Oral narrators or performers should be invited to schools to perform for both educators and learners seeing that some educators might not be skilled in such performances.

- National and community television channels and radio stations should be encouraged to offer folklore presentation programmes in Home Languages.

- Where necessary, parents should be encouraged to go back to their basic duty as elementary educators of their children at home, teaching their children folklore as part of their traditional education. The school on its own cannot cover everything

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regarding the preparation of children to become future leaders with lifelong moral standards and cultural values expected from our leaders.

b) *Recommendations for current leadership regarding the use of communication strategies*

- Current leaders should avoid using mass media as one of their channels for communicating offensive messages hoping to apologise immediately they get an assurance that their messages have been received if they want to have a great future relationship with their subordinates because what has been said cannot be withdrawn. Cruel words and actions can never be erased in the minds of those who hear, witness or experience them.

- As visionaries of their institutions in the society, leaders should be role models as they choose their communication strategies, that is, they need to always think of the future that would be born out of their words, a destructive or a constructive future that can be characterised by love, respect and commitment to doing well for humanity. The young generation should imitate the goodness, respect and commitment they see at home, in the community and in the workplace as they journey into their adulthood by being sensitive to others.

- Current leaders should strive for excellence every time they interact with their subordinates in the society because the future is hidden from all human beings and what goes around comes around. They may choose communication strategies that are dominating others, forgetting, that the wheel may turn at any time for them to experience the communication strategies they used towards their subordinates. This can affect them severely because they will sense it long before it reaches them. The motives they had for them to use those dominant communication strategies will kill them quicker because it will remind them of their own motives and purposes back then. In Xitsonga they say, *U nga dlayi nyoka u ndzuluta hikuva ta micele ta ku vona* (Junod, 2014:28) (Do not whirl a snake in the air when you have killed it; those which remained in their holes will see you [and avenge the death of the snake]). This means that when you have obtained victory over someone, do not be too hard on him or boast about it, because tomorrow he may get you back on his own terms.

- Current leaders should avoid finding themselves in compromising situations that may lead them into any form of immoral temptations with their subordinates because the repercussions can be costly to their society and their dignity, let alone family members. Because of unwise choices of communication strategies, families can be broken.

- Current leaders should shy away from using communication strategies that display dysfunctional behaviours or self-centredness. Such behaviours manifest themselves through aggression, seeking recognition from the audience or subordinate, dominance, withdrawing from important commitments or distracting others.

- Current leaders should strive to willingly influence others positively every day, to impact and change lives positively. A simple greeting or a smile to a stranger, your family members or community members, can mean a lot to a person who feels unnoticed, neglected or going through a rough patch.

- In their daily interactions, current leaders should ensure that they do not make themselves victims of distractors, but victors over their distractors.

- Leaders should always look up to their creator for wisdom on what to say, how to say it and when to say it, regardless of who they believe their creator is, so that they can avoid trusting in human beings who may have ulterior motives to see them failing in their leadership positions.

- Current leaders should get used to sharing and not receiving in order to discipline themselves not to expect people to honour them with gifts that may lead them into demanding more gifts that will get them into bad behaviours of corruption and fraud.

- Current church leaders, especially in the charismatic churches should keep in mind that treating themselves as demagogues in order to negatively persuade their congregants into believing in their magical powers is not part of their deal with the Heavenly owner of the Church who called them, if they were indeed called into ministering. He will humble them unexpectedly because they shall have lost the mission of the One who called them to the honourable shepherdhood and servanthood.

- Current leaders who associate themselves with the leadership or management spirits as listed by Mbigi (2005), should review their interests in continuing with such associations based on their influence on leadership and communication skills.

c) *Recommendations for future researchers*

- This study has only started paving the way for the investigation of contributions that oral prose narratives can make to our society spiritually, socially, economically, historically and cognitively.

- Future researchers can continue from here and examine other aspects that have been left untouched. Even those that have been touched, their in-depth investigation can change our society for the best, morally, culturally, and so forth.

- In the light of our society that is faced with the pandemic of gender-based violence, the reader should think of what corrective measures can be taken by families, workplaces, and communities in introducing influential discourses that can assist all leaders from parents, to community leaders, to workplace leaders. We all have a role to play in finding lasting solutions to the social ills tormenting our society, regardless of the willingness to leave an excellent legacy for our subordinates and families.

6.5 The limitations of this study

The Critical Discourse Analysis gives room to reaching out to information that may not have been mentioned in the discourse text or talk selected to be used for data collection. The researcher can go beyond these confines to make inferences. This may seem unethical in that evidence of what the researcher is inferring, may not be tasteful for the reader.

As in the case of many studies on oral prose narratives and their characteristics, as fantasy stories based in the remote past, it was not easy to refer to some of the modern communication strategies such as those involving technological devices. This has limited the study when thinking of some current leaders who are using technical devices to abuse their power on their subordinates or family members.

Some of the stories about certain current leaders selected as data were continuous because of the ongoing criminal investigations around them. This made it difficult to make conclusive decisions resulting from the use of communication strategies by the relevant current leaders.

The availability of enough resources that would successfully cover all communication strategies without the need to focus on the same leaders as examples, posed a limitation. At

some point it sounded like certain leaders were targeted, meanwhile it was a matter of the relevance of their communication strategies to the study.

These limitations have had little effect on the findings seeing that the behavioural characteristics of leaders in the oral prose narratives were creatively portrayed for a specific theme or purpose, unlike in the real-life stories of the current leaders whose behavioural characteristics are naturally inspired.

The fact that Xitsonga oral prose narratives were used, should not limit the readers from using oral prose narratives of their own languages as corrective measures.

6.6   Conclusion

The findings in the study on *Power management as reflected in some oral prose narratives in Xitsonga: A Critical discourse analytical interpretation of communication strategies used by leaders* revealed that current leaders in the society can learn from leaders in some oral prose narratives how to manage their power when interacting with their subordinates. This has been revealed through the literature review and the research process that involved analyses of the verbal and nonverbal categories of communication strategies used by leaders in both the oral prose narratives and the current society.

Although the leaders in the two settings (oral prose narratives and current society) use the same verbal and nonverbal communication strategies, those in the oral prose narratives use these strategies to influence their subordinates positively while those in the current society use them to manipulate or negatively influence their subordinates. It is on this basis that it can be concluded that current leaders can change or adapt their communication strategies by emulating the leadership values portrayed in oral prose narratives to positively influence their subordinates for the benefit of all social actors in the different social contexts of interaction.

The researcher believes that this study can serve as a foundation for further investigations relating to the contribution of folklore in improving or solving current challenges faced by our society.

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