

**AN ANALYSIS OF POLITICAL EUPHEMISMS:  
SPEECHES BY HONOURABLE PAKALITHA MOSISILI**

**By**

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**Submitted in Fulfilment of the Requirements for the**

**Masters of Arts in African Linguistics**

**In the**

**Department of African Languages and Literature**

**At the**

**National University of Lesotho**

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**Date of Submission: September 2024**

**DECLARATION**

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I, 'Mapitso Josephina Nyabela, declare that AN ANALYSIS OF POLITICAL EUPHEMISMS: SPEECHES BY HONOURABLE PAKALITHA MOSISILI is my work and all sources that I have used or cited have been acknowledged with complete references.

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**Signed**

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**Supervisor**

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## **ACKNOWLEDGEMENTS**

I would like to thank God first for being there for me since the beginning of my Masters journey. There were so many challenges that I never thought I would end up finishing these two years of my academics' arouse. I kept praying with hope, and finally, the end has come with amazing results. God, thank for showing up in my deepest thoughts and giving up moments of this journey.

I also would like to extend my gratitude and acknowledgement to Dr Thabo Martins, my supervisor, who gave me a platform to be myself and learn throughout this research study. Ntate, you have opened your heart and acknowledged my flows. Thank you for being there even when I gave you so much frustrations. I would like to thank you for approving me as your student and for understanding, even when situations were odd. You have been there for me even when I had a sense of giving up this journey. I will forever be grateful for being yourself and allowing me to be myself, too. I do not think that I was as best as I could be, but I am grateful from the bottom of my heart for allowing me to learn and be part of your space in academics.

To my mother, 'M'e Matlotliso Nyabela; mom, we finally did it. It is not the end, but this is where you have always wanted me to reach. I dedicate this paper as a proof of an investment to you because you have sacrificed so much for me. I, therefore, write this to show my gratefulness for all that you have done for me on your own. You are a strong woman and the most important person in my life. I will forever make you proud. I pray that God blesses you more so that you can enjoy the benefits of your investment in me. I love you.

Lastly, I would like to thank all my classmates, Nthati Tiheli, Bohlokoa Senyane and Tšepang Monnanyane, for all the thoughts, ideas, contributions, motivations and your presence throughout the presentations and submissions of my work. We did it, guys ...!

## **ABSTRACT**

This study executes euphemism in Honourable Pakalitha Mosisili's speeches using the Speech Act Theory as an analytical tool. The aim of the study is to investigate the use of euphemism in Honourable Pakalitha's speeches. The study used video recordings from YouTube and the Facebook page of Democratic Congress. Pen and paper were used to collect data with an intention of watching and listening to the videos to write the identified euphemisms on the paper.

The study's findings reveal that Honourable Pakalitha has used various types of euphemisms in his speeches. These types include abstraction, metaphor and substitution. The results also highlight that some of the identified euphemisms are the Basotho proverbs of which abstraction was applied metaphorically while substitution was applied to neutralise the offensive word that was meant to be said.

Although the types of euphemisms were used to transfer information politely and indirectly, the study also found that Honourable Pakalitha has used euphemism to mock and undermine, mostly using the Basotho idioms. In addition, the study found that euphemism is important in Honourable Pakalitha's speeches because it allows him to put his thoughts or feelings that can be said to be offensive in a neutralised way. It is also found that the use of euphemism in an Honourable Pakalitha's speeches is educational to the Basotho because they can learn how to choose vocabulary and start smooth conversations even though the feelings are offended.

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# CHAPTER ONE

## INTRODUCTION

### 1.0 Introduction

The aim of the study is to investigate the use of euphemism in Honourable Pakalitha Mosisili's political speeches. This chapter consists of the background information and contextualisation to the study, statement of the problem, research questions, assumptions, review of related literature and methodology. Also, the study provides the theoretical framework, data presentation and organisation of the study.

### 1.1 Background Information and Contextualisation to the Study

Euphemism is a Greek word, which *eu* means “good” and *pheme* means “speak” and is described as speaking with acceptable words (Rosa 2018). Euphemisms is a term that is used to replace words and phrases that could be construed as disagreeable and harsh (Annah -Prah 2015). This means that euphemism is a word and phrase that is used to substitute unpleasant and harsh words and expressions. Thus, the researcher seeks to examine how Honourable Pakalitha used euphemisms in his speeches, perhaps contributing to misunderstandings.

Euphemisms serve as the figures of speech in Sesotho, much like they do in English and other languages. Matšela (1990) recognises euphemism as a literary figure within the context of Sesotho literature by acknowledging Moleleki (1993) explanation for euphemism “pebolo/pebofatso”. Matšela (1990) quoted Moleleki (1993) who defines euphemism as “*se ka otlang pelo le hona ho utloisa bohloko se a be bebofatsoa, se fokotsoa bohale, se a thethefatsoa, e le hore se fokotsehe sefutho sa bohale ba sona*” (what hurts someone's heart is softened so that it cannot be taboo in order to be put lightly). Notably, the researcher adopts the definition and characteristics of euphemism, drawing from a literary perspective to a sociolinguistic study, aiming to examine its use in the speeches of Honourable Mosisili. This indicates that the researcher makes the use of euphemism a literary device to explore its sociolinguistic implications. This is

because sociolinguistics studies how language influences people. The study focuses on how Honourable Mosisili incorporates euphemisms in his speeches and the potential for misinterpretation by the Basotho.

The study is set within the field of sociolinguistics. This is because, according to Buhari (2023), the field studies how context affects language use in a society. Therefore, the study investigates how the use of euphemism could be misinterpreted in the society of the Basotho. Sociolinguistics examines the relationship between language and culture by focusing on how language plays a role in day-to-day interactions, so the study further investigates how the Basotho could possibly use euphemism on a daily basis. The researcher explores the relationship between language and society within sociolinguistics. This includes examining how euphemisms in Honourable Pakalitha's speeches can lead to misunderstandings among the audience.

Some scholars, such as Buhari (2023), even elaborates that language is used in a society to determine how it affects the surrounding context, cultural norms, expectations and other language-related issues. The use of language forms part of effects that surround cultural norms in a society. However, through euphemism, such impacts can happen. Understanding the context of euphemisms in Honourable Mosisili's speeches is crucial for the researcher to compare how he uses them differently than the general public.

Further, Jackova (2010) emphasises that euphemisms have been employed in a variety of contexts, including death, religion, politics, commerce, medicine, diseases, human body, sex and addictions. The present study, however, aims to investigate in a linguistic field, the euphemism as a socio phenomenon. The meanings of euphemisms identified in Honourable Pakalitha's speeches make use of the fact that they have a potential of misinterpretations amongst the people because the message can pass on to them differently. A study on euphemisms in Sesotho has not been conducted since Lynn and Leboela's (2000) paper. That is; the researcher addresses the lack of research on euphemisms, specifically focusing on Honourable Pakalitha's political speeches.

In contrast to Rajabkulov (2023), who portrays euphemisms as humorous and creative, Bachriani, Yassi and Rahman (2018) list the functions of euphemisms as language refinement, keeping a secret, diplomacy, education and danger repellent. However, the mentioned functions also involve being semantically transformed and playing a significant role in migrating social discomfort and diplomacy. As a result, the study intends to determine the extent to which the mentioned functions have been used in Honourable Mosisili's speeches.

However, Yang (2023) identifies the relationship, manner, amount, quality and politeness maxims as the examples of euphemism functions that the study aims to investigate. From the mentioned functions, the study, therefore, seeks to explore the functions that may lead to misinterpretations amongst people. The perspective presented by Bachriani et al. (2018) aligns with the idea that euphemisms serve various functions beyond humour and creativity. This statement uses the idea that euphemisms convey positivity and creativity, which reinforces their role in language refinement, discretion, diplomacy, education and averting danger. It underscores the semantic transformation of euphemisms and their crucial role in addressing social unease and diplomatic scenarios. The researcher observed that these functions have the same meaning in context across the investigation, with the only difference being how they are described. Hence, the present study aims to examine whether Honourable Pakalitha used any of the specified euphemistic functions in his political speeches.

Further, Yang (2023) believes that euphemism is meant to serve as an extension for the maxim of quantity. The maxim states that euphemisms should contain the information that meets the demands of users in discussions by providing the facts that facilitate honest and transparent communication. Moreover, euphemisms should not go against the maxim of quality. Quality maxim states that the statements that are untrue or devoid of supporting data should not be made. This suggests that, for simple and necessary interactions, people should employ factual and evidence-based euphemisms to

communicate effectively. Both the maxim of quantity and quality are essential for one's attention when evaluating the use of euphemism by Honourable Mosisili.

Also, Bachriani et al. (2018) emphasise that maintaining confidentiality as a function, which is associated with education, is key as it is used as a teaching aid for euphemisms. This suggests that euphemism is used as a comprehensive tool to maintain the offensive or harsh learning in schools. The function of diplomacy indicates the strategy in which officials and leaders use euphemism to communicate to supporters and subordinates in order to prevent the wrong message. This indicates that diplomacy illustrates how the officials and leaders employ euphemism to determine their goal of persuading the public by employing suitable language.

Language refinement as a function of euphemism is described as the practice of avoiding several obstacles or social disputes by replacing euphemisms for words and expressions with poor implications, unacceptable, unpleasant or immoral meanings. The current study aims to demonstrate how the mentioned functions are manifested in Honourable Pakalitha's speeches, with the goal of identifying the used functions.

In the current study, the researcher aims to analyse the functions of euphemisms employed by Honourable Pakalitha in his political speeches. This analysis is crucial for understanding how Honourable Pakalitha has used euphemisms for diplomatic purposes and language refinement. The study investigates the reasons behind his employment of specific euphemistic functions as strategies.

In addition, using alternative words and phrases to gracefully address sensitive or uncomfortable situations without specifying the underlying reason is a way to employ diplomacy and refine language. Hong (2019) emphasises that some leaders and officials appear to use these euphemisms as a coping strategy to avoid warning signs and backlash to their followership. The researcher further examines the euphemisms used by Honourable Pakalitha in his speeches to understand how he maintains a positive and

accessible tone. Therefore, to understand the dynamics of euphemism use, the current study aims to identify euphemism used by Honourable Mosisili in his political speeches.

According to Hong (2019), some leaders and officials use euphemisms as a coping mechanism to avoid warning signs, provide comforting words to their people, and to maintain a positive and approachable public image. This suggests that political leaders use euphemism as a strategy to avoid unpleasant realities that can bring unnecessary attention to the people. In addition, Rajabkulov (2023) claims that euphemisms have a humorous or creative purpose that adds playfulness or light-heartedness to discussions. This suggests that they facilitate easy and happy exchanges between conversations.

It is, therefore, important to consider if Honourable Pakalitha uses euphemism to facilitate easy and happy exchanges through his speeches to achieve a good communication with his followers when he delivers his political speeches. In addition, euphemisms entail semantic transformations, where words or phrases are altered to reflect a more acceptable and indirect meaning. This suggests that these transformations enable euphemisms to modify language influence to the society in order to avoid explicit or forbidden offensiveness.

After analysing the political speeches of Honourable Pakalitha, the researcher became interested in exploring the forms of euphemism found within the Honourable Pakalitha's speeches. Barus (2022) lists five types of euphemism: metaphor, substitution, circumlocution, figurative language and abstraction. These types of euphemism are crucial for observing how Honourable Pakalitha uses euphemism in his political speeches.

According to Nazar (2022), metaphors are considered being polished terms since they implicitly draw comparisons between two dissimilar objects while Barus (2022) defines substitution as the use of a term or phrase to replace a particular word with another that has an equivalent meaning. This implies that certain words or phrases for each that is related to the meaning are substituted. Circumlocution, the form of euphemisms, is the

use of more words than necessary to express something (Soepriatmadji & Pamungkas, 2020). This suggests that more than two words are used to clarify a specific concept and convey the true meaning.

Moreover, Howard and Blakely (2023) clarify abstraction as a type of euphemism that is used to avoid unpleasant or awkward truths by substituting them with euphemism that is not quite a lie but does not accurately reflect the truth of the situation. This shows that abstraction is used to depict the situation's actual relationships rather than lying, whereas euphemism is used to avoid unfavourable truths. As said earlier, the purpose of the current study is to look into the types of euphemism used in the political speeches.

This section of the study delineated the concept of euphemism, elucidated the functions of euphemism and expounded on the various types of euphemism. The researcher delved into how these functions and types constitute a part of euphemism as identified in Honourable Pakalitha's political speeches. This section of the study provided a comprehensive examination of euphemism, its functions and its various types, culminating in an insightful analysis of its manifestation in Honourable Pakalitha's political speeches.

## **1.2 Statement of the Problem**

The present study was triggered by the negative use of euphemism amongst the Basotho. Some of the Basotho tend to interpret the use of euphemisms; as a result, misunderstandings occur amongst themselves in conversations. Some of the misinterpreted euphemisms are particularly of Honourable Pakalitha. Thus, the study investigates how euphemism is executed by Honourable Pakalitha in his speeches.

From the literature, the scholars, such as Kusumah (2019), Waljinah, Dimyati and Prayolito (2020) and Ahmed and Jomaa (2022), have dealt with euphemism studies. Their focal point were sexual euphemisms in a pragmatics field, social media euphemism in the media field and the types and functions of euphemism of English euphemisms in the mass media field. Contrarily, the present study intends to look into

the uses of euphemisms in a sociolinguistic study, aiming to focus specifically on euphemism executed in Honourable Mosisili's political speeches.

The present study strives to provide a comprehensive understanding of Honourable Pakalitha's use of euphemism in his political speeches. To achieve this aim, the researcher intends to analyse how Honourable Pakalitha applied euphemism in his political speeches. In addition, the study aims to provide insight on why he used euphemism in his political speeches, which will aid in achieving the aim of understanding the importance of euphemism used in his political speeches.

### ***1.2.1 Research Questions***

To achieve the aim of the study, the following research questions need to be answered:

1. What are the types of euphemism used by Honourable Pakalitha in his political speeches?
2. Why has Honourable Pakalitha used euphemism in his political speeches?
3. What is the importance of euphemism in Honourable Pakalitha's political speeches?

### ***1.2.2 Assumptions***

Based on the research questions, the study assumes that:

1. The types of euphemism used are abstraction, substitution and figurative language, such as metaphor.
2. Euphemism is used to mock, reprimand and undermine other political parties and their leaders.
3. Euphemism is important to supporters, potential supporters and students because they acquire the rich vocabulary used to enhance speaking and writing when they understand the constructed euphemisms; they learn how to neutralise and soften words and phrases in order to avoid being offensive; they can put words and phrases in a light and acceptable manner.

### **1.3 Significance of the Study**

The findings of this study will benefit the Basotho by highlighting the importance of understanding euphemistic words and phrases to prevent misinterpretation. The misunderstandings surrounding euphemism amongst the Basotho indicate a need for education on this topic to address negative interpretations. This study is also anticipated to help guide the Basotho in using euphemisms positively. Additionally, it has revealed how euphemism serves as a significant theme in Honourable Pakalitha's speeches by using proverbs and idioms as an escape goat to hide the aggressiveness of what is emphasised because of these theme, young generation, followers and the Basotho at large will learn how proverbs and idioms serve as a good means of communication on a daily basis and can be used to avoid direct or harsh conversations which can enhance misinterpreting someone else. It is hoped that academics and researchers can enhance knowledge about euphemism and encourage the Basotho to be cautious in their usage. When students and researchers go through this study, it will benefit them because they will have a different perspective that studying an actual proverb can be used in conversations. This helps in avoiding offensive words and phrases that can lead to arguments and unnecessary conflicts.

### **1.4 Literature Review**

The current study reviews scholarly works in relation to the uses of euphemism, particularly the studies that focus on political manipulation, the types of euphemisms and the importance of euphemism. Eminent scholars in euphemism studies, including Waljinah et al. (2020) and Kusuma (2019), dealt with various types of euphemisms, such as those related to business, sexuality and social media.

Sofyan and Jufrizal (2023) conducted a study on the types and functions of euphemisms used by adults in the Minangkabaunese community, employing a qualitative method. They analysed data collected from adults in Ulakan Tapakis. These adults used euphemisms in various forms, including words, phrases and sentences. The researchers used Kurniawan's (2019) and Sutarman's (2013) theories as their analytical tool. The

study identified seven categories of euphemisms, with the most common, being those related to harsh or sensitive topics, obituaries, body parts, diseases, activities, occupations and objects or animals. In the related sociolinguistic study, the same techniques identified by Sofyan and Jufrizal are explored to analyse how Honourable Pakalitha uses euphemisms in his political speeches, above all focusing on whether these euphemisms are perceived as harsh or offensive.

Mudib (2023) explored the use of euphemisms in social media posts, for the most part on Twitter, focusing on their purposes and varieties. The study applied Politeness and Face Theory to determine whether the euphemisms were used to soften harsh realities or simply to maintain social appearances. The research analysed sixteen examples of euphemisms related to the COVID-19 pandemic. It found that most euphemisms were used to downplay illness or death, effectively mitigating the impact of the pandemic in social discourse. In a related sociolinguistic study, the Speech Act Theory is used to examine identified euphemisms in order look into how Honourable Pakalitha maintains the use of euphemisms in his political speeches, looking deeper at how he creates acceptable or mild euphemisms to address sensitive topics.

Trigan and Marpaung (2023) analysed the use of euphemisms and related expressions in Paulo Coelho's novel, "The Alchemist." Their research aimed to identify different euphemistic devices, assess their prevalence and explain their significance within the story. They employed a descriptive qualitative research approach, which involved a detailed exploration and analysis of the topic. Data was gathered through an extensive review of relevant literature and library resources. The findings revealed that "The Alchemist" contains several euphemisms that enhance the tone and mood of the narrative. The study identified three categories of euphemisms in the novel: those that soften the descriptions of physical attributes, mental states and skills; those that make unpleasant situations more acceptable; and those used in business contexts. The most common category was euphemisms, which was aimed at making concepts to sound more pleasant, comprising 44.5% of all instances. Following the approach of Tarigan

and Marpaung (2023), a sociolinguistic study uses euphemisms to evaluate how Honourable Pakalitha employs these devices by describing them based on his political speeches.

Jenks (2022) investigated American political television shows, which face pressure to maximise viewership in a competitive economic environment. To attract audiences, these shows often feature controversial guests discussing the current issues. The study found that mockery is an effective argumentative tool used by panel members to express disagreement, to assert ideological positions and to challenge opponents based on their political identities. These findings highlight how ridicule and mock news contribute to partisan beliefs, scepticism and tribalism in the society. Understanding mockery is essential in media analysis and will also be applied in a sociolinguistic study to examine how Honourable Pakalitha uses mockery in his political speeches.

Shigapova, Titova, Morozova and Sabirova (2021) investigated manipulative speech techniques in political discourse, focusing on Donald Trump's 2018 UN General Assembly speech. The study analysed his use of manipulative strategies and the linguistic features involved within the Political Discourse Theory. Trump portrays himself as a strong leader by using questionable evidence to appeal to American identity, shaping the perceptions of himself and the US positively, while disparaging other nations. In the same way, Honourable Pakalitha's speeches are analysed to see how he employs euphemisms and manipulative language in relation to other political figures.

Bakhtiyorovna (2020) examined the use of euphemisms in education, aiming to improve the students' communication skills by teaching them how to use euphemisms effectively. This study views the teaching of euphemisms as a methodological challenge, focusing on enhancing the students' communicative competence through various approaches. Modern education emphasises the importance of avoiding communication conflicts rather than creating discomfort for others. The researcher found that there is no single definition of "euphemism," with multiple interpretations, such as substitutes, periphrases and tropes that complement each other. These insights

can lead to new teaching strategies and materials tailored to different students' needs. While this study focuses on education, the current research explores the use of euphemisms in Honourable Pakalitha Mosisili's political speeches from a sociolinguistic perspective with an intention of finding how important it is to teach euphemism for a better understanding to avoid misunderstanding.

Kusuma (2019) investigated the use of sexual euphemisms in pop and hip hop lyrics to explore how artists avoid taboo language. Using qualitative and descriptive methods, the study analysed forty songs, twenty from pop and twenty from hip hop, resulting in ninety-seven instances of sexual euphemism. The findings revealed that euphemisms related to sexual activities were more common in pop songs, while those referring to sexual body parts appeared more often in hip hop. Both genres in the main employed representative speech acts over directive ones; they used euphemisms to navigate sensitive topics. This study serves as a foundation for examining the Speech Act Theory and its techniques, particularly in euphemism usage in political speeches by Honourable Pakalitha Mosisili because Kusuma (2019) shed light on how speech act theory is used in terms of its techniques.

### **1.5 Theoretical Framework**

The present study suggests the Speech Act Theory to guide the study. Speech Acts Theory was developed by J.L. Austin, who provided the foundation for it, but John Searle established and strengthened it in the 1950s (Mabaquiao, 2018). Mabaquiao emphasises that Speech Act Theory is a well-known theory that provides a systematic rationale for how language works. It was created because literal meaning was limited in both lexical and logical semantics, but Searle believed that non-literal meaning should be considered in spoken language. Austin was more interested in specific speech acts and less in illocutionary acts, whereas Searle centred his theory on the concept of illocutionary acts. Despite being a philosophical idea, it has been applied today in fields, like communication and linguistics. In this study, euphemism is analysed in a linguistic

study with the goal of comprehending the uses of euphemisms employed in the political speeches of Honourable Pakalitha Mosisili.

The Speech Act Theory has strengths, which Nordquist (2020) states that, since the Speech Act Theory is initiated and has locutionary act, illocutionary act and perlocutionary act that emphasise the effect created by the utterance on the hearer's thought or actions are created simultaneously, and they interrelated. These means applying and using Speech Act Theory's principles allows facts to be transformed which shows that Speech Act Theory is a strength on its own because when an utterance is produced, together with the linguistic expression, it involves some purpose and effect, possibly a course of action performed afterwards.

Another strength is the close relationship between speech acts and felicity conditions, which made speech acts recognised as intended. This means that when an utterance is recognised, the speaker has an alternative of either commanding, persuading or instructing in a speech while a listener has an obligation and the ability to act. As a result, both the speaker and listener have an advantage to Speech Act Theory since it works on each other evenly. As the Speech Act Theory benefits both the speaker and the listener equally, the speaker has an obligation to talk, and the listener can act.

According to Nordquist (2020), one of the Speech Act Theory's flaws is that it can lead to unexpected persuasive acts that are illocutionary. On the one hand, a linguistic act carried out while saying anything is called an illocutionary act; on the other hand, a non-linguistic deed carried out because of saying is called a perlocutionary act. The communicative power of an utterance that the speaker controls can be used to accomplish an illocutionary act. As opposed to this, the perlocutionary act is the consequence of the influence on the listener's thoughts and actions. In reality, it is either predictable or surprising.

According to Poluzyn and Vrabel (2005), the Speech Act Theory is a level of analysis that concentrates on the non-literal meaning that emerges in language use, rather than

naming entities or evaluating linguistic structures. Mulyawati (2020) emphasises that Austin, whose theories become a reference for some linguists, proposed three types of speech acts: locutionary, illocutionary and perlocutionary acts.

According to Mulyawati (2020), a locutionary act is defined as making specific utterances with a certain sense and references that are roughly relevant to meaning in the traditional sense. Yule (1996) adds that a locutionary act is the fundamental act of uttering or creating a meaningful language expression. To put it another way, a locutionary act is the act of saying something, which implies that the literal meaning of the utterance is the locutionary act. The study aims to investigate how the use of euphemism is used by Honourable Pakalitha in his political speeches. Therefore, the initial question in this study is examined through an analysis of locutionary acts.

Illocutionary act as the second type of speech act is the act of informing, ordering, warning and undertaking. According to Austin's (1982) view towards illocutionary act, the performance of act is saying something as opposed to the performance of an act of doing something. From this definition, we can construe illocutionary acts as an act of doing something by saying something. The second question is crucial to the study as it is used to analyse how Honourable Pakalitha employs illocutionary acts using euphemism in his political speeches. The study uses both locutionary and illocutionary acts to analyse research question one up to three because they interchangeably fit to all questions.

Malyawati (2020) further defines perlocutionary act as a type of Speech Act Theory that deals with the effect of the utterances. A perlocutionary is the act by which the illocution produces a certain effect in or exerts a certain influence of address. Therefore, the present study intends to analyse research question three with an intention to showcase how the importance of euphemism has a positive effect on Honourable Pakalitha's supporters, potential supporters and students through the use of euphemism in his political speeches.

## **1.6 Research Methodology**

This section presents the research methodology. It outlines methods and techniques that were used to collect, organise and present the data used in the present study.

### ***1.6.1 Research Approach***

The present study is qualitative in nature because it deals with non-numeric data. According to Busetto, Wick and Gumbinger (2020), qualitative research is the study of nature of phenomena, including the quality, different manifestations, the context in which they can be perceived by excluding their range, frequency and place in an objectively determined chain of cause and effect. This qualitative approach aims to explore and understand the context and its importance. It examines the quality in which multiple ways of the phenomena can be perceived and embedded. Qualitative research acknowledges that the phenomena can have different manifestations and variations, and it aims to capture and describe these variations in a rich and nuanced manner. The qualitative research approach was employed in the present study to find the types of euphemism that Honourable Mosisili used in his political speeches, to find why he has used euphemism, and how important has euphemism been used in his political speeches. This implies that the current study planned to understand the phenomenon in context, with euphemism employed in Honourable Mosisili's political speeches.

Besides explanatory and exploratory researches, the current study adopted descriptive research because the study intends to describe euphemism as a phenomenon used in Honourable Mosisili's political speeches. Siedlecki (2020) defines descriptive research design as a comprehensive and systematic inquiry method that focuses on uncovering facts and providing a thorough and true interpretation of the findings. This method is effective in shedding light on the current conditions, prevalent practices, existing situations or any observed phenomena. The main purpose of descriptive research is to study and describe events, conditions and people in their natural occurrence.

Since descriptive research studies the facts and accurate interpretation of the findings of the study, the current study used descriptive research because the study intends to

execute the events in which Honourable Pakalitha used euphemism in his speeches. The study also describes how Honourable Pakalitha covered facts to shed the light on the way politics are navigated in Lesotho and describes how well euphemism has been important to use in his political speeches.

### ***1.6.2 Sampling***

A sample is a group of people, objects or items that are taken from a large population of measurement (Bhardwaj, 2019). This means that a sample is crucial in research and analysis as it allows a researcher to study and understand large populations by examining a smaller and more manageable group. Bhardwaj further describes sampling as a process of selecting a few elements from a larger defined target group of elements such that the information gathered from the small group allows judgements to be made about the larger groups. It means that sampling allows a researcher to draw conclusions from the information gathered from the sample so that the researcher can make judgements. In the present study, the researcher considered the strengths and limitations of each method to ensure the validity and reliability of the findings. To obtain the sample for the present study, the researcher used purposive sampling.

According to Nikolopoulou (2022), purposive sampling is a group of non-probability sampling technique in which units are selected on purpose to provide the best information to archive the objectives of the study. This implies that purposive sampling is a technique in which units are selected intentionally based on specific criteria to provide the best information to achieve the objectives of the study. Therefore, the present study intentionally collected data from video recordings found on YouTube and Facebook platforms. For instance, the study purposively selected the videos from YouTube on the motion of the vote of no confidence on Honourable Pakalitha Mosisili's Speech and almost five of his untitled speeches found on the Facebook page called Democratic Congress - DC. The researcher selected the mentioned videos because they highly have the content of euphemisms that Honourable Pakalitha uttered on those specific occasions of his political rallies.

### ***1.6.3 Data Collection***

The researcher used desk research, specifically archival research, as a method for this study. According to Georgia (2023), archival research involves examining primary sources held in archives, such as special collections in libraries or other storage facilities. This type of research focuses on analysing original materials, including manuscripts, documents, records, audio-visual materials, to mention but a few. Archival research allows the researchers to access authentic sources, providing valuable insights and evidence.

In this study, archival research is used to gather information that is intended for future use. The researcher will collect the data from video recordings available on YouTube and one selected Facebook page named Democratic Congress (DC), focusing on Honourable Pakalitha Mosisili's political speeches, where he uses various euphemisms. To do this, the researcher plans to listen to the videos, then records using a pen and a paper to write the euphemisms on the paper, aiming to understand how Honourable Pakalitha employs euphemisms in his speeches.

### ***1.6.4 Data Organisation and Presentation***

The researcher examined videos from YouTube and a Facebook page related to the Democratic Congress, selecting 13 euphemisms for analysis. These euphemisms were translated into English and organised according to specific research questions. The goal was to identify relevant euphemisms that would facilitate a thorough analysis in various chapters. To explore the significance of these euphemisms, particularly in the speeches of Honourable Pakalitha, the study employed thematic analysis.

According to Braun, Clarke and Weate (2016), thematic analysis is a method used to uncover the patterns of meaning in qualitative data. This study focuses on how Honourable Pakalitha conveys meaning through his use of euphemisms, aiming to understand their application and the underlying interpretations behind them. Ultimately, it seeks to highlight the importance of euphemisms in his speeches. Hence, proverbs and

idioms will be navigated to understand why Honourable Pakalitha uses them to euphemise in his speeches.

### ***1.6.5 Organisation of the Study***

The study, titled “The Analysis of Political Euphemism: Speeches by Honourable Pakalitha Mosisili,” is organised in the following chapters: Chapter One introduces the study by providing background information and context. It explains the issue that prompted the researcher to investigate euphemism alongside the research questions and assumptions. This chapter also discusses the significance of the study, the review of relevant literature and presents the theoretical framework. It concludes with an overview of the study.

In Chapter Two, there is an exploration of the various types of euphemisms used in Honourable Pakalitha’s speeches.

Chapter Three explores the reasons behind Honourable Pakalitha’s use of euphemism in his speeches.

The significance of euphemism in Honourable Pakalitha’s speeches is discussed in Chapter Four.

In Chapter Five, the study’s conclusions are summarised, and the recommendations are offered based on the findings.

## CHAPTER TWO

### TYPES OF EUPHEMISM

#### 2.0 Introduction

The chapter aims to find the types of euphemism that Honourable Pakalitha used in his political speeches. These types of euphemism are outlined to analyse how well euphemism in Honourable Pakalitha's political speeches is applied. The types of euphemism identified are abstraction, proverbs and substitution. The highlight of the relationship between abstraction and its type, metaphor, is portrayed to understand how euphemism is formed. Proverbs and substitution are also executed to understand the concept in which Honourable Pakalitha applied in his speeches. The Speech Acts Theory is used to analyse the identified euphemisms to understand the issues that Honourable Pakalitha puts forward in his speech.

#### 2.1 Abstraction

This section examines abstraction as a type of euphemism. Rozmej (2023) defines abstraction as expressing unpleasant or difficult facts in a veiled, indirect manner. This implies that abstraction serves as a method of communicating difficult or explicit truths by presenting them in a mannered way to avoid directness. Abstraction as a type of euphemism share the common goal with euphemism by presenting sensitive or uncomfortable topics in a more acceptable and less offensive manner, using indirect language to soften the impact of potentially offensive or uncomfortable subjects. Therefore, abstraction makes use of how Honourable Mosisili uses euphemism in his political speeches.

The following example illustrates how abstraction highlights a relationship with euphemism.

(1) Khoho ha e ke e hane poone e sa tsebe ho e jala. (Facebook, 2014)

‘A chicken never denies corn, yet it does not know how to plant it’

This expression is used by the Basotho to refer to a particular action by other Basotho indirectly to avoid offense. The expression means that a person cannot deny anything that they cannot produce. In extract (1) above, the Honourable Pakalitha used this expression with an intention, knowing that the Basotho use it to express their thoughts about certain issues or action, which they have done. This is done to send the message about how one feels about such issues.

In his speech at the 9th parliament meeting in 2011, Honourable Pakalitha used the extract (1) while discussing the proposed salary raise for the members of parliament (as noted from the Facebook page video dated 23<sup>rd</sup> March 2014). The underlining meaning of using the above extract is that people cannot deny an opportunity to money, yet one cannot produce it. However, whatever amount that is given, they will accept it. The opposition members objected to the raise, arguing that as the representatives of the Basotho, it was unnecessary to increase their salaries when the people were in need.

Honourable Mosisili, in the same parliament meeting, emphasised that whether they liked it or not, they would never refuse money, using an expression commonly used by the Basotho when clarifying themselves: *Khoho ha ke e hane poone e sa tsebe ho e jala* ‘A chicken never denies a corn, yet it does not know how to plant it’. This example marks an abstraction used by Honourable Mosisili, where the opposition members of parliament are labelled as *khoho* ‘chicken’, money as *poone* ‘corn’ and an action that only a human being can do as *ho e jala* ‘to plant’. The reason being, he did not want to be too specific about the opposition members regarding how he feels and pictures them when they receive money.

The emphasis in expression (1) employs a metaphor to create abstraction.

### ***2.1.1 Metaphor***

Metaphor (thehello) as “mokhabo-puo oa ho tšoantša ntho ka e ’ngoe, ka hore e hle e bitsoe eno eo e bapisoang le eona, empa tse tšoantšoang li sa tsoane” ‘A figure of speech that compares one thing or action with another, but the things or acts being compared are not interchangeable’ (Matšela, 1997: 29). This implies that a metaphor (thehello) is a figure of speech that compares one thing with the other of a different kind to add emphasis or vividness to a description.

As highlighted, the term khoho ‘chicken’ is used as an emphasis to the opposition in parliament, who argued that the pay increase was necessary to represent the Basotho nation. Honourable Mosisili did not seem to believe them when the opposition members said they spoke for the Basotho. He then compared poone ‘corn’ to money, which the opposition members deny it as an increase.

Honourable Pakalitha shed the light on to the opposition by referring them to two unrelated objects to a human being. Honourable Mosisili employed the term khoho ‘chicken’ as a metaphor to expose the reality about the opposition members’ acts, which are inconsistent with their refusal to receive an increase. In order to expose the truth about the opposition members who falsely claim to represent the Basotho nation but fall short of their pledges, Honourable Pakalitha also abstracted khoho ‘chicken’ as a way to reveal the truth about the opposition members who draw a false picture of representing the Basotho, yet they do not deliver to meet the promises that they made to the Basotho. As a result, Honourable Pakalitha purposefully used khoho ‘chicken’ as an abstract to represent the opposition members in the parliament.

As said, Honourable Pakalitha abstracted poone ‘corn’ to reveal the truth about the opposition members who drew a picture that they did not need the money yet when receiving it, they would not return it. This is because they do not know how to produce it the same way khoho ‘chicken’ would never deny poone ‘corn’ when fed because it is not a human; it cannot plant it for itself. As a result, Honourable Mosisili sounds confident that the opposition could only accept money and not resist it because they

cannot produce money. Honourable Pakalitha compared the opposition's stance on the wage increase to the actions of a chicken that is fed and watered. This implies that the opposition members would also accept the salary increase because they do not know how to produce money themselves.

Honourable Mosisili employed the phrase *ho e jala* 'to plant' in the mentioned extract, and this is a metaphor (thehello), illustrating what *khoho* 'chicken' cannot accomplish, much like a human cannot ignore their inability to produce money. In this instance, Honourable Mosisili used *ho e jala* to emphasise that a chicken cannot plant a corn, just as a human, who cannot create money. The analogy of a chicken planting corn is intended to make a broader point about the opposition members' inability to generate wealth. Honourable Pakalitha suggests that no matter how much the opposition denies a raise in salaries, they would never refuse a raise when the money is available. He makes an emphasis that the opposition members do not possess the ability to produce money themselves.

Honourable Pakalitha's view that the opposition's stance is undermined when they demonstrate themselves as the representatives of the Basotho nation. He highlights the opposition's inability to produce money in a light manner yet direct in truth. Hence, Honourable Pakalitha used *ho e jala* 'to produce' to portray the chicken's inability to produce corn, using this as a critique of their position as the representatives of the Basotho nation.

An illocutionary force makes use of characterising such as promising, advising, and warning as a result, the force aligns with how Honourable Pakalitha utters euphemism in his speeches by making sense of commanding and informing the followers and the Basotho. Honourable Mosisili used an illocutionary force since he intended to command and inform the opposition in the parliament, who attempted to gain political points by opposing a pay raise from the Basotho. Even if the members of parliament deny receiving a pay raise, they cannot refuse money when they have been given since they cannot produce income. This is how Honourable Pakalitha provided information on the

corrupt practices of the opposition by pointing them to *khoho* ‘chicken’. Because of the intention, Honourable Pakalitha used *Khoho ha e ke hane poone e sa tsebe ho e jala* ‘A chicken never denies corn, yet it does not know how to plant it’ to expose and mock the actions of the opposition members. The connection between abstraction and metaphor is evident in Honourable Pakalitha’s use of euphemism.

According to Jamrozik, McQuire and Chatterjee (2016), metaphors enable the researchers to link concrete, familiar domains to conceptualise and reason about abstraction. This implies that metaphors facilitate the comparison of abstract truths in a less harsh or offensive manner; contrarily, abstraction obscures the truth by abstracting objects or actions to convey the user’s perspective on a particular matter.

In this study, Honourable Pakalitha compared *khoho* ‘chicken’ as an abstract representation of consuming corn, which it cannot deny when provided. ‘Corn’ was abstracted to money, as a chicken cannot plant its own corn, a task only achievable by a human. Honourable Mosisili illustrated how the comparison is drawn towards the opposition members who deny the raise in their salaries, as if they can produce money. As a result, Honourable Pakalitha used a metaphor to draw a comparison using two objects to convey his thoughts about the opposition members, employing a chicken and corn. Further, Honourable Pakalitha employed a metaphor to abstract the truth by using *ho e jala* ‘to produce’ as if a chicken can plant its own corn. A metaphor enables an exaggeration to convey the truth in a less offensive manner.

Redden (2017) finds a metaphor as an instrument of meaning making, and how people construct reality. It has been noted that metaphors are that figures of speech used to compare one thing to the other. This means that metaphor as a tool that creates meaning and shapes the individuals’ perception of reality. Metaphors, as figures of speech, draw comparisons between different entities. This implies that metaphorical language plays a significant role in shaping how people understand and interpret the world around them.

The following extract was also used by Honourable Pakalitha on the last public address before elections in October 2022

(2) Fresher, sit down and learn (Youtube video 2022)

A fresher is a general word that means something new. Most of the time, a fresher is something or someone new in an environment or space of work. Here, Honourable Matekane is the fresher because he is new in politics. Honourable Pakalitha says, ‘fresher, sit down and learn’, because he seems not buying Honourable Matekane’s sudden interest in politics. Therefore, Honourable Pakalitha instructs Honourable Matekane to sit down and learn from him and other political leaders and political parties that have been around and have walked a path of politics. This is because it is not a secret that politicians go through a rough patch because, in Lesotho, power is demanding in a sense that every political leader wants to be a Prime Minister. As a result, Honourable Pakalitha does not sound to trust that Honourable Matekane can do it as he has never been in any field of power, rather a leader in business only.

Honourable Pakalitha’s comparison to a fresher signifies how new Honourable Matekane is because he has no knowledge, However, he is yet to learn the road on how politics work, so Honourable Pakalitha suggests that Honourable Matekane should sit down and learn the principles so that he can apply them in the future. The choice of forming euphemism is indirect, yet mocking, in a sense that Honourable Matekane is new in the field, yet he seems to want more. He also lacks experience; as a result, he must take his time and learn first.

## 2.2 Proverbs

This section examines proverbs as a type of euphemism. A proverb is ‘rooted in its culture and almost everyone who knows up in a village carrier of proverbs’ Mokitimi (1997, xi). Mokitimi notes that proverbs are prevalent in village life, with many individuals incorporating them into their daily conversations. This rich vocabulary of proverbs includes various words, phrases, and comparisons that enhance communication. This implies that proverbs are deeply embedded in cultural contexts, serving as a vital form of communication within communities. The researcher focuses on how Honourable Pakalitha utilises proverbs to clarify his perspectives on various subjects. By employing proverbs, he aims to convey his thoughts more effectively, illustrating the significance of these expressions in communication. This approach not only helps in articulating complex ideas but also fosters a deeper understanding among the Basotho.

The study also explores how the Basotho people can adapt the use of proverbs as a means of euphemism in their conversations. By integrating proverbs into everyday dialogue, individuals can navigate sensitive topics with greater ease, using these expressions to soften their messages or convey deeper meanings. This adaptation highlights the versatility of proverbs as tools for effective communication within the cultural framework of the Basotho.

Honourable Pakalitha delivered a public address at the last Sunday before the commencement of elections at the grounds of football at Bypass near Ha-Abia, where the audience gathered to show support as they were ready for the elections in 2021 (Facebook page of the Democratic Congress DC dated 18 June 2022). Honourable Pakalitha addressed the members, telling them he feels about Honourable Matekane, who is new to politics. Mosisili portrayed Matekane’s integrity as a new runner of politics by saying:

(3) Bo-Motsiri ha ba je sefolotsoane. (Facebook, 2021)

‘The omnipresent/ubiquitous/self-contradictory do not eat the premature’.

Extract (3) above is a proverb. Mieder (1993: 36) defines a proverb as “a short, generally known sentence of the folk, which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.” This implies that a proverb is a small known traditional phrase, which holds knowledge, fact, principles and traditional views in a symbolic, stable and memorable form that is handed on to generations to come. Honourable Pakalitha uses the proverbs in his speeches, which the researcher learns that they hold a significant meaning that is direct, yet the proverb itself is put simply without indirect offence. As a result, the study use understanding on how Honourable Pakalitha used some proverbs in euphemism to reflect metaphor in his speeches.

Honourable Pakalitha referred to Honourable Matekane as *motsiri* because, despite previously being known as a compassionate businessman who supported and invested in Lesotho, he had never shown an interest in politics. Honourable Matekane’s sudden decision to form a political party and pursue leadership within a short timeframe surprised Honourable Pakalitha, who interpreted decisions and actions as craving for power that was previously concealed. This led to the perception of Honourable Matekane as someone who, despite his prior actions, had secretly harboured ambitions for ruling Lesotho.

Honourable Pakalitha labelled Honourable Matekane’s party as *sefolotsana* ‘prematurely born’, comparing it to the Revolution for Prosperity (RFP) party formed within 6 months before the 2021 elections. This led Honourable Mosisili to view the RFP as a party born during the election period. Honourable Pakalitha criticised the RFP, believing it to be formed quickly with inexperienced members, including the leader. This also led to the perception of the RFP as a stillborn entity, lacking the necessary time to develop.

Honourable Pakalitha perceives Honourable Matekane as greedy by comparing him to *motsiri* ‘self-contradictory - a person who initially claims that they would never eat a premature animal but later does so, contradicting their own desires’. This comparison reflects Honourable Pakalitha’s view of Honourable Matekane as someone who contradicts his own intentions. Despite presenting himself solely as a businessman and distancing from politics because of the negative image politicians portray, Honourable Matekane’s formation of a party implies a long-standing desire for political leadership. However, Honourable Pakalitha perceives the party as premature and lacking experience, leading to doubts about its ability to attain a position of governance.

The metaphorical use of *motsiri* by Honourable Pakalitha, comparing Honourable Matekane to a person who contradicts their own feelings, serves as an illocutionary force that underscores the undermining reasons and thoughts directed at Honourable Matekane and the Revolution for Prosperity Party. This comparison illustrates Honourable Pakalitha’s perception of Honourable Matekane’s actions, conflicting with his statements and beliefs about politics. This creates an atmosphere of undermining towards both Honourable Matekane and the newly formed party.

Honourable Pakalitha employed euphemism through metaphor, using mild language to convey his sentiments towards Honourable Matekane. By drawing parallels with the meanings and actions of *motsiri* and *sefolotsana*, he achieved his goal of comparison in a less confrontational yet direct manner, reflecting his intentions through carefully chosen words.

Another expression that Honourable Pakalitha said at the same public address at Ha - Abia is:

**(4)** Ke Nteteroane mathabisane  
‘An up-lifter and joy-bringer newbie’

In the provided extract, Honourable Mosisili draws a proverb as a theme as a comparison between *nteteroane*, which refers to a new and unused sheet, to a new party called the

Revolution for Prosperity (RFP). Khotso (2020) asserts that popularising expressions, idioms and proverbs by political leaders is an old phenomenon amongst the Africans. However, Honourable Pakalitha seems to have used the same strategy as other political leaders by using the proverbs as a phenomenon of expressing his views in his political speeches. He highlights that the RFP is a newly formed party established just six months before the elections, which comes with promises to bring the positive image of Lesotho politics. This is because, based on how some of the other countries find Lesotho's approach towards leadership because, the previous governance has brought no positivity in the country.

Honourable Pakalitha emphasises the term *mathabisane*, used to describe someone who brings happiness to others. This regards Honourable Matekane's positive impact on the nation by providing assistance during crises. It signifies Honourable Pakalitha's view towards the RFP because he is not convinced by the new and unexperienced party; however, he mocks by trying to show a positive side, yet undermining the hope and joy that the newly formed party will bring to the Basotho. At the same time, he emphasises the need for Honourable Matekane to maintain a positive image in the political landscape that is not widely viewed.

Honourable Mosisili's perception of Honourable Matekane's new entry into politics lacks conviction, as he subtly emphasises him positively, using the words that convey positivity, but with an undertone of scepticism. Honourable Pakalitha adopts the euphemistic approach by indirectly reflecting negativity through the use of words, like *nteteroane* and *mathabisane*.

### **2.3 Substitution**

The study involves an analysis of substitution as a type of euphemism. According to Barus (2022), substitution is replacing a particular word with another word or phrase that has the same meaning. This means that substitution involves replacing one word with the same meaning but using different words and phrases. The focus of substitution

is to provide a less coarse choice in a statement. The study identifies the instances of substitution as euphemism.

Honourable Pakalitha publicly addressed the audience as a new leader of the Democratic Congress (DC) at Ha Foso, just before the 2012 elections (Facebook video on Democratic Congress page dated: 26 May 2015). His public address highlighted how some of the Basotho had underestimated him during his time as the leader of the Lesotho Congress of Democracy (LCD) before he founded the Democratic Congress (DC). He questioned why the Basotho had not recognised his leadership while he was with the LCD, as some of the Basotho claimed that he had not contributed anything to Lesotho. Honourable Pakalitha then posed a rhetorical question, asking the audience:

(5) “*O mo hule ka qola ea kobo, u mo ise pela tsela ea sekontiri u fihle u ’motse, ke khaitsele ea malom’ao nthoe?*” (Facebook, 2015)

‘Pull someone by the corner of the blanket, take them to the tarred road and ask them,  
is this your uncle’s sister’

Mosisili emphasised this point because he felt unappreciated despite his efforts to construct and develop roads in Lesotho. Even after working hard to improve the country’s infrastructure, he did not feel that his efforts were acknowledged, leaving him puzzled, why his contributions, such as the construction of tarred roads, went unnoticed.

In the given extract (5) above, Honourable Mosisili substituted words instead of using original ones. *Khaitsele ea malom’ao* ‘the uncle’s sister’ replaced *m’ao* ‘your mother’, which is commonly used to humiliate, insult or provoke someone in Sesotho. In the Basotho culture, *m’ao* ‘your mother’ is commonly used to refer to one’s mother while *khaitsele ea malom’ao* specifically denotes the brother of one’s mother who is younger than the mother. *Khaitsele ea malom’ao* ‘the uncle’s sister’ refers to the brother of one’s mother, who typically acts as a substitute for one’s mother when she is unavailable.

In the extract (6), Honourable Mosisili replaced *khaitsele ea malom’ao* ‘the uncle’s sister’ with *m’ao* ‘your mother’ because the two people have the same elements of

representation. When one is not available, one is used as a referral of another. Most of the times, when some of the Basotho have a misunderstanding towards each other and the other person does not win a battle, they tend to use *'m'ao* to insult someone because *'m'ao* 'your mother' holds the important aspects of life, such as love and care in a person's life. Some Basotho may use the term *'m'ao* 'your mother' to provoke or cause a fight by targeting someone's mother's actions or characteristics. The intention is to embarrass the other person by exploiting any perceived weaknesses of their mother, given the significant role of mothers in the Basotho culture.

In a specific case involving Honourable Pakalitha, it is evident that he sought to humiliate and insult those who embarrassed him in public, especially some of the Basotho, causing friction with the nation during his leadership of the LCD. However, instead of using the more direct and potentially offensive *'m'ao* 'your mother', he opted for *khaitsele ea malom'ao* 'your uncle's sister' as a substitute. This substitution, while less offensive, still carries the weight of representing *'m'ao* 'your mother' and can be viewed as an insult or provocation. It is possible that Pakalitha used provocative language to make those who had belittled his efforts during his previous leadership experience the same pain he felt. Despite his many years of dedication to advancing Lesotho, he seemed to receive a little acknowledgment from the Basotho, and this may have driven him to seek acknowledgment and understanding through his actions and words.

According to Grabowski (2022), a provocative is an intentional word or action meant to make the people angry or upset. This aligns with the intention behind using *'m'ao* 'your mother' or its substitutes to cause discomfort or discontent to some of the Basotho because they complained and questioned Honourable Pakalitha's changes during his leadership in governance with the Lesotho Congress of Democracy.

Honourable Mosisili's substitution of *khaitsele ea malom'ao* 'your uncle's sister' with *'m'ao* 'your mother' reflects the use of euphemism, using substitution to convey a more delicate form of respect while still being direct in meaning. This choice can be seen as

an illocutionary act of persuasion, intending to encourage some Basotho to acknowledge and speak truthfully about his accomplishments during his previous leadership. In a similar manner, Honourable Pakalitha's decision to use *khaitsele ea malom'ao* 'your uncle's sister' instead of the more direct *'m'ao* 'your mother' aligns with the use of euphemism and substitution because Honourable Pakalitha chose to be softer in addressing an insult to the audience.

The choice of substitution carries the weight of representing someone's mother and can be interpreted as a persuasive attempt to prompt honesty and directness regarding his leadership. In doing so, Honourable Pakalitha may have aimed to convey the pain he feels after the years of striving to develop Lesotho, while also encouraging a more open and truthful dialogue about his contributions. As a result, both the instances of the use of euphemism and substitution nuanced an approach to addressing and influencing public perception, with the underlying goal of promoting honesty and respect in political discussions.

## **2.4 Conclusion**

The chapter aims to find the types of euphemism that Honourable Pakalitha used in his political speeches. The chapter managed to incorporate the types of euphemisms that Honourable Pakalitha used in his speeches. Abstraction is used as a type of euphemism on the identified euphemisms, and the researcher's findings indicate that Honourable Pakalitha's political speeches incorporate euphemisms that compared to the objects and actions of certain things and people's behaviours, or how they are viewed by the Basotho using the proverbs.

Metaphor is used to form abstraction in Honourable Pakalitha's speeches. The examples identified in his speeches are existing phrases that the Basotho use. Honourable Pakalitha used substitution to also contribute to the formation of euphemisms using established words. The researcher found that metaphor is used in Honourable Pakalitha's speeches and his comparison allowed euphemism to be accomplished the way he wanted to because his message and thought on Honourable Matekane and the

opposition members was met by using specific comparisons that signify the manner in which he felt.

The researcher also found that proverbs are also types of euphemism of which Mokitimi finds them to be one form which people do not use as a reflection of communication on daily basis however, the study found that Honourable Pakalitha adapts the use of proverbs in his speeches with an aim to euphemise.

## CHAPTER THREE

### USES OF EUPHEMISM

#### 3.0 Introduction

The chapter aims to find the uses of euphemism that Honourable Pakalitha Mosisili used in his speeches. An analysis is sought to determine how effectively euphemism is used in Honourable Pakalitha's speeches. The identified euphemisms are used to mock, undermine and inform other political leaders as shown in Chapter Two, followers and the Basotho nation. A highlight of how the mentioned uses of euphemism are associated with euphemism will be shown to understand how euphemism is used. Speech Acts Theory will be used to explain the identified euphemisms to understand the issues that Honourable Pakalitha lays forward in his speeches.

#### 3.1 Mockery

This section examines mockery as a use of euphemism. Jenks (2022) finds mockery as an actual argumentative tool used by the panel members to express disagreement, assert ideological positions and challenge opponents based on their political identities. Mockery is then viewed as a concrete confrontational tool used by the politicians' direct differences to affirm ethical situations and to challenge the opponents based on their political identities. However, this section intends to analyse euphemism, to understand how Honourable Pakalitha displayed the use of mockery in his speeches.

The following extract illustrates how euphemism is used to portray mockery:

(6) “*khang sala moo*” (Facebook, 2016)

‘quarrel, stay there’

The Sesotho proverb *khang sala moo* ‘quarrel, stay there’ was popularised by the former Lesotho Prime Minister, Honourable Pakalitha Mosisili, in his speech on the 24 January 2003, when he made a public address to his followers at the Lesotho Congress for Democracy's sixth congregation (as noted on the Democratic Congress Facebook page

on March 23, 2016). At that time, he was experiencing political commotion comparable to that met by Honourable Ntsu Mokhehle in his party, the Basotho Congress Party (BCP). As the situation escalated, Mosisili chose to leave the Lesotho Congress for Democracy and established a new party, the Democratic Congress. He adopted the motto *khang sala moo* ‘quarrel, stay there’, emphasising the importance of not wasting time on disputes.

Honourable Pakalitha uses the term *khang* ‘quarrel’ to mock the conflicts he experienced with the Lesotho Congress for Democracy (LCD). It appears that the party struggled to reach agreements with him, leading to tensions and clashes between them. This division within the party resulted in some members aligning with Honourable Pakalitha while he refers to the LCD’s disputes as *khang*.

In Sesotho, *khang* ‘quarrel’ is considered a more polite term compared to *manganga*, which carries a more aggressive connotation. Had Honourable Pakalitha used *manganga*, it would have been criticised as disrespectful. By choosing *khang* ‘quarrel’, he maintains a level of politeness while still conveying an offensive undertone. Thus, he uses language that reflects the LCD’s disagreements but, euphemistically, acknowledging the quarrels without being overly harsh.

His use of *khang* ‘quarrel’ also carries an illocutionary force of instruction, instructing the LCD to remain where they are and not to pursue their disputes with him. The phrase *sala moo* ‘stay there’ emphasises an instruction, suggesting that the LCD should not escalate their quarrels. Honourable Pakalitha’s choice of words reflects his intention to communicate his feelings and messages in a manner that is appropriate and palatable for the Basotho people.

### **3.2 Undermine**

This section explores the concept, undermine, as a use of euphemism. According to Webster (2024), to undermine means to make someone or something weaker or less

effective, often in a subtle or gradual manner. This implies that undermining involves a sense of looking down on someone or something, perceiving it as weak or fragile, but doing so covertly rather than openly criticising it even though the intent can be offensive. The term *undermine* is frequently linked to discussions about democracy, especially in political attacks and bureaucracy. However, this section highlights how Honourable Pakalitha employs the notion of undermining as the use of euphemism, particularly in how he complexly weaves this idea into his speeches.

The following example illustrates how “undermine” is used in Honourable Pakalitha’s speeches to euphemise:

(7) *se sa feleng sea hlola* (source?)

‘anything that does not finish/end is not good’

The previous extract features a Sesotho idiom. According to Webster (2024), idioms are expressions whose meanings are not immediately clear from the individual words. For instance, the idiom to ‘drive someone round the bend’ means to make someone angry or frustrated, however, this meaning is not apparent just by examining the words themselves. The most effective way to grasp the meaning of an idiom is to consider it within the context. For example, if someone says, “That noise is driving me round the bend; it is so annoying,” the frustration becomes clear.

Honourable Pakalitha referenced (7) above Basotho idiom during a speech at a funeral in his home district of Qacha’s Nek in late 2006 (as seen in a video on the Democratic Congress Facebook page dated 24 March 2016). The speech is considered political because the deceased was a member of Democratic Congress. As a result, the party tends to wear DC t-shirts and blankets when burying their fellow members. This is because they pay their last respects to the family and the deceased member. For this reason, how political Honourable Pakalitha make speech can be considered. This is as seen in the video found on Facebook.

Honourable Pakalitha quoted the Basotho idiom *se sa feleng sea hlola* 'anything that does not finish/end is not good'. However, this statement could be misinterpreted by some Basotho because of its subtlety, particularly given the context in which Mosisili chose to use it. At that time, the Lesotho Congress for Democracy (LCD) was facing significant challenges, including allegations of corruption linked to various radio stations in Lesotho.

Although Honourable Pakalitha himself was not directly implicated, some of his party members were accused of misusing the government resources, and there were rumors of money laundering, leading the public to question his leadership. It is important to recognise that the politicians often use euphemisms in their speeches for different reasons.

Politicians might employ euphemisms without realising it, as they may be mimicking the styles and language of their predecessors (Orwell, 2016). This tendency can create a cycle where the politicians continue to use euphemisms without fully evaluating the context of their statements. In this case, Honourable Pakalitha may have expressed his thoughts at the funeral without considering how the idiom could reflect the issues surrounding his administration. Consequently, the Basotho could question his intentions and leadership.

This section emphasises a locutionary act, because it aligns with how Honourable Pakalitha portrays himself in grief since a funeral is not an easy place to be open as it is a private moment however, Honourable Pakalitha use euphemism with an intention to advise through an utterance of consolation to the family and friends. Honourable Pakalitha aimed to share his condolences and acknowledge the pain that the family was experiencing. He intended to convey that the funerals are challenging events, and that the families should remember that everything has a beginning and an end, providing a sense of comfort. However, his choice of words could also be interpreted by the Basotho as a reminder that his own leadership might come to an end, particularly given the allegations surrounding his party's members. Thus, the use of the idiom can be seen as

a euphemistic way to express his thoughts positively. However, it may also lead the Basotho to feel undermined, as his lack of accountability for his party members' actions suggests a failure to address the concerns of the nation.

### 3.3 Inform

This section explores the concept of inform as the use of euphemism. According to Webster (2024), informing is one of the most prevalent ways for individuals and communities to engage. She defines informing as the act of conveying information to others. It ensures that people receive accurate messages at appropriate times. There is often a legal obligation to inform the individuals about our actions and the services we provide. Informing involves sharing important information that someone may not know, or enhancing their understanding of a known situation.

The following example (9) illustrates how information is associated with euphemism:

(8) *sefate se tsebahala ka litholoana tsa sona*

‘a tree is known by its fruits

Extract (8) is a Sesotho idiom. During the funeral at one of the deceased follower of Democratic Congress, Honourable Pakalitha went to pay his respect and delivered a heartfelt eulogy that included a poignant idiom mentioned in (8) above. He expressed the sentiment ‘a tree is known by its fruit’, emphasising the importance of a person’s legacy and the impact they leave behind through their actions and contributions. The idiom in (8) encapsulates the idea that true measure of a person’s life is reflected in the outcomes of their deeds and memories they create in the hearts of others. Honourable Pakalitha’s words resonated deeply with those in attendance, serving as a reminder of the enduring influence of the deceased’s life and character.

In this context, *sefate* ‘tree’ symbolises a person who has died, while its fruits represent the good deeds associated with that individual. The idiom conveys the idea that a person with good intentions tends to stay true to their actions and behaviours. Honourable Pakalitha emphasised that the individuals do not stray far from their own struggles and

conduct. He encouraged the audience to act positively as everyone carries their own memories shaped by their interactions with others, which are influenced by their kindness or lack thereof.

The underlying message is that we should strive to do well as our actions closely follow us, and the Basotho community should aim to create a positive legacy. Honourable Mosisili reinforced this message by quoting the idiom, highlighting the importance of making meaningful contributions so that, when someone passes away, they are remembered because of their good deeds rather than negative impressions.

An illocutionary force makes use of commanding, advising, warning and informing and in this section informing aligns with how Honourable Pakalitha utters euphemism with an intention of giving information to the Basotho and followers in case they had no knowledge of the happenings in government. Honourable Mosisili quoted an idiom that resonates with passing information or important thoughts about how the Basotho should consider making good impacts so that when one has passed on, no bad aromas can be told; instead, a person should not fall far from their deeds but with good intentions.

### **3.4 Conclusion**

This chapter executed the uses of euphemism that Honourable Pakalitha used in his speeches. The researcher's findings indicate that Honourable Pakalitha's speeches incorporate the use of euphemism using the idioms to associate the offensiveness that can hinder the use of euphemism. Mockery, undermine and inform were found to be the ones used by Honourable Pakalitha to incorporate euphemistic messages because the idioms extracted emphasised calm and light words that do not hinder the use of euphemism in Honourable Pakalitha's speeches.

## CHAPTER FOUR

### IMPORTANCE OF EUPHEMISM

#### 4.0 Introduction

This chapter aims to execute the importance of euphemism in Honourable Pakalitha's speeches. The chapter intends to look into how important it is that Honourable Pakalitha's use of euphemism was important in his speeches. The chapter highlights how important euphemism is by giving an examination of the educational benefits of euphemism in Honourable Pakalitha's speeches. It is also important to execute how the importance of euphemism in his speeches does to the supporters, potential supporters and the Basotho at large. Speech Act Theory will be used to understand the identified euphemisms and the issues that Honourable Pakalitha wants to raise to the Basotho.

#### 4.1 Euphemism in Education

This section examines how educational euphemism is in Honourable Pakalitha's speeches. It is important to execute how euphemism is educational to the Basotho because speaking leads to the discussions of politeness and impoliteness, which leads to the importance of euphemism (Mohammed, 2022). This means that talking may deliberate good and bad manners, and can be seen as important. Perhaps this is because people learn through conversations and debates; thus, this study hopes to execute how well Honourable Pakalitha deliberated euphemism either in a bad or good manner in his speeches.

The following example illustrates how educational euphemism is.

(9) *Mabele a tlaleng ha a boshoe ka mathapisane*

‘sorghum is used by unexperienced people’

Extract (9) is a Sesotho proverb that means *ntho tsohle tse bohlokoa li etsoa ke batho ba seng ba na le boiphihlelo, eseng batho feela ba senang tsebo ka se etsoang* ‘everything important is done by the people with knowledge of what is supposed to be

done, not the people with no idea of what needs to be done'. During a public address at Ha Abia in October 2022, Honourable Pakalitha gave a deliverance in support of Honourable Mokhothu who is the current leader of the Democratic Congress Party. Honourable Pakalitha seems to have an uncertain trust in the Right Honourable Matekane's interest in politics. This is because Honourable Matekane has not had interest and practised on political governance, which he seems to be rallying for.

However, Honourable Pakalitha made the statement, which considers that the field in which the Right Honourable Matekane now has an interest in, is not liable for him. The reason being he lacks knowledge or has never engaged in politics to an extent that leadership of Lesotho can be run by him. He is still young at heart, so all the teachings and basics of politics are yet to be transpired for him to be fit enough. As a result, Honourable Pakalitha feels that it would be inappropriate to allow Honourable Matekane to rule Lesotho because he has not yet learned the insights that govern him as a representative of Lesotho.

The use of proverbs by Honourable Pakalitha is important in his speeches because they achieve the goal of being indirect. For this reason, the use of proverbs in his speeches is euphemistic for the choice of proverbs that he uses to clarify his thoughts are acceptable and light. The meaning reflects the true reflection of his thoughts, and how he values himself because in as much as he wants to offend someone, he values how the Basotho can view him as a leader of Lesotho.

Perhaps Honourable Pakalitha uses proverbs because they are important to him as a speaker. The proverbs allow him to disagree or give advice in a way that may be less offensive. It is also important that Honourable Pakalitha uses proverbs in his speeches because euphemism paraphrases, not for clarity, but to mask profanity or a touchy subject. However, his use of the proverbs to euphemise is educational in a sense that the Basotho can learn the basics of proverbs. Thereafter, they can adapt to communicating with the same aim as Honourable Pakalitha, which is to avoid directness and offensiveness.

The speakers, such as Honourable Pakalitha, use the proverbs to impart knowledge, offer advice, teach or reinforce morals, make an argument, relieve interpersonal tensions, aid in understanding, console or inspire others. This shows how important it is to Honourable Pakalitha because, as a speaker, he creates an educational background of knowledge of Sesotho proverbs, and how to choose to make good communication even when someone has an aggressive mood and thoughts because they are angry at something or someone. This says that Honourable Pakalitha's use of proverbs to euphemise his speeches makes a good impact on the Basotho because they learn about their cultural language and how well they can make sustainable conversations amongst themselves.

During a public address at the last Sunday rally before elections at Ha Foso in May 2015 (as noted from YouTube video recording, dated 26 August 2017). Honourable Mosisili addressed his thoughts and how he perceives All the Basotho Convention Party with its leader Honourable Thabane. This example (10) illustrates how educational euphemism is in Honourable Pakalitha's speeches.

(10) *Ntja e tla lula e le mokoto*

‘a dog will always remain as a Cape hunting dog’

Honourable Pakalitha uses a Sesotho proverb to convey that no matter what a person does, they will ultimately remain the same. He then associates the ABC political party with the Sesotho words *ntja* ‘dog’ and *mokoto* ‘dog – Cape hunting dog’, which are considered derogatory terms in Sesotho. Honourable Pakalitha's use of these terms to refer to the ABC party is significant. In Sesotho, *ntja* can have multiple meanings: it can refer to a friend, but it is also commonly used as an insult, implying someone who behaves in an undignified or disrespectful manner, like a dog that eats dirt and farts without care.

By calling the ABC party *ntja* and *mokoto*, Honourable Pakalitha is expressing his view that the party is unreliable. He believes that the ABC has made empty promises in the

past, such as after winning the 2012 elections, the Basotho are scared that ABC will continue with corruption like the last years that they were active as a result, the Basotho fear for change within Lesotho and ABC as a ruling party.

They do not have faith since they have once disappointed them when they had faith in them because the Basotho voted for ABC with the hope to change and stability, yet he has failed to fulfil its obligations to the Basotho. Honourable Pakalitha seems to doubt the party's integrity and wonders why they continue to seek political power when they have not delivered on their previous commitments. Through this metaphorical language, Honourable Pakalitha is conveying a strong message about the ABC party's character and credibility. He suggests that, no matter what the party says or does, it will remain the same: an untrustworthy political entity in the eyes of the Basotho nation.

Honourable Pakalitha's use of euphemism through proverbs in his speeches is important for several reasons: it portrays him as a positive influence on education. His command of Sesotho proverbs and ability to use them effectively demonstrates his linguistic prowess and appreciation for the Sesotho language. This makes him appear dynamic and knowledgeable, which can be appealing to his supporters and potential supporters.

The use of proverbs as euphemism shapes Sesotho culture and pride. By prominently featuring the proverbs in his speeches, Honourable Pakalitha is helping to promote and preserve the Sesotho language and its traditional forms of expression. This can inspire the Basotho to further embrace and appreciate their cultural heritage.

Honourable Pakalitha's approach to using the proverbs as euphemisms teaches the Basotho an important communication skill. He is providing an educational example of how euphemism can be effectively employed by demonstrating how the proverbs can indirectly refer to sensitive topics or avoid offense. This can broaden the Basotho's understanding of the value of polite and indirect communication.

The perlocutionary act achieved by Honourable Pakalitha's use of proverbs is positive. A perlocutionary act means an effect of an utterance on the listener or reader and in this

study an effect of Pakalitha's utterance is based on his followers, the young generation who are potential supporters in future and the Basotho at large. Perlocutionary act aligns with Honourable Pakalitha's utterances because they reflect respect which is an effect that he brings in his speeches. He puts a respectful of the Sesotho language. The way he chooses the proverbs to be euphemistic because they are light and direct in a peaceful and respectful way which shows that he values both the language and his audience as he seeks to communicate in a manner that is light, acceptable and meaningful.

It is important that Pakalitha used abstraction in his speeches because the young generation, followers and the Basotho gain knowledge of how to abstract the truth as it is beneficial for them to learn to choose how to reveal the truth to avoid being direct as abstraction aims to distance the listener and the reader from the truth as a result, through Pakalitha's use of abstraction, the young generation can have a highlight of how to put their concerns and opinions without embarrassing oneself or someone in particular.

It is also important that Pakalitha chooses to euphemise using Sesotho idioms because the young generation gains insights of Basotho history as a result, the young generations will learn the idioms and fully know how different they are from other nationalities that means idioms portray the uniqueness in which the Basotho constructed and uses them from other nations. The use of idioms also allows the young generation to be proud of Sesotho language because not only are they going to use them in their Sesotho essays but in their conversations, the use of the idioms makes use of the young generation to be found of reflecting politeness when communicating because Pakalitha is a good example of using them in his speeches in a manner that the young generation, followers and the Basotho can add idioms in their communications.

The use of substitution by Pakalitha teaches the young generation, followers and the Basotho how to choose to use light words or phrases to show emotions just the Pakalitha did when he replaced 'm'ao with *khaitsele ea malom'ao*. The way substitution was carried by Pakalitha draws how important it is to carry oneself in a situation in a respectful yet direct especially when angry and feel intoxicated by the situation.

Carrying oneself using substitution would mean that one will be able to control themselves by avoiding being unpleasant because words can cause provocation and insults.

The use of idioms preserves Basotho culture because it broadens the Basotho's understanding and manipulates eagerness to know more about the Basotho history and cultural dynamics of the Basotho and Honourable Pakalitha is a good reflection of embracing Sesotho language because he has adapted using idioms to reflect euphemistic entities that the young generation and the Basotho can learn from him through the way he carries his speeches.

Overall, Honourable Pakalitha's use of euphemism through Sesotho proverbs in his speeches is an important and influential aspect of his communication style. It positions him as an educated and culturally aware leader who is committed to promoting the Basotho's linguistic and cultural heritage, while also providing valuable lessons on the power of polite and indirect communication.

## **4.2 Conclusion**

In conclusion, the importance of euphemism in Honourable Pakalitha's speeches shows that he uses proverbs as a form of euphemism, which serves an educational purpose for the Basotho people. The use of proverbs allows Honourable Pakalitha to convey messages indirectly, by avoiding offensive or confrontational language. This demonstrates Honourable Pakalitha's linguistic prowess and appreciation for the Sesotho language, making him appear dynamic and knowledgeable. The prominence of proverbs in his speeches helps to promote and preserve Sesotho's culture and pride. Honourable Pakalitha's use of the proverbs as euphemisms teaches the Basotho valuable communication skills, showing how indirect language can be used effectively. The perlocutionary act achieved by Honourable Pakalitha's use of proverbs is positive, reflecting his respect for the Sesotho language

## **CHAPTER FIVE**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **5.0 Introduction**

The study was set to make a review of how Honourable Pakalitha uses euphemism in his speeches. It has examined how euphemism is applied; why it is used; and the important role of euphemism in Honourable Pakalitha's speeches.

To achieve the objectives of the study, different aspects of euphemism were explored and analysed in chapters two, three and four.

This chapter deals with the summary of the chapters and the findings, as well as recommendations. The chapter is, therefore, organised in two sections. Regarding the research aims and questions, the first section presents a summary of the chapters and the research findings. The second section provides the study recommendations.

#### **5.1 Summary of the Chapters and Study Findings**

This section presents the summary and the study findings on individual chapters of the study.

Chapter One introduces the background and contextualisation to the study, the statement of the problem that triggered the study to be pursued, the research questions and the assumptions, the significance of the study, the review of related literature, the theoretical framework, the research methodology, the data presentation and the organisation of the study.

Chapter Two focused on an examination of types of euphemism applied by Honourable Pakalitha. The chapter has been organised in the following sections: abstraction, proverbs and substitution. Under each section, the examples of euphemisms were analysed using the Speech Act Theory as an analytical tool.

The study revealed that abstraction is the type of euphemism applied in some speeches of Honourable Pakalitha Mosisisli. The study found that abstraction is applied using

metaphor as a figurative language, which is also regarded as a type of euphemism. Abstraction is aimed at revealing the truth about the application in Honourable Pakalitha's speeches. It shows that he showcases how he feels using metaphorical expressions to compare the opposition in parliament with an animal, which in this study was *khoho*. The study revealed that Honourable Pakalitha portrays the truth using abstraction by associating his feelings with the behaviour of how corn and money can co-relate in behaviour, yet they are not the same but are compared based on how opposition cannot deny money just the way *khoho* cannot deny the corns because it does not know how to plant it.

Honourable Pakalitha Mosisili delivered a public address before the 2021 elections, expressing his views on Honourable Matekane, a newcomer to politics. Mosisili used proverbs to convey his sentiments, particularly criticizing Matekane's sudden political ambitions and the formation of his party, the Revolution for Prosperity (RFP), which he deemed premature and lacking experience. He referred to Matekane as *motsiri*, implying that Matekane contradicts his previous stance of avoiding politics, suggesting hidden ambitions for power. Mosisili's metaphorical language served as a euphemism, allowing him to critique Matekane's integrity while maintaining a semblance of politeness. He portrayed the RFP as a stillborn entity, formed hastily and lacking the necessary development time. Additionally, he described Matekane as *nteteroane*, a term that suggests a new and untested party, while also hinting at the need for Matekane to project a positive image despite the scepticism surrounding his political intentions

This says that Honourable Pakalitha euphemises the already known expression by the Basotho because they already exist. However, some of the Basotho can interpret them differently based on the events that have taken place around them. He seems to have chosen them because they are moderate and light but offensive in meaning.

The study revealed that substitution is well executed by Honourable Pakalitha by using an opposite gender to represent someone else whom, if the word '*m'ao*' was used by Honourable Pakalitha, would have been offensive because when that word is uttered,

the Basotho would be offended because they consider it as an insult or provocation. Honourable Pakalitha substituted 'm'ao 'your mother' with *khaitseli ea malom'ao* because the word 'm'ao 'your mother' is mostly regarded as an offense because most of the Basotho use it to insult. In his case, he meant to insult in an indirect manner but chose not to use 'm'ao 'your mother'. This says that Honourable Pakalitha is indeed euphemistic because he chose to substitute with someone that represents a mother when she is absent.

Chapter Three examined the use of euphemism. The chapter has been organised into three sections: mockery, undermine, as well as inform. Under each section, the instances of euphemism were analysed using the Speech Act Theory as an analytical tool.

The study revealed that the uses of euphemism are mockery. The study found out that Honourable Pakalitha mocks other political parties using proverbs. He uses euphemistic strategies, such as the Sesotho proverbs. Such proverbs reflect his intentions about the political parties, which he has once worked with, through the proverbs. This is because the meanings of the proverb reflect the truth about how he feels and how they relate to their behaviours as the LCD party.

The study revealed that Honourable Pakalitha uses euphemism to undermine. The study revealed that he hides his intended meaning through the use of Sesotho idioms, thus shows euphemism effectively. Based on daily events, some Basotho interpret these idioms differently, as revealed by the study. For instance, the way Honourable Pakalitha interprets the identified Basotho idioms reflects his time of governance. However, even if sometimes he does not mean to offend slightly when giving a speech, some idioms or proverbs are misinterpreted based on the governance that Honourable Pakalitha leads with his goodwill in his speeches, especially during motivational speeches at funerals.

The study revealed that Honourable Pakalitha also uses euphemism to inform or give a clear information. This is done using the Sesotho idioms euphemistically even though the idioms are structured. He used a Sesotho idiom that reflects positivity yet can be

interpreted differently by the Basotho, based on the circumstances, either events or the person's behaviour. However, Honourable Pakalitha used it positively, referencing the deceased's deeds as he was still alive. Honourable Pakalitha informed them that the Basotho should value doing good as they are alive because our deeds reflect us as we depart from the living. However, Honourable Pakalitha is euphemistic in this manner because he does not directly inform the Basotho about how one should consider behaving in a good way using his own words. Perhaps he chose to use Sesotho idioms to avoid using aggressive words or phrases without realising it.

Chapter four examined how Honourable Pakalitha uses educational euphemism in his speeches to the Basotho people. The study found that the use of euphemism is important because it allows for polite and indirect communication, which can help avoid conflicts and promote understanding. The study also found that Honourable Pakalitha often uses Sesotho proverbs as a form of educational euphemism in his speeches. For example, the proverb *Mabele a tlaleng ha a boshoe ka mathapisane* means that important things are done by people with experience and knowledge, not those who lack understanding. During a public address, Honourable Pakalitha used this proverb to express his doubts about Honourable Matekane's interest in politics as he felt that Matekane lacked the necessary experience and knowledge to lead Lesotho effectively. By using the proverb, Pakalitha could convey his message in a polite and indirect manner, rather than directly criticising Matekane.

The use of proverbs in Honourable Pakalitha's speeches is significant because it allows him to disagree or provide advice in a less offensive way. This is educational for the Basotho as it shows how euphemism can be used to navigate sensitive topics and maintain positive relationships, even when there are disagreements. Further, Honourable Pakalitha's use of proverbs to euphemise his speeches creates an educational background for the Basotho as they can learn about their cultural language and how to use it to communicate effectively, even in tense situations. This can help the Basotho to develop a better understanding of the importance of polite and indirect

communication, and how it can be used to maintain harmony and resolve conflicts. In summary, Honourable Pakalitha's use of educational euphemism, particularly through the use of Sesotho proverbs, is an important aspect of his speeches. It allows him to convey his messages in a respectful and indirect manner while also providing educational value to the Basotho by demonstrating the importance of polite and culturally appropriate communication.

Honourable Pakalitha, a prominent political figure, frequently employs Sesotho proverbs in his speeches as a form of educational euphemism. This practice serves several important purposes, such as promoting polite and indirect communication. Pakalitha uses the proverbs to convey the messages in a less direct and potentially offensive manner. This teaches the Basotho the value of politeness and indirect communication to avoid conflicts. Pakalitha also provides an educational example of effective euphemism by demonstrating how the proverbs can tactfully address sensitive topics.

Preserving Sesotho language and culture, Pakalitha's prominent use of the Sesotho proverbs helps to promote and preserve the Basotho's linguistic and cultural heritage. This can inspire the Basotho people to further embrace and appreciate their traditional forms of expression. Enhancing Pakalitha's image as an educated leader, his command of Sesotho proverbs and ability to use them effectively portray him as a dynamic, knowledgeable and culturally aware leader. This can be appealing to his supporters and potential supporters.

Providing moral and practical lessons, Pakalitha uses the proverbs to impart knowledge, offer advice, teach morals, make arguments and console or inspire his audience. This creates an educational background of Sesotho proverbs and communication skills for the Basotho people. Overall, Honourable Pakalitha's use of euphemistic proverbs in his speeches is a significant and influential aspect of his communication style. It positions him as a leader committed to promoting Sesotho language and culture, while also providing valuable lessons on the power of polite and indirect communication.

## **5.2 Recommendations of the Study**

Based on the findings presented, the study makes the following key recommendations:

### ***5.2.1 Importance of Using Euphemism***

The study recommends that the use of euphemism in political speeches should be further discussed and analysed as it provides significant educational value for understanding Sesotho language and culture. Examining how euphemism is employed can yield insights into the nuances of political discourse and communication.

### ***5.2.2 Educating the Basotho on Interpreting Political Rhetoric***

The study suggests that the Basotho nation should be encouraged to listen carefully to the language used by the political leaders and learn from it. This can help the Basotho and the young generation to develop a better understanding of how euphemism and indirect communication are used, allowing them to avoid being misled or manipulated by divisive rhetoric.

### ***5.2.3 Promoting Polite and Constructive Political Discourse***

The study recommends that the political leaders, like Honourable Pakalitha, should be encouraged to continue using euphemistic language and Sesotho proverbs in their speeches. This approach can serve as a model for how to address sensitive topics and disagreements in a polite and constructive manner, rather than resorting to direct criticism or offensive language that can sow division.

### ***5.2.4 Preserving and Promoting Sesotho Language and Culture***

The study emphasises the importance of Honourable Pakalitha's use of Sesotho proverbs in maintaining and promoting the Basotho's linguistic and cultural heritage. This practice should be celebrated and encouraged as it helps to ensure the continued vitality and relevance of Sesotho traditions. Generally, the study's recommendations highlight the educational and unifying potential of euphemistic language in political discourse, while also underscoring the need to preserve and promote Sesotho cultural heritage.

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