

**MODALITY IN CHICHEWA PRINT MEDIA DISCOURSE: A SYSTEMIC  
FUNCTIONAL ANALYSIS OF 'NDEMANGA' OF THE WEEKEND NATION  
AND MKWASO**

**MASTER OF ARTS IN APPLIED LINGUISTICS THESIS**

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## **DECLARATION**

I, the undersigned hereby declare that this thesis is my own original work which has not been submitted to any other institution for similar purposes. Where other people's work has been used, acknowledgements have been made.

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## **CERTIFICATE OF APPROVAL**

We, the undersigned certify that we have read and recommended to the Postgraduate Studies and Research Committee and the senate for the acceptance of this thesis titled **MODALITY IN CHICHEWA PRINT MEDIA DISCOURSE: A SYSTEMIC FUNCTIONAL ANALYSIS OF ‘NDEMANGA’ OF THE WEEKEND NATION AND MKWASO**: submitted by **CHIMWEMWE STANLEY TEWESA** in partial fulfilment of the requirements of the award of a Master of Arts degree in Applied Linguistics.

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## ABSTRACT

A number of studies have assessed the expression of modality in natural languages. However, most of these studies have been done in languages like English, French, Japanese, Swedish, and Korean etc. No study has been conducted on modality in any Malawian local language. The aim of this study was to find out if modality is expressed in Chichewa editorials. Chichewa is Malawi's de facto national language. A total of 25 editorials 'Ndemanga' were analysed to establish the expression of modality in Chichewa editorials. It was found that modality is expressed in Chichewa as is the case with other natural languages mentioned above. It was observed that the expression of modality in Chichewa editorials is done both subjectively and objectively. It was also found that modality in Chichewa editorials is in different categories and these are deontic, epistemic, volitive/boulomaic and dynamic modality. In some cases different categories of modality are expressed in a single clause and this study describes such a situation as combined modality. The study further discovered that there are different functions of modality and these include persuasion, directive function and manipulation. It was noted that the modal verbs, modal adverbs, modal adjectives and modal auxiliaries are not used in isolation but together with the affixes such as subject, tense, object and negative markers. This is due to the agglutinative nature of Chichewa language. The study also found out that some systemic choices are made in the course of expressing modality in Chichewa editorials. It can be concluded that modality is expressed in Chichewa as is the case in other natural languages and that editorial writers make use of this linguistic aspect to establish favourable or unfavourable bias and thereby manipulate their reader's opinion.

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## **ABBREVIATIONS AND ACRONYMS**

ACB = Ant Corruption Bureau  
AU = African Union  
DM = Deontic Modality  
DPH= Deontic Possibility High  
DPL= Deontic Possibility Low  
DOH= Deontic Obligation High  
DOL= Deontic Obligation Low  
DPR = Deontic Prohibition  
DPP = Democratic Progressive Party  
DyM = Dynamic Modality  
EM = Epistemic Modality  
EMF= Epistemic Modality Fact  
EMP= Epistemic Modality Probable  
EMJ= Epistemic Modality Judgemental  
MCP = Malawi Congress Party  
MS = Modal Subject  
Mp = Modal Proposition  
MP = Member of Parliament  
MA = Modal Attitude  
MU = Modal Undergoer  
MSo = Modal Source  
PAC = Public Affairs Committee  
PP = Peoples Party  
SFL = Systemic Functional Linguistics  
SFG = Systemic Functional Grammar

UDF = United Democratic Party

VM = Volitive Modality

VMD= Volitive Modality Desire

VMF= Volitive Modality Fears

VMR= Volitive Modality Regrets

VMH= Volitive Modality Hopes

WN = Weekend Nation

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Chapter overview**

The chapter presents a background to the study of modality. This is followed by a discussion on the background to Chichewa. A discussion of the Chichewa sound system follows. Thereafter, the chapter presents a problem statement, purpose of the study, specific objectives, justification of the study and significance of the study.

#### **1.1.1 Background**

According to Bonyadi (2011), modality as a property of language use is generally exploited by language users. In newspaper editorials, modality is important in the sense that editorial writers tend to make use of this property to establish either a favourable or unfavourable bias throughout the text to manipulate their readers' opinion (Bonyadi, 2011). Lee and Lin (2006) state that newspaper editorials have a special role within the pages of the press, as they are openly persuasive and there is less emphasis on objectivity. Editorials frequently focus upon issues surrounding national politics, often discussing political leaders and the decisions taken by leading politicians (Hackett and Zhao, 1994).

Bonyadi (2011) observes that logicians have originally understood the term modality as the truth value of propositions. But in linguistics, modalities are regarded as aspects that in one way or another evaluate the state of affairs (Bonyadi, 2011). Sulkunen and

Torronen (1979) observe that for linguists logical treatment of modalities is centred on truth values of propositions. Modalities refer to aspects of meaning that make sentences to be about the non-fact, that is, about the alternative possibilities for how things could be (Fasold and Cornor-Linton, 2006). According to Wymann (1996), many linguistic studies on modality appear to have problems in defining the concept of modality. The resulting problems are summed up by Perkins (1983:4): ‘Doing research on modality is similar to trying to move in an overcrowded room without treading on anyone else’s feet.’ Wymann, (1996) observes that if one limits the perspective on modality to a linguistic approach, one would discover that there is still substantial uncertainty as to what modality actually is. There seems to be, however, a general form of agreement that a definition such as given by Lyons (1977:792) of modality as “the expression of the speaker’s attitude” is at the core of the semantic concept of modality. Despite the problems of definition, different studies have been conducted on the concept of modality in English and other languages like French, Swedish and Korean. Conducting a study on the concept of modality in Chichewa language is very plausible with an assumption that it has its unique ways of expressing modality since Cervoni (1987) claims that modalities are expressed in different ways in different languages.

Language fulfils human needs and the way it is organised is functional with respect to these needs (Halliday, 1985). It is also observed that each linguistic element is explained by reference to its function in the total linguistic system. The function of language is to create meaning. These meanings are determined by the context in which they are exchanged (Stein, 2008).

Gardener (2004:1-2) points out that: ‘Many aspects of our lives are oriented towards changing minds- convincing a colleague to approach a task in a new way, trying to eradicate one of our own prejudices....’ Gardener further argues that attempts to modify or to have modified alternative mind sets takes us inevitably into the realm of modality.

Fowler (1985) observes that modality, as a linguistic device, encompasses variety of terms including but not limited to modal auxiliaries, modal verbs, modal adverbs and modal adjectives. According to Hodge and Kress (1988), modality refers to the reality status accorded to or claimed by a sign text or genre. It is the status, authority and reliability of a message to its ontological status or to its value as truth or fact. Modality refers to speaker or writer commitment to propositions (Hodge and Kress 1988). It is this definition that this study adopts. It is observed that modality is expressed differently in different languages of the world (Cervoni 1987). Considering the functions that language fulfils, namely the ideational, interpersonal and textual, modality operates within the interpersonal function. In the interpersonal function of language, modality may be used as a linguistic tool to direct and control the behaviour of the people. Bonyadi (2011) observes that modality shows a speaker’s or a writer’s special way of conceptualising a world view or ideology.

According to Fowler (1997), language does not allow us to say something without conveying an attitude to that something. In other words, one can hardly find a piece of written or spoken text as purely objective, neutral or value free. It is basically the writer’s point of view, angle of vision or authorial interest that determines the essence of the story’s style and that provides the story with its particular feel and colour

(Simpson 1993). According to Halliday (2002), the interpersonal metafunction relates to text's aspects of tenor or interactivity. Tenor comprises three component areas: the speaker/writer persona, social distance and relative social status. Halliday adds that texts are seen to represent values embedded in ideology, attitudes and power relationships outside the text. Halliday further observes that understanding how social reality is produced in discourse obviously requires a reflection of how existing power constellations and dominating value systems are articulated in its structures. The concept of modality is a useful tool for analysing how this happens. Hodge and Kress (1988) argue that in making sense of a text, its interpreters make modality judgements.

Following this line of thought, the present study study is aimed at establishing the expression of modality in Chichewa editorials with the view of helping discourse participants produce and interpret discourse successfully. This study has adopted the semantic approach which according to Hakulinen and Karlsson (1979) cited in Sulkunen and Torronen (1997) views modality in terms of content and investigates how lexical forms, modus, illocutionary functions and different forms of negation can be used to express different modalities. The investigation focused on the expression of semantic content of modality in Chichewa editorials, with the aim of providing a comprehensive description and analysis of the means available for modal expressions. According to Wymann (1996), it is assumed that the linguistic analysis of modality as a linguistic aspect should not be concerned with modal functions for its own sake, but that the analysis of functions should be linked to the distribution of form. The main goal, therefore, is to give both a functionally descriptive account of the ways and

means of expressing modality in Chichewa editorials and an explanatory formal analysis of modality in Chichewa editorials.

### **1.1.2 Background to Chichewa**

According to Kishindo and Kunkeyani (2006), Chichewa is a Bantu language widely spoken in South-East and Central Africa as a lingua franca. It is coded as N31b in Guthrie's classification. The Chewa are said to have originated from the Congo and settled in present day Malawi, Zambia and Mozambique in the 16th century. Chichewa has been used as national language in Malawi since 1968. Most of the speakers are found in the southern and central parts of Malawi (Kishindo and Kunkeyani 2006). Mchombo (2004) observes further that Chichewa is also spoken in Mozambique, especially in the provinces of Tete and Niassa, in Zambia (especially in the Eastern Province), as well as in Zimbabwe where, according to some estimates, it ranks as the third most widely used local language, after Shona and Ndebele. In these other countries, the language is known as Cinyanja. The countries of Malawi, Zambia, and Mozambique constitute the central location of Chichewa. Because of the national language policy adopted by the Malawi government which promoted Chichewa through active educational programmes, media usage and, other research activities carried out under the auspices of the Chichewa Board; out of a population of around 9 million upwards of 65% has functional literacy or active command of this language. Bwanali (2002) cites Mvula (1995), who points out that 70% of Malawians, can either speak or understand Chichewa. This shows that as a national language, Chichewa is gaining more speakers.

### **1.1.3 Chichewa sound system and word morphology**

According to Mtenje (1996), Chichewa has a simple five phonemic vowel system viz, /a/, /u/, /i/, /ε/ and /o/. Mtenje also argues that as for consonant phonemes, Chichewa has the following set: /p/, /p<sup>h</sup>/, /t/, /t<sup>h</sup>/, /t<sup>s</sup>/, /č/, /k/, /k<sup>h</sup>/, /d/, /d<sup>z</sup>/ /g/, /m/, /n/, /ŋ/, /f/, /s/, /š/, /h/, /v/, /z/, /l/, /w/, /y/. The modal verbs, modal auxiliary verbs, modal adjectives and the modal adverbs used in the expression of modality in Chichewa are not used in isolation but together with certain affixes such as subject markers (SMs), object markers (OMs) and tense markers (TMs). It is also observed that in Chichewa, like in many Bantu languages, the verb is the most morphologically complex unit (Mtenje 1996, Matiki 2000). The verb morphologically expresses many grammatical processes including through affixation those of agreement. Subject markers (SMs) and object markers (OMs) agree with their subjects and objects respectively in terms of person, gender and number. Besides the SMs and the OMs the verb also crucially takes tense markers (Mtenje, 1996).

### **1.2 Problem statement**

Substantial research has been conducted on the expression of modality in different languages. For example, De Carrico (1986) discusses tense, aspect and time in the English modality system, Per Durst-Andersen (1995) examines imperative frames and modality in Russian, Danish and English, Wymann (1996) conducted research on the Expression of Modality in Korean, Adewole (1999) analyses the Yoruba Modal Verb, Bonyadi (2011) investigated how modality manifests itself in newspaper editorials and Shayegh (2012) explores power in political discourse of Barack Obama speeches. The different studies conducted on modality focused on different aspects of modality for example, intonational patterns and modality, modality and implicature, modality

and triviality, and sublexical modality and the structure of lexical semantic representations. This clearly shows that modality is viewed from different perspectives. Winter (1998) regards modality as an expression of social power. Modality is taken in this study as a semantic label for notions such as possibility, permission, obligation etc...that alter in some way the neutral semantic value of a clause or sentence. As pointed out by Cervoni (1987), modalities are expressed in different ways in different languages. Literature review shows that modality is worthy studying because it is proven to be an important aspect in discourse. It also shows that no study has ever been conducted on the expression of modality in Chichewa. Therefore, there is need to find out how this aspect is used in the discourses of a Bantu language such as Chichewa specifically in editorials.

### **1.3 General objective**

The aim of the study was to explore the linguistic features of modality in Chichewa editorials in terms of systemic choices and functions.

### **1.4 Specific objectives**

The specific objectives of the study are:

1. To examine the modality orientations in Chichewa editorials
2. To investigate the categories of modality in Chichewa editorials
3. To describe word classes used to express modality in Chichewa editorials
4. To describe phrases used to express modality in Chichewa editorials
5. To analyse the functions of modality in Chichewa editorials
6. To account for the systemic choices which occur within modality in Chichewa editorials.

### **1.5 Justification of the study**

This study fills a knowledge gap in our understanding of how modality is expressed in Chichewa editorials since most studies have been conducted in English and other languages other than Chichewa. For example, Stevenson (1967), Burton-Roberts (1984), De Carrico (1986), Cover (1993), Wymann (1996), Sulkunen and Torronen (1997), Palmer (2001), Hardman (2008), Bonyadi (2011), Shayegh (2012) and many others have worked on modality in English and other non-European languages. This study provides the basis for comparative studies on the expression of modality in natural languages. It also contributes to the existent literature on modality as a linguistic aspect.

### **1.6 Significance of the study**

This study is of great benefit to media discourse readers especially the ‘Chichewa Ndemanga column’ in the *Weekend Nation* and *Mkwaso* newspapers since the study will help them interpret correctly what is written by being able to read between the lines of newspaper editorials. Hodge and Kress (1988) argue that in making sense of a text its interpreters make modality judgements of the world and of the medium. For example, they assign it to fact or fiction, actuality or acting, live or recorded and they assess the possibility of the events depicted or the claims made in it. It is also of great benefit to the editorial writers themselves because they will be able to express themselves successfully and thereby have their views and position understood. This is possible because the study provides organisation and development of arguments in editorials. The knowledge is also beneficial to teachers and students in schools especially those who teach and study Chichewa respectively. This is emphasized by

Bonyadi (2011) who argues that any attempt to use newspaper language without being aware of it can become misleading.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Chapter overview**

The chapter reviews literature on modality. Firstly, the chapter presents different definitions of modality. Secondly, it discusses orientations in modality. Thirdly, it examines the categories of modality. Fourthly, it explores modality in African languages and modality in media discourse. Finally, the chapter presents the theoretical framework for the study.

#### **2.1 Modality defined**

Hacquard (2006) observes that a unique characteristic of human language is what Charles Hockett called “displacement”. This is the ability to talk about things beyond the here and now. This is done through tense, aspect and modality systems. Modality as a linguistic aspect enables us to talk about events that may not have happened but are desired or required. According to Palmer (2001), modality is differentiated from tense and aspect in the sense that it does not refer directly to and any characteristic of the event but to the status of the proposition. Wymann (1996), points out that it is difficult to define modality not only because it is a subject of different disciplines and sub-disciplines but also because it is approached from different perspectives. Modality refers to the reality status claimed by a sign text or genre. It is the status, authority and reliability of a message, to its ontological status or to its value as truth

or fact (Hodge and Kress 1988). According to Fowler (1985), modality can be taken as a 'comment' or 'attitude'. In this case, the comment can be to do with truth, obligation, permission and desirability. In the sense of Halliday (1985), modality is associated with power. It reflects power differentials between the participants in communication. For example, parents may use very direct forms of speech acts addressing their children (You must take the medicine) while children between themselves tend to use indirect forms like declaring the source of authority 'Daddy says you must take the medicine.' (Fowler, 1979; Kress and Hodge, 1988). This agrees with Bonyadi's (2011) argument that text writers make use of modality to establish a favourable or unfavourable bias throughout the text in an attempt to manipulate their readers' opinions.

Kress and Hodge (1988) also argue that modality is understood in a more limited sense as a duality of certainty. Both vary in degrees and are realized differently, both in a linguistic and paralinguistic manner. It is argued that certainty or uncertainty of utterances is interpreted to be an indicator of power relations (Kress and Hodge, 1988).

Butt (2000) emphasizes that through various means of modality, it is possible to convey the speaker's opinion or the validity of the proposition. According to Adewole (1990), modals are auxiliary verbs which denote different types of modality. The modals help in modifying declarative and factual statements. There are also other linguistic categories that can manifest modality. For instance, adverbs like *possibly*, *certainly*, *may be* and adjectives like *possible*, *certain*, *probable*, *likely* etc. It is also observed that the present tense is also used to express modality (Adewole, 1990).

Beyond these possibilities, various degrees of affinity are expressed in many other different ways (Fairclough 1995). For example, hedges like *sort of*, *a bit of* something and speaking hesitantly also help in realising modality. Furthermore, in many languages, modal categories are expressed by verb morphology. Fairclough also observes that in most European languages, the shape of the verb not only conveys information about modality but also about other categories such as person and number of the subject. Modal auxiliary verbs such as the English words *may*, *can*, *must*, *ought*, *might*, *will*, *shall*, *need*, *dare*, *could*, *would* and *should* are often used to express modality. In addition, lexical expressions such as ‘*want*’ can be used to express modality. Intonation patterns also help in achieving modality (Fairclough 1995).

According to Fairclough (1995), modality may be expressed subjectively or objectively. In the expression of subjective modality, the subjective basis for the degree of affinity is made explicit for example, (*I think/suspect/doubt that the earth is flat.*). In the expression of objective modality the subjective basis is left implicit for example, (*The earth is probably/ may be flat.*) (Fairclough, 1995). In objective modality, it may not be clear whose perspective is being represented. It is not known whether the speaker is projecting their own view or they are acting as a vehicle for a view of somebody or other people. In addition, modality can be achieved in several ways in one and the same utterance as in the example below:

(*I think he is angry, isn't he?*) (Fairclough, 1995).

In this example, affinity is shown in the subjective modality marker '*I think*', (after this there is hedging) and thereafter, a tag question '*isn't he*'? is added to the assertion (Fairclough, 1995).

Modality is also seen as a way of showing the producers' sense of affinity or solidarity with the interactants, rather than the proposition being expressed. A good example is as shown below:

- a. He is handsome, isn't he?
- b. Isn't he handsome?

Utterances (a) and (b) are the different ways of showing high affinity with the proposition '*He is handsome*' but also ways of expressing solidarity with the person he/she is talking to, since they presuppose that high affinity with the proposition is shared between the speaker and the hearer. This is the case because the questions presuppose an affirmative answer (Fairclough, 1995).

Modality is a major dimension of discourse and more central and pervasive than it has traditionally been taken to be. Modality is not simply a set of choices available to the speaker or writer, but it is also imposed on particular discourse types (Fairclough, 1995). Lillian (2008) observes that although there are major categories of modality known by all scholars in the field, there are some differences in the way modalities are classified and categorised. von Wright (1957) presents four modes: alethic (necessary, possible, contingent, impossible) epistemic (verified, undecided, falsified) deontic (obligatory permitted, indifferent, forbidden) and existential (universal, existing, empty).

Palmer (1986) concentrates on two categories that is epistemic and deontic modalities. Palmer (2001) reorganises categories of modality such that the first division is between propositional modality, which comprising both epistemic and evidential modality, on the one hand and event modality, comprising both deontic and dynamic modality, on the other hand. According to Palmer (2001), propositional modality deals with the speaker's attitude to the truth value or factual status of the proposition being made while event modality is concerned with events that have not yet taken place but are only potential. In this study, modality is regarded as a semantic label for notions such as possibility, permission, obligation etc that changes in some way the neutral semantic value of a clause (Palmer, 2001).

## **2.2 Orientations in Modality**

According to Halliday (1985), the basic distinction that determines how modality is expressed is the distinction between subjective and objective modality. It is observed that the most important subdivision of modality is according to the exact nature of the two relata of the modal relation. The entity that is the source of the modality may or may not be part of the situation coded by the sentence. If that entity is a participant of the situation, modality expresses that the reality of the situation somehow depends on that participant. If the source of the modality is not part of the situation coded, then it is typically – although not necessarily – the speaker; and the other relatum of the modal relation is not the situation coded, but rather the proposition (Halliday, 1985).

- If modality is a relation between an external entity and the proposition, it is **subjective modality**.
- If modality is a relation between the referent of the sentence subject and the predicate, it is **objective modality**. (Halliday, 1985)

Modality can be subjective or objective. Along the same lines, Adewole (1990) suggests that both deontic and epistemic modalities can be interpreted subjectively or objectively. Lyons (1977) and Palmer (1990) also claim that both epistemic and deontic modality can be subjective and objective.

### **2.2.1 Subjective Modality**

In the expression of subjective modality, the subjective basis for the degree of affinity is explicitly presented (Fairclough 1995). According to Perkins (1983), if the speaker is present more explicitly in the utterance, the utterance becomes more subjective.

### **2.2.2 Objective Modality**

In the expression of objective modality, the subjective basis for the degree of affinity is implicitly made (Fairclough 1995). Perkins (1983) observes that when modality is expressed objectively, speaker –presence is less explicit or implicit. In objective modality, it may not be clear whose perspective is being presented – whether the speaker is projecting his/her own perspective as a universal one or acting as a vehicle for a perspective of some other individual or group.

## **2.3 Categorisation of Modality**

Lillian (2008) observes that although there are broad categories of modality recognised by all scholars in the field, there are nevertheless, differences in the ways in which modalities are classified and categorised. Fowler (1985) proposes five categories of modality which indicate speaker's or writer's attitudes to the propositions they utter. The attitudes fall into the areas of validity. In this case, the speaker expresses greater or lesser confidence in the truth of the proposition.

- (a) Predictability- the future events referred to are more or less likely to happen.
- (b) Desirability-practical, more or aesthetic judgements.
- (c) Obligation-speaker's judgement that another person is obligated to perform some action.
- (d) Permission-speaker allows addresser to perform some actions. (Fowler, 1985).

From the perspective of a critical discourse analyser, there are two dimensions to modality depending on which direction authority is oriented. These are relational modality and expressive modality. In this case, the authority of one participant relates to the other (Shayegh 2012).

Shayegh observes that in expressive modality, the speaker's/writer's authority is concerned with respect to the truth or probability of a representation of reality. That means the modality of the speaker or writer's evaluation of truth of the proposition. Wymann (1996), argues that the basic dichotomy in the categorisation of modalities encompasses epistemic and deontic modalities. The different categorisations show that really the notion of modality is defined and understood differently.

### **2.3.1 Epistemic Modality (EM)**

Wymann (1996) reports that epistemic modality derives its name from Greek episteme 'knowledge'. According to Palmer (1986), this type of modality shows the status of the speaker's or writer's understanding or knowledge. This clearly includes both his own judgement and the kind of warrant he or she has for what he or she says (Palmer 1986). This is shown in the following example, (*From what I have read in the newspapers, the train may be late today.*)

Epistemic modality is a sub-type of linguistic modality that deals with the speaker's evaluation/judgement of, degree of confidence in, or belief of the knowledge upon which a proposition is based. In other words, epistemic modality refers to the way speakers communicate their doubts, certainties and guesses- 'their modes of knowing.'

According to Palmer (1990), epistemic modality may be defined as (the linguistic expression) of an evaluation of the chances that a certain hypothetical state of affairs under consideration (or some aspect of it) will occur, is occurring, or has occurred in a possible world which serves as the universe of the interpretation for the evaluation process. In other words, epistemic modality concerns an estimation of the likelihood that (some aspect of) a certain state of affairs is/has been/will be true (or false) in the context of a possible world under consideration. And this estimation of likelihood is situated on a scale going from certainty that the state of affairs applies, via a neutral or agnostic stance towards its occurrence, to certainty that it does not apply, with intermediary positions on the positive or negative sides of the scale. It is reported that epistemic modality is concerned with the expression of the speaker's degree of certainty. That is, his or her commitment to the truth of their statements. This is the assessment of the likelihood of something being or having been the case (Palmer, 1990). Modal verbs (can, could, may, might, must, shall, should, will, would) are regarded as the prototypical morphological realisations of epistemic modality (Huddleston, 1984). However, epistemic modality is also expressed by a number of lexical verbs (believe, infer, know) adjectives (probable, unlikely) adverbs (arguably, certainly, possibly) and multiword units and colligations involving lexis expressing

degrees of certainty for example, call into question, chances are, it seems plausible (Huddleston, 1984).

Warnsby (1999) argues that when hearers are confronted with modal expressions with a modal verb in their native languages, they are able to interpret these expressions instantly as being epistemic or non-epistemic. In an attempt to account for the fact that epistemic modal meaning is readily recognised, a variety of factors that are of great importance for the interpretation should be considered. These include the syntactic environment, the semantic contribution of the different parts of the utterance and the pragmatic context of the utterance. Coates (1983), suggests that expressions of epistemic modality can be distinguished from non-epistemic expressions in terms of certain contexts and environments. Coates (1983) observes that epistemic meaning is typically associated with the following syntactic features in English:

- i. HAVE+EN construction
- ii. Progressive aspect
- iii. Existential subject
- iv. Stative verb
- v. Inanimate subject

Coates admits however, that these associations may vary in strength. In her work on modality, Warnsby (1999) concludes that epistemic utterances differ systematically from the non-epistemic ones with respect to the environments defined in terms of features such as the type and form of the subject, aspectual modification and the type of verb. In addition, features like the animacy of the subject, the presence of an epistemic adverbial or particle, the presence of an implicit or explicit condition in the

immediate context of an utterance, and time reference are all considered of great importance for the interpretation of modality (Warnsby, (1999).

### **2.3.2 Deontic Modality (DM)**

Wymann (1996) reports that deontic modality derives its name from Greek *deon* ‘the necessary’. Deontic modality shows whether the proposition expressed by the sentence is obligatory or permissible according to some normative background such as law, morality, convention etc.

Hofmann (1976) to free the term deontic from its narrower and common definition, which in the words of Lyons (1977) assigns deontic modality the essence of being ‘concerned with the necessity or possibility of acts performed by morally responsible agents’ (Lyons 1977:823). In other words, deontic modality is concerned with obligations or permissions placed upon agents who in normal circumstances will accept these and act in a morally responsible way. Lillian (2008) observes that there are deontic modalities of desirability, obligation and permission.

Wymann (1996) observes that deontic modality is defined on a level of social or institutional laws. These laws are clearly formulated and set down legally by institutions or individuals. In this case, a set of rules for behaviour in society are made. Other laws relate to social status and are formal and usually attribute personal authority to an individual or set of individuals over others. However, it may sometimes be difficult to draw a precise line between the two. According to Wymann (1996), the distinction between deontic necessity (obligation) and deontic possibility (permission) is illustrated by the following two examples:

- (a) All subjects of the crown must pay taxes by order of the king.
- (b) You may go now, Chimwemwe.

The notions encoded as modal attitudes in deontic modality and the sources which in general trigger such an attitude may be schematised as follows:

<u>notion</u>	<u>attitude</u>
obligation	directive
permission	
prohibition	
 modal source -----norms, laws	 (Wymann, 1996)

Wymann (1986) observes that deontic and epistemic modality are basic modalities and that other languages of the world also cover dynamic modality and volitive modality.

### **2.3.3 Dynamic Modality (DyM)**

Wymann (1996) notes that the term dynamic modality was first used by von Wright (1957) in a footnote. This type of modality is connected with ability and disposition. In his analysis, Palmer (1986) also focused on this type of modality. Dynamic modality indicates one’s capability of doing something. For example, the sentence ‘Jane can speak English.’ shows that Jane has the capability of speaking the English language.

Much as the range of modality expressed may vary from language to language, there are substantial differences in the means used to encode any given modal semantic

content. For example, it is observed that the modal notion of ability (that is, dynamic modality) is encoded differently in languages like Turkish, Japanese and English. While Turkish encodes this aspect of dynamic modality morphologically through the means of verbal inflection, Japanese has a periphrastic phrasal encoding and English indicates the modal content through syntactical encoding involving a modal auxiliary.

### **2.3.4 Volitive Modality (VM)**

According to Perkins (1983), volitive modality is also referred to as boulomaic modality. Palmer (1986) points out that actually it should be described as bouletic. This is based on Rescher's (1968) boulomaic and is concerned with the notion 'X hopes/fears/regrets desires that P'. In an attempt to present a binary distinction Palmer (1986) talks about wishing (unreal) and hoping (real). Observations show that English uses two verbs 'to hope' and 'to wish' for expression of hopes and wishes. The following examples are taken from Palmer (1986:117):

a) I hope John is here now.

(I MS hope MA John MU is here now Mp)

b) I wish John were here now.

(I MS wish MA John MU were here now Mp)

However, not all languages rely on lexical items. Other languages use modal suffixes. This shows that many distinctions have been drawn between different kinds of modality. According to Kratzer (1991), the distinctions are not always clear-cut: sometimes a given modal expression can be plausibly interpreted as having any of the several modal flavours; or involving a 'mix' of two or more modalities. Kratzer further argues that the striking ease with which a single modal expression can target

different modalities is sometimes taken to suggest that context alone determines which modality is targeted. This might imply that there is no lexical difference between epistemic and deontic ‘must’ for example, but only a difference in some parameter or parameters supplied by the context. Just as quantifiers require contextual supplementation to fix a domain of quantification, modals require contextual supplementation to fix on a particular kind or kinds of modality. This observation agrees with Høye’s (2005) observation that modality needs to be examined in its context of use where modal synergies evolve and are purposefully adapted by speakers in accordance with their communicative needs because these change with context of use.

Kratzer (1991) argues that rather than treating the multitude of modal meanings as a case of (accidental) polysemy, it should be seen as the outcome of context-dependency. In other words, modal expressions have in themselves a rather skeletal meaning and it is only in combination with the background context that they take on a particular shade of meaning (such as epistemic or deontic). She points out ways of making explicit what the intended conversational background is:

- a) According to the hospital regulations, visitors have to leave by six pm.
- b) Considering the evidence before us, it has to be raining.

In the absence of such explicit markers, natural language users need to rely on contextual clues and reasoning about each other’s intentions to determine what kind of modal meaning a particular sentence is intended to express in its context of use (Kratzer 1991).

According to Lillian (2008), the term modality includes a range of concepts in philosophy, morphology, syntax, semantics and discourse analysis. Linguistic studies of modality can be located in a variety of linguistic sub-disciplines. For instance, morphology describes the lexical forms in which modality is manifested in different languages. Syntax describes the complex syntactic configurations in which modality may be manifested. Semantics identifies modal meanings that are expressed morphologically, syntactically, phonologically and pragmatically (Lilian, 2008).

Capone (2001:17 ) comments that “ the use of a more prolix, marked expression when a corresponding unmarked (simpler, less effortful) alternate expression is available tends to be interpreted as conveying a marked message (one which the unmarked alternative would not or could not have conveyed.)”

According to Horn (1989), modality concerns speaker regulated markedness. It is argued that the markedness is there because the speaker was not in a position to use the simpler version felicitously. In this case, the speaker feels the obligation to qualify in some way what might otherwise be understood as a categorical assertion, admitting of no contradiction or argument and hence no cooperation in the maintenance of the discourse. According to Capone (2001), the locution “I am absolutely convinced” is the kind of expression speakers use to reiterate commitment or to answer a challenge to an assertion. For example:

The problem is she won't use the potty. I've tried everything from bribery to anger (though I have never smacked her). The potty is always nearby, and I feel absolutely convinced she knows what it's for. She always tells me when she's wet her pants, and understands everything that's said to her, so why won't she cooperate on this? (Capone 2001)

In other words, the invocation of the modal system (in the above example, the combination of intensifier ‘absolutely’ with modal lexical verb ‘convinced’ is not simply an artefact of grammatical description but a result of pragmatic requirement, where the modal expression clearly has a rhetorical or argumentative function (Capone, 2001: 34).

Hacquard (2006) found out that it is a cross-linguistically robust fact that the same modal auxiliaries come in different flavours: epistemic, deontic, ability, teleological, etc. This fact is neatly captured in a system where each modal has a single lexical entry, where the difference in flavour comes from contextually provided accessibility relations (Kratzer, 1981; Lewis 1973).

In their study, Winter (1998) found out that the different participant’s expectations about each other’s attitudes combined with the social power structure largely determine the use and thereby the semantics of modals. To demonstrate the distinctive patterns of modality in media discourse, Iwamoto (1998) focussed on newspaper articles. The results of the study indicated that the articles used frequent high-value deontic modality such as must, should, ought to, need to without almost any emotive kinds of modality such as I wish, I hope, I regret, etc. Moreover, to convey a lower degree of certainty and commitment on the writer’s part with regard to the propositional content, the writers used lower value epistemic modality such as may, might, can and could. Gotti (2003) focusing on the Helsinki Corpus of English texts found that *shall* was commonly used in speech-based prose in contrast to a very low normalized figures for SHALL-forms in scientific texts. Smith (2003), on the other hand, focused on the diachronic development of *have to* and pointed out the use of

*have to* was almost concentrated in the fiction and press genres, with growth being most significant in the press reportage section. Both studies revealed that modality might reflect generic features of a certain genre.

Qun (2010), employing corpus analysis techniques conducted a research study to reveal the characteristics of modality in academic papers and newspaper editorials. The findings of his study revealed that scientific papers avoided epistemic modals such as “I think” and “surely” due to their emphasis on presenting an objective view of the news events. Apart from being objective, scientific papers also justified their findings in an assertive, consistent and reasonable way; therefore the occurrence of ‘*often*’ was higher than the appearance of ‘*usually*’ and ‘*sometimes*’. As for the newspaper editorials, findings of Qun (2010)’s study also indicated that *should* and *could* were the prominent features in editorials. A possible reason mentioned for this preference was that most editorials tried to comment on events which had already happened, thus the past tense was preferred. On the other hand, though editorial writers tried to show their stance in an unambiguous way, they did not intend to offend readers. Thus they preferred mitigating modal verbs *could* and *might*.

After reviewing literature, it has been noted that many linguists consider modality a very important linguistic aspect. It has also been discovered that modality is realised differently in different natural languages. It has also been observed that many studies have been conducted in English and other foreign languages hence it was imperative to conduct a study on the expression of modality in Chichewa.

## 2.4 Modality in African Languages

This section presents some research findings on modality in African languages. Adewole (1990) analysed the Yoruba modal verb '*Gbodo*' (must) and reports that modals are auxiliary verbs which denote different kinds of modality. They are used to modify declarative and factual statements. He observes that modal meanings have to do with the speaker's attitude towards what he or she says or the degree of commitment to his or her utterances. Adewole (1990) reports that both deontic and epistemic modality can be interpreted either subjectively or objectively. While a subjective modalized utterance is a statement of opinion, an objectively modalized utterance contains an unqualified or categorical 'I say-so component' (Lyons 1977:799). For example, '*e gbodo lo*' (you must go) can be given an objective interpretation, meaning that the addressee is expected to go because this is what everybody does.

Lyons (1981) claims that what the speaker says to be the cause of an objectively modalized utterance can be denied or questioned accepted or referred to by the complement of a factive prediction. Adewole (1990) found out that if the utterance '*e gbodo lo*' (you must go) is given a subjective interpretation, it means that the speaker is subjectively qualifying his or her commitment to the possibility of the addressee going to the place. An appropriate clause '*mo ro pe*' (I think that) can be added to the utterance to show the speaker's commitment. Subjectively, modalized statements are not statements of fact, hence in reporting we have: '*o ni oun ro pe a gbodo lo*' (he say he think that we must go) (He says he thinks we must go.) (Adewole, 1990).

## Modal Combination

According to Adewole (1990), it is possible to combine either ‘*gbodo*’ (must) or ‘*yoo*’ (will) with ‘*le*’ (can). When this happens, ‘*le*’ (can) always follows the other modals.

For example,

‘*O gbodo le se e*’ (he must can do it)

He must be able to do it.

‘*no yoo le se e*’

I will can do it

I will be able to do it.

Adewole (1990) also found out that both the event and the modality can be negated in a sentence containing a modal verb in Yoruba. When the event in ‘*mo le ba a lo*’ (I can go with him) or (I may go with him) is negated as in

‘*Nko le ba a lo*’

I NEG can accompany him go

‘I can’t go with him.’

the scope of negation is said to be external, but when the modality is negated as in

‘*mo le ma ba a lo*’

(I can/may NEG accompany him go)

I may not go with him (Adewole, 1990)

Ameka (2008) investigated aspect and modality in Ewe. Ewe is a Gbe variety spoken in Ghana and Togo as far as and just across the Togo-Benin border. Ameka reports that notions pertaining to aspect, mood and modality are expressed using various structures in Ewe. In the verb cluster, they are expressed by the verb suffix and a series of preverbal markers. He also reports that the Ewe language forces its speakers

to select a value for the realis/irrealis for every verb in a clause and that the obligatory marking of a realis/irrealis value whose exponents is either aspectual or modal, suggests that Ewe is an aspect/modality prominent language and not a tense prominent language (Ameka, 2008).

### **The ‘*nya*’ modals in Ewe**

Ameka (2008) found that the two ‘*nya*’ modals- one for epistemic certainty and the other for marking undergoer voice bear a heterosemic relation to the verb ‘*nya*’ (come to know). The two modals are mutually exclusive. However, they can each co-occur with the main verb form ‘*nya*’ (come to know) as in:

a) ‘*E-nya nya tsi-fu-fu*’

(She does not know how to swim.)

b) ‘*E-do viviti; me-nya nya-na o*’

(A person’s interior is like the barrel of a gun.) It is dark; it is not knowable (that is one can not know it) (Ameka, 2008)

Ameka (2008) also observed that there is a formal difference between the two ‘*nya*’ modals. The epistemic ‘*nya*’ modal can occur in one, two or three place constructions, for example, in (a) it occurs in two place construction. The voice modal marker, on the other hand, participates in one place construction in which the single argument is an undergoer as in (b).

Ameka (2008) also reports that modality meaning of obligation, necessity and evaluation are expressed in structures that can schematically be represented as E-‘3SG Expletive’ verb be ‘COMP’ clause. The construction is made up of the expletive (or cataphoric) 3SG pronoun as subject followed by a verb (chosen from a semantic

class) followed by the quotative or complement clause introducer ‘be’ followed by a clause expressing the proposition that must happen or is being evaluated. Necessity and obligation meanings are expressed by using ‘*le*’ (vivi) ‘be.at: PRES (important), ‘*dze*’ (be fitting) and ‘*hia*’ ‘need’ as matrix verbs in these structures as shown in the examples below:

(c) ‘*e-le be la-wo na-du fia uodi sia*’

(Beasts must devour this evil chief.)

(d) ‘*e-dze be na-va kpo-m*’

(You must come to see me.) (Ameka, 2008)

The findings of studies on modality in African languages show that modality is expressed both subjectively and objectively. The findings also reveal that different modals denote different kinds of modality and that obligation, necessity and evaluation are expressed in African languages.

## **2.5 Modality in Media Discourse**

In order to show the distinctive patterns of modality in media discourse, Iwamoto (1998) focussed on newspaper articles. The results of the study indicated that the articles used frequent high-value deontic modality such as must, should, ought to, need to without almost any emotive kinds of modality such as I wish, I hope, I regret, etc. In addition, the results showed that in order to convey a lower degree of certainty and commitment on the writer’s part with regard to the propositional content, the writers used lower value epistemic modality such as may, might, can and could (Iwamoto, 1998).

In the analysis of editorials, Bonyadi (2011) observed that the aspect of modality was expressed through certain reporting verbs like claim, voice, warn, declare, admit, speculate, hope, doubt, concede, predict, announce and charge. Bonyadi also observed that editorial writers use some highly evaluative adverbs and adjectives as another textual strategy to express their own attitude towards the desirability or the state of affairs referred to in the editorials. This clearly shows that through modality, newspaper editorial writers try to reveal their attitudes towards the text.

## **2.6 Theoretical Framework**

### **2.6.1 Section overview**

This section discusses Systemic Functional Grammar (SFG) as a theory used in this study. Firstly, the section presents the developers and contributors to the theory. This is followed by a discussion of the types of meaning according to this theory. Thereafter, the section presents a discussion on how modality functions within the interpersonal realm. Finally, the section discusses the clause in SFG. Wymann (1996:6) argues that “it is virtually impossible that the phenomenon of modality will ever come to be within reach of a comprehensive theory due to several factors and reasons.” In this regard, Wymann further argues that it is, therefore, methodologically sound to choose an approach which best befits the goal and scope of investigation.

### **2.6.2 An Overview of Systemic Functional Grammar**

The theory, SFG, was formulated and developed by Michael Halliday. Halliday was a student of John Firth from whom he inherited Firth’s approach to the study of language which focuses on meaning in social contexts (Butler, 1985; Hudson, 1986).

SFG views language as a resource people use to accomplish their purposes and this is done by expressing meaning in context. In SFG one performs functions through language. It is argued that speakers have reasons for saying something and for saying it in the way they do. As a result speakers have to make choices (Halliday, 2004). According to Halliday, language is a network of systems or interrelated sets of options for making meaning. That means language is systemic. The term functional is used to show that the approach is concerned with meaning (Halliday, 1994). SFG investigates what the range of relevant choices are both in the kind of meanings that we might want to express or functions that we might want to perform and in the kind of wording that we use to express these meanings and to match these two sets of choices. Within SFG three kinds of functions have been identified (Thompson, 1996).

### **2.6.3 Language Functions and the Systemic Choices**

SFG is functional in the sense that everything in it can be explained in relation to its usage (Halliday 1985). Halliday identifies three types of metafunctions for language, namely, ideational, interpersonal and textual. According to Halliday and Matthiessen (2004), the ideational is concerned with construing experience, while interpersonal expresses communicative exchange meanings such as enticing, requesting, ordering (Halliday and Matthiessen 1977; Thompson, 1996) which enable interactants to share or demand information or goods and services. The textual function is concerned with the organisation of ideational and interpersonal meanings as discourse (Halliday and Matthiessen, 2004).

#### **2.6.4 Interpersonal Function: Modality**

The interpersonal metafunction is about the social world, especially the relationship between the speaker and hearer and is concerned with clauses as exchanges (Halliday, 1994). According to Halliday (1985), modality operates within the interpersonal function of language. In agreement, Hardman (2008) observes that modality examines the interpersonal function of language, looking at the mediation of personal roles and social relations. Halliday (2004) observes that the interpersonal meanings created by the writer build up a particular image of him/herself and opens a discursive space where readers can either agree with or dispute his or her propositions. According to Shore (1992), the interpersonal meaning is the meaning associated with language as a way of getting things done. That is, a way of acting upon the world in which we live. The interpersonal meaning is subdivided into interactional and attitudinal meaning. The interactional meaning is concerned with roles that are created in the speech situation. For example, there are roles of a giver and demander of information (Shore, 1992). In this regard, Halliday (1994) points out that the most fundamental types of speech roles which lie behind all the more specific types that we may eventually be able to recognise are giving and demanding. The attitudinal meaning has to do with the way the speaker or listener relates to what is being said. This is concerned with the way in which speakers assess truth or falsity, probability or improbability, frequency or rarity of occurrence, obligation and willingness. The interpersonal meaning is mostly realised in the mood and modality systems of language (Shore, 1992).

Hu Zhuanglin (1988) points out that the interpersonal function embodies all uses of language to express social and personal relations. This includes the various ways the speaker enters a speech situation and performs a speech act. SFG interprets language

as being a system network of meaning potential. It also describes language as being made up systems, each having a set of features which are in contrast with one another (Morley, 1985). The theory relates the contextual dimensions of genre to the semantic organisation of language itself (Halliday, 1994). SFG is suitable for present study because it helps in analysing a text and relating it to its context in the discourse and to the general background of the text that is who it is written for and what is its angle on the subject matter.

### **2.6.5 The Clause in SFG**

In SFG, the clause is the largest unit of scale. Halliday argues that the sentence is not a unit of grammar, but a unit of written expression and therefore biased towards the description of written language. SFG with focus on language in use tends to refer to clause as a constituent unit (Halliday, 1994). The clause is regarded as the basic unit of SFG since it has a special place in expressing meaning. This is so because at this rank we can begin to talk about how things exist, how things happen and how people feel in the world around us (Halliday, 1994). According to Bloor and Bloor (1995), it is at the rank of clause that we usually use language to interact with others. In Halliday's grammar, clauses can be divided into clause simplex and clause complex. In a clause simplex, there is only one clause whereas in a clause complex, there is a head clause with other clauses that modify it (Halliday, 1994). The notion of clause complex enables us to account in full for the functional organisational of sentences.

### **2.6.5.1 Clause Relationships**

Halliday (1985) presents two distinct sets of alternatives. These are (i) the type of interdependency or taxis (ii) logico-semantic relation. In the type of dependency, where one element modifies another, the status of the two elements is unequal. In this case the modifying element is dependent on the modified. In other cases, two elements may be joined together on an equal footing, neither being dependent on another. The modifying relation is called hypotaxis. The relation between two like elements of equal status, one initiating and the other continuing is called parataxis. The clause complex involves relationships of both kinds. Members of a pair of related clauses in paratactic or hypotactic relation are referred to as primary and secondary. The primary is the initiating clause in a paratactic structure and the dominant clause in the hypotactic structure. The secondary is the continuing clause in paratactic structure and the dependent clause in hypotactic (Halliday, 1985).

For the logico- semantic relation, Halliday (1985) presents two relationships and these are of expansion and projection. In expansion, the secondary clause expands the primary clause by elaborating it, extending it or enhancing it. In projection, the secondary clause is projected through the primary clause which instates it as locution or an idea (Halliday, 1985).

### **2.6.5.2 The Mood and the Residue**

Halliday (1985) explains that in a clause complex the mood consists of the subject which is the nominal group and the finite element which is part of the verbal group. The finite element is one of the small numbers of verbal operators expressing tense (e.g. is, has) or modality (e.g. can, must). The finite element has the function of

making the proposition finite. That is to say it, it circumscribes it; brings the proposition down to earth, so that it is something that can be argued about. The finite relates the proposition to its context in the speech event (Halliday, 1985).

The residue according to Halliday (1985) consists of functional elements of three kinds: predicator, complement and adjunct. The predicator is realised by a verbal group minus the temporal or modal operator. The complement has the potential of being subject but is not. It is typically realised by a nominal group. An adjunct is an element that does not have the potential of being subject. It is typically realised by an adverbial group or a prepositional phrase (Halliday, 1985).

Somebody	's	Already	written	on that paper
Subject	Finite	Adjunct	Predicator	Adjunct
Mood			Residue	

(Halliday, 1985.)

**Table 1:** The Mood and the Residue

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Chapter overview**

This chapter presents a description and justification of several aspects of this study. In the first place, it presents data source and its suitability and the ethical requirements. Thereafter, the chapter presents research design. Under research design, the chapter presents research sample, sampling technique, tools and instruments, techniques of data collection and data analysis. This study used qualitative approach. This approach was used because the study is an exploratory one aiming at establishing the expression of modality in Chichewa editorials.

#### **3.1 Suitability of Data Source**

Media discourse data was collected from *Weekend Nation* and *Mkwaso* newspapers, specifically the Chichewa ‘Ndemanga’ column. The data source is suitable because the “Ndemanga” column in both newspapers presents an editorial, ‘ndemanga’ on a very important aspect of social life which should be well presented and understood by the writers and readers respectively. In most cases, in this column, writers express their opinion; hence the use of modality becomes unavoidable. This study adopts Sinclair’s (1995) definition of an editorial as an article in a newspaper that gives the opinion of the editor or publisher on a topic or item of news. Editorials being media discourse with some genre-specific features make a suitable source for data in the

study of modality. In this regard, the knowledge and use of modalities are crucial and contribute greatly to what the writer wants to convey and how the readers interpret what is conveyed.

### **3.3 Ethical Requirements**

The editorials for this research were freely available in copies of *Weekend Nation* and *Mkwaso* newspapers and therefore, no ethical approval was required to use them.

### **3.4 Research Design**

In this section I present the research design starting with research sample, sampling technique, tools and instruments, techniques of data collection and finally, data analysis.

#### **3.4.1 Research Sample**

The researcher analysed twenty five editorials (Ndemanga) from *Weekend Nation* newspapers and *Mkwaso* newspapers. These editorials were written by different authors on political topics. These editorials were chosen from the period 2008 to 2012. This period was targeted to ensure that the analysis should cover editorials that comment on political issues from different political regimes. This was necessary because the study did not target a particular political regime.

#### **3.4.2 Sampling Technique**

In this study, *Weekend Nation* and *Mkwaso* newspapers were purposively sampled for this study targeting the political editorials found in these newspapers. Purposive sampling was done for two reasons: In the first place, some editorials in these

newspapers are not political in nature. Secondly, some newspapers do not carry editorials written in Chichewa. The two newspapers targeted by this study regularly carry editorials written in Chichewa. Only editorials on political topics were selected for this study. This technique is justifiable because as the editorials were written by different people in different years and on different dates, this provided opportunity for variety in the expression of modality. It was appropriate to limit the selection of editorials to a single topic that is politics, because writers present information differently depending on the topic of discussion.

### **3.4.3 Tools and Instruments**

In this study, the researcher used *Weekend Nation* newspapers, *Mkwaso* newspapers, excel sheets, pens and researcher's notebook to do the analysis.

### **3.4.4 Techniques of Data Collection**

Data was collected from *Weekend Nation* and *Mkwaso* newspapers. Editorials on political comments were purposively selected, broken down into clauses and then entered on excel sheets. At the end of the clauses, categories of modality were indicated and for each modalised clause, a mark was made to show the type of modality realised.

### **3.4.5 Data Analysis**

Data for this study was analysed manually since it only required analysing written texts in print media. Being a Systemic Functional analysis of editorials, the editorials were broken down into clause simplexes and clause complexes for detailed analysis. The analysis used the clause level approach whereby a clause simplex or clause

complex was used as a unit of analysis. This was done because in SFG focus is on language use and a clause is a constituent unit in this grammar. At the rank of clause, we can begin to talk about how things exist, how things happen and how people feel in the world around us (Halliday, 1994). Bloor and Bloor (1995) point out that it is at the rank of clause that we begin to interact with others. In this regard, Halliday (1985:193) explains that ‘in the analysis of a written text each sentence can be treated as a clause complex with the ‘simple’ (one clause) sentence as the limiting case.’ The clauses were entered on excel sheets for easy analysis. Each clause was carefully analysed to find out if it was modalised and then determine the type of modality expressed. The following stages were used in the analysis:

- Sampling a political editorial
- Breaking the editorial into clause simplexes and clause complexes
- Entering the clauses on excel sheet marked with different categories of modality
- Analysing each and every clause to establish the type of modality expressed
- Indicating a mark on the excel sheet against the right type of modality for each clause.

Below are the analysed editorials from both *Weekend Nation* and *Mkwaso* newspapers.

### **3.4.6 Interpretation of the Tables**

The tables below show editorials that are broken down into individual clauses. The title for each editorial is in bold and the sources are indicated. In these tables the clause column to the left shows the analysed clauses from the editorials. The right part

of the tables shows the different categories of modality as adopted by this study. The categories are as follows:

DPE = Deontic Permission

DPO = Deontic Possibility

DO = Deontic Obligation

DPR = Deontic Prohibition

DyM = Dynamic Modality

EF = Epistemic Fact

EP = Epistemic Probable

EJ = Epistemic Judgemental

VD = Volitive Desire

VF = Volitive Fears

VR = Volitive Regrets

VH = Volitive Hopes

Where it is marked 1 it shows that that particular clause is modalised. It also shows the type of modality being expressed.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

#### **4.0 Chapter overview**

In this chapter, I discuss findings from the study. Firstly, I present findings and discussion on orientations in modalities which are subjective and objective modality. Thereafter, I present findings and discussion on the categories of modality in Chichewa editorials. A discussion of the systemic choices in Chichewa modality follows and then a discussion on the functions of modality in Chichewa. Finally, there is a discussion on SFG, Chichewa modality and the communication process. In the discussions, the names of months are written differently. In some cases, the names are written as English words for example, October. In other cases, the same name is written as a Chichewa word for example, Okutobala. This study copied verbatim what the editorial writers presented hence the differences in spellings.

#### **4.1 Orientations in Modality**

This study has established that Chichewa modality in editorials is expressed both subjectively and objectively. This agrees with Lyons's (1977) and Palmer's (1990) claim that both epistemic and deontic modality can be subjective and objective.

#### 4.2.1 Subjective Modality in Chichewa Editorials

According to Fairclough (1995), in subjective modality, the subjective basis for the degree of affinity is made explicit. The writer's -presence is more explicit in the utterance. The following are examples of clauses that show that Chichewa modality is expressed subjectively:

*'Ife tikuti zayenda bwino chifukwa ndi zimene anthu ena ankayembekezera kuti boma la tsopano muyenera kukhalanso maina atsopano.'* (We are saying things have gone on well because this is what other people expected; in a new government there should also be new faces.) This clause complex is extracted from Ndemanga of *Weekend Nation* 10-11 January, 2009 titled "Zayenda bwino pakhale khama" (Things have gone on well, let's work hard.) In this clause complex, "Ife" (We) is the subject of the verb *tikuti* (are saying) in which *ti-* is the subject marker, *-ku-* the tense marker and *ti* is the verb stem. This construction shows clearly that the writer includes himself/herself in the group of people who hold the view that things have gone on well. In this case, the reader knows the one who holds the view being expressed. It is clear whose perspective is being presented. In this way, the use of *Ife tikuti...* (We are saying...) in the primary clause, makes the subjective basis for the degree of affinity explicit. In other words, the writer- presence in the utterance is made explicit.

*'Ife tikudziwa kuti udindo wa bungwe la Admarc n'kugula ndi kugulitsa chimanga...'* (We know that the duty of Admarc is to buy and sell maize...) This clause complex is extracted from Ndemanga of *Weekend Nation* 16-17 February, 2008 titled '*Muuzeni puluzidenti zoono zokhazokha*' (Tell the President only the truth). In this clause complex, Ife 'We' is the subject of the verb *tikudziwa*. In this verb *ti-* is the subject marker and the *-ku-* is the tense marker and *dziwa* (know) is the stem of the verb. In

this construction, the writer includes himself/herself in the group of people who epistemically express certainty in the proposition made. That means ‘*Ife tikudziwa...*’ (We know...) in the primary clause makes the subjective basis for the degree of affinity explicit. It is known whose perspective is being presented. In this way, the writer-presence is made explicit.

‘*Ife takhulupira kuti Chimango anaonetsa kukonda dziko lake...*’ (We believe that Chimango showed love of his country...) This clause complex is extracted from Ndemanga of *Weekend Nation* 27-28 December, 2008 titled ‘*Demokalase imathandiza kumvetsa zinthu*’ (Democracy helps to understand things). In this clause complex, *Ife* (We) is the subject of the verb *takhulupira*. In the word *takhulupira*, the *ta-* is the subject marker which shows an agreement between the subject *Ife* and the verb *khulupira* in terms of number and *khulupira* (believe) is the verb stem. The inclusion of the subject shows that the writer of this Ndemanga includes himself/herself in the group of people who epistemically express certainty in the proposition that ‘*Chimango adawonetsa kukonda dziko lino...*’ (Chimango showed love of this country...). The use of *Ife takhulupira...* (We believe...) in the primary clause makes the subjective basis explicit. It is well known whose perspective is being presented. In this case the writer-presence is made very explicit.

What is happening in these constructions whereby the writer makes it known whose perspective is being presented fits very well in the argument made by Fairclough (1995) that in subjective modality, the subjective basis for the degree of affinity is made explicit. This is also in agreement with Perkins (1983) who argues that if the

speaker is present more explicitly in the utterance, the utterance becomes more subjective.

#### 4.2.2 Objective Modality in Chichewa Editorials

In objective modality, the subjective basis is left implicit. The speaker/writer – presence is less explicit. In this orientation of modality, it may not be clear whose perspective is being presented – whether the speaker is projecting his/her own perspective as a universal one or acting as a vehicle for a perspective of some other individual or group. It has been found that in Chichewa editorials there is also an expression of objective modality. This is made clear in the following clauses:

*‘Sichanzeru kuti madipatimenti a boma adzingoyang’ana umbava ukuchitika poyerayera.’*(It is not wise that government departments should just watch robbery taking place in broad day light). This clause complex is extracted from Ndemanga of *Mkwaso* 7-20 October, 2011 titled *‘Nchiyani chikuvuta ACB,apolisi kugwira akubawa?’* (What stops the ACB, the police from catching these thieves?) In this clause complex, by using *‘Sichanzeru...’* (It is not wise...) in which *si* is the negative copula, *cha* is the subject marker and *nzeru* (wisdom) is a noun and together these form an adjective *sichanzeru*, the writer does not clearly specify the one who holds the view that it is not wise that government departments should just watch robbery taking place in broad day light. In other words, it is not known whose perspective is being presented. In this clause, the subjective basis for the degree of affinity is made implicit. The writer is not explicitly present in the utterance.

*‘Zomwe adanena mtsogoleri wa dziko lino Bingu Wa Mutharika loweruka lapitali kuti thumba la ndalama lotukulira achinyamata liyambe kaye kufikira a chipani*

*chulamula kaamba adamuthandiza kampeni ndi zomvetsa chisoni.*’ (What the leader of this country Bingu wa Mutharika said last Saturday that the fund for youth development should first be accessed by DPP supporters is regrettable.) This clause complex is extracted from Ndemanga of *Weekend Nation* 27 February, 2010 titled ‘*Utsogoleri udzifungatira wina ali yense*’ (Leadership should embrace everybody). In this clause complex, by using the expression ‘...*ndi zomvetsa chisoni.*’ (...is regrettable.) in the primary clause in which *ndi* (is) is a verb and *zomvetsa chisoni* is a noun phrase, the writer does not clearly specify the one who holds the view that what the leader of this country Bingu wa Mutharika said is regrettable. Whether the writer also holds the same view is not known. In this clause complex, the writer-presence is made implicit. It is not known whose perspective is being presented. In this way, the subjective basis for the degree of affinity is made implicit.

What is observed in these clause complexes whereby it is not known whose perspective is being presented agrees with Perkins’ (1983) observation that when modality is objective, speaker –presence is less explicit. In the same line of thought, Fairclough (1985) observes that in objective modality, it may not be clear whose perspective is being presented – whether the speaker is projecting his/her own perspective as a universal one or acting as a vehicle for a perspective of some other individual or group.

The findings of this study on the orientations of modality in Chichewa are in agreement with the argument that both epistemic modality and deontic modality can be subjective and objective (Adewole 1990, Palmer 1990, Lyons 1977).

### **4.3 Categories of Modality**

This study adopts Wymanns's (1986) categorisation of modality which considers deontic modality and epistemic modality as the basic modalities with other languages also covering dynamic and volitive modalities. This study has found out that the following categories of modality are found in Chichewa:

#### **4.3.1 Deontic Modality**

Deontic modality is one of the categories of Chichewa modality. Deontic modality indicates whether the proposition expressed by the sentence is obligatory or permissible according to some normative background such as law, morality, convention etc. Deontic modality predicates conditions of either an internal or external nature on a wilful agent: these are the notions of ability, obligation, desire and intention. Observations show that in Chichewa editorials there is an expression of deontic necessity (obligation), deontic possibility, deontic permission and deontic prohibition.

##### **4.3.1.1 Deontic Necessity /Obligation in Chichewa Editorials**

In this type of modality the writer shows the necessity of doing something or having something done. In some situations the writer shows that there is an obligation to be fulfilled. Deontic necessity /obligation is expressed in the following clauses:

*'Apolisi akamagwira bwino ntchito yawo yoteteza miyoyo ya anthu ayenera kuyamikiridwa.'* (When police officers do their job of protecting peoples' lives well, they should be commended.) This clause complex is extracted from Ndemanga of

*Mkwaso* 28 January-10 February, 2010 titled '*Pamene pali chiopsezo polisi iikepo chitetezo*' (Where there is danger, the police should put in place security measures). In this clause complex, the use of the word *ayenera* where *a-* is the subject marker and *yenera* (should) the stem of the modal auxiliary, expresses necessity of doing something. In this case, it means it is necessary to commend the police when they do a good job in protecting people's lives. In addition, deontic obligation is also expressed in the title. The expression '*...polisi iikepo chitetezo*' (...the police should put in place security measures) indicates that the police have an obligation to do that as part of their duty.

*'Tikumva kuti Kachali wapepesa pankhaniyi koma tiyenera kukumbutsa atsogoleri athu mawu aakulu kuti ndibwino kusiya phazi chifukwa ukasiya mlomo ndithu udzakupeza.'* (We hear that Kachali has apologised on this issue but we should remind our leaders the wise saying that you need to be careful what you say to someone because tomorrow isn't promised and you can't take that back.) This clause complex is extracted from Ndemanga of *Weekend Nation* Saturday 22 September, 2012 titled '*Ukasiya mlomo udzakupeza*' (Be careful what you say to someone because tomorrow isn't promised and you can't take that back). In this clause complex, the use of *tiyenera* where *ti-* is the subject marker and *yenera* (should) is the stem of the modal auxiliary, expresses necessity of the action of reminding political leaders. In this case, it means it is necessary to remind political leaders that they should always take caution of what they say to avoid the consequences because they are held responsible of what they say.

*‘Mwachitsanzo, msewu wokafika kuderali uyenera kukonzedwa.’* (For instance, the road to this area should be maintained.) This clause simplex is extracted from Ndemanga of *Mkwaso* 7-20 October, 2011 titled *‘Nchiyani chikuvuta ACB, apolisi kugwira akubawa?’* (What stops the ACB, the police catch these thieves?) In this clause, the use of the word *uyenera* where *u-* is the subject marker and *yenera* (should) is the stem of the modal auxiliary, expresses necessity of maintaining the road. In other words, the clause simplex gives the meaning that it is necessary to have the road maintained. In this case, the people responsible for the maintenance of roads have an obligation to make sure that road is maintained.

*‘Dandaulo la mayi Woodworth loti ena amakambirana zofuna kuwapha, ndi nkhani imene apolisi ayenera kukhala patsogolo kufufuza...’* (Ms Woodworth’s allegation that some people wanted to kill her is an issue that the police should be in the fore front investigating.) This clause complex is extracted from Ndemanga of *Mkwaso* 23 March-5 April, 2012 titled *‘Pamene pali chiopsezo polisi iikepo chitetezo’* (Where there is danger the police should put in place security measures.). In this clause complex, the word *ayenera* in which *a-* is a subject marker and *yenera* (should) the stem of the modal auxiliary is used to express obligation. In Chichewa, this expression shows that somebody has no choice but to do something. In this case, the police have an obligation to provide security to people in this country. This is their duty. This is what the law says.

*‘N’chifukwa chake ngati nkhani imeneyi yaakulira ku polisi yaku Mulanje, iwo ayenera kuipereka kwa akatswiri awo osati kumabungwe oteteza maifulu a anthu ayi.’* (That is why if the issue is too big for Mulanje police, they should refer it to their senior experts and not to human rights organisations.) This clause complex is

extracted from Ndemanga of *Mkwaso* 23 March-5 April, 2012 titled '*Pamene pali chiopsezo polisi iikepo chitetezo*' (Where there is danger the police should put in place security measures.) In this clause complex, the use of *ayenera* in the primary clause in which *a-* is the subject marker and *yenera* (should) is the stem of the modal auxiliary is used to show obligation in the sense that that is what the police have to do. It is the requirement of the law.

*'Mtsogoleri ayenera kuthandiza aliyense posayang'ana chipani...'* (A leader should help everybody regardless of the political party they belong to....) This clause complex is extracted from Ndemanga of *Weekend Nation* 27 February, 2010 titled '*Utsogoleri udzifungatira aliyense: ndife amodzi*' (Leadership should embrace everybody: we are one).

In this clause complex, the word *ayenera* in which *a-* is the subject marker and *yenera* (should) the stem of the auxiliary verb is used to show that the president has an obligation to take care of all citizens of this country regardless of their political affiliations. In this case the president has no choice but to do it because it is the requirement of the law.

*'Dziko lililonse limayendera malamulo ake, choncho ngati malamulo a dziko lino amalola puluzidenti kuitanitsa msonkhano wa aphungu, adayenera kutero...'* (Every country has got a constitution that should be followed, so if the constitution of this country allows the president to call for parliamentary meeting, he needed to do so.) This clause complex is extracted from Ndemanga of *Weekend Nation* 23-24 February, 2008 titled '*Malamulo ofuna kuwasunga*' (The constitution should be respected). In

this clause complex, the use of the word *adayenera* in which *a-* is the subject marker, *-da-* the tense marker and *yenera* (should) the stem of the modal auxiliary, shows deontic obligation. It means it is the requirement of the constitution that the head of state should call for a parliamentary meeting. In this case, the president has no choice but do what the constitution requires.

In the above clauses, the words *ayenera* (should), *uyenera* (should), *tiyenera* (should), *ayenera* (should) and *adayenera* (should have) are the modal auxiliaries that express deontic necessity (obligation) in Chichewa editorials. This shows that the modal auxiliaries are not used in isolation but affixes are also attached. Such affixes are subject markers, object markers, aspect markers and tense markers.

#### **4.3.1.2 Deontic Possibility in Chichewa Editorials**

In Chichewa editorials, there is also an expression of deontic possibility/permission. Deontic possibility shows something is possible or not possible. Deontic possibility is expressed in the following clauses:

*‘Izi n’zotheka ndithu.’* (This is very possible.) This clause simplex is extracted from Ndemanga of Weekend Nation titled *‘Zipani zikonze nyumba zao’* (Political parties should put their houses in order). In this clause simplex, the use of *n’zotheka* in which *n’* is a contraction of the verb *ndi* (is), *zo-* is the object marker and *theka* ‘possible’ is the stem of the modal auxiliary together with the degree adverb *ndithu* (very) indicates that something is a possibility. In this case, it shows that it is very possible that PP and MCP can be in coalition.

*'Nkutheka kuti nkhaniyi ndi yaboza komanso nkutheka kuti ndi yoona.'* (It is possible that the issue is false but it is also possible that it is true.) This clause complex is extracted from *Mkwaso* 28 January-10 February 2011 titled *'Pamene pali chiopsezo polisi iikepo chitetezo'*. (Where there is danger the police should put in place security measures). In this clause complex, the use of *n'kutheka* in both the primary clause and the secondary clause in which *n'* is the contraction of *ndi*, *-ku-* is the aspect marker, *-th-* is the root of the adjective and *-eka* is the derivational suffix, shows that something is a possibility. In this case, it means there are two possibilities. The first possibility is that the news is true and the second possibility is that the news is false.

This study has found that where there is no possibility, the negative marker *sa-* (not) is included. This is observed in the following examples:

*'Anthu akudziwa kuti nkosatheka kuti mkuluyi achitepo kanthu pa miyezi iwiri.'* (People know that it is not possible for the big man to do something about it within two months.) This clause complex is extracted from Ndemanga of *Mkwaso* 23 March-5 April, 2012. In this clause complex, the use of *n'kosatheka* (is not possible) in the secondary clause in which *n'* is the contraction of *ndi* (is), *-ko-* is the object marker, *-sa-* (not), *-th-* is the root of the adjective and *-eka* is the derivational suffix, shows that something is not a possibility. In this case, it means people know that it is not possible for the president to address the challenges in two months.

*'Podziwa kuti izi n'zosatheka n'pofunika kuti PAC isaweruke msanga...'* (Knowing that this is not possible, it's important that PAC should not put down tools.) This clause complex is extracted from Ndemanga of *Mkwaso* 23 March-5 April, 2012 titled *'PAC isati ipume'* (PAC should not put down tools). In this clause complex, the use

of *n'zosatheka* which has *n'* which is a contraction of the verb *ndi* (is), negative marker *sa* 'not', *th-* is the root of the adjective and *-eka* is the derivational suffix, shows that something is not a possibility. In the above clause complex, '*izi*' is referring to the events whereby the president is expected to address the challenges faced in the country in sixty days or step down if he fails to do so.

#### **4.3.1.3 Deontic Permission in Chichewa Editorials**

In this type of modality, the writer shows that a person, a group of people or an institution is permitted to do something or act in a particular manner. This study has found that deontic permission is expressed in Chichewa editorials as is the case in the following clauses:

*Gawo 65 limapatsa mphamvu speaker kuchotsa phungu yemwe wachoka mchipani chake nkulowa china.* (Section 65 empowers the speaker of parliament to remove a member of parliament who dumps his /her party and joins another party which is also represented in parliament.) This clause complex is obtained from Ndemanga of *Weekend Nation* 27-28 December, 2008 titled *Demokalase imathandiza kumvetsa zinthu* (Democracy helps to understand things). In this clause complex, the use the expression *limapatsa mphamvu* (empowers) shows that permission to do something is granted. In this case, the speaker of parliament is permitted or empowered by section 65 of the constitution to remove any member of parliament who dumps a party that voted him into power and joins another party which is also represented in parliament.

*Mwachitsanzo a UDF ali ndi ufulu ochita mgwirizano ndi a DPP.* (For example, UDF is free to form a coalition with DPP.) This clause complex is obtained from Ndemanga titled *Zipani zandale zikonze m'nyumba mwawo* (Political parties should put their houses in order). In this clause complex, the use of the expression ... *ali ndi*

*ufulu...* (...is free...) shows that permission is granted. In this case, it shows that the constitution permits UDF party to get into a coalition with DPP.

#### **4.3.1.4 Deontic Prohibition in Chichewa Editorials**

In this type of modality, the writer shows that an individual or a group of people is prohibited to do something. This study has observed that deontic prohibition is expressed in Chichewa editorials. Expression of deontic prohibition is noted in the following clauses:

*‘Zidali zokhumudwitsa kuti wachiwiri kwa mtsogoleri wa dziko lino Khumbo Kachali masiku apitawa adayankha mokhadzula kuti a Malawi sayenera kukambapo kanthu pazakayendedwe kake ngakhalenso mtsogoleri wa dziko lino chifukwa sayenda pakhomo pa amawo.’* (It was sad that the vice president of this country some days ago responded harshly that Malawians should not say anything concerning his trips and those of the president because they do not go to their homes.) This clause complex is extracted from Ndemanga of Weekend Nation titled *‘Ukasiya mlomo udzakupeza’* (Be careful what you say to someone because tomorrow isn’t promised and you can’t take that back). In this clause complex, the word *sayenera* has negative marker *si-*(not), SM *a-* and stem *yenera* (should). When these are combined we get *siayenera*. To this, a phonological rule is applied which deletes the *i* in *si* and the final product is *sayenera*. This word in Chichewa shows that somebody is prevented or prohibited from doing something. In this case, Malawians are prohibited from commenting on presidential trips because when the leaders travel they do not visit homes of the people. This clearly shows that Chichewa expresses deontic prohibition.

*‘Koma ena ankanena kuti malamulo a dziko lino sayenera kusinthidwa chifukwa cha munthu m’modzi.’* (But some were saying that the laws of this country should not be changed because of one person.)

This clause complex is extracted from Ndemanga of *Weekend Nation* 3 Novembala, 2012 titled *‘Sinthani malamulo mokomera onse’* (Change laws for the good of all). In this clause complex, the word *sayenera* has negative marker *si-*(not), subject marker *a-* and root *yenera* (should). When these elements are combined, we get *siayenera* then a phonological rule deletes the *i* in *si* and the final product is *sayenera*. This word in Chichewa shows that somebody is prevented or prohibited from doing something. In this case, the writer is expressing a prohibition over the change of laws of the constitution to benefit one person or just a few individuals. The writer shows that this practice is constitutionally wrong and therefore prohibited.

#### **4.3.2 Epistemic Modality**

This is the second category of modality in Chichewa editorials. Epistemic modality deals with the speaker’s evaluation/judgement of, degree of confidence in, or belief of the knowledge upon which a proposition is based. In other words, epistemic modality refers to the way speakers communicate their doubts, certainties and guesses. These are their modes of knowing. Epistemic modality concerns an estimation of the likelihood that some aspect of a certain state of affairs is/has been/will be true or false in the context of a possible world under consideration. It is concerned with the expression of the user’s degree of certainty or commitment to the truth of their statements or the assessment of the likelihood of something being or having been the

case. This study has established that in Chichewa editorials there is an expression of epistemic certainty fact, epistemic probable and epistemic judgemental.

#### **4.3.2.1 Epistemic Certainty Fact in Chichewa Editorials**

In epistemic certainty fact, the writer shows that he/she is very sure of what they say. In other words, the writer shows high degree of commitment to the proposition made or high degree of confidence in the proposition made. The expression of modality fact in Chichewa editorials is shown in the following clauses:

*‘Izi tikudziwa chifukwa tadzionapo.’* (These we know because we have ever seen them happening.) This clause complex is extracted from Ndemanga of *Weekend Nation* 27 Okutobala, 2012 titled *‘Longosolani za makuponi’* (Make good arrangements for coupon distribution). In this clause complex, the use of the word *tikudziwa* in the primary clause where *ti-* is the subject marker, *-ku-* the tense marker and *dziwa* (know) is the stem of the verb, shows that the writer has high degree of commitment to the proposition. The writer has high degree of confidence in the proposition made. In this case, the writer shows that he/she is very sure of the fact that when there are misunderstandings among top government officials or politicians in high positions they are the common Malawians who suffer most.

*‘Lamulo lili apo, ife takhulupirira kuti Chimango adawonetsa kukonda dziko lino poganizira ubwino ndi kuipa kwa zinthu iye akadatsatira lamulolo.’* (The law aside, we believe that Chimango showed love of his country by considering the advantages and disadvantages of applying that law.) This clause complex is extracted from Ndemanga of *Weekend Nation* 27-28 December, 2008 titled *‘Demokalase*

*imathandiza kumvetsa zinthu*’ (Democracy helps to understand things). In this clause complex, the use of the word *takhulupira* in which *ta-* is the subject marker and *khulupira* (believe) is the verb stem, shows high degree of commitment to the proposition on the part of the writer. The writer shows high degree of confidence in what he/she says.

In this case, the Chichewa data fits nicely into the argument that epistemic modality is expressed by a number of lexical verbs such as believe, infer, know etc (Palmer, 1990).

#### **4.3.2.2 Epistemic Modality Probable in Chichewa Editorials**

The study found out that in Chichewa editorials epistemic modality probable is also expressed. In this case, the writer shows uncertainty about the proposition made. In other words, the writer shows that he/she is not very sure of what they say. That is they show low degree of commitment to the propositions. This is observed in the following clauses:

*‘Tidzakhala okondwa kumva kuti mwina inali ndondomeko chabe kuti mafumu akuluakulu ayambirire ndi aang’ono atsirizire.’* (We shall be happy to hear that perhaps it was just a procedure that senior chiefs should start and junior ones follow.)

This clause complex is extracted from Ndemanga of *Weekend Nation* 27 Okutobala 2012 titled *‘Longosolani za makuponi’* (Make good arrangements for coupon distribution) In this clause complex, the word *mwina* (perhaps) in the secondary clause is a modal adverb which shows that the writer is not very committed to the

proposition made. The writer expresses uncertainty about the proposition made. The writer shows that they are not sure of the proposition being made.

*'Nkhani yoti komiti yaikulu (NEC) ya Malawi Congress Party (MCP) idakambirana zofuna kuchotsa Louis Chimango mkomitiyo, ati kaamba koti sadagamule kuti aphungu omwe adakhudzidwa ndi gawo 65 atuluke mnyumba yamalamulo ndiyofuna kuimvetsa bwino.'* (The news that the National Executive Committee (NEC) of the Malawi Congress Party discussed the removal of Louis Chimango from the committee just because he did not rule out that those members of parliament affected by section 65 walk out of the house needs proper understanding.) This clause complex is extracted from Ndemanga of *Weekend Nation* 27-28 December, 2008 titled *'Demokalase imathandiza kumvetsa zinthu'* (Democracy helps to understand things). In this clause complex, the use of *ati kaamba* where *ati* means 'they say' and *kaamba* means 'because of', shows that the writer is distancing himself/herself from the proposition made. The writer also shows that they are not sure and not convinced with the reason of removing Chimango from the executive committee. In this way, the writer expresses epistemic modality probable.

#### **4.3.2.3 Epistemic Modality Judgemental in Chichewa Editorials**

This study also established that there is epistemic judgemental in Chichewa. In this case, the speaker or writer assesses a situation and presents their own judgement of a particular situation or event. This is observed in the following clauses:

*'Sichanzeru kuti madipatimenti a boma adzingoyang'ana umbava ukuchitika poyerayera.'* (It is not wise that government departments should just be watching

robbery taking place in broad day light.) This clause complex is extracted from Ndemanga of *Mkwaso* 7-20 October, 2011 titled ‘*Nchiyani chikuvuta ACB, apolisi kugwira akubawa?*’ (What makes ACB; the police fail to catch these thieves?) In this clause complex, the use of *Sichanzeru* (It is not wise) in the primary clause in which *si* is the negative copula, *cha-* is the subject marker and *nzeru* (wisdom) is a noun and together these form an adjective *sichanzeru*, shows the judgement of the writer on the issue that government departments just watch robbery taking place in broad day light. The writer assesses the whole situation and presents a judgement that the action referred to is not a wise one.

‘*Lero lino chipani cha PP nacho chikuoneka kuti chilli ndi aphungu ambiri, pomwe ambiri mwa aphunguwo adachokera ku DPP*’. (Today PP shows that it has many members of parliament yet these have defected from DPP.) This clause complex is extracted from Ndemanga of *Weekend Nation* 3 Novembala, 2012 titled ‘*Sinthani malamulo mokomera onse*’ (Change laws for the good of everybody). In this clause complex, the use of ‘*chikuoneka*’ where *chi* is the subject marker, *ku* a tense marker, *on-* is the root and *-eka* the derivational suffix, shows the judgement of the writer on the issue of PP membership as regards members of parliament as he/she sees things.

‘*Zipani zina zimangofuna kungotchuka chabe pomwe zina zimangofuna kungosokoneza anthu.*’ (Some political parties just want to be famous while others just want to confuse people.) This clause complex is extracted from Ndemanga of *Weekend Nation* titled ‘*Zipani zandale zikonze m’nyumba mwawo.*’ (Political parties should put their houses in order.) In this clause complex, the use of the word *zimangofuna* in both the primary clause and the secondary clause where *zi-* is the SM,

*ngo* is an aspect marker which gives the meaning ‘just’ and *funa* (want) is the verb stem, shows that the writer is making an assessment or an evaluation of the situation and makes a judgement that some political parties just want to be famous while others just want to confuse people. According to SFG, evaluation is the central part of the meaning of any text.

These findings agree with Palmer’s (1986) argument that epistemic modality includes the writer’s or speaker’s own judgement of what he/she says.

### **4.3.3 Boulomaic/Volitive Modality**

In this type of modality there is an expression of hopes, fears and regrets. This study has established that in Chichewa modality there is an expression of hopes, fears and regrets.

#### **4.3.3.1 Volitive Modality- Desires/Hopes in Chichewa Editorials**

This study has established that in Chichewa editorials there is an expression of volitive modality where the writer expresses hope for a desirable encounter, event, situation or action. This type of modality is observed in the following clauses:

*‘Mfumuyi ikuti ikadakonda anthu ake adzavotere phungu mosayang’anira chipani chomwe phunguyi ayimirira koma wodzipereka.’* (The chief says he would love to see his people voting for a dedicated member of parliament regardless of the political party they belong to.) This clause complex is extracted from Ndemanga of *Weekend Nation* 10-11 January, 2009 titled *‘Phungu wopanda chipani angathandize’* (An independent member of parliament can help). In this clause complex, the use of the word *ikadakonda* in which *i-* is the subject marker, *-kada-* is an aspect marker and

*konda* (love) the stem of the verb, shows that the chief is expressing his hope that people should vote for a member of parliament regardless of the political party they belong to. According to the chief, voting for a dedicated member of parliament would be a desirable thing.

*‘Choncho ndi chiyembekezo chathu kuti Kasambala komanso nduna zina zizikumbukira kufunsa ena maganizo akuya pankhani zokhudza dziko lino ngakhale kuti iwo amaganiza kuti ndi akadaulo m’maunduna awo.’* (So it is our expectation that Kasambala and other ministers will remember to consult on issues of national interest though they think they are experts in their ministries.) This clause complex is extracted from Ndemanga of *Weekend Nation* titled *‘Malamulo si a munthu m’modzi’* (Laws are not for one person). By using the expression *‘...ndi chiyembekezo chathu...’* (...it is our hope...) the writer shows that it is the hope of the people of this country that Kasambala and other ministers would be consulting on issues of national importance.

*‘Nkhaniyi itithandiza ife tonse a Malawi kukambirana moona komanso mopanda mantha matenda a katangale amene agwira dziko lathuli.’* (This issue will help us discuss without fear the problem of corruption that has affected our country.) This clause complex is extracted from Ndemanga of *Mkwaso* 30 December, 2011-12 January, 2012 titled *‘Katangale akusonyeza kuti tatha nzeru.’* (Corruption indicates that we have exhausted our efforts to deal with it). In this clause complex, by using the word *itithandiza* (it will help) where *i-* is the subject marker, *ti* the object marker and *thandiza* (help) the verb stem, the writer is expressing hope that the issue at hand will help Malawians discuss honestly and without fear corrupt practices that have negatively affected our country.

#### 4.3.3.2 Volitive Modality –Fear in Chichewa Editorials

This study has found that in Chichewa editorials, there is an expression of volitive modality whereby the writer expresses fear over an encounter, event or a situation. This type of modality is observed in the following clauses:

*‘Kodi mawa lino PP iwona zotani?’*(What is PP going to face?) In this clause simplex which is in form of a question, the writer expresses fear as to what PP as a political party will face in future. In this context, the fear comes after considering what the previous political parties who were once in power had faced. The writer is expressing fear as to what situation the party will find itself in. The writer does not fear the situation himself/herself but that he fears that the party may find itself in a difficult situation.

*‘Kodi ngakhale phungu wotsutsa atafotokoza kuti chimanga chatha m’dera mwake mawu ake angamveke?’* (If a Member of Parliament from an opposition party explains that there is maize scarcity in his constituency, can his/her words be heard?) This rhetorical question is extracted from Ndemanga of *Weekend Nation* 16-17 February, 2008 titled *‘Muuzeni pulezidenti zoon zokhazokha’* (Tell the president only the truth). In this rhetorical question, the use of the expression *‘...mawu ake angamveke?’* (...can his words be heard?), shows that the writer fears that the voice of the Member of Parliament from an opposition party may not be heard by those in the ruling party. In this context, the fear is that the problem of maize scarcity in the constituency represented by a member of parliament from the opposition may not be solved by the

regime as experience has shown that the opposition is always ignored by the ruling party.

#### **4.3.3.3 Volitive Modality-Regrets in Chichewa Editorials**

This study has noted that Chichewa has an expression of volitive modality whereby the writer indicates that a certain encounter, event or situation is regrettable. In this case the encounter, event or situation is undesirable. This type of modality is observed in the following clauses:

*'Komanso zidatikhudza mtsogoleri wa dziko lino atanena kuti pali ogwira ntchito ena omwe akubweretsa midzi yomwe kulibe ndikunena kuti akuti adzalandira makuponi chonsecho akufuna kubapo'* (But we were also concerned when we heard that there are some civil servants who create villages for coupon distribution with an intention of stealing fertiliser.) This clause complex is extracted from Ndemanga of *Weekend Nation* 8 Sepitembala 2012 titled '*Londolozani bwino za makuponi*' (Put proper procedures for coupon distribution). In this clause complex, the use of the word *zidatikhudza* in the primary clause where *zi-* is the subject marker, *-da-* tense marker – *ti-* object marker and *khudza* (concern) is the verb stem shows that the situation whereby some civil servants were creating villages which were not there with an intention of stealing fertiliser was regrettable. The writer wants to show that the practice is undesirable.

*'Izi n'zodwalitsa mutu polingalira kuti mafumu ang'onoang'ono omwe amatenga mbali polemba anthu m'kaundula komanso kugawira anthu makuponi amanidwa makuponi.'* (This is regrettable considering that the junior chiefs who take part in

registering beneficiaries and distributing coupons haven't received the coupons themselves.) This clause complex is extracted from Ndemanga of *Weekend Nation* 27 Okutobala, 2012 titled '*Longosolani za makuponi*' (Clarify the coupon distribution saga). In this clause complex, the figurative use of the expression '*N'zodwalitsa mutu...*' which means it is regrettable shows that the writer considers the situation of not giving junior chiefs coupons very regrettable. It is something unfortunate because they are the ones who distribute the coupons.

The categories of modality found in Chichewa agree with Simpson's (1993) findings that deontic modals express duty, boulomaic express desire and epistemic express degree of confidence in the proposition being made.

#### **4.3.4 Dynamic Modality in Chichewa Editorials**

In this type of modality there is an indication of a capability of doing something. This study has established that in Chichewa editorials there is an expression of dynamic modality as is the case in the following clauses:

*'Phungu wopanda chipani angathandize'* (An independent member of parliament can help). This is the title of Ndemanga of *Weekend Nation* dated 10-11 January, 2001. In this title, by using '*angathandize*' (can help), the writer shows that an independent member of parliament has a capability of helping in developing his/her constituency. In this context, this serves as a justification for choosing a member of parliament regardless of the political party they belong to. In this case '*nga*' (can) is used to express dynamic modality.

*‘Sikuti amene asiyidwawa ndi mphwepwa, koma ndi udindo wa pulezidenti kusankha komanso kuunika mozama anthu amene angathe kuthandiza kuyendetsa bwino boma.’*

(It does not mean those who have been left are useless but it is the responsibility of the president to choose and analyse carefully people who can help run the government properly.) This clause complex is obtained from Ndemanga of *Weekend Nation* 20 June 2009 titled *‘Zayenda bwino pakhale khama’* (Things have gone on well, let us work hard). By using the expression *‘anthu amene angathe kuthandiza’* (people who can help), the writer shows that the people that are chosen into ministerial positions are those that have the capability of assisting the president run the government properly. In this case, *‘ngathe’* (can) is used to express dynamic modality.

*‘A PP nawo akhoza kukhala ndi ufulu wokhala pa mgwirizano ndi MCP.’* (It is possible that PP can have the freedom to be in coalition with MCP.) This clause complex is extracted from Ndemanga of *Weekend Nation* titled *‘Zipani zikonze nyumba zao’* (Political parties should put their houses in order). In this clause complex, the use of *akhoza* in which *a-* is the subject marker and *khoza* (can) is the stem of the modal auxiliary, expresses the capability of doing something that is dynamic modality. In this case, it shows that PP has the capability of forming a coalition with MCP. It means the two parties have the capability of forming a coalition.

#### **4.3.5 Combined Modality in Chichewa Editorials**

In this study, combined modality is regarded as a situation where there is an expression of more than one type of modality in a single clause. In Chichewa editorials, combined modality is manifested as is the case in the following clauses:

*'Mwina boma likunena zowona malinga ndi malipoti amene tamva kuchokera kwa anthu ena, koma chifukwa choti chimanga chikupezeka chochepa ndi zimene zikuchititsa anthuwo kuganiza kuti chimanga kulibe.'* (Perhaps the government is saying the truth considering reports that we have heard from other people, but because the maize is in short supply that is what is making people think there is no maize.) This clause complex is obtained from Ndemanga of *Weekend Nation* 16-17 February, 2008 titled *'Muuzeni Puluzidenti zoona zokhazokha'* (Tell the president only the truth). In this clause complex, by using the word *'mwina'* (perhaps), the writer is expressing epistemic modality probable. In this case, the writer is showing less commitment to the proposition being made thereby indicating low probability of the truth of the proposition. In the same clause complex, the writer also expresses epistemic modality judgmental. The writer does this by first presenting a justification for making the judgement *'...chifukwa choti chimanga chikupezeka chochepa...'* (...but because the maize is in short supply...). Thereafter, the writer presents the judgment as follows: *'...ndi zimene zikuchititsa anthuwo kuganiza kuti chimanga kulibe.'* (...that is what makes people think that there is no maize.) This judgement is made in contrast to the government's argument that maize is available in admarc depots.

*'Izi zikupereka chithuzithuzi choipa komanso nkhwawa kwa a zipani zina kuti mwina mtsogoleriyu angadzachitenso chimodzimidzi mdziko muno mutagwa mavuto monga njala.'* (This gives a bad picture and worries to other political parties that perhaps this leader would also do the same if the country is stricken with problems like hunger). This clause complex is obtained from Ndemanga of *Weekend Nation* 27 February 2010 titled *Utsogoleri udzifungatira aliyense: ndife amodzi* (Leadership

should embrace everybody: we are one.) In this clause complex, by saying '*Izi zikupereka chithuzithuzi choipa komanso nkhawa kwa zipani zina...*' (This gives a bad picture and worries to other parties...) the writer expresses epistemic modality fact. In this case, the writer shows strong commitment to the truth of the proposition being expressed. In continuation, the writer then presents a different type of modality that is epistemic modality probable by saying '*kuti mwina mtsogoleriyu angadzachitenso chimodzimodzi...*' (... that perhaps this leader would also do the same....) In this case, the writer shows less commitment to the proposition being made thereby expressing low probability of the truth of the proposition.

*'Pa mavuto okhudza dziko lino amene nthumwi zinagwirizana kuti Pulezidenti akuyenera kuziunikira, anthu akudziwa kuti nkosatheka kuti mkuluyu achitepo kanthu pamiyezi iwiri.'* (Concerning the country's problems that participants agreed the president should address, people know that it is not possible for the big man to do something about it within two months.) This clause complex is obtained from Ndemanga of *Mkwaso* 23 March-5 April 2012 titled '*PAC ISATI IPUME*' (PAC should not put down tools). In this clause complex, by saying '*...Pulezidenti akuyenera kuziunikira...*' (...the president should address...) the use of '*akuyenera*' expresses doentic obligation. In this case, the president has the obligation to address the problems being faced by people in the country. In the same clause complex, the writer also expresses epistemic modality fact. This is shown in the expression '*...anthu akudziwa...*' (...people know...) By using the verb '*akudziwa*' (know), the writer shows high commitment to the truth of the proposition being made.

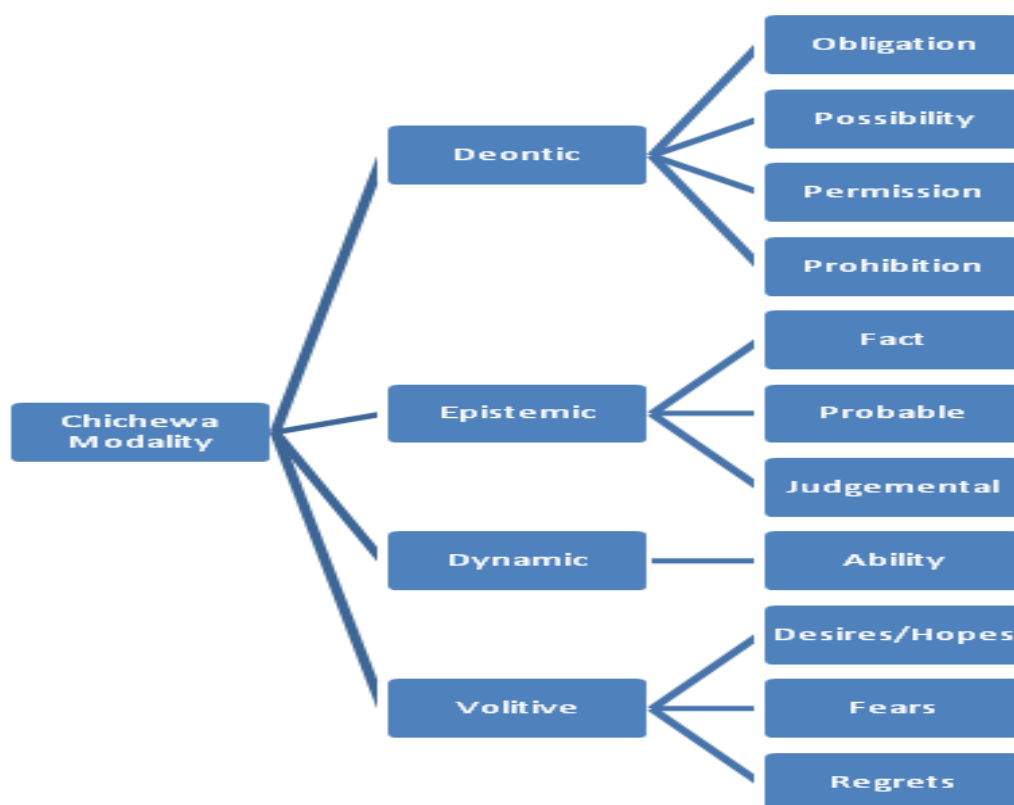
#### **4.4 The Systemic Choices in Chichewa Modality**

This study has established that there are systemic choices that are made in the expression of Chichewa modality. These choices are made depending on the linguistic function the writer wants to achieve. For instance; it is observed that the writer can choose to express deontic modality. In this deontic modality, the writer can express deontic necessity/obligation where the writer shows the necessity of doing something or having something done. In some situations the writer shows that there is an obligation to be fulfilled, deontic possibility where the writer shows that something is possible or not possible. The writer can also choose deontic permission whereby the writer shows that somebody is permitted to do something. This type is also used to show that permission is granted. There is also deontic prohibition whereby the writer shows that an individual or a group of people is prohibited to do something.

The writer can also express epistemic modality. In this epistemic modality, the writer can express epistemic modality fact whereby the writer shows that he/she is very sure of what they say. In other words, the writer shows high degree of commitment to the proposition made or high degree of confidence in the proposition made, epistemic modality probable whereby the writer shows uncertainty about the proposition made. In other words, the writer shows that he/she is not very sure of what they say. That is they show low degree of commitment to the propositions and epistemic modality judgemental whereby the writer assesses a situation and presents their own judgement of a particular situation or event.

The writer can also express boulomaic or volitive modality. In this type, one can express volitive modality desires/hopes whereby one expresses hope for a desirable

encounter, event, situation or action, or volitive modality fears whereby one expresses fears over an encounter, event or a situation, and volitive modality regrets whereby one indicates that a certain encounter, event or situation is regrettable. The study has also established that the writer can also express dynamic modality. In this category, there is an indication of a capability of doing something. These systemic choices can be presented diagrammatically as follows:



**Figure 1: The Systemic Choices in Chichewa Modality**

The systemic choices observed in Chichewa modality fit neatly into Morley's (1985) observation that SFG interprets language as being a system network of meaning potential and interprets language as being made up of systems each having a set of features which are in contrast with one another. It is also argued that the basic assumption of SFG is that meaning implies choice and that if there is a choice in any context, then that choice is meaningful (Halliday, 1994).

#### 4.5 Word Classes and Phrases Used to Express Modality in Chichewa Editorials

This study has found that in the expression of Chichewa modality, different word classes are used. For example, the modal verb *dziwa* (know), is used in expressing Chichewa modality as in the following clauses:

*'Ife tikudziwa kuti udindo wa bungwe la Admarc n'kugula ndi kugulitsa mbeu choncho si udindo wa phungu kuitanitsa chimanga pa msika wa m'dera lake.'* (We know that the duty of Admarc is to buy and sell maize and therefore, it's not the responsibility of a member of parliament to request for a supply of maize in his/her constituency.) (*Weekend Nation* 16-17 February, 2012).

*'Aliyense m'dziko muno akudziwa za mmene section 65 idavutira pa nthwaiyo mpaka Mtharika kutseka msonkhano.'* (Everyone in this country knows how difficult to handle section 65 became up to the extent of Mutharika calling off parliamentary seating.) (*Weekend Nation* 23-24 February, 2008)

*'Ambiri tikudziwa zokhoma zomwe tinakumana nazo pomwe mkulu ameneyu adafikanso m'dziko muno m'mbuyomu.'* (Many of us know the problems we went through when this man came to this country sometime back. (*Mkwaso* 15-28 June, 2012)

*'Choncho aliyense akudziwa kuti kukhala kovuta kuti atalephera kusintha zinthu pa miyezi iwiri imene apatsidwa, a pulezidenti avomere kutula pansu udindo wawo kapena kuitanitsa referendum.'* (Therefore everyone knows that it will be difficult for the president to step down or call for referendum after failing to sort out the problems faced within the given two months.) (*Mkwaso* 23 March-25 April 2012)

*'Tikudziwa kuti anthu akapereka malire kwa munthu wamkulu kumakhala ngati kuderera.* (We know that giving a big man a deadline is like looking down upon them.) ( *Mkwaso* 23 March-25 April 2012)

It has also been found that another modal verb used in expressing Chichewa modality is *khulupirira* as in the following clauses:

*'Ife takhulupirira kuti malowa akhonzadi kuthandiza kutukula chuma cha dziko lino pa ntchito zokopa alendo.'* (We believe that this place can help boost the tourism industry.) ( *Mkwaso* 7-20 October, 2011.)

*'Ife takhulupira kuti Chimango anaonetsa kukonda dziko lake...'* (We believe that Chimango showed love of his country...) ( *Weekend Nation* 27-28 December, 2008.)

The study has established that the modal auxiliary *yenera* (should) is commonly used in expressing Chichewa modality. This is observed in the following clauses:

*'Apolisi akamagwira bwino ntchito yawo yoteteza miyoyo ya anthu ayenera kuyamikiridwa.'* (When police officers do their job of protecting people's lives well, they should be commended.) ( *Mkwaso* 28 January-10 February, 2010)

*'Mwachitsanzo, msewu wokafika kuderali uyenera kukonzedwa.'* (For instance, the road to this area should be maintained.) ( *Mkwaso* 7-20 October, 2011)

*'Dandaulo la mayi Woodsworth loti ena amakambirana zofuna kuwapha, ndi nkhani imene apolisi ayenera kukhala patsogolo kufufuza....'* (Ms Woodworth's allegation that some people wanted to kill her is an issue that the police should be in the fore front investigating.) ( *Mkwaso* 23 March-5 April, 2012)

*'Mtsogoleri ayenera kuthandiza aliyense posayang'ana chipani...'* (A leader should help everybody regardless of the political party they belong to....) ( *Weekend Nation* 27 February, 2010)

*‘Dziko lililonse limayendera malamulo ake, choncho ngati malamulo a dziko lino amalola puluzidenti kuitanitsa msonkhano wa aphungu, adayenera kutero...’* (Every country has got a constitution that should be followed, so if the constitution of this country allows the president to call for parliamentary meeting, he needed to do so.) (Weekend Nation 23-24 February, 2008)

It has also been established that modal adverbs are used to express Chichewa modality. Examples of such adverbs are *mwina* (probably), *mwina mwake* (perhaps) and *n’kutheka* (possibly) as in the following clauses:

*‘Tidzakhala okondwa kumva kuti mwina inali ndondomeko chabe kuti mafumu aakuluakulu ayambirire ndipo aang’ono atsirizire.’* (We shall be happy to hear that perhaps it was just a procedure that senior chiefs be targeted first and the junior chiefs targeted last.) (Weekend Nation 27 Okutobala 2012)

*‘Mwina sikulakwa kunena kuti vutoli lazika mizu mu DPP mmene ndipo n’chifukwa chake bungweli likulephera ntchito yake.’* (Perhaps it is not wrong to allege that the problem is rooted in DPP and that is why the party is failing to perform its duties.) (Mkwaso 30 December 2011-12 January 2012.)

*‘Kutheka kuti nkhaniyi ndi yabodza komanso nkutheka kuti ndiyoona.’* (It is possible that the news is false but it is also possible that it is true.) (Mkwaso 28 January-10 February 2011.)

In this study, it has also been discovered that phrases are used to express Chichewa modality. Examples of such phrases are: *ndi zomvetsa chisoni* (it is sad), *chodetsa nkhwawa* (what is worrisome), *uku kukhoza kukhala* (this might be), *chofunika apa* (what is important here), *ngati ndi zoonna* (if it is true), *komanso tikumva kuti* (but we also hear that), *zikhonza kutanthauza* (it might mean), *njomvetsa chisoni* (is

regrettable) and *tikhoza kuganizira* (we might think) as is the case in the following clauses:

*‘Zomwe adanena mtsogoleri wa dziko lino Bingu Wa Mutharika loweruka lapitali kuti thumba la ndalama lotukulira achinyamata liyambe kaye kufikira a chipani cholamula kaamba adamuthandiza kampeni ndi zomvetsa chisoni.’* (What the leader of this country Bingu wa Mutharika said last Saturday that the fund for youth development should first be accessed by DPP supporters because they helped him doing campaign is regrettable.) (*Weekend Nation* 27 February, 2010)

*‘Chodetsa nkhawa n’choti ndalamazi zimachokera ku misonkho yomwe boma podula, siliwona kuti uyu ndi wamawanga a chipani chiti.’*(What is disappointing is that when the government is deducting taxes from people it does that without considering somebody’s political affiliation.) (*Weekend Nation* 27 February, 2010)

*‘Uku kukhoza kukhala kuyamba kwa nthenya mu demokalase m’dziko muno.’*(This might be the beginning of deteriorating democracy in this country.) (*Weekend Nation* 9 June, 2012)

*‘Koma pakutero zikhosha kutanthauza kuti onse a ku ACB ayambe apuma ntchito yawo,...’*( But in doing so, it might mean that all ACB personnel should resign...)  
(*Mkwaso* 30 December 2011-12 January 2012)

*‘Nkhani iyi yoti ndalama zotukulira ku dera la Zao Falls m’boma la Thyolo zanyambidwanso njomvetsa chisoni.’*(The news that money meant for development of Zao Falls in Thyolo district has also been embezzled is regrettable.) (*Mkwaso* 7-20 October 2011)

*‘Ndipo pakutero tikhoza kuganizira kuti papita ndalama zingati kufikira chaka chimenecho.’*(In so doing we can imagine how much money would be embezzled up until that year.) (*Mkwaso* 30 December 2011-12 January 2012)

## 4.6 Functions of Modality in Chichewa Editorials

This study has found that in expressing Chichewa modality, different linguistic functions are performed. This fits well SFG's view that one performs functions through language. The following functions are observed in Chichewa modality:

### 4.6.1 Persuasion

This study has observed that some modalised sentences in Chichewa editorials are used to persuade somebody to do something or to act in a particular manner. According to van Dijk (2006), persuasion is legitimate. Lillian (2008) observes that in persuasive discourse there is use of moderate modal forms. In this case, the writer convinces the reader to do something or not to do something. This linguistic function is performed in the following clauses:

*'Zipani ziyenera kukhala pa m'gwirizano mwachitsanzo a UDF ali ndi ufulu wochita m'gwirizano ndi DPP.'* (Political parties should form coalitions for example; UDF is free to form a coalition with DPP.) This clause complex is extracted from Ndemanga of Weekend Nation titled *'Zipani zandale zikonze m'nyumba mwawo'* (Political should put their houses in order). In this clause complex, the use of *yenera* (should) shows that it is necessary that political parties should form coalitions. In this way, the writer expresses deontic necessity by trying to convince the readers on the necessity of forming coalitions. In expressing this type of modality, in this case, the writer performs a function of language that is persuading. In this situation, the writer persuades his or her readers, who in most cases are sceptical of this kind of coalition,

to accept it as a necessity. The writer shows that this undertaking is necessary and therefore, political parties would be free to form coalitions.

*Mtsogoleri ayenera kuthandiza aliyense posayang'ana chipani ngati mmene imachitira nkuku kufungatira anapiye ake chiombankhanga chikachita balamanthu.*

(A leader should help everybody regardless of their political affiliation in the same manner a chicken takes care of its young ones when an eagle approaches.) This clause complex is obtained from Ndemanga of Weekend Nation of 27 February, 2010 titled *Utsogoleri udzifungatira aliyense: ndife amodzi* (Leadership should embrace everybody: we are one). In this clause complex, the writer tries to persuade the country's leadership to take care of all the people of this country regardless of their political affiliations because we are one. In an effort to convince the leadership, the writer likens the country's leadership to a chicken which protects all its young ones when an eagle comes to attack. In this way, the writer uses language to perform the persuasive function.

#### **4.6.2 Directive function**

This study has established that some modalised clauses in Chichewa are used in giving directives. In this case, some individuals are told what to do. This linguistic function is observed in the following clauses:

*'Dandaulo la mayi Woodworth loti ena amakambirana zofuna kuwapha, ndi nkhani imene apolisi ayenera kukhala patsogolo kufufuza...'* (Ms Woodworth's allegation

that some people wanted to kill her is an issue that the police should be in the forefront investigating.) This clause complex is extracted from Ndemanga of *Mkwaso* 23 March-5 April, 2012 titled '*Pamene pali chiopsezo polisi iikepo chitetezo*' (Where there is danger the police should put in place security measures). In this clause

complex, the word *ayenera* in which *a* is the subject agreement and *yenera* (should) the stem of the modal auxiliary, is used to express obligation. In Chichewa this expression shows that somebody has no choice but to do something. The police are required to provide security. They are required to do so because it is their duty. In this way, the writer is expressing deontic obligation but at the same time performing a language function that is presenting a directive.

*'Sinthani malamulo mokomera onse'* (Change laws for the benefit of all). This is a title of Ndemanga of *Weekend Nation* of 3 November, 2012. This title is presented in form of a directive to people in political positions because the writer knows that it is the requirement of the constitution of this country that laws should be changed for the benefit of all Malawians and not for the benefit of an individual or a few selfish individuals. This is an obligation that those in political positions must satisfy.

*'Tingopempha kuti mtsogoleri wa dziko linoyu achitepo kanthu m'malo mongolankhula kuti akubawo awonekere poyera.'* (We request the president to take action on this malpractice instead of just talking about it so that the thieves can be exposed.) This clause complex is extracted from Ndemanga of *Weekend Nation* 8 September 2012 titled *'Londolozani bwino zamakuponi'* (Establish good measures for coupon distribution). In this clause complex, the writer presents a request to the Head of State to take an action that would help expose those who abuse the Fertiliser Subsidy Programme. The title of the Ndemanga as indicated above also helps in achieving a directive function in the sense that those responsible for the Fertiliser Subsidy Programme are asked to put in place good measures for coupon distribution

to make it a success. The writer justifies this by presenting some examples of malpractices in the programme.

#### **4.6.3 Manipulation**

This study observes that some modalised clauses in Chichewa editorials are used to manipulate the readers. In this case, writer skilfully controls the readers and influences them to support a particular view point. According to Lillian (2008), what van Dijk classifies as manipulation Jowett and O'Donnell (2006) classify as propaganda. According to van Dijk (2006), propaganda refers to the use of power to persuade the audience to do or believe things that are in the best interest of the manipulator and his or her group but not the manipulated. Manipulation is observed in the following clauses:

*'Taganizani aphungu otsutsa boma kumakana bajeti pamene amadziwa kuti anthu m'madera mwawo akumwa madzi a m'zithaphwi, ena akuphunzira pansu pa mtengo ndi zina.'* (Imagine members of parliament from the opposition rejecting budget yet they knew that people from their constituencies drink dirty water and some learn under trees etc.) This clause complex is extracted from Ndemanga of *Weekend Nation* 10-11 January, 2011 titled *'Phungu wopanda chipani angathandize'* (An independent member of parliament can help). In this clause complex, by opening the sentence with the expression *Taganizani...* (Imagine...), the writer creates a picture that what the members of parliament from the opposition did in rejecting the budget was completely wrong. And by mentioning the problems of water and school blocks, the writer wants to show that the budget that the MPs rejected could be used to address such problems. In addition, the writer has not given the reasons why the opposition MPs rejected the budget. In this way, the writer manipulates the readers' opinion that

is making them hold a similar view or opinion that what the members of parliament in question did was completely wrong. This agrees with Bonyadi's (2011) argument that modality as a property of language use is generally exploited by language users. Its role in newspaper editorials is of special importance in that editorial writers tend to make use of this property to establish either a favourable or unfavourable bias throughout the text to manipulate their readers' opinion (Bonyadi, 2011).

*'Lamulo lili apo, ife takhulupira kuti Chimango adawonetsa kukonda dziko lake poganizira ubwino ndi kuipa kwa zinthu iye akadatsatira lamulolo'*. (Besides the law, we believe that Chimango showed love of his country by considering the advantages and disadvantages of strictly following that law.) This clause complex is extracted from Ndemanga of *Weekend Nation* 27-28 December, 2008 titled *'Demokalase imathandiza kumvetsa zinthu'* (Democracy helps in understanding things). In this clause complex, by using the expression *'...ife takhulupirira...'* (...we believe...), the writer wants to create a picture that the view that Chimango's action was appropriate is held by many people. The writer knows that some people hold the view that Chimango's action was not appropriate because he violated the constitution of this country by not doing what the law requires him to do. In this case, the writer wants to convince the readers to look at Chimango's action as an appropriate one thereby manipulating their opinion. The writer justifies Chimango's action by arguing that Chimango carefully considered the advantages and disadvantages of implementing section 65 of the constitution.

The functions performed in the expression of Chichewa modality fit nicely into Thompson's (1996) argument that in SFG one performs functions through language and that speakers have reasons for saying something and for saying it the way they do.

#### **4.7 SFG, Chichewa Modality and the Communication Process**

Expression of Chichewa modality is an illustration of language in its interpersonal function. Writers enter into the communication process in its social and personal aspects. When this happens, there is an expression of speech or communication roles such as demander or giver of information, questioner or informant. In this interpersonal realm, Chichewa modality expresses interpersonal meaning. This type of meaning is associated with language as a way of getting things done, a way of acting upon the world (Shore, 1992).

The interpersonal meaning is subdivided into interactional meaning and attitudinal meaning. This study has found that in expressing modality in Chichewa editorials, interactional roles are created in a speech situation. The following clause complex illustrates this: *Kodi ngakhale phungu wotsutsa atafotokoza kuti chimanga chatha mdera mwake mawu ake angamveke?* (If a Member of Parliament from an opposition party explains that there is maize scarcity in his constituency, can his/her words be heard?) This question is extracted from Ndemanga of *Weekend Nation* 16-17 February, 2008 titled *Muuzeni pulezidenti zoona zokhazokha* (Tell the president only the truth). This question shows that the writer takes the role of the questioner. However, in asking this rhetorical question the writer wants to suggest that members of parliament in the opposition are never heard in the sense that their requests are never responded to positively. For instance, if a member of parliament from the

opposition presents a request for the supply of maize in his or her constituency chances of getting the maize are very minimal. By presenting the issue in this manner the writer wants to show that this situation is undesirable. What follows is that if people from constituencies where members of parliament are in the opposition are experiencing various problems, the Member of Parliament is not the right person to blame but the government. By the use of this rhetoric question, the writer is expressing the experience accumulated over the years that the opposition is never heard. In addition, by using the expression '*Muuzeni Pulezidenti zoona zokhazokha*' as title of the ndemanga, the implicature is that in Malawian political context the president is not always told the truth and that this practice impacts on the general public as the president may not be able to make right decision or undertake appropriate actions as a result of being misinformed about pertinent issues affecting people in the country.

It is also observed that in some cases attitudinal meaning is expressed. This is concerned with the way the writer relates to what is being written about. In some situations, the writer assesses the truth or falsity of what is said. This is observed in the following clause complex: *N'zoona kuti kubwera kwa chipani cha PP paulamuliro kunawombola zipani zotsutsa kumpeni wa DPP*. (It is true that the coming of PP into power saved opposition political parties from the wrath of DPP). This clause complex is obtained from Ndemanga of Weekend Nation, 9 June 2012 titled *Kukomedwa kumasokoneza* (Greed spoils). In this clause complex, the use of *N'zoona...* (It is true...) shows that the writer is expressing the truth of a proposition. In this case, the writer holds the view that the proposition made is true. The writer knows very well that not every reader would share the same view but what the writer

does is to persuade readers to hold the same view. In some situations, the writer clearly states that what is being claimed about Muluzi's responsibilities in his former wife's village is not true as is the case in the following clause complex: *Ife tikuti ili ndi bodza sadakatero popeza pulezidenti wakaleyu ndi mkamwini m'mudzimu ndipo pa mwambo wa Achewa mkamwini salankhula pa maliro*. This clause complex is extracted from Ndemanga titled *Maliro si bwalo la kampeni* (Funeral is not a political ground). In this clause complex, the use of the expression *Ife tikuti ili ndi bodza...* (We are saying this is false...) where *ili* is referring to the argument that John Tembo wanted to speak on behalf of the former president Bakili Muluzi shows that the writer is expressing falsity of the proposition being made. By using the subject *Ife* (We) and not *Ine* (I), the writer wants to create a picture that he/she is not the only one who thinks that the argument in question is false but that it is a general consensus. The writer justifies this by bringing in a cultural aspect by arguing that what John Tembo wanted to do is in conflict with the culture of the people of the area where the funeral was taking place. In this case, the writer knows he/she would be justified because all the people who have knowledge of the cultural values of the area would share a similar view. In presenting this, the writer wants to make the cultural conflict known to the readers so that those who thought that the argument that John Tembo wanted to speak at a funeral on behalf of Bakili Muluzi was true should change their thinking. The writer would in this way influence his readers.

It is also observed that in expressing modality in Chichewa editorials, the writer of Ndemanga of *Weekend Nation* 2-3 February 2008 titled '*Demokalase mu UDF yasokonekera*' (Democracy in UDF a mess) uses language as a means of his/her own intrusion into the speech event and adopts a communication role of persuading

somebody to do something or behave in a particular way. This is presented in the following clauses: *'Tiwapemphe a Muluzi kuti akhazikitse mtima pansi, ayang'ane za patsogolo komanso asayike mangawa pa munthu aliyense chifukwa nthawi yatha 2009 ili pafupi'*. (We plead with Muluzi to calm down, focus ahead and not have grudges with anybody because 2009 is around the corner.) The writer makes this plea following the event that Muluzi removed Sam Mpasu from UDF because Mpasu openly said that Muluzi would not win the 2009 general elections and by doing so the writer feels there is no freedom of expression in UDF. In another clause, the writer presents an argument that what people expect is to see members of UDF being very democratic. This is noted in the following clause complex: *'Munthu aliyense akudziwa kuti UDF ndi imene idabweretsa demokalase m'dziko muno, ndiye kumanva mkangano tsiku ndi tsiku zosakhala bwino, sizithandiza a Malawi amene akudyerera ufulu wa demokalase.'* (Everybody knows that it's UDF that brought democracy in this country therefore, it does not make sense to be hearing of misunderstandings and grudges in the party; this will not benefit Malawians who are enjoying the democracy.)

By presenting this argument, the writer wants to show that what is happening in UDF is contradicting what participatory democracy stands for. After making these observations, the writer finally presents what he or she intended to do, that is to persuade Muluzi to change his views and sort out the confusion in his party. *'Bwana tasinthani maganizo ndipo mukonze mavuto ali mu UDF.'* In this case, the writer intrudes into the speech event and adopts the communication role of persuading the leader of UDF to change his views and address problems of democracy in the party but the view being expressed is not of the writer alone but of some members of the

general public. In this case, the writer attempts to achieve his/her communicative function by presenting the title as a fact '*Demokalase mu UDF yasokonekera*' (Democracy in UDF a mess). This creates a picture that the proposition being presented is true and this would make other readers join in advancing the idea that the party leadership should change its position and address problems of democracy in the party.

This study has also established that in the expression of modality in Chichewa editorials, the writer associates with the thesis and this is an indication of its status and validity of his/her own judgement. The writer makes judgement of a particular situation or event. Before making the judgement, the writer makes the following observation: '*A Malawi atopa kumva kuti apolisi kapena a ACB akufufuza koma chikhalirecho palibe chimene chikumachitika*. 'Malawians are now tired of being told that the police or ACB is investigating something yet nothing comes out of the investigations.) By using the expression '*A Malawi atopa...*' the writer creates a picture that the problem of corruption has persistently been there and that effort to investigate such cases and bring the culprits to book have proved futile. In the end, the writer makes the following judgement: '*Sichanzeru kuti madipatimenti a boma adzingoyang'ana umbava ukuchitika poyerayera*.' (It's not wise that government departments should not just watch robbery taking place in broad daylight.) This clause complex is extracted from Ndemanga of *Mkwaso* 7-20 October, 2011 titled '*Nchiyani chikuvuta ACB, apolisi kugwira akubawa?*' (What makes ACB; the police fail to catch these thieves?) In this clause complex, the use of *Sichanzeru...* (It is not wise...) in which *si* is the negative copula, *cha-* is the subject marker and *nzeru* (wisdom) is a noun and together these form an adjective *sichanzeru*, shows the judgement of the

writer on the issue that government departments just watch robbery taking place in broad day light. The writer assesses the whole situation and presents a judgement that the action referred to is not a wise one. In this case, the writer is expressing dissatisfaction in the way government departments handle issues of security. He/she feels the departments are negligent and that puts security of the people at stake.

The writer of Ndemanga of *Weekend Nation* titled '*Zipani zandale zikonze m'nyumba mwawo*' (Political parties should put their houses in order) makes an observation and presents his/her judgement as follows: '*Zipani zina zimangofuna kungotchuka chabe pomwe zina zimangofuna kungosokoneza anthu.*' (Some political parties just want to be famous while others just want to confuse people.) In this clause complex, the use of the word '*zimangofuna*' where *zi-* is the SM, *ngo* is an aspect marker which gives the meaning 'just' and *funa* (want) is the verb stem, shows that the writer is making an assessment or an evaluation of the situation and makes a judgement that some political parties just want to be famous while others just want to confuse people. According to SFG, evaluation is the central part of the meaning of any text (Halliday, 1985). In making the judgement that some political parties just want to be famous while others just want to confuse people, the writer views political parties as groupings that lack an understanding of democratic principles and roles that they are supposed to play. The writer feels political parties should have clear guidelines for their operations if their activities are to be of benefit to Malawians. Instead, what is observed is that each and every political party would want to win elections and become a ruling party. The writer feels political parties do this for selfish reasons and not to serve Malawians.

Another observation made is that politicians in Malawi practice politics of favouritism. This is made clear in the following clause complex: *'Zomwe adanena mtsogoleri wa dziko lino Bingu Wa Mutharika loweruka lapitali kuti thumba la ndalama lotukulira achinyamata liyambe kaye kufikira a chipani cholamula kaamba adamuthandiza kampeni ndi zomvetsa chisoni.'* (What the leader of this country Bingu wa Mutharika said last Saturday that the fund for youth development should first be accessed by DPP supporters because they helped him doing campaign is regrettable.) This clause complex is extracted from Ndemanga of *Weekend Nation* 27 February, 2010 titled *'Utsogoleri udzifungatira wina ali yense'* (Leadership should embrace everybody). In this clause complex, by using the expression...*ndi zomvetsa chisoni* (...is regrettable) in which *ndi* (is) is a verb and *zomvetsa chisoni* is a noun phrase, the writer does not clearly specify the one who holds the view that what the leader of this country Bingu wa Mutharika said is regrettable. In this clause complex, by using the expression ...*ndi zomvetsa chisoni, (...is regrettable)*, the writer condemns the behaviour by the president of a nation who openly said that the youth who were members of the ruling DPP would be prioritised in accessing the loans. Considering the title of this ndemanga *'Utsogoleri udzifungatira wina ali yense'* (Leadership should embrace everybody), the writer presents the picture that what is expected in an ideal situation is that the president of a nation should always do things that benefit all Malawians regardless of their political affiliations since the president is not just a president of his/her party but of the whole nation. In this case, the writer persuades political leaders to practice non partisan politics. This is made forcefully by the writer in the following clause complex: *Mtsogoleri ayenera kuthandiza ali yense posayang'ana chipani...* (A leader should help everybody regardless of the political party they belong to.) This clause complex is also extracted from the same Ndemanga

of *Weekend Nation* 27 February, 2010 titled '*Utsogoleri udzifungatira aliyense: ndife amodzi*' (Leadership should embrace everybody: we are one). In this clause complex, the word *ayenera* in which *a-* is the subject marker and *yenera* (should) the stem of the auxiliary verb is used to show that it is a requirement that leadership should embrace everybody. In this case, the leaders have no choice but to do it. This is the requirement of the social law. The writer justifies this by arguing that the money used for these loans comes from taxes that all Malawians pay regardless of the political parties they belong to. This is expressed in the following clause complex: *Chodetsa nkhwana n'choti ndalamazi zimachokera ku misonkho yomwe boma podula, siliwona kuti uyu ndi wamawanga a chipani chiti.* (What is disappointing is that when the government is deducting taxes from people, it does that without considering somebody's political affiliations.) By making this argument, the writer wants to show that the president has no basis to prioritise the youth who are members of DPP.

Political leaders are expected to be practical and not concentrate on verbal politics. That is not what Malawians expect from politicians. In consideration of the title of Ndemanga of *Weekend Nation* dated 29-30 March 2008 which says '*Andale ndiosadalilika*' (Politicians are not reliable); the writer gives a picture that politicians in Malawi are not trustworthy. In most cases, they do not do what they say or promise. They talk a lot and do little. This is made clear in the following clause complex: '*Ife sitifuna a UDF azinena zimene Bingu akulakwitsa koma adzawachitira chiyani anthu chifukwa "tidza..." anthu atopa naye.*' (We don't want the UDF party to be focussing on the weaknesses of Bingu but they should be talking about what they will do for Malawians if they win elections because people are tired of being told that we shall do this...). By using the expression '*tidza... anthu atopa naye*' the writer

gives a picture that Malawians are not interested in cheap talk but actions that would benefit them.

It is also observed that politicians in Malawi do not take caution of what they say. This is presented in the following clause complex: *'Tikumva kuti Kachali wapepesa pankhaniyi koma tiyenera kukumbutsa atsogoleri athu mawu aakulu kuti ndibwino kusiya phazi chifukwa ukasiya mlomo ndithu udzakupeza.* (We hear that Kachali has apologised on this issue but we should remind our leaders the wise saying that you need to be careful what you say to someone because tomorrow isn't promised and you can't take that back.) This clause complex is extracted from Ndemanga of *Weekend Nation* Saturday 22 September, 2012 titled *'Ukasiya mlomo udzakupeza'*. In this clause complex, by using the expression *Tiyenera kukumbutsa...* the writer presents a picture that it is a common tendency among politicians that they forget to take caution of what they say in public. The writer justifies the point that careless talk among politicians is a common occurrence by citing examples of what happened in the past as follows: *Nthawi ya ulamuliro wa Bakili Muluzi mtsogoleri wa kale wa dziko linoyu adadziwika ndikuyankhula mokhadzula.* (During the reign of Bakili Muluzi, he was well known with insulting talk.) On this, the writer gives this example: *'Pamene ena anadandaula kuti zinthu zakwera mtengo iye adayankha kuti alibe golosale.'* (When people complained that prices of commodities had gone up, he said he had no grocery shop.) By using the expression *'...adadziwika ndi kuyankhula mokhadzula.'* The writer wants to show how carelessly politicians in important positions can talk. The writer also presents another example as follows: *Nthawi inanso ena atanena kuti akuyenda kwambiri, mtsogoleri wa dziko linoyu adayankha kuti sayenda m'makomo mwa a Malawi.* (In another occasion when some people

complained that the president was travelling a lot, he said he was not visiting homes of Malawians.) These examples show how arrogant this head of state was. In order to show that this arrogance is a trend, the writer talks about another head of state as follows: '*Naye malemu Bingu wa Mutharika anali ndi mayankho ake.*' (Late Bingu wa Mutharika also had his own way of responding to complaints.) '*Nthawi ina adati a Malawi amangodandaula ngati nkuku.*' At one point in time he said that Malawians complain like chickens.) In this case, the writer presents a picture that it is a common trend that politicians in high positions are arrogant and talk to Malawians insultingly especially when they raise complaints. He/she cautions the politicians that they would be held responsible` for whatever they say in public and therefore, they should always be careful to avoid the consequences. Considering the fact that leaders keep repeating this mistake and writers keep referring to it show that leaders once elected do not really think they owe Malawians anything and that is why the leaders are so disrespectful.

On the point of arrogance the writer of Ndemanga of *Mkwaso* of 23 March-5 April, 2012 titled '*PAC ISATI IPUME*' (PAC should not put down its tools), persuades PAC to continue with its efforts of negotiating with government to address the challenges faced by Malawians. The writer says: '*A Malawi ambiri akhala akupempha mtsogoleri wa dziko lino kuti akhonze zinthu zomwe zasokonekera, koma mpaka lero tikuona kuti sizikusinthabe.*' (Many Malawians have asked the president to address challenges faced in the country but up to now nothing is being done.) In this clause complex, by using the expression '*A Malawi ambiri...*' (Many Malawians...) the writer creates a picture that there is a general consensus that the country is facing many challenges and that many people have expressed concern over the same. The writer

has also used the expression ‘...*koma mpaka lero tikuona kuti sizikusinthabe*’ (...but up to now nothing has changed) to show how irresponsible the country’s leadership has been in failing to address the problems. To show clearly how arrogant the president is, the writer says: ‘...*aliyense wakhala akumva a pulezidenti akunena poyera kuti iwo anachita kusankhidwa choncho sangamvera maganizo a munthu wina aliyense osati amene anawasankha.*’ (Everyone has heard the president saying that he was democratically elected so he cannot just do anything that anybody tells him except the people who voted him into power.) By using the sweeping statement ‘...*aliyense wakhala akumva...*’ (Everyone has heard...), the writer wants to create a picture that many people view the president as an arrogant person and by doing that readers who hold a different view may be persuaded to hold the writer’s view.

In the next clause complex, the writer also presents a sweeping statement: ‘*Choncho aliyense akudziwa kuti kukhala kovuta kuti atalephera kusintha zinthu pa miyezi iwiri imene apatsidwa, a pulezidenti avomere kutula pansu udindo wao kapena kuitanitsa referendum.*’ (Therefore everybody knows that it will be difficult for the president to step down or call for referendum if he fails to change things within the two months given.) After giving a picture that the president is very arrogant and that he cannot accept to step down or call for referendum, the writer then persuades PAC to continue negotiating with government on ways of addressing the challenges in the country. ‘*Podziwa kuti izi n’zosatheka nkofunika kuti PAC isaweruke msanga koma ithandize popeza njira zothandizira kuti anthu akhale pansu ndi boma nkuunikira bwino mfundo zomwe zinatuluka kumsonkhanoko.*’ By using the expression ‘...*nkofunika kuti PAC isaweruke msanga...*’ the writer is emphasizing on the importance of PAC’s participation in the matter.

This study has observed that in the expression of modality in Chichewa editorials, the writer participates in the speech event. He/she intrudes and takes up a position. This is observed in the following clauses: (a) *Ife takhulupira kuti Chimango anaonetsa kukonda dziko lake...* (We believe that Chimango showed love of his country...) This clause complex is extracted from *Ndemanga* of *Weekend Nation* 27-28 December, 2008 titled '*Demokalase imathandiza kumvetsa zinthu*' (Democracy helps to understand things). In this clause complex, *Ife* (We) is the subject of the verb *takhulupirira*. In the word *takhulupira*, the *ta-* is the subject marker which shows an agreement between the subject *Ife* and the verb *khulupirira* in terms of number and *khulupira* (believe) is the verb stem. In this clause complex, the writer intrudes and participates in the speech event and takes up a position. In this case, the writer takes up a position of holding the belief that Chimango showed love of his country. By using *Ife* (We) which is plural and not *Ine* (I) which is singular the writer wants to present a picture that many people view Chimango's actions as appropriate. The writer knows very well that other people view Chimango's actions as not appropriate because as speaker of parliament he failed to implement section 65 of the constitution which empowers him to remove any member of parliament from his/her position when the MP dumps the political party that voted him/her into power and joins another political party which is also represented in parliament. Instead, the writer would want to convince those people on the appropriateness and benefits of Chimango's actions in ignoring section 65. In this context, Chimango did not do what the constitution requires him to do as speaker. The writer justifies Chimango's actions by focussing on the dangers of implementing the section and deliberately neglecting the dangers of not implementing the section. The writer commends Chimango for

demonstrating understanding of democracy. But the crucial question that arises is: Is understanding of democracy about implementing what is in the constitution or avoiding the implementation of what is in the constitution.

In Ndemanga of *Weekend Nation* of 23-24 February, 2008 titled *Malamulo ofuna kuwasunga* (The constitution should be respected) the writer emphasizes that the constitution should strictly be followed. This is shown in the following clause complex: *Dziko lililonse limayendera malamulo ake, choncho ngati malamulo a dziko lino amalola pulezidenti kuitanitsa msonkhano wa a phungu, adayenera kutero chifukwa ndikokhako kumene aphungu akakambirane za mabilo oyendetsera dziko lino.* (Every country has got its constitution; therefore if the constitution of this country allows the president to call for parliamentary meeting, the president should have done so because that is where members of parliament discuss bills for the running of this country.) By using the expression ‘...adayenera kutero...’ (...should have done so...), the writer wants to show that in any case; the constitution should be strictly followed because this is a requirement.

In Ndemanga of *Weekend Nation* of 3 November, 2012 the writer uses a title that shows that in some cases laws are changed to benefit individuals. The title reads: ‘*Sinthani malamulo mokomera onse*’ (Change laws for the benefit of all). The writer then presents an example of a situation in which a head of state wanted to change laws of the country for his own benefit as follows: ‘*Nthawi yomwe mtsogoleri wakale wa dziko lino Bakili Muluzi ankalamulira dziko lino ndipo nthawi yake inkapita kumapeto, iye adayetsetsa kuti malamulo a dziko lino asinthe kuti aimenso kachitatu.*’ (The time the former president of this country Bakili Muluzi was in power and his term was coming to an end, he made efforts to change the laws of this country so that

he could stand for the third term.) Later, the writer presents the following observation: *'Ena ankati malamulowo ayenera kusinthidwa chifukwa Muluziyo ankalamulira bwino dziko lino.'* (Some people said that it was necessary to change the laws because Muluzi was governing the country very well.) In the next clause complex, the writer presents a contrary view as follows: *'Koma ena ankanena kuti malamulo a dziko lino sayenera kusinthidwa chifukwa cha munthu m'modzi.'* (But some people were saying that the laws of this country should not be changed because of one person.) By presenting these contrary views, the writer wants to show how people get divided on issues of national importance. However, from the title, it is clear that the writer is asking political leaders in important positions not to be selfish by changing laws of this country for their own benefit.

In Ndemanga of the *Weekend Nation* dated 9<sup>th</sup> June, 2012 titled *Kukomedwa kumasokoneza* (Greed spoils), the writer expresses fear that democracy in the country is at stake. This is expressed in the following clause complex: *Malingana ndi sipikala Henry Chimunthu Banda, UDF yaonetsa kale kuti ili ku mbali ya PP kotero zobwera ndi PP zili kale ndi m'dalitsowa UDF.* (According to the speaker of parliament Henry Chimunthu Banda, UDF has already shown that it sides with PP and therefore whatever PP suggests will be supported by UDF.) By saying *'Malingana ndi sipikala...* (According to the speaker...), the writer distances himself/herself from the proposition made thereby showing less commitment to the proposition. In the following clause, the writer says: *Uku kukhoza kukhala kuyamba kwa nthenya mu democracy m'dziko muno.* (This might be a threat to democracy in this country.) The writer presents a picture that opposition parties sometimes do not perform their roles properly as a result of greed and fears that that becomes a big threat to democracy in

the country. In fearing for democracy, the writer asks this rhetoric question: *Kodi zipani zonse zokondwa ndi PP zitataya mphamvu zake m'nyumba ya malamulo n'kulowera ku PP zitha bwanji?* (If all political parties in parliament join PP what would be the end result?) By asking this rhetoric question, it does not mean that the writer does not know the answer but wants to create a picture of how democracy might be threatened in a situation like that. The writer argues that this is as a result of greed. This is evidenced by the title of the Ndemanga: *Kukomedwa kumasokoneza* (Greed spoils). The writer shows that when politicians focus on financial gains, they do not perform their roles as expected. In that case, the writer persuades opposition political parties to take responsibility and guard democracy in the country.

*Ife tikuti zayenda bwino chifukwa ndi zimene anthu ena ankayembekezera kuti boma la tsopano muyenera kukhalanso maina atsopano.* (We are saying things have gone on well because this is what other people expected; in a new government there should also be new faces.) This clause complex is extracted from Ndemanga of *Weekend Nation* 10-11 January, 2009 titled '*Zayenda bwino pakhale khama*' (Things have gone on well, let's work hard.) In this clause complex, *Ife* (We) is the subject of the verb *tikuti* (are saying) in which *ti-* is the subject marker, *-ku-* the tense marker and *ti* is the verb stem. In this clause complex, the writer participates in the speech event and takes up a position by holding the view that things have gone on well. In this context, the writer talks about the appointment of new cabinet ministers. The writer observes that the new cabinet has new people and the writer describes this as a good development.

The writer presents the picture that in Malawi politics, the common tendency is recycling old politicians, that is, appointing people into political positions because

they have been in politics for some time and not capabilities. By saying ‘*Zayenda bwino...*’ the writer commends the appointment of new people into ministerial positions.

In Ndemanga of *Weekend Nation* of 8 September 2012, titled ‘*Londolozani bwino za makuponi*’ (Put in place restrictive measures for coupon distribution) the writer tackles on another issue of national importance that is coupon distribution. He/she expresses disappointment over some malpractices by civil servants as regards coupon distribution in the following clause complex: ‘*Komanso zatikhudza mtsogoleri wa dziko lino atanena kuti pali ogwira ntchito m’boma ena amene akubweretsa midzi yomwe kulibe ndikunena kuti akuti adzalandira makuponi chonsecho akufuna kubapo.*’ (We are concerned to hear from the president that some civil servants create villages with an intention of stealing coupons.) By using the expression ‘*...zatikhudza...*’ (...we are concerned...), the writer wants to emphasize the point that the malpractice on the part of civil servants has disappointed many Malawians. This is to show how serious the malpractice is.

After presenting this concern the writer requests the president to take action on the malpractice. ‘*Tingopempha kuti mtsogoleri wa dziko lino yu achitepo kanthu m’ malo mongolankhula kuti akubawo awonekere poyera.*’ (We request the president to take action on this malpractice instead of just talking about it so that the thieves can be exposed.) By using the expression ‘*...m’ malo mongolankhula...*’ (...instead of just talking about it...), the writer fears that the problem may not be attended to. In continuation, the writer also presents another form of malpractice on the part of village heads. ‘*Komanso tikumva kuti mafumu ena nawo akulembetsa mokondera kuti*

*ena amene samayenera kulandira nawo atero.*' We also hear that some village heads are registering people who do not qualify to receive the coupons.) By presenting this other form of malpractice, the writer wants to show that the whole programme is a mess hence there is need for the president to take action to improve it. Finally, the writer observes that every year the fertiliser subsidy programme is faced with many problems. This observation is presented in the following clause simplex: '*Chaka chili chonse nkhani ya feteleza otsika mtengo imabwera ndi mavuto ake.*' (Every year the fertiliser subsidy programme faces problems.) This final observation makes the action demanded in the title '*Longosolani bwino za makuponi*' an appropriate one.

These findings make Chichewa modality fit very well into the interpersonal realm of SFG where the interpersonal function of language is expressed. In expressing Chichewa modality, writers achieve different linguistic functions like persuading, influencing/manipulating, rebuking, advising, commending etc. By doing this they may influence the readers to take a position on a particular issue.

## CHAPTER FIVE

### SUMMARY AND CONCLUSION

#### 5.1 Chapter overview

The purpose of the study was to explore the linguistic features of modality in Chichewa editorials 'Ndemanga' in terms of systemic choices and functions. To achieve this purpose the following questions guided data collection and analysis:

1. What are the modality orientations in Chichewa editorials?
2. How is modality categorised in Chichewa editorials?
3. What word classes are used to express modality in Chichewa editorials?
4. What phrases are used to express modality in Chichewa editorials?
5. What systemic choices are there in modality in Chichewa editorials?
6. What are the functions of modality in Chichewa editorials?

#### 5.2 Summary and Conclusion

The study found that in Chichewa like in other natural languages, modality is expressed. It was found that in Chichewa editorials modality is expressed both subjectively and objectively. It is expressed subjectively where the subjective basis for the degree of affinity is made explicit. This is the case when the speaker is present more explicitly in the utterance. It was also shown that in Chichewa editorials,

modality is expressed objectively where the subjective basis for the degree of affinity is made implicit. This is the case when speaker –presence is less explicit.

The study also found that in Chichewa editorials, modality is in different categories. The following categories were observed: deontic, epistemic, boulomaic/volitive and dynamic modality. The study has also established that there are cases of combined modality in the editorials where in a single sentence different categories of modality are expressed. This study has also established that in the expression of modality in Chichewa editorials, there are some systemic choices that are made. For instance, in the expression of deontic modality, the writer can express deontic necessity (obligation), deontic possibility or deontic permission. Furthermore, in the expression of epistemic modality, the writer can express epistemic modality fact, epistemic modality probable or epistemic modality judgemental. In the expression of volitive modality, the writer can express hopes, fears, or regrets.

The study also further discovered that in expressing modality in Chichewa editorials writers achieve different linguistic functions like persuading, manipulating and directing. In so doing, interactional roles are created in a speech situation. The writer participates in the speech event. He/she intrudes and takes up a position.

This study concludes that in Chichewa like in many other natural languages, modality is expressed and that editorial writers make use of this linguistic aspect to establish favourable or unfavourable bias and thereby persuade or manipulate their readers.

### **5.3 Areas of further study**

Since this study analysed written discourse, there is need for a similar study that would analyse spoken discourse. It can also be significant to conduct a similar study in other linguistic genres other than editorials. Finally, conducting a similar study in any Bantu language other than Chichewa would also be imperative.

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## APPENDICES

### APPENDIX A: TABLES SHOWING ANALYSED CLAUSES

Clauses	DP	DP										DY
	E	O	DO	DPR	EF	EP	EJ	VD	VF	VR	VH	M
<b><i>Muuzeni Puluzidenti zoon zokhazokha (Tell the president only the truth) WN 16-17 February, 2008.</i></b>		1		1								
<i>Nkhani yomwe ili mkamwamkamwa ndi ya kusowa kwa chimanga m'misika yambiri ya Admarc, pamene boma likuti mdziko muno chimanga chilimo chokwanira. (The talk of the nation is the scarcity of maize in many Admarc markets, while the government is saying there is enough maize in this country.)</i>					1							
<i>Mwina boma likunena zowona malinga ndi malipoti amene tamva kuchokera kwa anthu ena, koma chifukwa choti chimanga chikupuzeka chochepa ndi zimene zikuchititsa anthuwo kuganiza kuti</i>						1	1					

<p><i>chimanga kulibe.</i> (Perhaps the government is saying the truth considering reports that we have heard from other people, but because the maize is in short supply that is what is making people think there is no maize.)</p>											
<p><i>Tigwire mawu a anthu ena omwe akuti chimanga chikumabwera kumisika ya Admarc, koma chambiri chikumagulitsidwa kwa mavenda usiku.</i> (Let us quote other people who say that Admarc markets are receiving supplies of maize but that it is being sold to vendors at night.)</p>											
<p><i>Nanga zitheka bwanji chimaga kufika pa msika wa Admarc 5 koloko madzulo koma pofika 8 koloko mamawa anthu nkumawuzidwa kuti chatha?</i> (How is it possible for maize to be delivered at an Admarc depot at 5 p.m but by 8 a.m people are told that the maize is finished?)</p>											



is that if a member of parliament tries to do that then it will be politicized.)											
<i>Ngati phungu wotsutsa boma akulephera kutumikira dera lake pa chitukuko alimba bwanji mtima kukanena za chimanga ku boma? (If a member of parliament from the opposition is failing to bring development in his/her constituency how can he be courageous enough to report maize scarcity to the government?)</i>											
<i>Kodi ngakhale phungu wotsutsa atafotokoza kuti chimanga chatha m'dera mwake, mawu ake angamveke? (If a Member of Parliament from an opposition party explains that there is maize scarcity in his/her constituency, can his/her words be heard?)</i>								1			
<i>Chofunika apa nkuti bungwe la Admarc ligwire ntchito yake mokhulupirika kuti chimanga chimene chilipo chifikire anthu onse. (What is important here is that Admarc should carry out its duties</i>			1								

honestly to ensure that the maize that is available should be accessed by all the people who are in need.)												
<b>Demokalase imathandiza kumvetsa zinthu (Democracy helps to understand things) WN 27-28 December, 2008</b>					1							
<i>Nkhani yoti komiti yaikulu (NEC) ya Malawi Congress (MCP) idakambirana zochotsa Louis Chimango m'komitiyo, ati kaamba koti sadagamule kuti aphungu omwe adakhudzidwa ndi gawo 65, atuluke mnyumba ya malamulo, ndiyofunika kuimvetsa bwino. (The issue that the National Executive Committee of the Malawi Congress Party discussed the removal of Louis Chimango from the committee just because he did not rule out that those members of parliament affected by section 65 be asked to walk out of the parliamentary</i>					1	1						

house need proper understanding.)												
<i>Tikumvera chifundo ndi momwe komitiyo idachitira, poganizira kuti Chimango monga speaker wa nyumba ya malamulo amagwira ntchito yake yodzetsa bata ndi mtendere mnyumbayo, osati chipani monga akuluakuluwo amaganizira. (We are concerned with the way the committee acted considering that Chimango as speaker of parliament carries out his duty of bringing about peace and stability in the house and not to be patisan as the NEC members expected.)</i>					1					1		
.												
<i>Gawo 65 limapatsa mphamvu speaker kuchotsa phungu yemwe wachoka mchipani chake nkulowa china.(Section 65 empowers the speaker of parliament to remove a member of parliament who dumps his /her party and joins another party which is also represented in</i>	1		1		1							

parliament.)												
<i>Lamulo lili apo ife takhulupirira kuti Chimango adawonetsa kukonda dziko lino poganizira ubwino ndi kuipa kwa zinthu iye akadatsatira lamulolo. (The law aside, we believe that Chimango showed love of this country by considering the advantages and disadvantages of following that law.)</i>					1							
<i>Komanso nkulakwa kusaganizira ziyangoyango zina zimene zidakhudza nkhanayi zomwe zidamanganso manja a mkuluyu. (And again it is wrong to disregard other aspects of the issue that also hindered the man from taking an action.)</i>							1					
<i>Aponso tikumbutse kuti kukhala speaker ndi udindo wofuna kuganiza mozama komanso kuunika bwino zotsatira za zomwe ungalamule mnyumbayo osati kuchita zinthu zongofuna kutsangalatsa wina ayi. (We should also remind that being a speaker</i>			1	1								

of parliament requires serious thought and consideration of the consequences of your actions in making rulings in the house and not just doing things to please somebody.)												
<i>Takhala tikukamba kawirikawiri kuti demokalase ndiyovuta kuimvetsa.</i> (We have been saying again and again that democracy is difficult to understand.)				1								
<i>Apatu Chimango watiphunzitsa kena kake ngakhale wadzipalira moto kuchokera ku chipani chake.</i> (In this situation Chimango has taught us something despite the fact that he has invited trouble for himself.)				1								
<b><i>Utsogoleri udzifungatira aliyense: ndife amodzi (Leadership</i></b>			1	1								

<b>should embrace everybody: we are one.) WN 27 February, 2010</b>											
<i>Zomwe adanena mtsogolei wa dziko lino Bingu Wa Mutharika loweruka lapitali kuti thumba la ndalama lotukulira achinyamata liyambe kaye kufikira a chipani cholamula kaamba adamuthandiza kampeni ndi zomvetsa chisoni. (What the leader of this country Bingu wa Mutharika said last Saturday that the fund for youth development should first be accessed by DPP supporters because they helped him during campaign is regrettable.)</i>				1		1			1		
<i>Izi zikupereka chithuzithuzi choipa komanso nkhwawa kwa a zipani zina kuti mwina mtsogoleriyu angadzachitenso chimodzimodzi mdziko muno mutagwa mavuto monga njala. (This gives a bad picture and worries to other parties that perhaps this leader would also do the same if the country is stricken with problems like hunger.)</i>		1			1	1			1		
<i>Mtsogoleri ayenera kuthandiza aliyense posayang'ana chipani ngati</i>			1								

<p><i>mmene imachitira nkuku kufungatira anapiye ake chiombankhanga chikachita balamanthu. (A leader should help everybody regardless of their political affiliation in the same manner a chicken takes care of its young ones when an eagle approaches.)</i></p>											
<p><i>Si achipani cholamula chokha omwe akukulukutika ndi ulova womwe udamanga nthenje mdziko lino kotero n'kofunika kuunikira bwino kuti thumbali lifikire aliyense. (It is not only members of the ruling party that are had hit with the problem of unemployment that is rampant in the country so there is need for careful consideration so that the fund for youth development is accessed by every youth.)</i></p>			1	1							
<p><i>Chodetsa nkhawa n'choti ndalamazi zimachokera ku misonkho yomwe boma podula, siliwona kuti uyu ndi wamawanga a chipani chiti. (What is worrisome is that the money comes from taxpayers whereby tax deductions are made regardless of the taxpayer's</i></p>										1	

political affiliation.)												
<i>Pomwe mitengo yamafuta yakwera tikuyembekedzeranso kuti moyo ukhalanso wodula kotero achinyamata adakapeza mpumulo polandira nawo ngongoleyi. (Following the fuel price increase we also expect that the cost of living will be high and therefore the youth would get relief by accessing the loans.)</i>		1										
<i>Mtsogoleri amakhala wa dziko lonse kotero n'zoimitsa mitu kuti azisankha oyenera kulandira chitukuko pa zifukwa za ndale. (The president is for the entire nation and therefore it doesn't make sense for him to choose who should access the loans by considering their political affiliations.)</i>					1					1		
<b><i>Kukomedwa kumasokoneza (Greed spoils) WN 9 June 2012</i></b>										1		

<p><i>Nkhani yoti tsopano chipani cha UDF sichingakhale ndi mneneri m'nyumba ya malamulo kapena kuyankhapo mwapadera pa zomwe chabweretsa chipani cha PP ndiyofunika kuiunika bwino. (The news that UDF party can not have a spokesperson in parliament or comment on issues raised by PP needs careful analysis.)</i></p>	1	1											
<p><i>Malinga ndi Sipikala Henry Chimunthu Banda, UDF yaonetsa kale kuti ili ku mbali ya PP kotero zobwera ndi PP zili kale ndi m'dalitso wa UDF. (According to the speaker of parliament Henry Chimunthu Banda, UDF has already shown that it sides with PP and therefore what PP brings in the house already has support of UDF.)</i></p>		1		1				1					
<p><i>Uku kukhoza kukhala kuyamba kwa nthenya mu demokalase m'dziko muno. (This might be the beginning of threats to democracy in this country.)</i></p>					1								
<p><i>N'zoona kuti kubwera kwa chipani cha PP pa ulamuliro kunaombola</i></p>				1									

<p><i>zipani zotsutsa ku mpeni wa DDP.</i> (It is true that the coming of PP into power saved opposition political parties from the wrath of DPP.)</p>											
<p><i>Koma pena zinthu zimaonongeka pang'onopang'ono ngakhale chiyambi chake chitakhala chokoma.</i> (But sometimes things get spoiled gradually despite their good beginning.)</p>								1			
<p><i>Kodi zipani zonse zokondwa ndi PP zitataya mphanvu zake m'nyumba ya malamulo n'kulowera ku PP, zitha bwanji?</i> (If all parties that favour PP lose their powers and join PP what would be the situation like?)</p>								1			
<p><i>Nthawi ya ulamulio wa DPP mu 2006 m'menemo mtsogolei wa kale wa dziko lino Bingu Wa Mutharika atangochoka m'chipani cha UDF, zidali zokoma kumva kuti aphungu omwe adali ku chipanichi akwawira ku DPP.</i> (During DPP regime in 2006 when the former</p>					1						

president of this country had just dumped UDF, it was good to hear that some members of parliament from UDF had joined DPP.)												
<i>Zidali zokoma malinga ndi zomwe chipani cha DPP chimachita.</i> (It was good because of what DPP was doing.)					1							
<i>Koma chitapambana mu 2009 chipanichi chidayamba kuyang'ana zofuna.</i> (But when the party won elections in 2009, it became selfish.)					1					1		
<i>Pafupifupi zonse zofunika kuti gawo la chitukuko mu 2009 mpaka 2010 liyambe zili mmalo.</i> (Almost everything required for the 2009 and 2010 budget is set.)					1							
<i>Chisankho chidadutsa.</i> (Elections passed.)					1							

<p><i>Anthu adasankha okawayimilira ku nyumba ya malamulo ndipo pano nyumbayi yakumana. (People chose who to represent them in parliament and parliament seating is in progress.)</i></p>				1								
<p><i>Mtsogoleri wa dziko lino Bingu Wa Mutharika wasankha nduna zake ndipo watsegulia nyumba ya malamulo komwe wapereka masomphenya a boma lake. (The president of this country Bingu Wa Mutharika has chosen his ministers and opened the parliamentary seating where he has presented the vision for his government.)</i></p>				1								
<p><i>Koma masomphenya sikanthu kufikira atatsatidwa mwaluntha. (But vision alone is not important unless it is well implemented.)</i></p>								1				
<p><i>N'chifukwa chake anthu akupempha Mutharika, nduna zake komanso aphungu achilimike potsatira masomphenyawa. (That is the reason why people are asking Mutharika, his ministers and members of parliament to work hard to ensure that the vision is</i></p>				1								

realized)												
<i>Mwa malonjezowa pali madzi aukhondo, ulimi wa pamwamba komanso kusasowa kwa chakudya, kutukula maphunziro komanso chitetezo. (In the vision there are things like provision of clean water, advanced farming and food security, boosting the education sector and also social security.)</i>					1							
<i>Ngati lonjezo la boma silifikira anthu m'midzi palibe chilipo. (If government development promise does not reach people in the villages then it becomes meaningless.)</i>										1		
<i>Choncho ndi udindo wa Mutharika, nduna zake, aphungu, mabungwe, mipingo komanso anthu otumikiridwa kuyang'anitsitsa komanso kuimba chipiningo pamene zinthu zikukhota.(Therefore it is the responsibility of Mutharika, his ministers, members of parliament, non governmental organizations, faith groups and the</i>												1

general public to observe and voice their concerns when things go wrong.)												
<i>Tikagwirana manja timanga Malawi wabwino.</i> (If we unite we will build a better Malawi.)		1									1	
<b><i>Phungu wopanda chipani angathandize</i></b> (An independent member of parliament can help) WN 10-11 January 2009												1
<i>Pamene masiku a chisankho cha aphungu ndi pulezidenti akuyandikira mafumu ena ayamba kale kuphunzitsa anthu awo zoyenera kuchita.</i> (As presidential and parliamentary elections are around the corner some chiefs have also started sensitizing their people on the best thing to do.)			1									
<i>Mfumu Nthondo ya mboma la Ntchisi sikufuna kubwerera m'mbuyo</i>					1		1					

<p><i>pamene yapempha anthu ake kuti asangovotera kuti bola phungu koma wothandiza kubweretsa chitukuko. (Chief Nthondo of Ntchisi does not want to lag behind and has urged his people not just to vote for a member of parliament just for the sake of voting but voting for a person who can bring development in the area.)</i></p>											
<p><i>Mfumuyi ikuti ikadakonda anthu ake adzavotere phungu mosayang'anira chipani chomwe phunguyi ayimirira koma wodzipereka. (The chief wishes his subordinates vote for a member of parliament regardless of the party they belong to but somebody who is dedicated to duty.)</i></p>								1		1	
<p><i>Awo ndi maganizo abwino, kaamba koti anthu awonapo kale kuipa kosankha phungu potsata chipani. (The idea is good because people have already seen the disadvantage of voting for a person because they belong to a particular party.)</i></p>				1		1					



<p><i>Nyumba ya Malamulo ndi yaulemu wake.</i> (Parliament is an honourable house.)</p>				1								
<p><i>Pempho lathu kwa mfumuyi komanso mafumu ena onse m'dziko muno kuphatikizapo anthu omwe akukhudzidwa ndikuponya voti ndiloti, amvere zimene Mfumu Nthondo yanena komanso atenge mbali kuphunzitsana za kufunika kwake kosankha phungu mosayang'anira chipani kapena ndale.</i>(Our plea to this chief and other chiefs in this country and all other people who take part in voting is that they should listen to what Chief Nthondo has said and take part in sensitizing each other on the importance of choosing a member of parliament regardless the political party they belong to.)</p>							1					
<p><i>Tiyeni tisankhe aphungu omwe adzatitumikira bwino pa zaka zonse zisanu.</i> (Let us choose members of parliament who will serve us throughout the five year term.)</p>											1	

<b>Zayenda bwino pakhale khama (Things have gone on well let us work hard) WN 20 June 2009</b>					<b>1</b>		<b>1</b>					
<i>Nkhani ili m`kamwam`kamwa ndi ya kusankhidwa kwa nduna za boma za tsopano. (The talk of the nation is the choice of new government ministers.)</i>							1					
<i>Masiku apitawo pulezidenti Bingu wa Mutharika ankanena ngati masanje kuti Amalawi adzadabwitsika ndi kasankhidwe kake ka nduna. (Some days ago president Bingu wa Mutharika was saying as if he was only joking that Malawians would be surprised with his choice of ministers.)</i>												
<i>Izi zaoneka lachinayi pamene nduna zatsopano zimalumbiritsidwa ku Lilongwe. (This came to pass last Thursday when new ministers</i>												
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were sworn in Lilongwe.)												
<i>Ife tikuti zayenda bwino chifukwa ndi zimene anthu ena ankayembekezera kuti boma la tsopano muyenera kukhalanso mayina a chilendo.</i> (We are saying things have gone on well because this is what other people expected that in a new government, there should also be new faces.)					1	1	1					
<i>Unduna si ufumu tiyese manja ena!</i> (A ministerial position is not chieftaiship let us try other people.)					1							
<i>Tipemphe nduna zatsopanozi zigwire bwino ntchito yotumikira boma.</i> (We should ask the new ministers to work well with government.)			1									
<i>Sikuti amene asiyidwawa ndi mphwepwa, koma ndi udindo wa pulezidenti kusankha komanso kuunika mozama anthu amene angathe kuthandiza kuyendetsa bwino boma.</i> (It does not mean those			1									1

<p>who have been left are useless but it is the responsibility of the president to choose and analyse carefully people who can help run the government properly.)</p>												
<p><i>Komanso tipemphe nduna zimene zasiyidwazi kuti zisataye mtima koma zithandizane kwambiri ndi anzawo chifukwa cholinga mchimodzi-kuyendetsa boma.</i>(But we should also ask the ministers who have been dropped not to lose hope but help those who have been chosen because there is only one aim, running the government.)</p>				1								
<p><i>Tipemphenso nduna zatsopanozi zigwire ntchito yawo ndi khama popanda kukondera kapena kuyan`gana kudera kumene kuyenera kupita chitukuko poganizira kusiyana kwa zipani.</i>(We should also ask the new ministers to work very hard without bias or considering which area should be targeted for development activities taking into consideration differences in political affiliations.)</p>		1										

<b><i>Maliro sibwalo la kampeni (A funeral ceremony is not a place for political campaigns)</i></b>				1								
<i>Anthu ena amati andale sadalirika. (Some people say politicians are not reliable.)</i>					1	1				1		
<i>Nanga mpaka kukangana pa maliro chifukwa wina salankhula kapena chifukwa chofuna kuti wina alankhule. (Imagine up to the extent of quarreling at a funeral ceremony just because one is not allowed to make a speech or because one wants to make a speech.)</i>												
<i>Aaa! Zomvetsa manyazi kwambiri. (Ah! This is very shameful.)</i>											1	
<i>Izi zidawoneka Loweruka lapitali pamene aboma adaletsa mtsogoleri wa MCP John Tembo kuti asalankhule pa maliro a malemu mfumu Masula ya m'boma la Lilongwe ati chifukwa DC wa</i>												
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<p><i>bomalo sadafune kuti alankhule pa zifukwa zodziwa boma.</i>(This happened last Saturday when government officials refused the president of MCP John Tembo to make a speech at the funeral ceremony of the late Chief Masula of Lilongwe district just because the District Commissioner did not want him to make a speech for reasons best known to the government.)</p>												
<p><i>Nawo a MCP akuti a Tembo amayenera kulankhulira Bakili Muluzi.</i> (Members of MCP say Tembo should have presented a speech on behalf of Bakili Muluzi.)</p>			1	1								
<p><i>Ife tikuti ili bodza sadakatero popeza pulezidenti wa kaleyu ndi mkamwini m'mudzimu ndipo pa mwambo wa a Chewa mkamwini salankhula pa maliro.</i> (We are saying this is a lie because this former president is just somebody who married in that village and according to the Chewa culture such a person is not allowed to</p>						1						

present a speech at a funeral ceremony.)											
<i>Ife tikuti magulu onsewa adalakwa pa nkhaniyi kaamba koti mosakaika, aliyense adakanenapo zandale pan'gono, ndiye tikuti musalowetse ndale pamaliro.</i> (We are saying all the parties went wrong on the issue because without doubt each one of them would have tackled a bit of politics and therefore we are saying do not politicize funeral ceremonies.)										1	
<i>Pamaliro sipokanganira ayi kapena pochitira kampeni. Pamaliro ndi pothondoza anamalira.</i> (Funeral ceremonies are not grounds for political conflicts or campaigns. At funeral ceremonies we condole the bereaved.)			1	1							
<i>Choncho zimene zidachitika ku Lilongwe zochititsa manyazi ndipo zisadzaonenso chifukwa maliro sadalemekezedwe.</i> (Therefore what happened in Lilongwe is shameful and this should never											1

happen again because the funeral was not respected.)												
<i>Pamaliro pasakhale bwalo lochitira kampeni ayi.</i> (A funeral ceremony should not be ground for polical campaigns.)			1									
<b><i>Malamulo ofuna kuwasunga (Laws should be followed) WN 23-24 February, 2008</i></b>			1									
<i>Mawu a akulu akoma akagonera.</i> (Experience is the mother of wisdom.)					1							
<i>Izi ndi zimene zikuchitika pakati pa bungwe la Public Affairs ndi boma.</i> (This is what is happening between Public Affairs Committee and the government.)						1						
<i>PAC idapempha Pulezidenti Bingu Wa Mutharika kuti ayitanitse msonkhano wa aphungu akunyumba ya malamulo kuti akatsirize</i>			1			1						

<p><i>kukambirana mabilo ena amene adatsalira pa msonkhano wao womaliza. (PAC asked president Bingu wa Mutharika to call for parliamentary meeting so that members of the house should wind up discussions on some bills that were left during the previous parliamentary seating.)</i></p>												
<p><i>Koma mneneri wa boma Patricia Kaliati wati nkosafunikira kwenikweni kutero kaamba koti aphungu ena otsutsa alibe mabilo oyenera kunyumbako. (But government spokesperson Patricia Kaliati has said that it is not important to do so because some opposition members of parliament have no important bills to be tabled in the house.)</i></p>			1									
<p><i>Tigwire mawu amene akamba anthu ena oti msonkhano wa aphungu umapindulira anthu am'midzi kaamba koti amayenera kudziwa zimene boma liwachitire komanso ndalama zimene zagwira kale</i></p>			1		1							

<p><i>ntchito.</i> (We should quote other people who have said that a parliamentary meeting benefits the rural masses because they should know what the government wants to do for them and the money that has already been spent.)</p>												
<p><i>Dziko lililonse limayendera malamulo ake, choncho ngati malamulo a dziko lino amalola pulezidenti kuyitanitsa msonkhano wa aphungu, adayenera kutero chifukwa ndi kokhako kumene aphungu akakambirane za mabilo oyendetsera dziko lino.</i> (Every country has a constitution and therefore if the constitution allows the president to call for parliamentary meeting the president should have done that because that is the only place where members of parliament discuss bills that help in the running of this country.)</p>			1	1								
<p><i>Chachikulu chimene tikuona apa ndikukulirana mitima.</i> (The big issue here is failure to accommodate each other.)</p>					1	1						

<p><i>Aphungu otsutsa boma akuti sakavomereza bilo ili yonse pokhapokha akayambe kukambirana za Section 65. (Opposition members of parliament are saying they will not adopt any bill unless section 65 is tackled first.)</i></p>	1				1							
<p><i>Aliyense m'dziko muno akudziwa za mmene section 65 idavutira pa nthawiyo mpaka Mutharika kutseka m'sonkhano. (Everybody in this country knows how difficult section 65 was up to the extent that Mutharika suspended the parliamentary meeting.)</i></p>				1								
<p><i>Komabe titati tikumbukire bwino nkhani ya section 65 khoti lidagamula kale, zonse zili mmanja mwa sipikala, choncho kudali kwabwino kumuyembekezera kuti akanena zotani pa nkhaniyo mmalo mowopseza kunjira. (But if we remember very well, a court of lawt already made a ruling on section 65 and everything now is in the hands of the speaker and it would be better to wait and see what</i></p>				1		1						

he would say on the issue.)												
<b><i>Pamene pali chiopsezo polisi iyikepo chitetezo (Where there is danger the police should put in place security measures.)</i></b> <b>Mkwaso 28 January-10 February 2011</b>			1									
<i>Apolisi akamagwira bwino ntchito yawo yoteteza miyoyo ya anthu ayenera kuyamikiridwa. (When police officers do their job of protecting peoples' lives well, they should be commended.)</i>			1									
<i>Koma pamene akulephera, anthu amakhala ndi mafunso kuti 'nchifukwa chiyani?' pakuti timadziwa kuti wapolisi akamva ngakhale mpheketsera amayetsetsa kufufuza mpaka atapeza choona chake.(But when they fail people ask a lot of questions as to why that is the case because we know that when a police officer gets even rumours they try to investigate until they get the truth.)</i>			1			1						

<p><i>Dandaulo la mayi Woodworth loti ena amakambirana zofuna kuwapha, ndi nkhani imene apolisi ayenera kukhala patsogolo kufufuza chifukwa pamene pali chiopsezo, apolisi ayenera kuikapo chitetezo. (Ms Woodworth’s complaint that some people wanted to kill her is an issue that the police should be in the fore front investigating.)</i></p>			11									
<p><i>Chodabwitsa pa nkhani ya a Leston Mulli ndi mayi Mary Woodworth nchakuti ngakhale pamene apolisi pa Mulanje akuona kuti nkhanayi yawakulira, zikukhala ngati kuti iwo sakufuna kuipereka ku ofesi yokulirapo. Mmalo mwake, iwo adalangiza mayiyu kuti apite ku mabungwe. (What is surprising on the issue between Leston Mulli and Ms Mary Wordsworth is that even though Mulanje police knows that the issue is too big for them, it looks as if they are not willing to refer it to a bigger office. Instead they advised the lady to take the issue to human rights organizations.)</i></p>						1						

<p>Akuti pali zojambulidwa zomwe mayi Woodworth akutenga ngati umboni kuti palidi chiwembu. (They are saying that there are some recordings that Ms. Wordsworth considers as evidence of the alleged plot.)</p>			1									
<p><i>Chimene anayenera kuchita apolisi a ku Mulanje ndicho kupereka nkhanayi ku ofesi imene ili pamwamba pa polisi ya ku Mulanje kuti awathandize. (What Mulanje police should have done is to refer the issue to a bigger office to help them.)</i></p>		1										
<p><i>Aka sikoyamba kuti apolisi aku Malawi alandire mulandu umene uli ndi umboni wa zinthu zojambulidwa. (This is not first time that the police in Malawi handle a case which has recordings as evidence.)</i></p>				1								
<p><i>Pamene pali umboni wotere kumakhala kovuta kuti iwo adziwe choona chenicheni pokhapokha akatswiri enieni atapezadi umboni weniweni. (Where there is such evidence it is difficult for them to</i></p>		1										

know the truth until experts find the truth about it.)											
<i>Nchifukwa chake ngati nkhani imeneyi yaakulira kupolisi ya ku Mulanje, iwo ayenera kuipereka kwa akatswiri awo osati kumabungwe oteteza maufulu a anthu ayi. (That is why if the issue is too big for Mulanje police, they should refer it to their experts and not to human rights organizations.)</i>			1		1						
<i>Nkutheka kuti zojambulidwazo siumboni wokwanira kuti a Mary aloze chala a Mulli. (It is possible that the recordings are not adequate evidence for Mary to accuse Mulli.)</i>			1		1						
<i>Koma choona nchakuti aliyense mwa ife angachite mantha atazindikira kuti anthu ena ake akukambirana zomutsogoza. (But what is true is that every one of us would be scared if they realize that some people are planning to kill them.)</i>					1						
<i>Munthu aliyense ali ndi udindo woteteza moyo wake kwa adani ake.</i>			1		1						

(Every person has a responsibility of protecting their life from enemies.)											
<i>Utumiki wa apolisi umayenera kuimirira munthu ali yense mosayang'ana chuma kapena khungu.</i> (The service that the police officers provide should be for everybody regardless of their wealth or skin colour.)			1								
<i>Nchifukwa chake apolisi aonetsetse kuti akuteteza mbali zonse ziwiri.</i> (Therefore the police should make sure that both parties are protected.)			1								
<i>Nchifukwa chake apolisi aku Mulanje asasambe m'manja koma awonetsetse kuti akuchitapo kanthu mpaka ufulu ndi umodzi utawonekera mbali zonse ziwiri.</i> (That is why the Mulanje police should not wash hands but do something up until both parties enjoy freedom and unity.)			1	1							

<i>Nkutheka kuti nkhaniyi ndi yabodza komanso nkutheka kuti ndiyoona. (It is possible that the issue is false but it is also possible that it is true.)</i>		1		1		1						
<i>Mkwaso ukuti likulu la apolisi lionetse ukatswiri wake asawasiyire okha amnzawo ku Mulanje kapena okanganawo.(Mkwaso is saying the police headquarters should show its expertise and not just leave the issue to the Mulanje police or the parties in conflict.)</i>			1									
<b>Katangale akusonyeza kuti tatha nzeru (Corruption indicates that we don't know what to do) Mkwaso 30 December 2011- 12 January 2012</b>							1					
<i>Ngati nzoonadi kuti mabiliyoni amene akutchulidwa kuti ananyambitidwa m'boma ndiye kuti a Malawi, maka Ant Corruption</i>				1								

<i>Bureau (ACB) atha nzeru.</i> (If it is true that the the mentioned billions of kwachas have been embezzled in government then as Malawians especially the Ant Corruption Bureau do not know what to do.)											
<i>Nanga ngati kudakhadzikitsidwa bungweli chikulepheretsa kuthetsa katangaleyu nchiyani?</i> (If this organization was established what makes it fail to combat corruption?)									1		
<i>Kumayambiriro kwa utsogoleri wa pulezidenti Bingu wa Mutharika, adalonjeza kuti athana ndi aliyense wochita katangale.</i> (At the beginning of his regime Bingu wa Mutharika promised to deal with corrupt people.)				1				1			
Tonsefe tinamva ndithu akunena ndi mau awo ku Kamuzu Stadium kuja m 'chaka cha 2004, ndipo posakhalitsa tinawona kuti ngakhale mtsogoleri wa kale wa dziko lino anayamba kufufuzidwa.(We all indeed heard him saying it at the Kamuzu Stadium in the year 2004				1							

and within a short period of time we saw that the former president was being investigated.)												
<i>Anthu ambiri anamdzudzula Mutharika kaamba koyalutsa ndi ku zunza Bakili Muluzi pamene anali kufufuzidwa.</i> (Many people criticized Mutharika for humiliating and ill-treating Bakili Muluzi during the investigations.)				1								
<i>Bungwe la ACB lidayambadi ndi mphamvu.</i> (ACB started with lots of energy.)				1								
<i>Koma apa zadziwika kuti ngakhale bungweli lilipobe lilibe mphamvu zolimbana ndi mkhalidwewu womwe wazika mizu m'boma la DPP.</i> (But it's now known that though the body still exists it has no power to fight corruption that is rooted in the DPP regime.)				1								
Mwina sikulakwa kunena kuti vutoli lazika mizu mu DPP mmene, <i>ndipo nchifukwa chake bungweli likulephera tchito yake.</i> (Perhaps it					1							

is not wrong to say that the problem is rooted in DPP and that is why the body is failing to perform its duties.)											
<i>Ena akhonza kunena kuti zimenezi zikutanthauza kuti nkosatheka kuti bungwe la ACB lilimbane ndi boma limene linawaleba ntchito.</i> (Some people can say that this means that it is not possible for ACB to fight against a government that put ACB members into positions.)		1						1			
<i>Koma pakutero, zikhonza kutanthauza kuti onse a ku ACB ayambe apuma ntchito yawo, ndipo ena omwe sali m'boma asankhe anthu omwe angathe kuyendetsa bungweli posayang'ana nkhope kapena mopanda mantha.</i> (But in this case it might mean that all the people at ACB should resign and those who are not in government should choose people who should take positions in ACB and perform their duties without bias or fear.)		1	1								
<i>Sitikufuna kusunzumira m'kati mwa ACB kuti akuluakulu kumeneko</i>				1				1			

<p><i>anatengedwa bwanji, amachokera kuti kapena anakwera basi yanji: UDF, MCP kapena DPP? (We don't want to go into how people in the ACB were identified, where they came from or their party membership: UDF, MCP or DPP?)</i></p>											
<p><i>Chachikulu n'chakuti nkhani yakusowa kwa ndalama zambiri ngati zimenezo ikutanthauza kuti palibe munthu amene angathe kugwira ntchito yake momasuka ku bungweli, ndipo nchifukwa chake zinthu sizikuyenda. (What is very important is that the missing of huge sums of money means that nobody can discharge their duties in a flexible manner at this body, and that is why things do not work at ACB.)</i></p>						1					
<p><i>Nkhaniyi itithandiza ife tonse a Malawi kukambirana moona komanso mopanda mantha matenda a katangale amene agwira dziko lathuli, maka pozindikira kuti ngati tidzayenera kudikirira kuti</i></p>						1		1		1	

<p><i>boma lisinthe ndiye kuti zikhala chonchi mpaka 2014. (This issue will help us Malawians to talk openly about corruption that has greatly affected our country especially after realizing that if we wait for the regime change then we shall remain like this up until 2014.)</i></p>											
<p><i>Ndipo pakutero tikhoza kuganizira kuti papita ndalama zingati kufikira mchaka chimenecho. (And in that case we can imagine how much money will go missing up until that year.)</i></p>								1		1	
<p><i>Iwo amane anaombera m'manja pamene ACB inkafufuza a Muluzi anayenera kukwiya ndi m'chitidwe umenewu lero. (Those who clapped hands for ACB when it was investigating Muluzi would have been angry with this behaviour.)</i></p>			1								
<p><i>Chifukwa chake nchapafupi: sizingatheke kuti a Malawi asowe nzeru zothetsera katangale. Kalipokalipo. (The reason is simple: it is not possible that Malawians can fail to combat corruption. There</i></p>		1								1	

must be something fishy.)												
<b>Boma lachita bwino (Government has done the right thing)</b> <b>Mkwaso 15-28 June 2012</b>							1					
<i>Zitangomveka kuti pulezidenti Omar al Bashir wadziko la Sudan walengeza kuti adzakhala nawo pa msonkhano wa bunwe la African Union (AU), boma la Malawi lidachita jenkha podziwa kuti mkulu ameneyu akufunidwa ndi khoti la zaupandu la International Criminal Court (ICC).</i> (When it was heard that president Omar al Bashir of Sudan had announced his intention to attend the African Union summit, Malawi government didn't know what to do because this man is being hunted by the International Criminal Court.)							1					
<i>Maganizo oti dziko lino lichititse msonkhano wa bungwe la AU</i>							1					

<p><i>adayamba ndi malemu Bingu wa Mutharika ndipo mayi Joyce Banda atangotenga kumene boma adasimikizira a Malawi kuti boma la tsopano lipitirira ndi maganizo ake opangitsa msonkhanowo pofuna kulemekekeza zofuna za malemu a Mutharika.</i>(The idea of hosting the African Union summit was started by the late Bingu wa Mutharika and when Mrs. Joyce Banda had just taken over power she assured Malawians that her new government would continue with the idea of hosting the summit as a way of respecting the ambitions of late Mutharika.)</p>											
<p><i>Izi zidakondweretsa a Malawi ambiri kuphatikizapo anthu a bizinesi, omwe amayembekedzera kupha makwacha ankhaninkhani.</i> (This pleased many Malawians including the business community who were ready to make big business.)</p>											1
<p><i>Boma la Sudan nalo lidalengeza kuti mtsogoleri wawo yemwenso</i></p>			1		1						

<p><i>ndi membala wa bungwe la AU ayenera kubwera kudzachita nawo msonkhanowo. (The Sudanese government also announced that its leader who is also a member of AU should come and attend the summit.)</i></p>											
<p><i>Malingana ndi a ICC, mkuluyu akuyenera kuzengedwa mlandu wakupha anthu miyandamiyanda ndipo dziko la Malawi liyenera kumugwira. (Accoprding to ICC this man should answer charges of genocide and therefore Malawi government should arrest him.)</i></p>			11	1							
<p><i>Posafuna kugonja boma la Sudan lidapempha bungwe la AU kuti lisinthe malo a msonkhanowo ndi kuti ukachitikire mu mzinda was Addis Ababa, likulu la dziko la Ethiopia komwensho kuli likulu la AU. (In order to avoid defeat, the Sudanese government requested AU to change the venue of the summit and have it held in Addis Ababa in Ethiopia where AU's headquarters is.)</i></p>											1

<i>Dziko la Malawi poti ndi la mtendere lamvera pempho la dziiko la Sudan ndipo silichititsanso msonkhanowo. (Malawi as a peaceful country has accepted this and it will not host the summit.)</i>					1						
<i>Ambiri tikudziwa zokhoma zomwe tinakumana nazo pomwe mkulu ameneyu adafikanso mdziko muno m'mbuyomu. (Many of us know the consequences that we experienced when this man visited this country sometime back.)</i>					1						
<i>Maiko ndi mabungwe omwe amatithandiza anatinyanyala ndipo izi zidayika miyoyo ya a Malawi ambiri pachiswe. (Those governments and organizations that provide us aid stopped doing that and in the end lives of many Malawians were put at great risk.)</i>					1				1		
<i>Tikudziwanso kuti boma likadati lamulola mkulu ameneyu bwenzi dziko la Malawi litakomana ndi zokhoma osati pa nkhani ya chithandizo chabe komanso mkwiyo wa magulu ena amene</i>					1						

<p><i>amakhala kumbuyo kwa Al Bashir monga achifwamba a Al Shabaab ku Somalia. (We also know that allowing this man to attend the summit Malawi would have invited trouble not only in terms of aid but also in terms of anger on the part of groups who support Al Bashir for example, the Al Shabaab from Ethiopia.)</i></p>											
<p><i>Ngakhale nchowawa kwa anthu ena Boma laganiza mwanzero. (Though this is painful to other people, government has made a wise decision.)</i></p>						1					
<p><i>Choncho nkofunika kuti nthumwi za m'ziko muno zomwe zidzapite nawo ku msonkhanowo zikapereke maganizo awo ku bungweli mopanda mantha. (Therefore it is important that delegates of this country to the summit should give out their views without fear.)</i></p>			1								
<p><i>Ndipo ndibwino kuti mayi Joyce Banda adzapiteko. (It is also important that Mrs. Joyce Banda should go and attend the summit.)</i></p>			1								

<p><i>Nkofunika kuti utsogoleri wa bungweli ukhale pansi ndikuunikanso zina mwa mfuno zake chifukwa zateremu ndiye kuti pakhoza kukhala udani waukulu pakati pa dziko lino ndi la Sudan. (It is important that the leadership of this organization should carefully analyse its operational guidelines because as things are at present there might be great enmity between this country and Sudan.)</i></p>			1									
<p><i>Tiyamike boma podzichepetsa chifukwa zateremu ndiye kuti tapewa zambiri. (We should commend government for being humble because in this way we have prevented so many bad things.)</i></p>				1								
<p><i>Izi zasonyeza kukhwima mu nzeru kwa atsogoleri athu. (This has shown maturity on the part of our leaders.)</i></p>						1						
<p><i>Awonetsa kuti chidwi chawo chili pa a Malawi. (They have shown that they are interested in Malawians.)</i></p>				1								
<p><i>Komanso tithokoze boma popepetsa anthu a bizinesi chifukwa</i></p>		1										

<i>ndalama zomwe aoononga pokonzekera msonkhanowu nzambiri.</i> (But we should also thank government for apologizing to the business community because they spent huge amounts of money in preparation for the summit.)												
<i>Tiyeni tonse mogwirizana timange dziko lathu lokongolali.</i> (Let us all unite and build this beautiful country of ours.)			1									
<b><i>Londolozani bwino zamakupona</i> (Put in place good measures for coupon distribution) WN 8 Sepitembala 2012</b>			1									
<i>Titamva kuti boma lakweza chiwerengero cha anthu amene alandire makuponi chaka chino, chimwemwe chidadzala tsaya.</i> (When we heard that government has increased the number of coupon beneficiaries this year, we became very happy.)												

<p><i>Tidadziwa kuti osauka ena amene adalibe mwayi zaka za m'mbuyozi tsopano akolola zochuluka. (We knew that the poor who could not benefit from the programme in the past years will now realize bumper yields.)</i></p>		1								1			
<p><i>Koma zatikhudza chifukwa zikuoneka kuti kaamba ka zomwe zikuchitika kuti m'madera angapo mafumu akudandaula kuti chiwerengero cha olembedwa chikutsika. (But we are concerned because it looks as if in some areas chiefs are complaining that the number of beneficiaries is going down.)</i></p>								1					
<p><i>Komanso zidatikhudza mtsogoleri wa dziko lino atanena kuti pali ogwira ntchito mboma ena amene akubweretsa midzi yomwe kulibe ndikunena kuti akuti adzalandira makuponi chonsecho akufuna kubapo. (But we were also concerned when we heard that there are some civil servants who create villages for coupon distribution with</i></p>								1					

an intention of stealing fertiliser.)												
<i>Tingopemha kuti mtsogoleri wa dziko linoyu achitepo kanthu mmalo mongolankhula kuti akubawo awonekere poyera. (We ask the leader of this country to take action instead of just talking about it so that the thieves should be caught.)</i>			1									
<i>Komanso tikumva kuti mafumu ena nawo akulembetsa mokondera kuti ena amene samayenera kulandira nawo makuponi atero. (But we also hear that some chiefs are biased in registering beneficiaries in the way that some who do not qualify for the coupons will receive the coupons.)</i>				1								
<i>Chaka chili chonse nkhani ya feteleza otsika mtengo imabwera ndi mavuto ake. (Every year fertilizer subsidy programme comes with problems.)</i>					1							

<b><i>Ukasiya mlomo udzakupeza (Be careful what you say to someone because tomorrow isn't promised and you can't take that back)</i></b> <b>WN Loweruka 22 Sepitembala. 2012</b>												1
<i>Nthawi yaulamuliro wa Bakili Muluzi, mtsogoleri wakale wa dziko linoyu adadziwika ndi kuyankha mokhadzula. (During the Bakili Muluzi regime, this president was well known for harsh responses.)</i>												1
<i>Pamene ena adadandaula kuti zinthu zakwera mtengo iye adayankha kuti alibe golosale. (When some people complained that prices of commodities had gone up he responded by arguing that he didn't own a grocery shop.)</i>												1
<i>Nthawi inanso, ena atanena kuti akuyenda kwambiri, mtsogoleri wadziko linoyu adayankha kuti sayenda m'makomo mwa a Malawi. (At a certain point when some people complained that he was</i>												1

travelling too much this leader said he was not travelling to the homes of Malawians.)											
<i>Naye malemu Bingu wa Mutharika adali ndi mayankho ake.</i> (The late Bingu wa Mutharika had his own responses.)				1							
<i>Nthawi ina adati a Malawi amangodandaula ngati nkuku.</i> (At one point in time he said Malawians just complain like chickens.)				1							
<i>Zidali zokhumudwitsa kuti wachiwiri kwa mtsogoleri wa dziko lino Khumbo Kachali masiku apitawa adayankha mokhadzula kuti a Malawi sayenera kukambapo kanthu pa zakuyenda kwake ngakhalenso mtsogoleri wa dziko lino chifukwa sayenda pakhomo pa amawo.</i> (It was sad that the vice president of this country some days ago responded harshly that Malawians should not say anything concerning his trips and those of the president because they do not go to their homes.)			1	1	11						

<p><i>Tikumva kuti kachali wapepesa pankhaniyi koma tiyenera kukumbutsa atsogoleri athu mawu aakulu kuti ndibwino kusiya phazi chifukwa ukasiya mlomo ndithu udzakupeza. (We hear that Kachali has apologised on this issue but we should remind our leaders the wise saying that you need to be careful what you say to someone because tomorrow isn't promised and you can't take that back.)</i></p>			1			1						
<p><i>Andale ayenera kuyankhula zomanga mtundu osati kupasula. (Policians should say things that are constructive and not destructive.)</i></p>			1									
<p><i>Pajatu amati ukakwera pansana wa njobvu usamati kunja kulibe mame. (What goes up one day will come down.)</i></p>						1						
<p><i>Chifukwa muli m'mipando, sizitanthauza kuti amene mukuwalamula ndi wopusa ndiye mungawatukwane m'mene mungathere</i></p>												

<p><i>azingosekerera.</i> (For the reason that you occupy top positions it does not mean the the people you lead are foolish and that you can insult them as you like while the just smile at you.)</p>												
<p><b><i>Mafumu aganiza bwino (Chiefs have made good decisions)</i></b></p>							1					
<p><i>Kwa nthawi yaitali anthu akhala akufunitsitsa kuti boma lichepetse kulowerera nkhani zosaliyenera.</i> (For a long time people have strongly wanted that government should stop intruding into issues that it is not part of.)</p>								1				
<p><i>Imodzi mwa nkhaniyi ndiyoti boma lisaonjeze kulowerera pakasankhidwe komanso kakwezedwe ka mafumu.</i> (One of these issues is that government should not continue taking part in the choice and elevation of chiefs.)</p>						1						



these chiefs should be in the forefront advancing the idea and not do otherwise because of corruption.)											
<i>N'zosangalatsa kuti nalo boma likuona nzeru muganizo lamafumuwa popeza nduna yamaboma aang'ono yati kumasuka kwa mafumuku kuthandiza pokonza malamulo.</i> (It is interesting to note that even the government welcomes the idea as the minister of local government has said the openness on the part of the chiefs will help improve the chiefs' act.)								1		1	
<i>Koma titsindike pano kuti mawu okha ali chabe.</i> (But we should emphasize it that words alone are not impotent.)								1			
<i>N'kofunika kuti boma likwaniritsedi mbali yawo posiira nkhani yosankha ufumu anthu oyenera.</i> (It important that government should walk the talk by leaving the issue of choosing chiefs in the hands of the right people.)			1								

<i>Nawo mafumu aonetsetse kuti maganizo awo asanduke lamulo, iwo adzakhale oyambirira kuliteteza. (The chiefs should also make sure that their idea translates into a law and that they should also be in the forefront protecting it.)</i>			1									
<b><i>Zipani zandale zikonze m'nyumba mwawo (Political parties should put their houses in order)</i></b>			1									
<i>Ngakhale kuti m'dziko muno muli zipani zosiyanasiyana, ntchito zawo sizioneka kwenikweni chifukwa zambiri zimafa chisankho chikangochitika. (Although there are different political parties in this country, you can't really tell what they do because most of them die soon after elections.)</i>							1					
<i>Panthawi yoti chisankho chayandikira ndi pomwe a Malawi ambiri</i>					1							

<i>amadzidzimuka kuona zipani zikubadwa. (It is when elections are close that many Malawians get surprised in the way parties are born.)</i>											
<i>Atsogoleri ambiri a zipanizi amaganiza kuti akhonza kupambana paokha. (Many leaders of these parties think that they can win elections on their own.)</i>		1		1							
<i>Zipani zambiri zimangobadwa opanda kukhala ndi mfundo ndiponso ndondomeko zenizeni zogwirira ntchito yawo. (Many parties are just born without guiding principles for their operations.)</i>						1					
<i>Zipani zina zimangofuna kungotchuka chabe, pomwe zina zimangofuna kungosokoneza anthu. (Some political parties just want to be famous while others just want to confuse people.)</i>						1					
<i>Zina mwazipanizi zimangofuna kungogawanitsa mavoti chabe chifukwa zimakhala zitagulidwa ndi zipani zazikuluzikulu zomwe zili</i>						1					

<p><i>ndi ndalama. (Some of these parties just want to divide votes because they are bought by big parties which have a lot of money.)</i></p>											
<p><i>Nzoonadi kuti m'boma la demokalase mukuyenera kukhala zipani zambiri komanso nthawi zina zipani zikachulukitsa anthu amayamba kusokonezeka.(It is true that in democracy there should be many parties but if there are too many parties people get confused.)</i></p>			1		1				1		
<p><i>M'dziko muno muli zipani zopitirira 30 koma ndi anthu angati omwe akudziwa zipanizi, kuyambira maina awo, makaka awo, zizindikiro zawo makamaka mfundo zao? (In this country there are more than thirty parties but how many people know these parties, starting from their names, their colours and their symbols and especially their manifestos?)</i></p>									1		
<p><i>Tigwirizane ndi zomwe ayankhula a chipani cha UDF kuti zipani ziyenera kukhala pa mgwirizano. (We agree with what UDF has said</i></p>			1								

that political parties should form coalitions.)												
<i>Izi zisaone mbali. (This should be done regardless of what parties are concerned.)</i>												
<i>Mwachitsanzo a UDF ali ndi ufulu ochita mgwirizano ndi a DPP. (For example UDF is free to form a coalition with DPP.)</i>	1											
<i>A PP nawo akhonza kukhala ndi ufulu wokhala pa m'gwirizano ndi a MCP. (PP has the freedom to form a coalition with MCP.)</i>	1											
<i>Izi n'zotheka ndithu. (This is very possible.)</i>		1										
<i>Anthu ambiri amaganiza kuti chipani cholamula sichingakhale pa m'gwirizano ndi zipani zina. (Some people think a ruling party can not form a coalition with other parties.)</i>									1			
<i>M'boma la demokalase chili chonse chogwirizana ndi malamulo oyendetsera dziko ndi chotheka ndithu. (In democracy everything that is in line with the constitution is very possible.)</i>		1										



parliamentary elections.)												
<b>PAC ISATI IPUME(PAC should not put down tools) Mkwaso 23 March-5 April 2012</b>												
<i>Ngakhale kuti mfundo zimene zinamangidwa ku msonkhano umene bungwe la Public Affairs Committee(PAC) linakonza masiku apitawa, zoti Pulezidenti wa dziko athetse mavuto a dziko lino kapena atule pansu udindo wake nzovuta kutheka, nkhani yaikulu njakuti anthu apereka maganizo awo poyera kuti sakukhutitsidwa ndi mmene utsogoleri wa DPP ulendo uno ukuyendera.</i> (Although what was agreed upon at Public Affairs Committee meeting some days ago that the president of this country should bring to an end all the problems faced in this country or else he should step down from		1										

presidency is not possible, what is important is that people have openly expressed their views and indicated that they are not satisfied with DPP's leadership this term.)												
<i>Nzoono kuti mfuno zomwe zatuluka ku msonkhanowo, sizachilendo, ayi. (It is true that whatever issues came out of the meeting are not new.)</i>				1								
<i>A Malawi ambiri akhala akupempha mtsogoleri wa dziko lino kuti akhonze zinthu zomwe zasokonekera, koma mpaka lero tikuona kuti sizikusinthabe. (Many Malawians have asked the president to address the problems being faced but up to the present day nothing has changed.)</i>				1								
<i>Miyezi ingapo yapitayo anthu adachita ziwonetsero zosonyeza kusakondwa ndi momwe boma likuyendera koma zotsatira zake zakhala zoti Boma likuopseza anthu, kumanga otsutsa, ndiponso</i>				1								

<p><i>mawu oopseza ochokera kwa akuluakulu a chipani cholamula. (Some months ago people demonstrated to show their dissatisfaction in the way the government is being run but as a result the government is threatening people, prosecuting those from the opposition and there are also words of terror from top officials of the ruling party.)</i></p>											
<p><i>Pa mavuto okhudza dziko lino amene nthumwi zinagwirizana kuti Pulezidenti akuyenera kuziunikira, anthu akudziwa kuti nkosatheka kuti mkuluyu achitepo kanthu pamiyezi iwiri. (Concerning the country's problems that participants agreed the president should address, people know that it is not possible for the big man to do something about it within two months.)</i></p>		1	1		1						
<p><i>Kuonjeza apo, aliyense wakhala akumva a Pulezidenti akunena poyera kuti iwo anachita kusankhidwa ndipo sangamvere maganizo</i></p>			1							1	

<p><i>a munthu wina aliyense osati amene anawasankha. (In addition, everybody has ever heard the president openly saying that he was elected and therefore can not just listen to everybody except those who elected him.)</i></p>											
<p><i>Choncho aliyense akudziwa kuti kukhala kovuta kuti atalephera kusintha zinthu pa miyezi iwiri imene apatsidwa, a Pulezidenti avomere kutula pansu udindo wawo, kapena kuitanitsa referendum. (Therefore everybody knows that it will be difficult for the president to accept to step down or call for referendum after failing to address the problems within the given two months.)</i></p>		1		1							
<p><i>Choncho kukanakhala kothandiza koposa kukanakhala kotheka kuti Boma la DPP liunikire mavutowa pamodzi ndi nthumwi zoimirira anthuwa. (Therefore it could be helpful it were possible that DPP government should address the problems together with the delegates</i></p>		1								1	

who stand for the people.)												
<i>Sizachinsinsi kuti m'dziko muno zinthu sizikuyenda maka tikaonera khani ya zachuma komanso ndale. (It is not a secret that things are not alright in this country especially if we consider issues of economy and politics.)</i>							1					
<i>Mwachidule anthu ataya chikhulupiriro ndi utsogoleri wa dziko lino pazaka zingapo zimenezi.(In short people have lost trust with the leadership of this country over these past few years.)</i>					1							
<i>Masiku 60 ndiambiri kwa munthu yemwe akufuna kusintha zinthu. (Sixty days is period long enough for a person who is willing to change things.)</i>					1							
<i>Tikudziwa kuti anthu akapereka malire kwa munthu wamkulu kumakhala ngati kuderera. (We know that if you give a big man a dateline it is like you are undermining their authority.)</i>					1							

<p><i>Koma nthawi zina zimangosonyeza kuti anthuwo atopa. (But sometimes it just shows that the people are now fed up.)</i></p>					1							
<p><i>Podziwa kuti izi nzosatheka nkofunika kuti PAC isaweruke msanga koma ithandize popeza njira zothandizira kuti anthu akhale pansi ndi boma nkuunikira bwino mfuno zomwe zinatuluka kumsonkhanoko. (Knowing that this is not possible it is important that PAC should not put down its tools but should help in finding better ways that would help people and the government address the issues being raised.)</i></p>		1					1					
<p><i>Inde Achewa amati 'mutu ukakula sulewa nkhonya' koma mavutowa akulitsa kuti tisiyire a Bingu okha kapena DPP yokha. (Yes the Chewa say... but the problems are too big for Bingu or DPP.)</i></p>						1						
<p><i>Ngakhale chitabwera m'boma chipani china mawamawali, chilepherabe kukonza zonse chokha. (Even if another party comes</i></p>						1		1				

<p>into power just tomorrow it will still have difficulties addressing the problems on its own.)</p>												
<p><i>Ngati wina wa m'boma la DPP akana kuthandizana ndi PAC kapena mabungwe a anthu kamba kandale, ameneyo atengedwe kuti safunira dziko lino zabwino chifukwa izi sindale koma mavuto a ziko la Malawi. (If anybody in DPP refuses to work with PAC and other organizations because of political reasons then that person may be taken as somebody who doesn't wish the country well because this is not politics but problems of Malawi as a country.)</i></p>												
<p><b><i>Nchiyani chikuvuta ACB, apolisi kugwira akubawa? (What makes ACB, the police fail to catch these thieves?) Mkwaso 7-20 October 2011</i></b></p>												

<p><i>Zaka zapitazo ku Unduna wa Zamaphunziro, ndalama zambiri zinapita m'matumba mwa anthu amene ankayenera kumanga midadada ya sukulu m'maboma osiyanasiyana.</i>(Sometime back in the Ministry of Education a lot of money was misappropriated by individuals who were supposed to build school blocks in different districts.)</p>				1								
<p><i>Koma mwachizolowezi anthu amene nkhaniyi inkawakhudza sanagwidwe kapena kumangidwa ndipo ndalamazo zinapita.</i> (But as usual those who were involved were not caught or prosecuted and the money went missing.)</p>				1								
<p><i>Pali malipoti oti m'maunduna, m'madipatimenti komanso m'mabungwe ambiri mukuchitrika zachinyengo lero lino ndipo kuli zii.</i> (There are reports that in government ministries, departments and also some organizations that there are corrupt practices but</p>					1							

nothing is being done.)												
<i>Nkhani iyi yoti ndalama zotukulira ku dera la Zoa Falls, m'boma la Thyolo zanyambitidwanso njomvetsa chisoni. (The issue that the money that was meant for the development of Zoa Falls in Thyolo district has been embezzled is regrettable.)</i>									1	1		
<i>Kumene kukuyenera kumangidwa zinthu zingapo kuti alendo ochokera ku maiko a kunja adzikopeka ndi kukafikirako. (It is where a number of things have to be built in order to attract foreign visitors.)</i>			1									
<i>Tikudziwa kuti alendo amabweretsa chuma m'dziko. (We know that visitors bring wealth into the country.)</i>				1								
<i>Mmene zikusowera ndalama zakunjamu, maofesi aboma amene akukhudzidwa ndi nkhani zolimbana ndi katangale kapena ziphuphu anayenera kudziwa kuti kungolekerera chonchi nkusafunira dziko</i>			1			1		1	1	1		

<p><i>zabwino.</i> (With this scarcity of foreign currency, the offices that deal with theft and corruption should have known that doing nothing about it is not wishing the country well.)</p>											
<p><i>A Malawi atopa tsopano kuona nkhani ngati izi zomwe boma linayenera kuchitapo kanthu kuti mbavazo zimangidwe, koma opanda munthu wolimba mtima kuwafufuza.</i> (Malawians are now tired of stories like these whereby the government would have done something so that the thieves are caught but there is no body courageous enough to conduct investigations.)</p>				1							
<p><i>Ngakhale pazionetsero zimene achinyamata anachita atakwera galimoto za DPP pa 19 July 2011, palibe amene anamangidwa.</i> (Even during the demonstrations that the youth who boarded a DPP vehicle did, nobody was caught.)</p>									1		
<p><i>A Malawi atopa kumva kuti apolisi kapena a ACB akufufuza koma</i></p>						1					

<i>chikhalirecho palibe chimene chikumachitika. (Malawians are tired of hearing that the police or ACB are investigating something yet nothing comes out of those investigations.)</i>											
<i>Ndalama zokonzera malo ku Zoa Falls, nza a Malawi. (Money for development of Zoa Falls is for Malawians.)</i>				1							
<i>Ife tikukhulupirira kuti malowa akhonzadi kuthandiza kutukula chuma cha dziko lino pantchito zokopa alendo. (We believe that this place can help boost the economy of this country through tourism.)</i>					1						
<i>Pali malo ambiri monga Zoa amene ndi opatsa chidwi muno m'Malawi koma sanatukulidwe kaamba kadyera la la anthu ena. (There are so many beautiful places like Zoa in Malawi but these places have not been developed due to greed of other people.)</i>					1						
<i>Mwachitsanzo msewu wokafika kuderali uyenera kukonzedwa. (For example, the road to this place should be maintained.)</i>		1									

<p><i>Sichanzeru kuti madipatimenti a boma adzingoyang'ana umbava ukuchitika poyerayera.</i> (It is not wise that government departments should just be watching robbery taking place in broad day light.)</p>					1	1						
<p><i>ACB komanso unduna umene ukukhudzidwa usadikire boma linalo kuti udzayambe kuchitapo kanthu.</i> (ACB, but also the ministry responsible should not wait for another government to start doing something about it.)</p>												
<p><i>Pali kale madongosolo achikhalire ndipo mabungwe komanso madipatimentiwa akudziwa zimene ayenera kuchita.</i> (Already there are guidelines in place and these organizations and departments know what they should do.)</p>		1		1								
<p><i>Chonde yambani kugwira ntchito yanu, ndipo ngati kumbuyoku mwalephera, yambirani pa nkhani imeneyi.</i> (Please start doing your job, and if you failed in the past, start with this issue.)</p>		1										

<b><i>Zipani ziziganizira zodza mawa (Parties should think about what comes tomorrow)</i></b>			1									
<i>Zili ku Mzimba komwe chipani chakale cholamula cha DPP chataya mipando iwiri pa chisankho cha aphungu cha chibwereza. (It is in Mzimba where the former ruling DPP has lost two seats in parliamentary by-elections.)</i>					1							
<i>Zifukwa zolepherera zisankho n'zambiri, koma mwa zingapo zoonekeratu pali zomwe ndemanga zaunikira kale. (Reasons for losing elections are many but among them there are some obvious ones that editorials have already presented.)</i>												
<i>Olya nyemba amaiwala koma otaya makoko amasungira chomwe adachiona. (Those who victimize others easily forget but the victims</i>							1					

never forget.)												
<i>Ili likhale phunziro kwa zipani za ndale m'dziko muno zomwe zikalowa pampano zimaiwala kuti kuli mawa. (This should be a lesson to political parties in this country that forget about tomorrow when they are in power.)</i>					1							
<i>Lero PP akudzitukumula, ati aonetsa mphamvu popeza mpando umodzi mwa mipando iwiri. (Today PP is boasting, they say that they have made an achievement by winning a seat out of the two.)</i>					1							
<i>N'zosadabwitsa; enanso ankatero. (This is not strange; some people were also doing the same.)</i>					1							
<i>N'kutheka PP ikulankhula mwa chili kwa mnzako chigwire nyanga.(It is possible that PP</i>		1				1						
<i>Ena amatinso chaona mnzako chapita mawa chili kwa iwe.</i>						1						
<i>Dzulo oona mbwaza adali a MCP, kenaka UDF. (Yesterday, it was</i>						1						

MCP that failed, thereafter it was UDF.)												
<i>Lero mbwaza zili kwa DPP. (Today it is DPP which has failed.)</i>						1						
<i>Kodi mawa lino PP iwona zotani? (Tomorrow, what shall PP face?)</i>									1			
<b><i>Malamulo si a munthu m'modzi (Laws are not for one person)</i></b>				1								
<i>Tidakhumudwa pomva kuti nduna ya malamulo Ralph Kasambara idanena kuti malamulo okhudza mathanyula ayenera kuimikidwa kaye, mpaka aphungu a nyumba yamalamulo akawakambirane. (We were disappointed to hear that the minister of justice Ralph Kasambara said that laws concerning gays should be suspended up until they are tabled for discussion in parliament.)</i>						1	1					
<i>Tidakhumudwa nazo chifukwa zidali zachilendo kumva nduna ya malamulo ikuimika malamulo amene aphungu ayenera</i>											1	

<p><i>kukambirana. (We were disappointed because it was new to hear that a minister of justice can suspend laws that should be discussed by members of parliament.)</i></p>												
<p><i>Kasambara ayenera kukumbutsidwa kuti mdziko muno muli magawo atatu: Nyumba ya Malamulo yomwe imakonza malamulo, mabwalo a milandu omwe amatanthauzira malamulowo komanso mtsogoleri wa dziko lino ndi nduna zake amene amaonetsetsa kuti malamulowo akutsatidwa. (Kasambara should be reminded that in this country there are three arms of government: parliament that makes laws, judiciary that interprets the laws and the president with his or her ministers who make sure that the laws are being followed.)</i></p>			1									
<p><i>Ngati pali malamulo ofunika kusingidwa, nyumba ya malamulo ndiyo imayenera kutero ndipo monga akunenera akadaulo ena, bwalo lamilandu la padera lingathenso kunena kuti malamulo</i></p>			1									

<p><i>asagwiritsidwe ntchito. (If there are some laws that need review then it is the parliament that should do so as some experts say that the judiciary can also stop the implementation of some laws.)</i></p>												
<p><i>Ngakhale tikudziwa kuti pali anthu amene adabwadwa kuti amafuna amuna kapena akazi anzawo ndipo dziko la malawi liyenera kulemekeza ufulu wao molingana ndi mapangano omwe linasaina, kusintha malamulo okhudza nkhanayi si kwa munthu m'modzi yekha. (Although we know that there are gays and that the Malawi country should respect the rights of these people according to the agreements signed for, the changing of such laws is not the responsibility of one person.)</i></p>			1	1								
<p><i>Choncho ndi chiyembekezo chathu kuti Kasambara komanso nduna zina zizikumbukira kufunsa ena maganizo akuya pa nkhani zokhudza dziko lino ngakhale kuti iwo amaganiza kuti iwo ndi akadaulo</i></p>			1				1					

<i>m'maunduna awo.</i> (So it is our expectation that Kasambala and other ministers will remember to consult on issues of national interest although they think they are experts in their ministries.)												
<i>Kupanda kutero chithuzithuzi chomwe chizipita ku maiko a kunja chizikhala cholakwikwa</i> (Without that then we are sending a bad picture to the outside world.)								1				
<b><i>Longosolani za makuponi</i></b> (Clarify the coupon saga) WN 27 <b>Okutobala, 2012</b>			1									
<i>Njovu zikamamenyana wovutika ndi udzu.</i> (When elephants fight it is the grass that suffers.)					1							
<i>Izi tikudziwa chifukwa tadzionapo.</i> (We know this because we have ever seen it happening.)					1							

<p><i>Tsopano lero pomwe tikumva kuti nyakwawa komanso magulupu akwiya ndipo sakufuna kumvanso za udindo wawo poyendetsa za makuponi kaamba koti iwo adumphidwa pa mndandanda wa makuponi opita kwa mafumu akuluakulu okha. (Today we hear that village heads and the group village heads are angry and they do not want to be told about their responsibility in coupon distribution because they were not included on the list of chiefs to receive the coupons.)</i></p>											
<p><i>Izi n'zodwalitsa mutu polingalira kuti mafumu ang'onoang'ono omwe amatenga mbali polemba anthu m'kaundula komanso kugawira anthu makuponi amanidwa makuponi. (This is worrisome considering that the village heads who take part in registering beneficiaries and distributing the coupons have not been considered.)</i></p>											1

<p><i>Nduna yofalitsa nkhani yavomereza kuti izi n'zodandaulitsa. (The minister of information has admitted that this is worrisome.)</i></p>				1					1			
<p><i>Ife dandaulo lathu ligona poti mafumu omwe akulandira ndi omwe ali bwinoko kuposa nyakwawa ndi magulupu; zatheka bwanji kunonetsa onona kale pomwe anjala akusakasaka populumukira? (Our worry is that the chiefs who are receiving the coupons are better off than the village heads and the group village heads; how is it possible to help those who are better off yet the needy are there looking for help?)</i></p>									1			
<p><i>Tidzakhala okondwa kumva kuti mwina inali ndondomeko chabe kuti mafumu akuluakulu ayambirire ndi aang'ono atsirizire. (We shall be happy to hear that perhaps it was just a procedure that chiefs should be the first and village heads the last.)</i></p>					1							
<p><i>Koma ngati nyakwawa ndi magulupu salandira, kalipokalipo. (But</i></p>								1				

if the village heads and the group village heads will not receive then there must be something fishy.)											
<i>Ife tidabwa kuti nzeru yolumphya nyakwawa yagona pati? (We shall be surprised as to what wisdom is there in sidelining the village heads?)</i>								1			
<i>Tipemphe kuti nkhanayi ilongosoke msanga chifukwa tonse tikudziwa kuti nyakwawa zili ndi gawo lalikulu pa makuponi. (We request that this issue should be sorted out as quickly as possible because we know that the village heads play a big role in coupon distribution.)</i>				1							
<i>Pambali pa zonse, tigwadebe kwa nyakwawa ndi magulupu kuti pamene nkhani yawo izikambidwa, chonde athandizebe anthu awo popeza makuponi akasokonekera ovutika ndi anthu awo omwe. (Besides all this, we humbly request the village heads and the group village heads that as their issue is being sorted out they should</i>			1								

continue helping in coupon distribution because if this becomes a mess then the suffers will be their people.)												
<b><i>Sinthani malamulo mokomera onse (Change laws for the good of all) WN 3 Novembala 2012</i></b>			1									
<i>Nthawi yomwe mtsogoleri wakale wa dziko lino Bakili Muluzi ankalamulira dziko lino ndipo nthawi yake inkapita kumapeto, iye adayetsesa kuti malamulo a dziko lino asinthe kuti aimenso kachitatu. (During the time the former president Bakili Muluzi was ruling this country and when his term was coming to an end he tried to make sure the constitution of this country was changed in order for him to stand for a third term.)</i>												
<i>Malamulowo amaletsa munthu kulamulira dziko lino koposa kawiri.</i>				1	1							

(The constitution restricts a person from being president for more than two terms.)											
<i>Ena ankati malamulowo ayenera kusintha chifukwa Muluziyo ankalamulira bwino dziko lino.</i> (Some people said that the constitution was supposed to be changed because Muluzi was ruling this country well.)			1			1					
<i>Koma ena ankanena kuti malamulo a dziko sayenera kusintha chifukwa cha munthu mmodzi.</i> (But some were saying that the constitution of the country should not be changed because of one person.)											
<i>Izi takumbuka pamene chipani cha UDF chidasintha lamulo limene likadalepheretsa mwana wa Muluzi, Atupele kukhala mtsogoleri wa chipanicho ndikudzachiimira pa chisankho cha 2014.</i> (We have remembered this after UDF changed the law that could have											

restricted Muluzi's son, Atupele from leading the party during the 2014 elections.)													
<p><i>Pambali poyamika UDF kaamba kochititsa mtsonkhano waukulu, umene ungathandize kuluzanitsa ndi kuyanjanitsa otsatira chipanichi omwe kwa nthawi yaitali akhala akukangana, tati tichenjeze chipanichi komanso ena onse kuti kusintha malamulo pofuna kuti zolinga za wina zitheke sibwino.</i> (Apart from commending UDF for holding a convention that would help unite members of the party whot for a long time have been in conflict, we want to warn the party and other people who would want to change the constitution with an aim of making an individual benefit that the practice is not good.)</p>													
<p><i>Izi tikunena kupangira mawa, chifukwa malamulo omwewo adzawagwira pakhosi amene akuwasinthawo.</i> (We say this for the</p>									1				

sake of the future because the same laws they change will victimize the changers.)												
<i>Zitsanzo zilipo zambiri, monga nkhani ya Gawo 65 imene bungwe la PAC lidakhalira pansi m'sabatayi. (There are many examples like the issue of section 65 that PAC has been looking at over the week.)</i>				1								
<i>Chipani cha DPP sichidalemekeze lamulolo pomwe aphungu ake adakhamukirako kuchokera ku UDF. (DPP did not respect section 65 when members of parliament defected to the party from UDF.)</i>				1								
<i>Lero lino chipani cha PP nacho chikuoneka kuti chili ndi aphungu ambiri, pomwe ambiri mwa aphunguwo adachokera ku DPP. (Today it appears that PP has many members of parliament yet the majority of these defected from DPP.)</i>						1						
<b><i>Demokase iyambire m`zipani (Democracy should start from</i></b>			1									

<b>parties) WN 21 Ogasiti 2010</b>												
<i>Kuti demokalase iyende bwino m`dziko muno, zipani ziyenera kukhala zoyambirira kutsata mfundo ndi maziko a demokalase. (For democracy to prevail in this country, political parties should be in the forefront strictly following democratic principles.)</i>			1									
<i>Ena mwa mazikowa, ndi kukhala ndi kulankhula zakukhosi komanso kusankha atsogoleri. (Some of these principles are freedom of expression and election of leaders.)</i>												
<i>Mpungwepungwe ukuoneka m`zipani makamaka pankhani ya utsogoleri. (There is a lot of confusion in parties especially concerning leadership.)</i>					1							
<i>Tiri ndi chikhulupiliro kuti zipanizi zionetsetsa kuti kusankha atsogoleri kuyenera kuchitika motsatira zofuna za anthu osati akuluakulu basi. (We have a belief that parties will ensure that</i>			1		1							

choice of leaders will be done in the best interest of the people and not only the leaders.)											
<i>Malemu tsogoleri woyamba wa dziko lino adasonyeza chitsanzo chabwino pomwe adapempha msonkhano waukulu wa chipani cha MCP kuti usankhe munthu amene ukumufuna kuti atsogolere chipanichi iye atalengeza kuti akusiya ndale. (The late former first president of this country showed a good example when he asked MCP convention to choose a person who should lead the party after he had announced that he was retiring from active politics.)</i>											
<i>Ichi n`chifukwa chake tikuona kuti zipani zonse ziyenera kutengera nzeru zakuyazi. (This is why we think that political parties should learn from this wise act.)</i>			1								
<i>Taonapo m`mbuyomu mavuto omwe zipani zidaona kaamba ka atsogoleri amene adasankhira zipanizipani ozitsogolera mosatsatira</i>											

<p><i>ndondomeko za demokalase. (In the past we had seen the challenges that parties faced because of leaders who were not democratically elected.)</i></p>												
<p>Taonanso zipani zina zimene mipando yonse ndi yongogawana osati anthu kuchita kusankhidwa. (We have also seen that in some political parties leadership positions are just shared and not people being elected into positions.)</p>												
<p><i>Ufulu wa demokalase umathandiza kuti ngakhale anthu tikhale ndi maganizo osiyana, koma ngati cholinga chathu ndi chimodzi, tiyenera kugwilira ntchito limodzi. (Democracy helps in making sure that even if people have different views but if they have a common goal then they should work together.)</i></p>			1									

<p><i>Demokalase mu UDF yasokonekera (Democracy in UDF a mess)</i></p> <p><b>WN 2-3 February 2008</b></p>											
<p><i>Pamene anthu ena amaganiza kuti mwina zinthu zikhala bwino m`zipani zina, nkhani imene anthu akulephera kugona nayo tulo ndi ya mkangano umene uli mu UDF. (When people thought that perhaps things would be alright in other parties the issue that is of great concern is that of conflicts in UDF.)</i></p>						1					
<p><i>Sabata yatha anthu adawerenga m`manyuzipepa kuti chipani cha UDF chilibe mangawa ndi zimene adanena mneneri wa chipanichi Sam Mpasu. (Last week we read in the newspapers that UDF had no grudges with what the spokes person of the party Sam Mpasu had said.)</i></p>						1					
<p><i>Mpasu adatemetsa nkhwangwa pamwala kuti wapampando wa chipanichi Bakili Muluzi sadzapambana chaka chamawa ngati</i></p>											

<p><i>sakonza zinthu zina mu chipanichi. (Mpasu emphasized that the chairperson of the party Bakili Muluzi would not win next year's elections if he does not sort out the problems in the party.)</i></p>												
<p><i>Lolembe anthu nkumamvanso kuti Muluzi wachotsa Mpasu. (On Monday people heard that Muluzi had removed Mpasu.)</i></p>										1		
<p><i>Nkhani ndi imene wanena mkulu wa IPI Rafiq Hajat kuti Muluzi akutenga chipanichi ngati ndi chake ndipo kuti mu UDF mulibe demokalase. (The issue is what the Executive Director of IPI Rafiq Hajat has said that Muluzi takes the party as if it is his and that there is no democracy in UDF.)</i></p>					1							
<p><i>Chifukwa demokalase imalola kuti anthu azigonjerana, kumvana komanso kugwirizana pochita zinthu.(This is so because democracy allows people to accommodate each other, understand each other and cooperate when doing things.)</i></p>												

<p><i>Tiwapemphe a Muluzi kuti azikhazikitse mtima pansi, ayang`ane za patsogolo komanso asayike mangawa pa munthu wina aliyense chifukwa nthawi yatha - 2009 iri pafupi. (We should ask Muluzi to calm down, look ahead and should not have hatred on anybody because we are running short of time-2009 is just close.)</i></p>											
<p><i>Ino ndi nthawi yokonza zinthu. (This is the time to put things in order.)</i></p>											
<p><i>Munthu aliyense akudziwa kuti UDF ndi imene idabweretsa demokalase m`dziko muno, ndiye kumamva mkangano tsiku ndi tsiku zosakhala bwino, si zithandiza Amalawi amene akudyelera ufulu wa demokalase. (Everybody knows that UDF brought democracy in this country so it is not good to hear about conflicts on daily basis, this will not help Malawians who are enjoying the democracy.)</i></p>											
<p><i>Bwana, tasinthani maganizo ndipo mukonze mavuto ali mu UDF.</i></p>											

(Boss, would you please change and address the problems experienced in UDF.)												
<b><i>Mawu a Mutharika adakalasa makala (Mutharika's words invited trouble) WN 3 Sepitembala 2011.</i></b>					1							
<i>Pamene anthu akukambirana, anthu ankota amayenera kukhala chete chifukwa zolankhula zawo zikhoza kuchititsa zokambirana kuti zisayende. (When people are discussing issues big people should keep quite because their comments can spoil discussions.)</i>					1							
<i>Izi taona malinga ndi zomwe zachitika ku Malawi masiku apitawa. (We have seen this because of what has happened in Malawi over the past days.)</i>												
<i>Pomwe zokambirana pakati pamabungwe omwe siaboma komanso</i>										1		

<p><i>boma okhudza nkhani zosiyanasiyana zimayenda bwino, mawu a mtsogoleri wa dziko lino kuti ndiwokonzeka ngati mabungwewo angasankhe tsiku loyamba nkhondo, adakalasa makala amene angasokoneze zokambiranazo. (While there was good progress in the discussions between non governmental organizations and government on different issues, what the president said that he was ready to fight the non governmental organizations if they chose to do so invited trouble that can spoil the discussions.)</i></p>											
<p><i>Ichi n`chifukwa chake tikuona kuti mtsogoleri wa dziko linoyu adalakwitsa ponena zomwe zingasosole pa chilonda pa amene akuyenera kukambirana nawo. (This is why we see that the president was wrong to say something provoking yet he was supposed to discuss with them.)</i></p>			1			1					
<p><i>Tsonotu nkhondo simanga mudzi ndipo pokhala mtsogoleri wa</i></p>			1								

<p><i>dziko, iye akadazindikira kuti kukambirana ndiko koyenera pamene zinthu zafikapa. (Wars do not build so being the president of this country; he should have known that discussions are imperative in this situation.)</i></p>											
<p><i>Taona anthu m`maiko osiyana akuzunzika ndi nkhondo. (We have seen people in different countries being troubled with wars.)</i></p>				1				1			
<p><i>Nkhondo imasokoneza chitukuko ndipo ngakhale nkhondoyo imapweteka kwambiri anthu osauka, taonanso kuti nawo atsogoleri amazunzika ndi nkhondo. (War disturbs development and even though war mainly victimizes the poor we have also seen that leaders also become victims of war.)</i></p>											
<p><i>Izi tanena polingalira zomwe zakhala zikuchitika m`maiko monga Ivory Coast, Libya ngakhalenso ku Egypt komwe atsogoleri nawo akulira kaamba kosafuna kutsata mtendere pothetsa mavuto amene</i></p>											

<p><i>ali m`dziko mwawo. (We have said this considering what is happening in countries like Ivory Coast, Libya and even Egypt where leaders are also crying foul for not making efforts to end problems peacefully in their countries.)</i></p>												
<p><b><i>Andale ndiosadalirika (Politicians are not reliable) WN 29 - 30 March 2008</i></b></p>							1					
<p><i>LOLEMBA, ku Lirangwe m`boma la Blantyre, wapampando wa chipani cha UDF Bakili Muluzi adapereka zifukwa zisanu ndi ziwiri zimene akufuna kumuchotsera Pulezidenti Bingu wa Mutharika pa mpando. (On Monday at Lilangwe in Blantyre UDF's chairperson Bakili Muluzi gave seven reasons why he wants to remove President Bingu wa Mutharika from power.)</i></p>							1					

<p><i>Mwa zifukwazo, Muluzi adati chuma cha dziko lino sichikuyenda bwino, komanso m`dziko muno muli njala kotero kuti anthu akudya deya, kungotchulapo pan`gono.</i>(Among others, Muluzi said the economy of this country is in a mess but in addition there is hunger and people are eating maize husks just to mention a few.)</p>												
<p><i>Izo ndi zifukwa zimene anthu adamvera koma Muluzi sadanene kwenikweni chimene boma lake lidzachita pothetsa njala poganizira kuti m`chaka cha 2000 mpaka 2002, m`mene iye adali kulamulira, madera ena m`dziko muno anthu adavutika kwambiri ndi njala.</i> (Those were the reasons that were given but Muluzi did not specifically say what his government will do to address the problem of hunger considering that from the year 2000 to 2002 when he was in power in some areas of this country people greatly suffered from hunger.)</p>												

<p><i>Panthawi imeneyo boma lidagulitsa chimanga ku Kenya kusiya akufa ndi njala, lero a DPP agulitsanso chimanga ku Zimbabwe ndi ku Swaziland. (That time the government sold maize to Kenya leaving Malawians dying of hunger, to day DPP has sold maize to Zimbabwe and Swaziland.)</i></p>												
<p><i>Kodi zikusiyana pati? (What is the difference?)</i></p>												
<p><i>Ife sitifuna a UDF azinena zimene Bingu akulakwitsa koma adzawachitira chiyani anthu chifukwa "tidza..." anthu atopa naye. (We do not want UDF to talk about Bingu's weaknesses but what they will do to the people because people are tired of 'We shall...')</i></p>												
<p><i>Anthu akufuna kuti "tidzachita chonchi" kuti chuma chiyambe kuyenda bwino popeza akuti Bingu walephera kuyendetsa chuma. (People want to be told that we will do this in order to boost the economy as Bingu has failed to manage the economy.)</i></p>												



## APPENDIX B: SAMPLES OF THE ANALYSED EDITORIALS

Weekend Nation 16-17 February, 2008

**6 KALATA**

# **NDEMANGA**

## **Muwuzeni Pulezidenti zowona zokhazokha**

NKHANI yomwe ili mkamwamkamwa ndi ya kusowa kwa chimanga m'misika yambiri ya Admarc, pamene boma likuti m'dziko muno chimanga chilimo chokwanira.

Mwina boma likunena zowona malinga ndi malipoti amene tamva kuchokera kwa anthu ena, koma chifukwa choli chimanga chikupezeka chochepa ndi zimene zikuchititsa anthuwo kuganiza kuti chimanga kulibe.

Tigwire mawu a anthu ena omwe akuti chimanga chikumabwera m'misika ya Admarc, koma chambiri chikumagulitsidwa kwa mavenda usiku.

Nanga zitheka bwanji chimanga kufika pa msika wa Admarc 5 koloko madzulo koma pofika 8 koloko mmawa anthu nkumawuzidwa kuti chatha? Akumagula ndani, ndipo nthawi yanji?

Nduna yofalitsa nkhani za boma yadzudzula aphungu ena kuti sakuthandiza boma posafotokozerana ma DC kuti chimanga m'deralo mulibe.

Ife tikudziwa kuti udindo wa bungwe la Admarc nkugula ndi kugillitsa mbewu, choncho siudindo wa phungu kuitanitsa chimanga pa msika wa dera lake. Vuto ndi loti, phungu akayesa kutero zilowanso ndale.

Ngati phungu wotsutsa boma akulephera kutumikira dera lake pa chitukuko alimba bwanji mtima kukanena za chimanga ku boma? Kodi ngakhale phungu wotsutsa atafotokoza kuti chimanga chatha m'dera mwake, mawu ake angamveke?

Chofunika apa nkuti a bungwe la Admarc ligwire ntchito yake mokhulupirika kuti chimanga chimene chilipocho chifikire anthu onse.

Weekend Nation 27-28 December, 2008

**6 KALATA**

# **NDEMANGA**

## **Demokalase imathandiza kumvetsa zinthu**

NKHANI yoti komiti yayikulu (Nec) ya Malawi Congress (MCP) idakambirana zochotsa Louis Chimango m'komitiyo, ati kaamba koti sadagamule kuti aphungu omwe adakhudzidwa ndi Gawo 65, atuluke m'Nyumba ya Malamulo, ndiyofuna kuyimvetsa bwino.

Tikumvera chifundo ndi nimeni komitiyo idachitira, poganizira kuti Chimango monga Speaker wa Nyumba ya Malamulo amagwira ntchito yake yodzetsa bata ndi mtendere m'Nyumbayo, osati chipani monga akuluakulwo amaganizira.

Gawo 65 limapatsa mphamvu Speaker kuchotsa phungu yemwe wachoka m'zipani chake nkulowa china.

Lamulo liri apo, ife takukhulupirira kuti Chimango adawonetsa kukonda dziko lino poganizira ubwino ndi kuyipa kwa zinthu iye akadatsatira lamulolo. Komanso, nkulakwa posaganizira ziyangoyango zina zimene zidakhudza nkhanayi, zomwe zidamanganso manja a mkuluyu.

Tiyamike Chimango kuti adaganizira za ubwino wa dziko lonse osati chipani chake chokha.

Aposo tikumbutse kuti kukhala Speaker ndi udindo wofuna kuganiza mozama komanso kuwunika bwino zotsatira za zomwe ungalamule m'Nyumbayo, osati kuchita zinthu zongofuna kusangalatsa wina ayi.

Takhala tikukamba kawirikawiri kuti demokalase ndi yovuta kuyimvetsa. Apatu Chimango watiphunzitsa kena kake ngakhale wadzipalira moto kuchokera ku chipani chake.

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## KALATA/NDEMANGA

### NDEMANGA

#### Utsogoleri udzifungatira aliyense: ndife amodzi

Zomwe adanena mtsogoleri wa dziko lino Bingu Wa Mutharika Loweruka kapitali kuti thumba la ndalama zotukulira achinyemata liyembe kaye kufikira a chipani cholamula kaamba adamuthandiza kampeni, ndi zomvetse chisoni.

Izi zikupereka chithunzithunzi choipa komanso nkhawa kwa azipani zina kuti mwina mtsogoleriyu angadzachitenso chimodzimodzi m'dziko muno mutagwa mavuto monga njala.

Mtsogoleri ayenera kuthandiza aliyense posayang'anira chipani ngati mmene imachitira nkhuku kufungatira anapiye ake chiombankhanga chikachita balamanthu.

Si a chipani cholamula okha omwe akukulukutika ndi ulova womwe udamanga nithenje m'dziko lino, koteru n'kofunika kuunikira bwino kuti thumbali lifikire aliyense.

Chodetsa nkhawa nchoti ndalamazi zikuchokera ku misonkho yomwe boma podula, siliona kuti uyu ndi wamawanga achipani chiti.

Pomwe mitengo ya mafuta yakwera, tikuyembekezeranso kuti moyo ukhalanso wodula koteru achinyemata adakapeza mpumulo polandira nawo ngongoleyi.

Mtsogoleri amakhala wa dziko lonse koteru n'zoimitsa mitu kuti adzisankha oyenera kulandira chitukuko pa zifukwa zandale.

## KALATA/NDEMANGA

### NDEMANGA

#### Kukomedwa kumasokoneza

Nkhani yoti tsopano chipani cha UDF sichingakhale ndi mneneri m'Nyumba ya Malamulo kapena kuyankhapo mwapadera pa zomwe chabweretsa chipani cha PP ndiyofuna kuyiunika bwino.

Malinga ndi Sipikala Henry Chimunthu Banda, UDF yasonyeza kuti ili kale mbali ya PP koteru zobwera ndi a PP zili kale ndi mdalitso wa UDE.

Uku kukhoza kukhala kuyamba kwa nthenya mu demokalase m'dziko muno.

N'zoona kuti kubwera kwa chipani cha PP pa ulamuliro kunaombola zipani zotsutsa ku mpeni wa chipani cha DPP.

Koma pena zinthu zimaonongeka pang'onopang'ono, ngakhale chiyambi chake chitakhala chokoma.

Kodi zipani zonse zokondwa ndi PP zikataya mphamvu zake m'Nyumba ya Malamulo n'kulowera ku PP zitha bwanji?

Nthawi ya ulamuliro wa DPP mu 2006.

# NDEMANGA

## Phungu wopanda chipani angathandize

PAMENE masiku achisankho cha aphungu ndi pulezidenti akuyandikira mafumu ena ayamba kale kuphunzitsa anthu awo zoyenera kuchita.

Mfumu Nthondo ya m'boma la Ntchisi sikufuna kubwerera mmbuyo pamene yapempha anthu ake kuti asangovotera kuti bola phungu koma wothandiza kubweretsa chitukuko.

Mfumuyi ikuti idakakonda anthu ake adzavotere phungu mosayang'anira chipani chomwe phunguyu akuyimira koma munthu wodzipereka.

Awo ndi maganizo abwino, kaamba koti anthu awonapo kale kuyipa kosankha phungu potsata chipani. Chaka chatha zinthu zidawonekeratu kuti aphungu ena amangofuna kusangalatsa atsogoleri awo osati kuthandiza anthu m'dera lawo.

Taganizani, aphungu otsutsa boma kumakana kuvomereza bajeti pamene amadziwa kuti anthu m'madera mwawo akumwa madzi a m'zithaphwi, ana akuphunzira pansu pa mtengo ndi zina. Iwo amakana bajeti chifukwa chakuti atsogoleri awo adawawuza kutero.

Kwa anthu omwe akonzeka kudzapikisana nawo asachite zomwe aphungu ena ankachita chaka chatha—kunyozana m'Nyumba ya Malamulo. Nyumba ya Malamulo ndi yaulemu wake.

Pempho lathu kwa mfumuyi komanso mafumu ena onse m'dziko muno kuphatikizapo anthu omwe akukhudzidwa ndi kuponya voti ndi loti, amvere zimene Mfumu Nthondo yanena komanso atenge mbali kuphunzitsana zakufunika kwake kosankha phungu mosayang'anira chipani kapena ndale.

Tiyeni tisankhe aphungu omwe adzatumikira bwino pa zaka zonse zisanu.

# KALATA/NDEMANGA

## NDEMANGA

### Zayenda bwino, pakhale khama

Nkhani ili m'kamwam'kamwa ndi yakusankhidwa kwa nduna za boma zatsopano.

Masiku apitawa Pulezidenti Bingu wa Mutharika ankanena ngati masanje kuti Amalawi adzadabwitsika ndi kasankhidwe kake ka nduna.

Izi zawoneka Lachinayi pamene nduna zatsopano zimalumbiritsidwa ku Lilongwe.

Ife tikuti zayenda bwino, chifukwa ndi zimene anthu ena ankayembekezera kuti boma la tsopano muyenera kukhalanso mayina achilendo.

Unduna si ufumu. Tiveſe manja ena!

Tipemphe ndunazi zatsopano zigwire nduna ntchito yotumikira boma.

Sikuti amene asiyidwawa ndi mphwephya, koma ndi udindo wa Pulezidenti kusankha komanso kuwunika mozama anthu amene angathe kuthandiza kuyendetsa bwino boma.

Komanso tipemphe nduna zimene zasiyidwazi kuti zisataye mtima koma zithandizane ndi anzawo chifukwa cholinga n'chimodzi—kuyendetsa boma.

Tipemphenso nduna zatsopanozi zigwire ntchito yawo ndi khama popanda kukondera kapena kuyang'ana ku dera kumene kuyenera kupita chitukuko poganizira kusiyana kwa zipani.

## NDEMANGA

### Maliro sibwalo la kampeni

ANTHU ena amati andale sadalirika. Nanga mpaka kukangana pa maliro chifukwa wina salankhula kapena chifukwa chofuna kuti wina alankhule.

Aaa! zomvetsa manyazi kwambiri.

Izi zidawoneka Loweruka lapitali pamene aboma adaletsa mtsogoleri wa MCP John Tembo kuti asalankhule pa maliro a malemu Mfumu Masula ya m'boma la Lilongwe ati chifukwa DC wa bomalo sadafune kuti alankhule pa zifukwa zodziwa aboma.

Nawo a MCP akuti a Tembo amayenera kulankhulira Bakili Muluzi. Ife tikuti ili bodza sadakatero popeza pulezidenti wa kaleyu ndi mkamwini m'mudzimu ndipo pamwambo wa Achewa mkamwini salankhula pamaliro.

Ife tikuti magulu onsewa adalakwa pankhaniyi kaamba koti mosakayika, aliyense adakanenapo zandale pang'ono, ndiye tikuti musalowetse ndale pa maliro.

Pamaliro sipokanganirana ayi kapena pochitira kampeni. Pamaliro pothondoza anamalira. Choncho zimene zidachitika ku Lilongwe zochititsa manyazi ndipo zisadzaonekenso chifukwa maliro sadalemekezede.

Pa maliro pasakhale bwalo lochitira kampeni ayi.

## NDEMANGA

### Malamulo ofuna kuwasunga

MAWU a akulu akoma akagonera. Izi ndi zimene zikuchitika pakati pa bungwe la Public Affairs Committee (Pac) ndi boma.

Pac idapempha Pulezidenti Bingu wa Mutharika kuti ayitanitse msonkhano wa aphungu a ku Nyumba ya Malamulo kuti akatsirize kukambirana mabilo ena amene adatsalira pa msonkhano wawo womaliza.

Koma mneneri wa boma Patricia Kaliati wati nkosafunikira kwenikweni kutero kaamba koti aphungu ena otsutsa alibe mabilo oyenera ku kunyumabako.

Tigwire mawu amene akamba anthu ena oti msonkhano wa aphungu umapindulira anthu a m'midzi kaamba koti amayenera kudziwa zimene boma liwachitire komanso ndalama zimene zagwira kale nchito.

Dziko lililonse limayendera malamulo ake, choncho ngati malamulo a dziko lino amalola Pulezidenti kuyitanitsa msonkhano wa aphungu, adayenera kutero chifukwa ndi kokhako kumene aphungu akakambirane za mabilo oyendetsera dziko lino.

Chachikulu chimene tikuwona apa ndi kukulirana mitima. Aphungu otsutsa boma akuti sakavomereza bilo iliyonse pokhapokha akayambe kukambirana za Section 65.

Aliyense m'dziko muno akudziwa za mmene Section 65 idavutira pa nthawiyo mpaka Mutharika kutseka msonkhano.

Komabe titati tikumbukire bwino nkhani ya Section 65 khoti lidagamula kale, zonse zili m'manja mwa Sipikala, choncho kudali bwino kumuyembekezera kuti akanena zotani pa nkhaniyo mmalo mowopsezera kunjira.

# MKWASO

NDEMANGA

Kwafika kudziwa m'khonde mwanu

## Pamene pali chiopsezo Polisi iyikepo chitetezo

Apolisi akamagwira bwino ritsho yawo yoteleza miyoyo anhu ayenera kuyamikindwa. Koma pamene akulepbera, anhu amakhala ndi malunso kuti 'chifukwa chiyani?' pakuti limadziwa kuti wapolisi akamwa ngakhale mphekesera amayesetsa kutuluzza mpaka atapeza chooni chake.

Dandaulo la Mayi Mary Woodworth loti ena amakambirana zotuna, kuwapha, ndi nkhanu imene apolisi ayenera kukhala patsogolo kutuluzza chifukwa pamene pali chiopsezo, apolisi ayenera kuyikepo chitetezo.

Chodabwitsa pa nkhanu ya a Leston Muli ndi Mayi Mary Woodworth ndi akuti ngakhale pamene apolisi pa Mulanje akudpa kuti akhanyiriyowakulira, zikuhalala ngati kuti iwo sakufuna kupereka ku ofesi yoku rapo. Mmaloko mwake, iwo analangiza mayyiu kuti apite ku mabungwe.

### Umboni wa zojambula

Akuti pali zojambulidwa zomwe Mai Woodworth akutenga ngati umboni woti pali chiwembu. Chimene abayenera kuchita apolisi a ku Mulanje ndicho kupereka nkhanu yoku ofesi imene ili pamwamba pa polisi ya Mulanje kuti awathapize.

Aka sikoyamba kuti apolisi a ku Malawi

zinthu zojambulidwa. Pamene pali umboni wotero komakhala kovuta kuti iwo adziwe choona chonichera pakhaokha ajatswiri anemi atapezadi umboni wonweni. Nchifukwa chake ngati nkhanu imenoyi yakulira kuti polisi ya Mulanje, iwo ayenera kupereka kwa jeketswiri awo osati ku mabungwe dteleza matfulu a anhu ayi.

Nkuthaka kuti zojambulidwazo si umboni wokwanira kuti a Mary alaze chakira Muli. Koma choona ndi akuti ayense mwa ilo angachite mantha atazindikirira kuti anhu ena ike akukambirana zomutsogozza. Muntuu alyense ali ndudindo yoteleza moyo wake kwa adani ike.

Utumiki wa apolisi umayenera kumilira muntuu alyense mosayang'anira chuma kapona khungu. Nchifukwa chake apolisi ametsitse kuti akufeteza mbali zonse ziwiri.

Nchifukwa chake apolisi ku Mulanje asisambira mmanja koma anetsitse kuti akuchitapodi kanthu mpaka utulu ndi umodzi utaoonekera mbali zonse ziwiri.

Nkuthaka kuti nkhanu ndiyabodza komanso nkuthaka kuti ndiyoona. Mkwaso ukuti likulu la apolisi lonetse ukatwira wako, asawashyira okha apazayo ku Mulanje kapena

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## KALATA/NDEMANGA

### NDEMANGA

## Ukasiya mlomo udzakupeza

Nthawi ya ulamuliro wa Bakili Muluzi, mtsogolero wakale wadziko linoyu adadziwika ndi kuyankha mokhadzula. Pamene ena adandaula kuti zinthu zakwera mtengo, iye adayankha kuti alibe golosale. Nthawi inanso, ena atanena kuti akuyenda kwambiri, mtsogolero wadziko linoyu adayankha kuti sayenda m'makomo mwa Amalawi.

Naye malemu Bingu wa Mutharika adali ndi mayankho ake. Nthawi ina adati Amalawi amangodandaula ngati nkukhu.

Zidali zokhumudwitsa kuti wachiwiri kwa mtsogolero wa dziko lino Khumbo Kachali masiku apitawa adayankha mokhadzula kuti Amalawi sayenera kukambapo kanthu pa zakuyenda kwake, ngakhale ena kwa mtsogolero wadziko lino chifukwa sayenda pakhomo pa amawo.

Tikumva kuti Kachali wapepesa pankhaniyi koma tiyenera kukumbutsa mtsogolero athu mawu aakulu kuti ndibwino kusiya phazi chifukwa ukasiya mlomo, ndithu udzakupeza.

Andale ayenera kulankhula zomanga mtundu osati kupasula. Pajatu amatu, ukakwera pamsana wanjovu usamati kunjira kulibe mame.

Chifukwa muli m'mipando, sizitanthauza kuti amene mukuwalamula ndiwopusa ndiye mungawatukwane momwe mungathere azingosekerera. ■

## NDEMANGA

### Mawu a Mutharika adakalasa makala

Pamene anthu akukambirana, anthu ankora amayenera kukhala chete chifukwa zolankhula zawo zikhoza kuchititsa zokambirana kuti zisayende.

Izi tsona malinga ndi zomwe zachitika ku Malawi masiku apitawa. Pomwe zokambirana pakati pamabungwe omwe siaboma komanso boma okhudza nkhanu zosiyanasiyana zimayenda bwino, mawu a mtsogoleri wa dziko lino kuti ndiwokonzeka ngati mabungwewo anagasankhe tsiku loyamba nkondo, adakalasa makala amene angasokoneze zokambiranazo.

Ichi n'chifukwa chake tikona kuti mtsogoleri adziko linoyu adalawitsa ponena zomwe zingasosole pachilonda pa amene akuyenera kukambirana nawo.

Tsonotu nkondo sumanga mudzi ndipo pokhala mtsogoleri wa dziko, iye akadzandikira kuti kukambirana ndiko koyenera pamene zinthu zafikapa.

Taona anthu m'maiko osiyanasiyana akuzunzika ndi nkondo. Nkondo imasokoneza chitukuko ndipo ngakhale nkondoyo imapweteka kwambiri anthu osauka, taonanso kuti nawo atsogoleri amazunzika ndi nkondo.

Izi tanena polingalira zomwe zakhala zikuchitika m'maiko monga Ivory Coast, Libya ngakhaleenso ku Egypt komwe atsogoleri nawo akulira kaamba kosafuna kusatsata mtendere pothetsa mavuto amene ali m'dziko mwawo. ■

## NDEMANGA

### Andale ndi osadalirika

LOLEMBA, ku Lirangwe m'boma la Blantyre, wapampando wa chipani cha UDF Bakili Muluzi adapereka zifukwa zisanu ndi ziwiri zimene akufuna kumuchotsera Pulezideni Bingu wa Mutharika pampando.

Mwa zifukwazo, Muluzi adati chuma cha dziko lino sichikuyenda bwino, komanso m'dziko muno muli njala koteri kuti anthu akudya deya, kungochulapo pang'ono.

Izo ndi zifukwa zimene anthu adamvera koma Muluzi sadanene kwenikweni chimene boma lake lidzachita pothetsa njala poganizira kuti m'chaka cha 2000 mpaka 2002, mmene iye adali kulamulira, madera ena m'dziko muno anthu adavutika kwambiri ndi njala.

Panthawi imeneyo boma lidagulitsa chimanga ku Kenya kusiya anthu akufa ndi njala, lero a DPP agulitsanso chimanga ku Zimbabwe ndi ku Swaziland.

Kodi zikusiyana pati?

Ife sitifuna a UDF azinena zimene Bingu akulakwitsa koma adzawachitira chiyani anthu chifukwa "tidza..." anthu atopa naye.

Anthu akufuna kuti "tidzachita chonchi" kuti chuma chiyambe kuyenda bwino popeza akuti Bingu walephera kuyendetsa chuma.

Izo ndi zimene anthu akuyembekezera chifukwa mfundo zimene adapereka Atcheya sizikusiyana kwenikweni ndi zimene adali kunena nthawi imene amalimbana ndi MCP.

Tipemphe a UDF kuti apereke mfundo zomveka kuti anthu akhale ndi chikhulupiro mwa iwo, chifukwa muvi woyang'anira suchedwa kulowa m'maso.