The Role of Language in Prophetic Movements' advertisements in Harare, Zimbabwe

Lovemore Mutonga[1], Laston Mukaro[1]

1.Department of Linguistics, University of Zimbabwe, Harare, Zimbabwe

Corresponding Author E-mail lovemoremutonga@gmail.com

Abstract

The study examines language use in prophetic movements' advertisements in Harare, Zimbabwe. Specifically, the research establishes and explains the significance of linguistic strategies which were used by Prophetic Movements in Harare, Zimbabwe. The purpose of the study is to demonstrate that language use in this context is an act of cognitive manipulation where the reader is strategically coerced to take up the message. The study is a qualitative research enterprise and it used document analysis as the method of data collection. The study was informed by Critical Discourse Analysis (CDA) by Fairclough (2003). The study established that Prophetic Movements employ code-switching and mixing, slang, interrogatives, imperatives, salutations, and personal pronouns to lure potential congregants. The use of these linguistic strategies is motivated by the need to persuade congregants to attend the events being advertised. The use of linguistic strategies is determined by situational factors such as the need to market in order to withstand competition from other Prophetic Movements.

Keywords: *linguistic strategies, Prophetic Movements, advertisements, religious discourse*.

Lovemore Mutonga
Lecturer, Department of Linguistics, University of Zimbabwe, Harare, Zimbabwe

https://www.researchgate.net/profile/Lovemore-Mutonga-2

Laston Mukaro
Senior Lecturer Department of Linguistics, University of Zimbabwe, Harare, Zimbabwe

https://www.researchgate.net/profile/Laston-Mukaro-2

The Role of Language in Prophetic Movements' advertisements in Harare, Zimbabwe

Lovemore Mutonga, Laston Mukaro
Department of Linguistics
University of Zimbabwe, Harare, Zimbabwe
lovemoremutonga@gmail.com

Abstract

The study examines language use in prophetic movements' advertisements in Harare, Zimbabwe. Specifically, the research establishes and explains the significance of linguistic strategies which were used by Prophetic Movements in Harare, Zimbabwe. The purpose of the study is to demonstrate that language use in this context is an act of cognitive manipulation where the reader is strategically coerced to take up the message. The study is a qualitative research enterprise and it used document analysis as the method of data collection. The study was informed by Critical Discourse Analysis (CDA) by Fairclough (2003). The study established that Prophetic Movements employ code-switching and mixing, slang, interrogatives, imperatives, salutations, and personal pronouns to lure potential congregants. The use of these linguistic strategies is motivated by the need to persuade congregants to attend the events being advertised. The use of linguistic strategies is determined by situational factors such as the need to market in order to withstand competition from other Prophetic Movements.

Keywords: *linguistic strategies, Prophetic Movements, advertisements, religious discourse.*

1.   Introduction

The role of language in a business, or any organization, is the cornerstone that everything is built upon. For as long as language continues to be a tool deployed for purposeful and meaningful human and interpersonal

communicative interactions all over the world, its dynamism, particularly in relation to specific situations and contexts would remain fascinating to language scholars, and especially sociolinguists, pragmaticians and discourse analysts. To scholars in the aforementioned fields of language study, the strong relationship between language and context cannot be overemphasized. The purpose of any organization is in some way to communicate information. Whether that information is the effectiveness of a product or the quality of service, every company or organisation communicates something. The church is no exception.

Advertising is everywhere. In fact, it is nearly impossible to do anything or go anywhere without some form of advertising being seen or heard. Barna (2015), a leading expert in church marketing says, "In the marketing process, then, communication is important to reap the benefits of both informing and persuading". Informing people about conditions and alternatives is a central element in stimulating a response. Communication is also a means to influence people's behavior relative to the product, price, and distribution network. Without communication, marketing would be a strictly intellectual activity, lacking any semblance of practical utility and void of any widespread participation and involvement. Language is viewed as one of the barriers to effective communication, hence, the importance of considering the use of linguistic strategies in the crafting of advertising material by Prophetic Movements in Harare, which by nature should be linguistically sensitive (Flood & Rohloff, 2018). The type of language and how it is used to communicate information determines the degree of comprehension. It is against this background that the current study examines the role of language in crafting advertisements by Prophetic Movements in Harare. Basing on the premise that language use does have a character of actions (Crystal, 2011); the study unravels the action-theoretic peculiarities of linguistic strategies utilised in the production of adverts which are by themselves a type of persuasive communication. According to Johnstone (2000), linguistic strategies are the range of options (communicative ways) which a speaker selects in deciding on appropriate tactics for persuasion in a given situation such as metaphors, similes and code-switching.

Advertisements have an attracting power which is able to manipulate the consumers as they advocate, encourage, ask questions, announce and deeply embed into people's minds. Advertisers, in this case, Prophetic Movements are careful in using linguistic strategies with the aim to maximise the effect. The choice of linguistic strategies is more or less tangibly affected by the interactive, dynamic nature of persuasion – the persuader wants to persuade the audience of something and chooses appropriate linguistic devices, based on possible reactions of the audience or simply on presuppositions about the audience, in order to succeed in doing so (Virtanen & Halmari, 2008).

The concept of persuasion is closely tied to the concept of power (Hopkinson, 2011). In the context of religious discourse, the Prophetic Movement (the advertiser persuader) has a certain amount of power over audience. The Prophetic Movement has the privilege of choosing the information to be advertised and the way to disseminate it, and is thus able to manipulate its reader's perception of reality to achieve its own (more or less covert) goals (Hopkinson, 2011).

There is competition among Prophetic Movements in Harare; hence, it is common to see posters, billboards, and banners advertising the events of Prophetic Movements. The study is motivated by scholars such as Matara (2013), who observes that the recent years saw a large increase in the number of church organisations, notably Apostles or 'Mapostori' and Pentecostals. A similar observation is also made by Mutingwende (2014) who notes that in this age we are witnessing the coming on board of new churches on almost daily basis across all major cities and this has led to the growth of stiff competition for congregants as church founders advertise their ministries via newspapers, radios and television. These services are marketed in the same way musicians do when advertising their concerts which in turn has raised more concerns among the general public as some argue that these are fundraising or profiteering organisations and not religious organizations (Dube, 2014). Moore (2016) points out that advertising is one of the tools churches utilise because as a professional science to move products through the market, it is a new opportunity that progressive religious leaders endorse. Given such a background, this study seeks to unravel the metaphors and address terms used by Prophetic Movements in Harare. To achieve this, the study explains how

metaphors and address terms are employed to convince and influence the potential congregants to attend church services and healing sermons.

Zimbabwe is a congested religious space where different religious groups converge to address the insatiable desire by Zimbabweans to meet God or 'Musiki' in African Traditional Religion (ATR) (Biri, 2011). According to Chitando, Gunda & Kügler (2013), from about 2009 to date, Zimbabwe has been under the grip of a prophetic craze. Prophetic Movements emerged on the scene, operating predominantly from urban centers (especially Harare, the capital city). These Prophetic Movements engage themselves in fierce competition (Chitando, Gunda & Kügler, 2013); hence, they advertise their church events on banners, posters and billboards. However, no formal study has been conducted on the linguistic strategies that are employed by Prophetic Movements when advertising their events. The problem of this research is therefore a detailed descriptive and theoretic account of metaphors and address terms used by the Prophetic Movements in their adverts to persuade potential congregants to their churches.

The contribution of the current research is twofold, that is from an empirical and descriptive point of view. From a data point of view, the study contributes new data (metaphors and address terms) that can be used to compare with other studies on linguistic strategies used in different domains. Another contribution is from a theoretical perspective. The current study makes use of Critical Discourse Analysis as its theoretical framework which helps in contextualising the use of linguistic strategies in Prophetic Movements adverts.

Mapuranga (2013) studied naming of Pentecostal churches in Zimbabwe. She examined the motivations for the naming (titles) of Pentecostal Churches in Zimbabwe. The study concluded that names of churches and the titles of leaders in these churches are being adopted for a variety of reasons that include the need for identity, reputation, power and authority. Though Mapuranga's (2013) is significant, her study her study is from a rhetorical perspective. This study takes a departure by specifically examining linguistic strategies in Harare Prophetic Movements events advertisements.

The fact that language use does have a character of actions is a fact largely understudied within linguistics. This is due to lack of any attempt to come to terms systematically with the action-theoretic peculiarities of language use as the majority of linguistic scholarship makes an inclination towards the individualistic use of language in which language production and comprehension are regarded as isolated events. However, action performed by language is not produced and comprehended in a vacuum, but the fundamentals of language use are intertwined with social concern (Crystal, 2011). This means that there is need to consider both the speaker and the receiver's use of language and studying religious discourse as dialogical and this becomes the thrust of the current research.

A Critical Discourse Analysis of religious discourse is important as it reveals a great deal of information about language users and their societies. This is crucial regarding the fact that, speech acts reflect the fundamental values and social norms of language use within a society and they demonstrate the rules of language use in a speech community. Moreover, it is hoped that the findings of this research give an empirical and theoretical understanding of religious language use as the study exposes whether the Prophetic Movements adverts adopt or are being influenced by any particular ideology, discourse or not. This is essential as there is need to explore how ideological positioning occurs in the use of linguistic strategies by different Prophetic Movements when advertising their events.

For management of data's sake, the research only covers the period from January 2016- December 2017. This is mainly to avoid the collection of an array of data which can be difficult to deal with. Harare has been taken as the place of study since several of the ministries are sprouting almost on daily basis as compared to other cities around the nation (Matara, 2013).

The study aims to:

1. Establish the nature of linguistic strategies used by Prophetic Movements in Harare, Zimbabwe,

2.   Evaluate the effectiveness of utilisation of the strategies in advertising church events.

There are several types of discourse since discourse as language in use is realised in and across various fields. Based on the division according to the field of language use, we can talk about political discourse, media discourse, military discourse, medical discourse, etc. The present thesis focuses on religious discourse, or, in other words, use of language in religious settings, specifically in the Christian domain. Regarding discourse function, religious texts "represent a type of persuasive discourse and, as such, both create and reflect ideology" and their goal is "to persuade the audience of the veracity of the Christian doctrine" (Adam, 2017, p. 22). In this sense, we can consider religious discourse as a means of ideological persuasion. It can have different forms and genres, such as prayers, hymns, or sermons (Pernot, 2006, p. 237).

Linguistic strategies are very central to the language of religious discourse. Thus, an adequate understanding of their operations within this discourse domain must be situated within a context of Prophetic Movements. Religious discourse refer to all forms of theologically motivated communication that take place in a Prophetic Movements Christian domain, and can exist in either the spoken mode or the written mode, but this study looks at the written mode because it looks at the adverts of Prophetic Movements. Religious discourse as one of consists of various sub-varieties characterised by subject specific linguistic features. Van Dijk (1998) postulates that the first observation that needs to be made about religious discourse is that it is not a genre, but a class of genre defined by a social domain, namely that of religion. The aspect of discourse to be analysed in this research is Prophetic Movements' advertisements on banners, billboards and posters. Consequently, the register of the discourse found in Prophetic Movements is characterised with concepts, words and phrases from the Christian bible, which is considered the final arbiter in all matters relating to the Christian faith. Consequently, the analysis of linguistic strategies used by Prophetic Movements should recognize the theological peculiarity of these linguistic strategies.

The setting of the religious discourse is made up of both the spiritual and the temporal worlds. Although abstract in its conceptualisation, the spiritual world

is believed by Prophetic Movements to be as real as its physical counterpart (Chitando et al., 2013). The spiritual world is dominated by the forces of good and evil, with God and his angels being the embodiment of the good and Satan and his cohorts representing the bad. These two opposing forces are believed to be in fierce contest for the allegiance of man who is at liberty to decide which to subscribe to. It is the understanding of this conflict that usually evokes the linguistic strategies in the adverts of Prophetic Movements. In addition to that the study portrays the religious entity as the true/ tested representative of what God wants inform Christians. The temporal setting includes such religious events as prayer meetings and Bible studies, crusades and revivals, naming ceremonies and child dedications, funeral services, Sunday worship services plus the themes/topics of these events. The significance of this to the analysis of linguistic strategies within the Prophetic Movements domain is how these events influence the choices of linguistic strategies to be used by Prophetic Movements when advertising their events. Uwah (2009) asserts that successful adverts especially, in religious contexts need to appeal to the attitudes and emotions that are already within the potential audience. In this investigation, we observe that religious discourse is a social practice through which the functions, significance and motivations of linguistic strategies are expressed and realized.

Following the claim that religious discourse is tied to persuasion and the fact that persuasion is tied to the ancient art of rhetoric (Corbett, 1984, p. vii), Pernot (2006) argues that there is a parallel between rhetoric and religion. He supports his claim by emphasising the importance of words in religion. Words, both spoken and written, play an important role in religion; they are used (in Christian context) for addressing God, speaking about faith and God, and expressing religious feelings or awareness. All of these can be perceived as rhetoric. Therefore, it is possible to say that most of religious discourse is rhetoric in its nature (Pernot, 2006, pp. 235–236). However, it is possible to go even further in regards to the importance of words in Christian religion. Considering the very first words of the Bible, Crystal (2018) notes, "In the beginning, we are told, was the Word, it is evident that language is inevitably is prioritised in religious enquiry". Hence, this study unpacks the linguistic strategies used by Prophetic Movements when advertising church events on posters and billboards in Harare, Zimbabwe.

Studies on religious discourse in Zimbabwe focused on naming of churches. Mapuranga (2013) examined the names that are given to newly formed Pentecostal Churches in Zimbabwe. She argues that they are named after their activities which they provide to the people for instance Prophetic Healing and Deliverance ministries (PHD). These names and titles of address carry a lot of significance to the bearers, be it the church itself or the religious leader. Mapuranga (ibid) argues that names and titles thus reflect a diversity of social, political, economic and spiritual significance within the Pentecostal churches and their leaders who adopt them. She concludes that a creative name makes the ministry appear unique and contributes greatly to the process of branding. This is particularly necessary in a context of intense religious competition.

Chitando (2005) investigated the naming phenomena of African Independent Churches. He argues that some of the names that are given to African Independent Churches are ambiguous and difficult to understand. The study surveys the dominant labels and analyses the methodological difficulties that emerge from adopting some of them. The study discourages the use of pejorative, ambiguous and misleading labels. He also argues that popular labels used to distinguish older churches from African Initiated Churches (AICs) are indicative of the terminology difficulties bedeviling the subject. Scholars operating from within the phenomenology of religion endeavor to select names or categories in a manner that avoids distortion and making sense of the religious phenomena.

Chitando (2001, p. 145) argues that "Shona naming practices were deeply affected by the coming of Christianity, colonialism and education." This is supported by Mashiri (1999, p. 96) who argues that "the white missionaries and employers had difficulty in pronouncing Shona names and it was believed that an English or Christian name symbolized salvation." This idea is also highlighted by Oduyoye (1986, p. 33) who suggests that " the missionaries gave people names that only the Europeans could pronounce 'correctly' because they found African names too difficult to say, or too heathen to enter into their book of Life which their God kept in heaven." Here, one can detect Oduyoye's African cultural nationalism. She expresses her frustration with the missionaries.

The major conclusion that can be drawn from the above reviewed works is that names are used to market churches. The impressive names given to churches that fall under Prophetic Movements facilitate differentiation. These names carry some value in the Prophetic Movements because they give identity, they are an identity themselves and they carry or build reputation. The present study builds on these previous studies on naming and presents a Critical Discourse Analysis of linguistic strategies that are employed by Prophetic Movements when advertising their events on banners, posters and billboards.

3.   Research methodology

The study which sought to construct meaning out of linguistic devices adopted the qualitative design. According to Kvale (1996), the qualitative method is selected when the data anticipated is textual in nature and when the purpose of the study is meaning construction. The design was also chosen for its other merit that it enables thorough description of phenomena under study (Vanderstoep & Johnston, 2009). The current study aimed at unravelling linguistic strategies used by Prophetic Movements when advertising church events in Harare.

The study is largely qualitative in nature as it utilised documentary analysis. The researchers selected posters, billboards, banners that had data required for this study. When choosing specific posters for the study, the researchers also considered such factors as contents of the posters. The researchers intentionally selected those posters, banners and billboards containing information relevant to the study in the specified time of the study. Therefore, in order to give empirical reality of the findings, posters, banners and billboards were selected randomly based on the patterns of the data needed for the research. The study used adverts that covered a period of two years from January 2017 to December 2017. The data samples were sufficient enough to deduce generalizations on the use of metaphors and address terms that are used by Prophetic Movements for advertising events.

The researchers collected data from posters, banners and billboards that were placed in different locations of Harare as well as the central district of Harare.

They photographed the banners, billboards and posters using a Blackberry Z 3 smart phone. From the photographed posters, banners and billboards, the researchers identified the linguistic strategies that were employed by Prophetic Movements when advertising their church events.

The data for this research was drawn from ten Prophetic movements in Harare including Prophetic Healing and Deliverance ministries, henceforth, PHD, United Family International Church, hereafter, UFIC, Goodness and Mercy Ministries, Kingdom Prosperity Ministries, United Generation International Ministries, Enlightened, Christian Gathering, Shalom Miracle Embassy, Abundance of Grace Ministries International Church, Call To Prayer International Church and The Good News Church. In choosing the Prophetic Movements, the study has taken into consideration the fact that these churches frequently advertise their church activities, in addition to that these churches are influential in the religious circles and they command large congregants (Chitando *et.al,* 2013).

The present analysis is informed by Fairclough's (1992, 1998, 2003) Critical Discourse Analysis. Discourse Analysis Fairclough (2003) as theoretical lenses though which adverts are analysed. McCarthy and Carter (1994, p. 1) say discourse analysis is the study of language which focuses on "complete spoken and written texts and on the social and cultural contexts in which such language operates". Johnstone (2002: 4) posits that what distinguishes discourse analysis from other sorts of study that bear on human language and communication lies not in the questions discourse analysts ask but in the ways they try to answer them: by analysing discourse—that is, by examining aspects of the structure and function of language in use. Johnstone (ibid.) goes on to say that when we carry out discourse analysis, the fundamental questions we ask relate to why the text is the way it is, why is it no other way and why are the words in it in a particular order.

This theoretical approach is relevant to this study as it seeks to investigate the connections between the linguistic strategies and their relevance in religious advertising. The vitality of Discourse Analysis is such that it may be applied in analyzing diverse textual materials such as political and religious texts as they

occur in the society. The language of discourses offers a construction of lexico-grammatical space that reflects aspects of reality which are semantically constructed to not only employ socio-historical contexts, but also employed to recontextualise knowledge for reproduction and dissemination (Van Leeuwen, 2008). Advertising is a loaded language, the advertiser communicates with certain intention and it is the task of the audience to supply those implications based on the presumption of optimal relevance. Observing how these implicatures are communicated and what they communicate is the task of the current study. Therefore, this study utilizes DA to unpack the linguistic strategies used by Prophetic Movements when advertising their events on posters, banners and billboards.

4.   Data Presentation and Analysis

This section outlines the reasons and contexts in which the Prophetic Movements employ metaphors and address terms in their adverts. The section is organised according to themes that emerged from the study.

Code-switching and code-mixing

Since Harare is a bilingual community, Prophetic Movements often code-switch and code-mix from one language to another in their advertisements. Gumperz (1982, p.5) in Young- Shin (2010) defines code-switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems." Simply put, code-switching can be defined as the alternation of languages. Code-switching and code-mixing refer to intersentential and intrasentential language alternation, respectively. The findings of this study agrees with Shin and Milroy (2000) conclusion that code-switching is used as an additional resource to achieve particular interactional goals with other speakers. Consider the following examples:

1. God wants to see you free. *NaJesu zvinoita!!!* 'God wants to see you free. With Jesus all is possible'.
2. Operation *zvako ngazvidzoke.* 'Operation code named all that belongs to you must come back'.

3. Come for your deliverance. Our Jehovah is ipapo ipapo. 'Come for your deliverance. Our Jehovah gives instant results'.
4. With *Mhamha* Ruth Makandiwa ' With our mother Ruth Makandiwa'
5. *Zvasiyana*. We have been set apart by the anointing. 'It is now different. We have been set apart by the anointing'.
6. Spiritual Spectacles night 3. *Hazvibvumidzwe kuti paitike chinhu chisina kumbobvira chakaporofitwa* 'Spiritual Spectacles night 3. 'God does not allow things to happen without a prophesy.'

The code-switching process seems to involve more reasons than lexical deficiency. The motivation of using code-switching and code mixing is determined by the social context and situational[1] factors outside the context of particular communication, this is exemplified by God wants to see you free. *NaJesu zvinoita! 'With Jesus'* and *Zvasiyana 'it is now different'*. We have been set apart by the anointing. Contrary to reviewed literature in this study, the direction of code-switching is from English to Shona. The vernacular language Shona is used in newspapers that publish in English. Research has revealed that code switching is used in cases where some English technical terms are adopted and used in Shona messages, due to the complexity of the issues communicated.

The use of both English and Shona is triggered by the need to accommodate the congregants who have low proficiency of English. Auer (1995) talks of participant related code-switching which is motivated by the language preferences or the participants' competences. This switching is identified as situational code-switching and is guided by functional considerations of setting and participants switching usually occurs to accommodate interlocutors who speak different languages as illustrated by the above data. Young- Shin (2010) asserts that code-switching is engaged by speakers when they adopt the lifestyle and values of the target language group. This is also prevalent among the audiences in the urban setting of Harare where some of them are youths who enjoy the use of different languages in a conversation (Makowa, 2015). In this

---

1 The term 'situation' is used in this study to refer to the context and environment in which code-switching is used to achieve the advertiser's interactive and persuasive objectives, that is, how linguistic strategies show the advertisers' motives.

case, through the use of code-switching the advertisers would want to appear as more recent and fit in the different groups and then win their hearts.

Searching for a preferable identity also plays a significant role not only for the sake of language choice but also in all domains of life. In this regard, bilingual discourse can serve several conversational function including marking cultural identity. It is important to note that language and culture are interconnected preachers are more acceptable when they share the same cultural identity (Adeyegu 2005). Hence, through the use of both Shona and English, advertiser shows he/ she share the same cultural identity with the audiences and becomes more accepted in the society, this is exemplified by this statement, "Spiritual Spectacles night 3. *Hazvibvumidzwe kuti paitike chinhu chisina kumbobvira chakaporofitwa*." The use of both languages may serve as a tool that can be used by the Prophetic Movements to gain acceptance in the environment where the people use both English and Shona.

Code-mixing is also employed but performs the same functions as code-switching such as occurring as a contextualisation cue and also for emphasis' sake. This is exemplified by 'Come for your deliverance. Our Jehovah is *ipapo ipapo*' 'Our Jehovah gives instant results', 'With *Mhamha* Ruth Makandiwa' 'With our mother Ruth Makandiwa' and 'Operation *zvako ngazvidzoke'* 'operation code named all that belongs to you must come back'.

From the data above, code-mixing is taken as a tool to emphasise the message being conveyed in a given context. These examples express their deep concern about doing their work that if people come they will get better services and having their problems addressed instantly, for example; for example; *Come for your deliverance. Our Jehovah is ipapo ipapo* 'Our Jehovah gives instant results'. This follows Myers Scotton (1995)'s assertion that speakers switch to other languages (codes) where emphasis is necessary.

The data show that Prophetic Movements use code-switching in their adverts because it serves as a discourse enhancement strategy to emphasise a point, express solidarity and affiliation with a particular group and to fill up a linguistic or conceptual gap of the Prophetic Movement. This study

demonstrates how, the Prophetic Movements have created appropriate speech and communicative modes and mechanisms to talk about religious issues. This shows that language is an infinitely flexible framework capable of being adjusted to any purpose of communication. Mpofu (2013) points out that to achieve effective communication, language needs to be clear and unambiguous through use of linguistic and socio-cultural repertoire that are familiar to recipients, code-switching is one of those linguistic repertoires. Since Zimbabwe is a multilingual society, the Prophetic Movements often code-switch from one language to another in their advertisements.

Slang

Data also showed slang being used in Prophetic Movements adverts. Prophetic Movements embrace slang to attach a strong message in the minds of congregants. Slang is a particular kind of language which refers to the words and expressions that are extremely informal. According to Poole (1999), slang is a language variety that may be spoken when a section of society wishes to reinforce its identity and exclude others. The slang that is used by Prophetic Movements when advertising their events comes in the form of new words with new meanings or old words with new meanings. Slang helps to make speech vivid, colourful and interesting but it can easily be used inappropriately (Keissling & Mouse, 2004). Consider the following examples:

7.   Chakachaya naProphet W. Magaya. 'It is game on with Prophet W. Magaya'

8.   Takamira pamamonya ipapo naJesu wedu. 'We are standing among the giants with our Jesus'

9.   No more to your problems. Satani chiripama1 this time. 'No more to your problems. Satan is in deep trouble'.

10.   Come with your problem to God. Ka1 ipapo ipapo. 'Come with your problem to God. God gives instant results.'

11.   Come and witness Chibabababa chacho Prophet Sanyangore. 'Come and witness a prophesy expert Prophet Sanyangore'.

12.   Jesu watinaye akapenga, chikarara. 'Jesus is so good; He is the only one who grants salvation'.

From the data above, it has been observed that Prophetic Movements in Harare adopt some slang words from Zim-dancehall music-a popular genre among the youths in the city in order to win their hearts. According Trish (2015), for many Zimbabweans, it has become more than a song as its lyrics have spread like veld fire and a commonly used phrase in different circles, including in church sermons. In this case, the popular dancehall songs are adopted and channeled towards advertising the events.

Slang is also used in these adverts to show solidarity with the population of people who use slang. An example of such is; 'Takamira pamamonya ipapo naJesu wedu 'standing among the giants with Jesus'. The slang *takamira pamamonya ipapo*, literally 'among the muscles 'is from a Shona dancehall song by a Zimbabwean artist called Soul Jah Love which means we associate with those who are spiritually powerful. Congregants begin to see them being elevated to certain levels and positions in life. Research in the area of urban culture and language in Africa shows how changes in street lingo are part and parcel of the fluidity and mobility of contemporary urban culture (Veit-Wild 2009). Shona slang is used in response to societal change, as language by its nature is a reflection of society and it is also a window through which we can have access to people's everyday experiences.

 From the data above, it has been observed that the Prophetic Movements has adopted some slang words from everyday talk in Zimbabwe in order to win their church effects. This is in line with Kaguda and Mavhunga (2016) who argue that the linguistic strategies used in the dissemination of information achieve its role of communicative purpose when the intended audience receives the advertiser's point with the same meaning that the author of the advertisement had when the advertisement was crafted.

Slang, in these adverts also functions to harness solidarity with everyone including the common man. Veit-Wild, (2009) makes the same observations when she argues that Slang acts as an emblem of belonging. To Coleman (2009), it creates and maintains a sense of group or personal identity.

Interrogatives

The data show that Prophetic Movements use interrogatives in adverts. Interrogatives[2] are questions designed to seek or elicit information (Taiwo, 2005). The interrogatives utilised by Prophetic Movements are rhetorical questions. Consider the following examples:

1.   Who is doing this to me?

2.   The Mega church and why you must be a soul winner?

3.   Will you not revive us again?

4.   Who is my enemy and how best can I deal with him?

5.   Does God want me to be free?

6.   Where is this mess coming from?

The speaker does not expect an answer which is contrary to other types of interrogatives like Wh questions, yes-no questions and tag questions which demand a response from the reader in the questions above. These questions are used to perform some illocutionary[3] function, which are different from their traditional function of elicitation of information.

---

2 Kersti and Burridge, (2001) identified four types of interrogatives which are yes-no questions, Wh questions, alternative questions and tag questions and rhetorical questions.

Rhetorical questions are used for making emphatic statements. Taiwo (2005) assert that "in communicative effect, it [rhetorical question] is similar to tag question since it seeks confirmation of what the speaker has explicitly assumed. For example; *who is doing this to me?* is used here for the audience to question themselves about the state of affairs in their lives although the writers do not expect an answer in return but silently the audiences use presuppositions. Since the chief aim of interrogatives is to question, preachers utilise them to appeal to the mental faculties of the congregants by interrogating them and making them have new insights into the issues of their lives. Rhetorical questions give a lasting impact in the minds of the audience as they try to picture their problems and call for divine solutions. According to Anapuma (2016, p.2)

> It is no doubt to say that advertisements using interrogative sentences (rhetorical questions) are more effective than declarative and imperative sentences because interrogatives evoke a sense of personal communication and soul searching. The viewer co-operates with the question having his/her own individual situation in mind.

From the interview the researcher carried out with a member of the public relations department of one of the Prophetic Movements, potential congregants encounter problems such as poverty, sickness, bad luck, spiritual attacks and barrenness causing the congregants to believe that there are some evil forces behind. That belief system leads to a multiplicity of questions that the congregants can begin to ask themselves as they examine their lives. This is in line with Fairclough's (1988) argument that members of the community share language expectations, some of which include knowledge of language codes, knowledge of principles of norms and use, and knowledge of situations and the world.

Sometimes, rhetorical questions reflect how the speaker thinks, that is his internal reflection and at the same time, it directs the hearer's mind to the points being made (Semino, 2008). This can be illustrated by the examples, 'Where is this mess coming from?' and 'Who is my enemy and how best can I deal with him?'

Internally, the Prophetic Movements believe that people are going through a lot of challenges which need divine intervention. This is reflected through the questions that are being asked. Through the use of language in a certain context, one can infer into the mind of the writer. As those questions are printed on posters, billboards and banners, they provoke the readers to look for spiritual solutions to their problems.

Rhetorical questions are used as means of giving hope to hopeless audience who are going through a lot of challenges; hence, a lot of them from different walks of life may sacrifice their time to attend the events and gatherings hoping to get lasting solutions to their complications. For example the rhetorical questions 'Will you not revive us again?' and 'Does God wants me to be free?' (adapted from United Family International Church posters).

An impression is made that as people are facing different challenges in life, God is well-able to revive them from their deepest problems. In other words, the illocutionary function of the question is not primarily to elicit response but as an appeal to the congregants that God can still revive and free them from their predicaments. In such a scenario, interrogatives are used to invoke a deep sense of hope in their minds. These questions also imply that as far as their problems are concerned, God is their only source of help who can revive them and reinstate them back to their normal lives, that is, having a better living free from lack and devilish attacks. The findings show that the questions are not probing for answers from the audience but to inform and give them hope for the solution for their problem.

The emotive properties of interrogatives that give them a persuasive edge make them an effective communicative weapon in the hands of the Prophetic Movements. Perhaps this is so because more than any other sect within Christianity, Prophetic Movements is a profoundly emotional spirituality, and this is understandable given the historical context of their origin, where they originated from an era of a high inflationary environment where people endured long periods of suffering (Okpeh, 2017).

Imperatives

According to Anupama (2016) imperative sentences are short, encouraging and forceful. In commercial advertising imperatives are used to arouse audiences' interest to buy a product. Advice, requests, slogans and commendations come under the category of imperatives. Therefore, Prophetic Movements engage imperatives in way to advise and commend followers to attend the events. Consider the following examples:

7. All things are now ready
8. Enough is enough
9.   It is finished
10. Be filled with the Holy Spirit
11. That nonsense must stop
12. Come and see
13. Let there be light!!
14. Come and expose your situation to God's fire!!!
15. Attend and discover the difference
16. Come for the word, prophetic healing and deliverance

The above data show that imperative speech acts express the advertiser's intention to invite the audience to engage thinking, imagination, attention, or memory immediately at the time of listening to or reading a particular Prophetic Movement advert. The imperatives presented above encourage the audience to an action or a change in behaviour. The encouragement is expressed with the use of various verbs, as shown in the following examples: '*Come and expose* your situation to God's fire', '*Attend and discover* the difference' and '*Come* for the word, prophetic healing and deliverance' (adopted from Prophetic Healing and Deliverance banner).

Imperatives as linguistic strategies are engaged by Prophetic Movements to encourage congregants in a polite or commending way. These imperatives encourage the readers (potential congregants) to have a different understanding of God's desire to meet their needs. If the readers happen to come across such information confirming that their things are now ready, a deep inside feeling will trigger them to have the zeal for the gatherings. Upon seeing such statements like *Now is the time,* the audiences are encouraged to develop a conscious awareness that it is now time for their healing, end of their poverty,

barrenness, and job searching. Hence, multitudes of people flock the gatherings in search of what they have visualize on the posters, banners and billboards.

The commendation function of imperatives is evident when the adverts promise more than is expected, for example; *that nonsense should stop, enough is enough.* These linguistic strategies give an image of how the Prophets and Pastors are serious in dealing with the situations that troubles the people. Such short statements invoke a deep desire to attend the conferences. Similarly, the use of the imperative; *the fire shall settle the matter,* promises more than is expected to the audiences. In this case, the power of God is compared to fire when it is dealing with their problems.

Slogans as imperatives are also employed and in this case, their purpose urge to people believe in God's power over the evil works of the devil. For example, *Permanent solutions to spiritual problems, God is able* gives the congregants an assurance pertaining the problems they encounter. Therefore, slogans as imperatives encourage congregants to be passionate about attending the services.

In a more appealing way, imperatives are attached on notices to entice the congregants with different financial backgrounds. For instance, *all are invited. It's for free!! Come and expose your situation to God's fire!!! Attend and discover the difference!* In this case, the congregants will not hesitate to attend since it is open to everyone without paying any amount and also their attendance will make a difference in their lives.

Use of salutations and personal pronouns

Prophetic Movements also use salutations and personal pronouns in their adverts. Consider the following data:

17.   My friends come to Jesus, He is waiting for you.
18.   My brothers and sisters Jesus is coming come and get your salvation
19.   My parents salvation is here
20.   My breathen the time is now
21.   My fellow countrymen Jesus is coming.

Salutation to the audience is often expressed with the use of the use of the first person personal pronoun my. Salutations are used to personally address the readers making them personally attached to the contents of adverts and develop certain feelings (depending on the direct appeal, it could be positive or negative feelings, feelings of acceptance, belonging, encouragement, fear, guilt, among others). All these feelings that are developed in the audience by using direct appeal can help preachers persuade them of their arguments. The phrase my brothers and sisters was common in Prophetic movements advertisements. It is commonly used at the beginning of a sermon delivery, even though it is not a rule. Christians call each other brothers and sisters and it comes from the belief that they are all children of God. Calling the audience brothers and sisters can create a feeling of belonging and familiarity. The phrase '*my brothers and sisters'* has a high potential for the emotional appeal in regards to persuasion. It must also be noted that in some instances, Prophetic Movements address the audience with the use of personal pronouns *you* and *your*. These pronouns are not only inclusive but also catch the attention of readers implicitly suggesting a desired emotional response depending on the context. Prophetic Movements tend to like to directly address the audience in order to personalise the contents and thus create an emotional attachment.

22.   Conclusion

The data presented in this research show that successful advertisements use linguistic strategies to catch the audience's attention and persuade them to attend the events being advertised by different Prophetic Movements. The linguistic strategies that are used by the Prophetic Movements save the same purpose as those used business entities. They serve the same purpose that is to lure customers to the services being advertised. The correct interpretation of these linguistic strategies can only take place if the intended audience understands the religious context in which they are used.

References

Adam, S. (2017). *The Charismatic Movement and Pentecostalism*. Trenton: World Trenton   Press.

Adeyegu, A. (2005). *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, Zoetermeer: Boekencentrum.

Ali-faki, I. M. (2014). Political Speeches of Some African Leaders from Linguistic Perspective (1981-2013). *International Journal of Humanities and Social Sciences,* 4. (3), 30- 55.

Anupama, A. (2016). 'A Linguistic Features of Television Advertising: An Innovative Reading.'*Journal of English Language and Literature,* 4(2), 408-412.

Auer, P. (1995). The pragmatics of code switching: A sequential approach. In Milroyand, L. and Muysken, P. *(ed.). One speaker, two languages: Cross-disciplinary perspectives on codeswitching.* Cambridge: Cambridge University Press.

Barna, G. (2015). How Religion has embraced Marketing and the Implications for Business. *Journal of Management and Marketing Research,* 3 (2), 1-20.

Biri. K. (2011). 'African Traditional Religion and Pentecostalism in Zimbabwe.' *Journal of Religion in Africa,*35 (1), 30-50.

Chitando, E. (2001). Signs and portents? Theophoric names in Zimbabwe. *Journal of Word and World,* XXI (2),144-151.

Chitando, E. (2005). Naming the Phenomena: The Challenge of African Independent Churches. *Journal of Studia Historiae Ecclesiasticae,* XXXI (1), 85-110.

Chitando, E. Gunda, R. and Kügler, J. (2013). *Prophets, Profits and the Bible in Zimbabwe.* Bamberg: Bamberg Press.

Coleman, (2009). *Online Dictionaries of English Slang.* Leicester: University of Leicester.

Corbett, P. J. (1984). *The Rhetoric and the Poetics of Aristotle.* New York: Modern Library.

Crystal, D. (2011). *A Little Book of Language.* Blackwell: Blackwell Publishing.

Crystal, D. (2018). Whatever Happened to Theolinguistics? In P. Chilton & M. Kopytowska (Eds.), *Religion, language, and the human mind.* New York: Oxford University Press.

Dube, M. (2014). Has Religion Gone Commercial? Merchandise Sold During Sermons- Churches Open Lodges. Rich, Poor get Different Treatment.*www. sundaymail.co.zw. Accessed on 20 June 2017.*

Fairclough, N. (2003). *Analysing Discourse: Textual Analysis for Social Research.* New York: Routledge.

Gumperz, J. J. (1982). *Discourse strategies*. Cambridge: Cambridge University Press.

Hopkinson, C. (2011). *Power and persuasion: interpersonal discourse strategies in the public domain*. V Ostravě: Universitas Ostraviensis, Facultas Philosophica.

Johnstone, S. (2000). 'Multiple Dimensions of International Advertising from a Translation Studies Perspective.' *European Journal of English Language, Linguistics and Literature,* 3(2), 22-50.

Kaguda D, Mavhunga G. (2016). Combatting the pandemic: An analysis of selected adverts on HIV/AIDS on Zimbabwean Broadcasting Corporation Television. *South African Journal of African Languages*, 36(2), 173-188.

Kiessling, R. and Mouse, M. (2004). *Urban Youth Languages in Africa*. London: Hazel and Watson Publishing.

Kersti, B. and Burridge, K. (2001). *Introducing English Grammar*. London: Longman.

Kvale S. (1996). *Interview Views: An Introduction to Qualitative Research Interviewing*. Thousand Oaks, CA: Sage Publications.

Mapuranga, P. W. (2013). What's in a Name? In Chitando., E. Gunda., R. and Kügler, J. *Prophets, Profits and the Bible in Zimbabwe.* Bamberg: Bamberg Press.

Mashiri, P. (1999). Terms of Address in Shona: A Sociolinguistic Approach. *Zambezia,* xxvi (i), 110-122.

Matara, A. (2013). New wave of Pentecostalism in Zimbabwe. Accessed on www.newsday.co.zw on 16 June 2017.

McCarthy, M. and Carter, R. (1994). *Language as discourse: perspectives for Language Teaching.* London: Longman.

Makowa, S. T. (2015). English-Shona Code switching in a Lecture Context: A Case of Lecturers in the Department of African Languages and Literature at University of Zimbabwe. *Unpublished Honors dissertation.* University of Zimbabwe.

Momoc, A. 2011. The Blog – Political PR tool in the 2009 presidential electoral campaign. *Journal of Professional communication and translation studies,* 4 (2), 11-20.

Mpofu P. 2013. HIV/AIDS Awareness Adverstising: Representation of Linguistic and Socio-cultural Repertoires on ZBC. *International Journal of Social Sciences Research*,1(1), 19-27.

Mutingwende, B. (2014). Battle for Supremacy among Modern Day Prophets Rages. Accessed on https:// www.newsday. co.zw/2014/05/ battle-supremacy-among-modern-day-prophets-rages on 20 June 2017.

Maxwell, D. (2005). Delivered from the Spirit of Poverty? Pentecostalism, Prosperity and Modernity in Zimbabwe. *Journal of Religion in Africa, 28 (3), 20-30.*

Moore, K. (2016). *The Language of Advertising.* London: Routledge.

Myers Scotton, C. (1995). *Codes and Consequences: Choosing Linguistic Varieties*. New York: Oxford University Press.

Oduyoye. A. M. (1986). *Theological Reflections on Christianity in Africa*. Nairobi: Action   Publishers.

Okpeh, O. P. (2017). *Contextual Consideration in the Use of Metaphor in Nigerian Pentecostal Christian Discourse.* Lagos. Department of English and Literary Studies.

Parker, R. (1992). *Discourse dynamics: Critical analysis for social and individual psychology.* London: Routledge.

Pernot, L. (2006). The Rhetoric of Religion. *Rhetorica: A Journal of the History of Rhetoric, 24*(3), 235–254.

Poole, C. S. (1999). *An Introduction to Communication.* New York: Pelgrave Books.

Semino, D. (2008). *The Handbook of Discourse Analysis*. Oxford: Blackwell.

Taiwo, R. (2005). Forms and Functions of Interrogation in Charismatic Christian Pulpit Discourse. *Nebula, 2 (*4), 117-130.

Trish, S. (2015). Implications of Slang on Zimbabwean Teenagers. www.newsday.co.zw accessed on 25 October 2017.

Uwah, I. E. (2011). The Representation of African Traditional Religion and Culture in Nigeria Popular Films. *Politikologija Religije*, 5 (2), 81–102.

Van Dijk, T. A. (1998). *Ideology: A Multidisciplinary Approach.* London: SAGE Publications.

Van Leeuwen, T. (1993). Genre and Field in Critical Discourse Analysis. *Journal of Discourse and Society,* 4(1),193-223.

Van Leeuwen, T. (2008). *Discourse and Practice: New Tools for Critical Discourse Analysis.*   Oxford: Oxford University Press.

Vanderstoep, S.W. and Johnston, D. (2009*). Research Methods for Real Life: Blending Qualitative and Quantitative Approaches.* San Fransisco: Jossey-Bass.

Virtanen, T., & Halmari, H. (2005). Persuasion across genres: Emerging perspectives. In Halmari, H. & Virtanen, T. (Eds.), *Persuasion Across Genres: A Linguistic Approach* (3–24). Amsterdam: John Benjamins Publishing Co.

Wild-Velt, F. (2009). 'Zimbolicious- The Creative Potential of Linguistic Innovation: The Case of Shona- English in Zimbabwe.' *Journal of Southern African Studies, 35(3), 44-60.*

Young- Shin, S. (2010). The functions of Code-switching in a Korean Sunday School. *Heritage Language Journal,* 7(1), 92-11.