

Comparative Analysis of the Selected Speeches by Muhammad Ali Jinnah and Mohandas Karamchand Gandhi on the Basis of Politeness Strategies

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Abstract

This research is based on a comparative analysis of the selected speeches delivered by Muhammad Ali Jinnah and Mohandas Karamchand Gandhi based on politeness strategies. Both speakers were analyzed based on four politeness strategies that are bald on-record, negative politeness, positive politeness, and off-records. This study looks at the politeness strategies used by 'Quaid-e-Azam Muhammad Ali Jinnah' and 'Mohandas Karamchand Gandhi' on a comparative basis. Four speeches have been selected for the analysis; two from Jinnah and two from Gandhi. According to the findings, both speakers used four types of Brown and Levinson's (1987) strategies: bald on record, positive politeness, negative politeness, and off record. A total of 122 utterances were opted from the speeches of both speakers; 80 from Jinnah and 42 from Gandhi. In particular, Jinnah employs the bald-on-record strategy 45 times or 56.25%. Positive politeness 20 times (25%), negative 10 times (12.5%), and off record five times (6.25%) Gandhi employs the bald on record strategy 3 times or 7.14%. Positive politeness 27 times (64.28%), negative politeness 11 times (26.19%), and off record once (2.38%). Jinnah's most common politeness strategy is Bald, while Gandhi uses positive politeness the most in his speeches. Negative politeness has been employed more by Gandhi and Off Record by Jinnah. Bald on category is more direct and uses utterances without keeping face-saving, but positive and Negative politeness save the face of the listeners.

Keywords: Bald on Record, Negative Politeness, Off Record, Politeness, Positive Politeness

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1. Introduction

Language is an integral component of human life that cannot be separated from daily life use. Humans have been using language to communicate with one another for thousands of years. People may convey and receive information from one another without any limits by communicating through language. Language, on the other hand, serves more than just to send and receive messages. People can also use language to announce something, state their beliefs, convey their feelings, ask others to do something, or even decline other people's offers. Linguistic politeness is the use of language in conversation to demonstrate consideration for one's interlocutors' feelings and desires, to establish and maintain interpersonal relationships (also known as political behavior), and to adhere to the standards of what society or one's culture deems appropriate behavior. When delivering dialogs or speeches in front of large crowds, people would typically endeavor to be polite and keep their face or public self-image to ensure that communication runs smoothly. Politeness is a set of language and non-linguistic behaviors that show that people are considerate of others' feelings about how they should be treated. In this way, every speaker uses some acts to convey messages and politeness.

Politeness is used to maintain the face of the audience. Several strategies are being used to act politeness. Pragmatics is the study of word, phrase, and sentence meanings. Yule (1996) defines pragmatics as the study of the relationships between linguistic forms and their users.

As people speak, they can understand their intended meaning as well as their goals. There is a strategy in pragmatics known as the strategy for politeness. Brown and Levinson (1987) state that politeness strategies are developed to save the listeners' "face". Face refers to an individual's regard for himself or herself and to maintaining one's "self-esteem" in public and in private. According to them, there are four types of politeness: strategies, positive and negative politeness, and bald on and off record.

As far as the problem is concerned, this research is based on the comparative analysis of the selected speeches by Muhammad Ali Jinnah and Mahatma Gandhi based on politeness strategies. Although the speeches of both speakers have been analyzed individually, a comparison of both speakers has not yet been presented by any researcher. There is not enough research on the selected topic. Next, there is much controversy on the topic that which of the selected speaker is more polite keeping the face intact. Further, this research highlights the significance of the political persona and political representation of the selected leaders

As research objectives are concerned, these are given below:

- 1) To know the type of politeness strategies that have been used in the speeches of both speakers.
- 2) To check the speaker for utilizing the politeness strategies that have been used and the strategies that have been used less

The research questions of this study are given below.

1. What type of politeness strategies have been used by both speakers?
2. Which of the politeness strategies have been utilized the most and the least among both the orators and the purpose of using those specific strategies in that specific context?

This research is based on a comparative analysis of the speeches of Muhammad Ali Jinnah and Mahatma Gandhi based on the politeness theory. Several speeches of Jinnah and Gandhi have been analyzed on different grounds, ranging from stylistic analysis to discourse and critical discourse analysis but this study is going to analyze comparatively both the orators based on their politeness. Before this, several scholars tried to individually evaluate both the orators as critical discourse analysis of the speech of Jinnah and the analysis of the speech of Gandhi have been done but this study will analyze the orators comparatively.

2. Literature Review

Scholars have shown interest in the study of linguistic politeness since the introduction of the politeness theory by Goffman's (1955) "On Face Work" and its further development through classic works like Lakoff (1973) and Leech (1983) to Brown and Levinson (1987), who conducted extensive studies on politeness. In general, these studies focused mostly on verbal communication in face-to-face interactions and compared linguistic politeness to social behavior employed to minimize conflict in communication (Pilegaard, 1997).

Getkham (2014) also looked into how politeness techniques are applied in research papers written by Thai graduate students using Brown and Levinson's (1987) approach. 32 discussion sections from graduate student research papers comprised his data. According to research, graduate students rarely use additional intriguing findings come from Gil-Salom and Soler-Monreal (2009) and Martinez (2001). In their study, Gil-Salom and Soler-Monreal investigated the use of politeness devices in engineering research papers. 46 discussion parts of research articles from the domains of computing, telecommunications, nanotechnology, and robotics made up the corpus. According to the study, academic article writers strategically utilize confidence adjectives to show support for other academics when presenting concepts, they believe are common knowledge. Additionally, Martinez (2001) argued that the Results and Discussion parts of studies were where impersonal constructs appeared the most frequently. Additionally, Getkham (2014) looked into the manners employed by Thai graduate students in their research papers. 32 discussion parts from these research papers made up his corpus. It was discovered that these graduate students infrequently employed diplomatic techniques in their research reports. The results also showed that people tended to use negative politeness techniques more frequently than good ones.

As far as the procedure of the study is concerned, it used politeness theory and politeness strategies to analyze the selected speeches. Four speeches were selected for the research. Two speeches of Jinnah were selected; one before the partition of the subcontinent, "Presidential address by Muhammad Ali Jinnah to the Muslim League Lahore, 1940" and one after partition, "Mr. Jinnah's presidential address to the Constituent Assembly of Pakistan on August 11, 1947".

The same goes with Gandhi as one of his selected speeches is from before the partition of the Indian subcontinent, “Speech in Inter-Asian Relations Conference on April 2, 1947” and one after partition, “Speech on the eve of last fast on December 1st, 1948”. 82 utterances were selected from the speeches of Jinnah and these utterances were showing the politeness categories and 48 utterances were selected from the speeches of Gandhi. Both speakers were analyzed based on the politeness strategies comparative to each other and individuals as well.

A secondary data collection method is used in this research as data is already available. Two speeches of Jinnah were selected; one before the partition of the subcontinent, “Presidential address by Muhammad Ali Jinnah to the Muslim League Lahore, 1940” and one after partition, “Mr. Jinnah’s presidential address to the Constituent Assembly of Pakistan on August 11, 1947”. The same goes with Gandhi as one of his selected speeches is from before the partition of the Indian subcontinent, “Speech in Inter-Asian Relations Conference on April 2, 1947” and one after partition, “Speech on the eve of last fast on December 1st, 1948”. In analysis, Politeness is a set of verbal and nonverbal cues that people use to show that they are considerate of others’ feelings about how they should be treated. Politeness is an important interpersonal interactional phenomenon because it aids in the development and maintenance of interpersonal relationships. The operation of politeness incorporates valence: when people conduct themselves in a way that they believe to be courteous in a particular context, they strive to enact shared values with others, thus evoking positive emotions. As a result, investigating politeness provides insight into the larger in-group, societal, and cultural norms that support people’s constructive and judgmental interpersonal behavior. The study of politeness sheds light on the social practices that surround individual language use since politeness is a social activity that combines linguistic and non-linguistic components and embodies a social practice.

In the bald category of politeness strategies, it mitigates the threat to the addressee’s safety and without maintaining the face of the hearer, the speaker directly conveys his words. Urgency is when the speaker directly says something as a top priority and makes it the most preferred thing. “Urgency for emphasis” Brown & Levinson (1987). Like Jinnah said in one of his speeches,

“I believe that it is essential for us to give every opportunity to our women to participate in our struggle of life and death.”

The speaker is emphasizing the point that women should participate to play their role to make the struggle successful.

Next to it, Jinnah makes its point as important and declares it without maintaining the face of the audience.

“Discriminations are made and bars imposed against a particular class. Thank God, we are not starting in those days.

Bald on the category of politeness strategies threaten the addressee’s safety and without maintaining the face of the hearer, the speaker directly conveys his words. It occurs when the speaker says something directly without. Brown and Levinson (1987).

Like Jinnah said in one of his speeches,

“They are also very conservative; and although they are very clever, they are slow in understanding.”

Further, he says,

“And it is quite clear from the attitude of Mr. Gandhi and the High Command that they have not yet recovered from that shock”

In the next part, he again says,

“Who will decide the future constitution of India, and not this or that party. What better guarantees can the minorities have?”

These are examples of no-face maintenance and direct speech.

This effectively demonstrates how respect for the face requires a mutual orientation, where each participant makes an effort to anticipate what the other participant is trying to anticipate. Because in fact given the circumstances, it is reasonable for S to anticipate that H will be concerned about potential violations of S's preserve. Brown and Levinson (1987). In the bald category of politeness strategies, it mitigates the threat to the addressee's safety and without maintaining the face of the hearer, the speaker directly conveys his words. Alert is when a speaker directly makes their audience aware of something. That is why sympathetic warnings may be counted in bald on record. Brown and Levinson (1987).

Like Jinnah said in one of his speeches,

“If political consciousness is awakened amongst our women, remember your children will not have much to worry about.”

Next to it, he further says,

“And it will lead India to destruction if we fail to revise our notions in time.”

1. I do not want to weary you with details.

“I do not want to weary you with details”

Assigning tasks is also counted in the bald category of politeness, as Jinnah says in his speech,

“We must put that down with an iron hand and I hope that you will take adequate measures as soon as this assembly can do so.”

Commands

1. Hear me

2. Come

3. Go

For Gandhi speeches

Offer

1. This conquest will be loved by the West itself.

2. If the whole of India responds or at least Delhi does, the fast might soon end.

3. Those who differ from me will be honored by me for their resistance, however implacable.

“If the whole of India responds or at least Delhi does, the fast might be soon ended.”

Next to it, he says,

“Those who differ from me will be honored by me for their resistance, however implacable

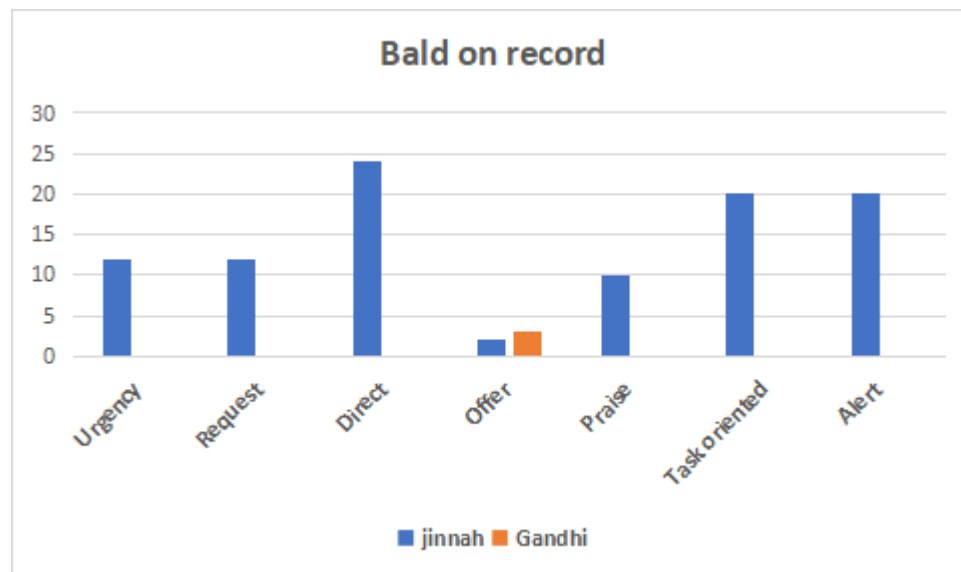


Figure 1. Bald on record strategy and number of times being used in the selected data

This figure compares expressions of both speakers based on bald on record category among politeness categories. Jinnah used urgency 17.78% while Gandhi has not used it; FTA is used 8.89% of Jinnah but not used by Gandhi; Jinnah is using directness 22.22% and Gandhi not used; offer used by 2.22% of Jinnah and this only bald on category used by Gandhi; command has been used 6.67% by Jinnah and not by Gandhi; task-oriented function has been used 20% in Jinnah’s speech while Gandhi has not used it; a warning has been used 22.22% by Jinnah and not used by Gandhi.

It is quite clear from the above figure comparison that Jinnah used more Bald on utterances in his speeches compared to Gandhi. 45 expressions of Bald on record have been found in the speeches of Jinnah and 3 times this category has been used by Gandhi in his speeches.

Jinnah’s Speeches

4.3.1 Attend the H’s interests, needs, and wants: Positive politeness among politeness strategies, respects the hearer’s interests, wants, and goods, and maintains the positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness Jinnah says in his speech,

1. “We never thought that the Congress High Command would have acted in the manner in which they actually did in the Congress-governed provinces.”

4.3.2 Solidarity or Seek Agreement

Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods and maintains the positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Solidarity is also counted in positive politeness as it brings harmony and unity while maintaining the face of the hearer Jinnah says in his speech,

1. "I congratulate the Muslims for having shown enormous grit and spirit throughout our trials."

4.3.3 Be optimistic: Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods, and maintains the positive self-image of the listener

audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Optimism is also counted in positive politeness as it describes positive things and expectations while maintaining the face of the hearer Jinnah says in his speech,

1. "I am sure that with your support and cooperation, I can look forward to Pakistan becoming one of the greatest nations of the world."

Further, he says,

2. "I sincerely hope that with your support and cooperation, we shall make this constituent Assembly an example to the world."

Next to it, these are the lines describing optimism in Jinnah's speech

3. I trust that they will still see that it is a fair and just demand
4. "I do honestly and sincerely believe in the necessity or desirability of Hindu-Muslim unity.
5. I am also fully prepared to trust Muslim leaders.

4.3.4 Avoid disagreement:

Concerning positive politeness among politeness strategies, it respects the hearer's interests, wants, and goods and maintains a positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Avoiding disagreement is also counted in positive politeness keeps oneself out of unnecessary argumentation and maintains the face of the hearer Jinnah says in his speech,

1. "If you will work in co-operation, forgetting the past, burying the hatchet, you are bound to succeed."

Further, he says,

2. "That view is correct; maybe it is not;"

4.3.5 Promise

1. "But I may tell you that it is going up by leaps and bounds."

4.3.6 Exaggerate interests

1. "Men may come and men may go, but the League will live forever."

Next, he says,

"If he keep me in his pocket."

4.3.7 Intensify interests

1. “To advise and guide them in all such matters as mainly rest on them for the uplift of Muslim society. “

Further, he says,

2. “The greatest danger to the Muslims of India was the possible inauguration of the federal scheme by the central Government.”

4.3.8 Assertion

1. “I am sure that we have made no small contribution toward persuading the British Government to scheme of the central federal government.”

Further, he says,

2. “I am sure from what I can see and hear that Muslim India is now conscious.”

4.3.9 Compliment:

Coming toward Positive politeness among politeness strategies, respects the hearer’s interests, wants, and goods and maintains a positive self-image of the audience. It minimizes the threat to the positive face of the hearer, and caring for the interests is a basic thread in positive politeness. A compliment is like praise and it also comes under positive politeness Jinnah says in his speech,

1. “Women can do a great deal within their homes, even under purdah.”

Next, he says,

2. “That is where we stand after the War and up to the 3rd of February.”

Gandhi’s speeches

4.4.1 Attend the H's interests, needs, and wants: Positive politeness among politeness strategies, respects the hearer’s interests, wants, and goods, and maintains the positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness Gandhi says in his speech,

1. “I am sure that with your support and cooperation, I can look forward to Pakistan becoming one of the greatest nations of the world. “

His next utterances are also counted in this category.

2. Mrs. Naidu introduced him as ‘one of the greatest Asians of the age’

4.4.2 Solidarity: Positive politeness among politeness strategies, respects the hearer’s interests, wants, and goods, and maintains a positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Solidarity is also counted in positive politeness as it brings harmony and unity while maintaining the face of the hearer Gandhi says in his speech,

1. “I am satisfied that there is a reunion of hearts of all the communities brought about without any outside pressure.”

Further, he says,

3. “I yearn for heart friendship between the Hindus, the Sikhs, and the Muslims.”

4.4.3 Be optimistic:

Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods and maintains the positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Optimism is also counted in positive politeness as it describes positive things and expectations while maintaining the face of the hearer Gandhi says in his speech,

1. "If the Europeans in South Africa will forgive me for saying so."

4.4.4 Exaggerate interests:

Coming toward positive politeness among politeness strategies, it respects the hearer's interests, wants, and goods, and maintains a positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Exaggerating interests also come under positive politeness Gandhi says in his speech,

1. "I wonder if this loudspeaker carries my voice to the farthest end of this vast audience."

4.4.5 Intensify interests:

1. "I was going to tell you that I do not wish to apologize. I dare not"

As he said next,

2. "Hence, I urge everybody dispassionately to examine the purpose and let me die,"

4.4.6 Assertion:

1. "No man, if he is pure, has anything more precious to give than his life. I hope and pray that I have that purity in me to justify the step."

Further, he says,

2. "Some of those who are far away are unable to listen to what I may say, it will be the fault of the loudspeaker."

4.4.7 Compliment

1. “For international commerce, undoubtedly, English occupies the first place”
Further, he says,
2. “He was an unselfish man”

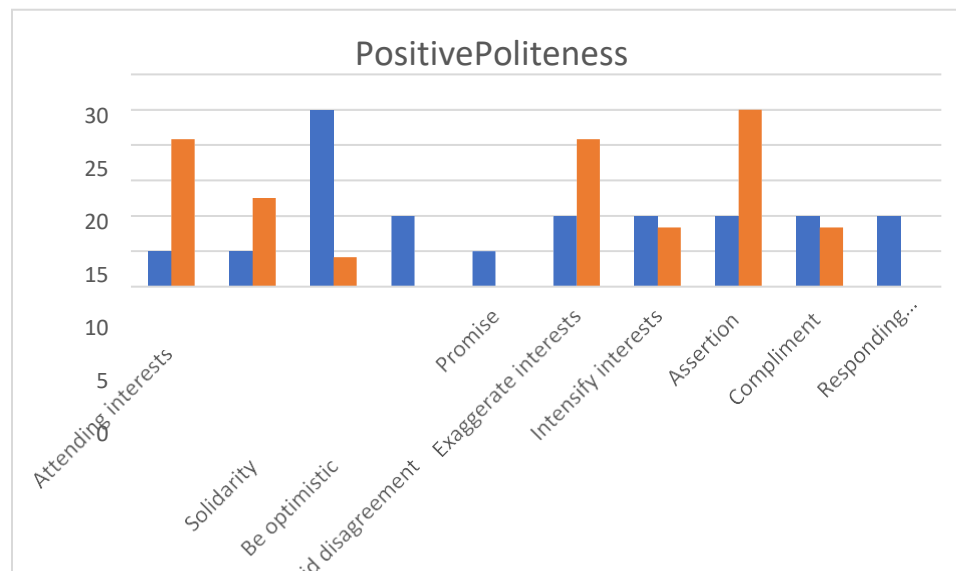


Figure 2. Positive politeness strategy and number of times being used in the selected data

This figure compares the expressions of both speakers based on the Positive Politeness category among politeness categories. Jinnah used attending interests 5% while Gandhi used approximately 20.83%; solidarity used 5% Jinnah and 12.5% by Gandhi; Jinnah is using optimism 25% and Gandhi 4.67%; avoiding disagreement used 10% Jinnah while Gandhi has not used; promise has been used 5% Jinnah and not used by Gandhi; exaggerating interests' function has been used 10% in Jinnah's speech while Gandhi used it 20.83%; intensifying interests has been used 10% by Jinnah and 8.33% by Gandhi; assertion has been used 10% by Jinnah and 25% by Gandhi; the compliment's function has been used 10% in Jinnah's speech while Gandhi used 8.33%; and responding emphatically has been used 10% by Jinnah while Gandhi has not used it.

It is quite clear from the above figure comparison that Gandhi used more Positive Politeness category in his speeches compared to Jinnah. 20 expressions of Positive Politeness have been found in the speeches of Jinnah and 27 times this category has been used by Gandhi in his speeches.

Jinnah's speeches

4.5.1 Questions:

Negative politeness is a politeness strategy that is directed toward the hearer's negative face and emphasizes avoidance of imposition on the hearer. The risk of face-threat to the hearer is reduced by attempting to avoid imposition from the speaker. Using this strategy, according to Yule (1996), also results in forms containing expressions of regret for the imposition. It should also be noted that negative politeness is expressed through questions like Jinnah says,

1. "Do you realize how big and stupendous it is?"

Further, he says,

2. "Do you realize that you cannot get freedom or independence by mere arguments?"

4.5.2 Be a pessimist:

Negative politeness is a politeness strategy that is directed toward the hearer's negative face and emphasizes avoidance of imposition on the hearer. The risk of face-threat to the hearer is reduced by attempting to avoid imposition from the speaker. Using this strategy, according to Yule (1996), also results in forms containing expressions of regret for the imposition. It should also be noted that negative politeness is expressed through pessimism Jinnah says,

1. "Governors were supine and the Governor-General was helpless" Further he utters,
2. "You cannot possibly succeed in getting the British Government out of this country by asking them to make a declaration"

4.5.3 Minimize imposition:

1. "I do not want to weary You with details"

He again says

2. "I fear I have gone beyond my time limit."

What he says next is,

3. I cannot make any well-considered pronouncement at this moment,
4. I do not wish to take up any more of your time and thank you again for the honor.

4.5.4 Give deference

1. "Women can do a great deal within their homes, even under purdah." In the next part of his speech, he says
2. "We reminded them of their special responsibilities to us"

Gandhi's speeches

4.6.1 Minimize imposition

1. “I do not think that I should apologize to you for having to speak in a foreign tongue.”

He again says,

2. “I do not want to insult you”

4.6.2 Apologetic

1. “If the Europeans in South Africa will forgive me for saying so”

Next, he claims,

2. “I would beg of all friends to rush to Birla House nor try to dissuade me or be anxious for me.”

4.6.3 Use plural as respect

Plural pronouns are used to show some respect in negative politeness and it keeps the hearer’s face safe as Gandhi says in his speech,

1. “We have made”

Next, he keeps on saying in his speech, as he highlights,

2. we have established
3. we appointed a committee
4. when we come to

4.6.4 Give deference

1. “One of the greatest Asians of the age.”

Further, he says,

2. I do not pretend to say that they were places of paradise
3. This conquest will be loved by the West itself.

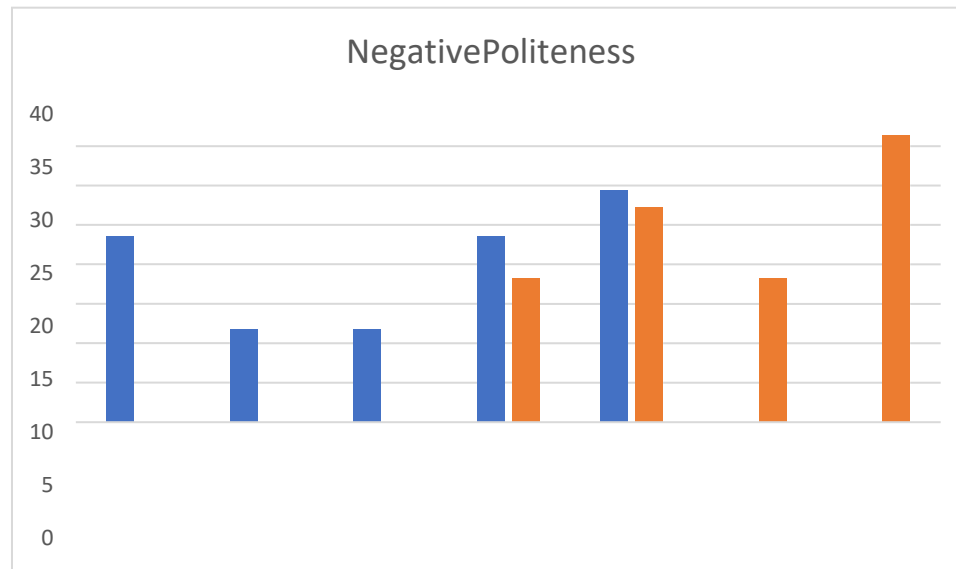


Figure 3: Negative politeness strategy and number of times being used in the selected data

This figure compares the expressions of both speakers based on the Negative Politeness category among politeness categories. Question is used 20% by Jinnah while Gandhi has not used it; Jinnah is using pessimism 20% while Gandhi has not used it; minimize imposition is used 40% by Jinnah while Gandhi used about 18.19%; give deference has been used 20% by Jinnah and about 27.27% by Gandhi; Apology's function has not been in Jinnah's speech while Gandhi used it about 18.18%; and plural respect has not been used by Jinnah while Gandhi used it about 36.36%.

It is quite clear from the above figure comparison that Gandhi used the Negative Politeness category more in his speeches compared to Jinnah. 10 expressions of Negative Politeness have been found in the speeches of Jinnah and 11 times this category has been used by Gandhi in his speeches.

4.7 Off Record

Jinnah's speeches

4.7.1 Inference

This strategy employs indirect language and shields the speaker from the possibility of being imposed. Even if the speaker decides to say something, he or she is not required to ask for anything. Inference is counted in the Off Record as Jinnah says in his speech,

1. “We had to face the treatment meted out to Muslims in some of the Indian States such as Jaipur and Bhavnagar. We had to face a vital issue that arose in that little state of Rajkot”

4.7.2 Sarcasm

Sarcasm is counted in the Off Record category among politeness strategies. This strategy employs indirect language and shields the speaker from the possibility of being imposed. Even if the speaker decides to say something, he or she is not required to ask for anything. As Jinnah says in his speech,

1. “Wondered within me why I was so suddenly promoted,”

Further, he says,

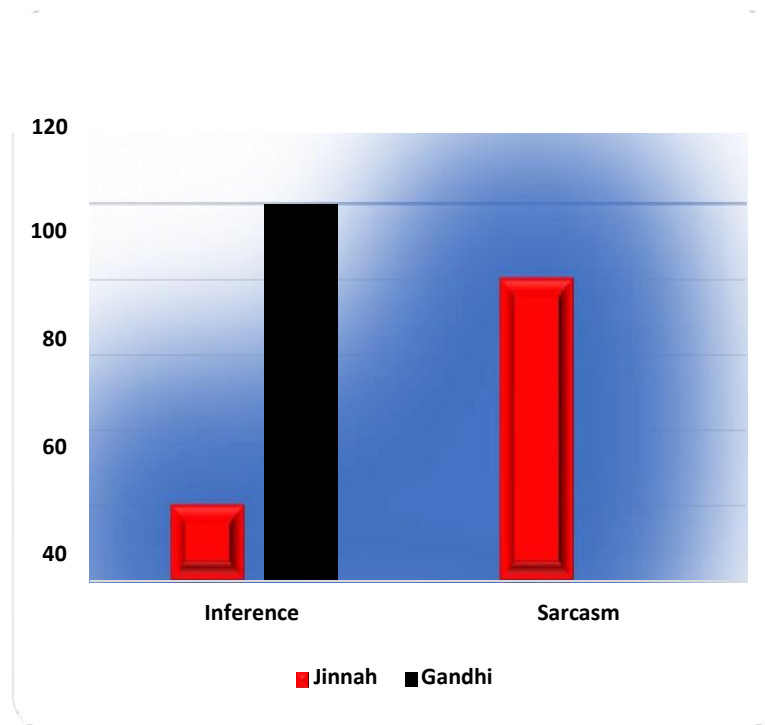
2. “That is his prescription as one of the great doctors of the Congress organization”

Gandhi’s speeches

4.8.1 Inference

This strategy employs indirect language and shields the speaker from the possibility of being imposed. Even if the speaker decides to say something, he or she is not required to ask for anything. Inference is counted in the Off Record as Gandhi says in his speech,

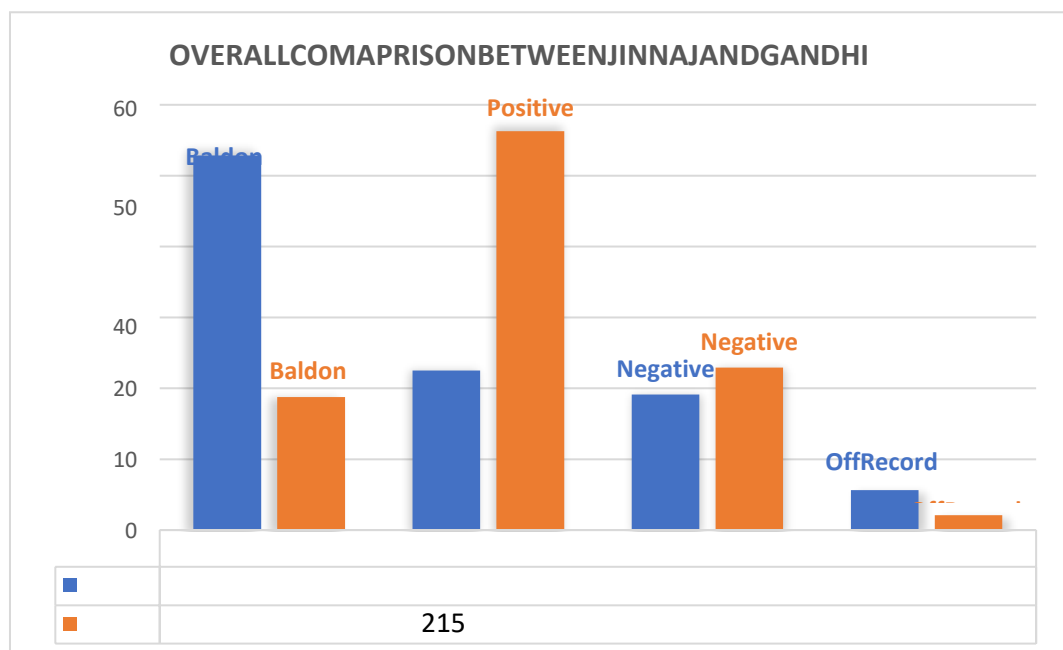
1. “You, friends, have not seen the real India”



OffRecord

Figure 4: Off-record strategy and number of times being used in the selected data

This figure compares expressions of both the speakers on the basis of Off Record Politeness category among politeness categories. It is quite clear from the above table comparison that Jinnah used more Off Record Politeness category in his speeches compared to Gandhi. 5 expressions of Off Record have been found in the speeches of Jinnah and only once time this category has been used by Gandhi in his speeches.



	Baldon	Positive	Negative	OffRecord
Jinnah	52.80898876	22.47191011	19.1011236	5.617977528
Gandhi	18.75	56.25	22.91666667	2.083333333

Figure 5. Overall comparison between Jinnah and Gandhi

80 expressions from the speeches of Jinnah have been highlighted and 42 expressions of Gandhi have been selected from his speeches. Overall Jinnah used approximately 56.25% Bald category in his speeches while Gandhi used this category about 21.43%. Coming towards positive politeness, Jinnah used 25% Positive Politeness while Gandhi used 64.29%. Negative politeness has been used at 12.5% by Jinnah and Gandhi used at about 26.19% and lastly Off Record category. Jinnah has topped Gandhi in Bald on while Gandhi has left Jinnah back in Positive Politeness.

Among all categories Jinnah used the Bald category the most, positive Politeness number second, Negative Politeness at third and Off Record at last while Gandhi used Positive Politeness the most, Negative Politeness at

second, Bald on record on third and Off Record at last. In this way, it is crystal clear that Jinnah used the Bald category the most while Gandhi used Positive Politeness the most. Bald on category among politeness categories is considered the most direct form of conversation without maintaining the face of the audience. Gandhi utilized this category in his talks roughly 21.43% of the time, compared to Jinnah's 56.25% overall.

Regarding positive politeness, Gandhi employed 64.28%, compared to Jinnah's 25% Positive Politeness. Jinnah used negative politeness at 12.5% while Gandhi used it at 26.19%, and lastly the Off Record group. Gandhi has lost ground on Jinnah in Positive Politeness while Jinnah has surpassed Gandhi in Bald on.

Jinnah used Off Record the most, Positive Politeness the second most, Negative Politeness the third most, and Bald on Record the last of all the categories, while Gandhi used Positive Politeness the most, Negative Politeness the second most, Bald on Record the third most, and Off Record the last. In this approach, it is very evident that Gandhi utilized Positive Politeness most, while Jinnah used the Bald category the most.

From all these selected utterances, to be sure, Gandhi made statements that, when taken out of context, appear to support the establishment of Pakistan. Such statements, however, were always accompanied by hypothetical and conditional terms that ruled out any acceptance of the division principle. Indeed, even after partition, he made a concerted effort to persuade Hindus and Muslims will live together in order to disprove Jinnah's two-nation theory of peace. In this regard, he used polite utterances and sentences to convey his message as he was claiming to represent both the Muslims and Hindus. In this way, he was intending to print his soft image in

the minds of the people of both nations. He is more polite and respectful in his utterances. Although he used direct language at some moments with maintaining the face of his audience in every case.

Jinnah remained staunch in his stance all the time saying that Muslims and Hindus are two distinct nations. Jinnah emphatically acknowledged his intolerance of a Hindu-dominated government and that it would not jeopardize Pakistan's demand. Even after most of his Congress colleagues agreed to partition, Gandhi remained opposed to it on his own stance. He effectively removed India's division from the realm of rational debate by branding it as evil and sin. Neither advocate was able to undermine his opponent's belief in the correctness of his own position. Jinnah successfully carried the burden of proof in the partition debate by arguing for a change in India's apparent unity. Throughout his speech, he used direct and attacking language against his opponents. Direct speech with no maintaining of face, urgency, alert and task-oriented are the most prominent strategies used in the speeches of Jinnah. In this regard, he can be said as a speaker who gives zero protocol to his audience and offers zero politeness to his audience.

Coming to the point, the need is to deduce a point out of the whole discussion, analysis and debate. From the analysis, it is clear that Jinnah is more direct and cares less about the face of the listeners. From the selected speeches and utterances from the speeches, it is quite clear that his bossy style with the superior attitude of attitude and tone witnesses that he is somehow far from positive politeness. As for Gandhi is concerned, he always saved the face of his audience with the tone and expressions he normally used in his speeches. His most used category among politeness categories is positive politeness and it is a witness that he is more polite and more face-saver than Jinnah while delivering speech.

About the Author

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