

**Linguistic Strategies of Public Confidence-
Building during the COVID-19 Pandemic
in Tanzania**

JLLE

Vol 18(1) 97–106

© The Publisher

DOI:10.56279/jlle.v18i1.6

Masatu Julius Malima¹

ORCID: 0009-0009-7838-8846

Antoni Keya

ORCID: 0000-0001-5051-6564

and

Frolence Rutechura

ORCID: 0009-0004-3973-8325

Abstract

The study has analyzed the linguistic strategies politicians use to build public confidence following the public panic caused by the outbreak of the COVID-19 pandemic. Five public speeches by John Pombe Magufuli, Samia Suluhu Hassan, and Dorothy Gwajima were accessed from YouTube for qualitative analysis. Results indicate that discourses for public confidence-building involved 1) emphasizing the norms of social events and practices; 2) requiring the public to rely on both scientific authorities and reliable information; 3) requiring the authorities to be responsible for the knowledge disseminated to the public and deconstructing possibilities of untruths during the pandemic; and 4) emphasizing positive-self presentation and negative other presentation. It is argued that building public confidence requires powerholders to consider their role in dominating and disseminating knowledge. They should emphasize truth, norms of practices, negative other-presentation, and positive self-presentation, while at the same time deconstructing the possibilities of untruths. A detailed study is needed to investigate the use of power in building public confidence during crises.

Keywords: *COVID-19, public confidence, linguistic strategies, Tanzania*

Introduction

This study has analyzed the linguistic strategies used to build public confidence in Tanzania. Building public confidence is a mental process that involves shaping the inner consciousness of one's thinking, perceptions, and affections on a particular phenomenon. Language, in this case, plays an important role in shaping such mental experiences through social interaction. The role of language in social interaction is, therefore, to shape the way a person thinks about an action or object, how a person perceives (hears, feels, or sees) a particular object, and how a person's emotive responses are shaped and manipulated regarding a particular event (Halliday & Matthiessen, 2014).

Foucault (1976) argues that the actor may present the norms of practices during interaction for the sake of normalizing the situation. This may involve a discursive emphasis on

¹ **Corresponding author:**

Masatu Julius Malima, Department of Business Management, Moshi Co-operative University, Moshi, Tanzania. E-mail: masatu152@gmail.com

modern citizens as a sacrifice, heroes, and hard workers to normalize the pandemic's threat (Allen & Ayalon, 2021). Public speeches may also employ an anchoring discursive strategy to refer to past events for normalization purposes (De Rosa et. al., 2020). Foucault (1976) reveals that a politician may claim knowledge domination, selection, and dissemination to shut down the possibilities of misinformation for public panic relief.

Building public confidence was important during the pandemic because of different factors including the multivocality constructions of the pandemic (De Rosa, et.al., 2020), the prevailing landscape of public panic (Van Esch & Swinkels, 2015), the increased number of death cases and new spread cases (Palau-Sampaio & Carratalá, 2022) as well as the pandemic's multi-dimensionality and trans-boundary effects (Palau-Sampaio & Carratalá, 2022).

In the Tanzanian context, public speeches that could build public confidence were crucial after discovering the first case on 16th March 2020 in Arusha. The panic was exacerbated by the challenges of life during lockdown, rising death tolls, and new cases spreading in Kenya and other Western countries (International Growth Centre, 2020). ²John Pombe Magufuli, ³Samia Suluhu Hassan, as well as ⁴Dorothy Gwajima, on different occasions, delivered public speeches to reassure the public and calm the situation.

Public online comments attributed the COVID-19 vaccine to the devil and they associated it with Western negative intentions (Robinson & Malima, 2021). Other studies on the pandemic in the country focused on how various public discourses were utilized to delegitimize Western mitigation measures. These included discouraging gatherings, opposing the use of COVID-19 vaccines and Western protective masks, advocating for unrestricted movement among people, discouraging quarantines, and promoting the reopening of schools and other related gatherings (Kamazima & Kakoko, 2020; Reuters, 2020; Carlitz & Mclellan, 2020; Makoni, 2020).

However, what remains unclear from the existing literature is how political discourses in Tanzania employed linguistic strategies to foster public confidence during the pandemic. Therefore, the current study aimed to analyze linguistic strategies used to build public confidence in public speeches by John Pombe Magufuli, Samia Suluhu Hassan, and Dorothy Gwajima.

Theoretical Framework

The researchers employed a Poststructuralism Discursive Approach (Foucault, 1976) to analyze these speeches. The former approach outlines five discursive strategies namely:

² John Pombe Magufuli

He was the president of Tanzania in 2015. He was re-elected in 2020. He became in charge of the pandemic advocacy during its emergence in the country on 16th March, 2020 until his death in March 2021.

³ Samia Suluhu Hassan

She was the Vice-President during the reign of John Pombe Magufuli. She became the president of Tanzania after the death of John Pombe Magufuli in March 2021. She became in charge of and responsible for the pandemic advocacy after the death of John Pombe Magufuli.

⁴ Dorothy Gwajima

She was Minister for Health during both John Pombe Magufuli's and Samia Suluhu Hassan's reigns.

power, knowledge, truth, normalization, and subjectivity as the major aspects to be used in uncovering the discourses of confidence building. Foucault firstly, assumes that power in social interactions is seen as informative and repressive to achieve a communicative end. When used, the target should be to preserve the social-economic structures for the betterment of its citizens; secondly, Foucault assumes that knowledge is dominated, selected, and excluded by the power-holders enough to shut down the possibilities of challenging the authority; thirdly, the exclusion of truth or untruth is determined by the authorized figures like the politicians, and/or health discipline; fourthly, it is the authoritative figures who enforce the ideas of norms (traditional practices) of conduct for modifying peoples' behaviours. In subjectification processes, emphasis is placed on modeling citizens as hard workers and sacrifices. Constructions of others are also done for the sake of achieving communicative ends (Foucault, 1972). The approach was deemed suitable in Tanzania during the COVID-19 pandemic due to the necessity for power-holders to build public confidence amidst widespread public panic about the pandemic's implications both domestically and internationally.

The approach enabled the researchers to address objective one concerning discursive strategies employed for confidence building during the pandemic. To this effect, the coding processes involved the identification of the five discursive strategies (i) power, (ii) knowledge, (iii) politics of truth and untruth, (iv) normalization, and (v) subjectivity guided by the following analytical questions a) how did the power-holders use their power to achieve public confidence? b) How did the power-holders claim the domination, selection, or exclusion of knowledge regarding the COVID-19 pandemic? c) How did the power-holders construct or deconstruct the truth or untruth during the COVID-19 pandemic? d) How did the power-holders employ the norms of practices for normalization purposes during the COVID-19 pandemic? e) How did the power-holders employ positive self-presentations and negative other-presentations during the COVID-19 pandemic? Only five speeches were delivered by power-holders during the pandemic. These speeches were purposively selected for analysis guided by the above framework. These speeches involved two speeches by John Pombe Magufuli, two speeches by Samia Suluhu Hassan, and one speech by Dorothy Gwajima.

Findings and Discussion

The results of the qualitative analysis revealed four discursive strategies employed for public confidence building in Tanzania during the pandemic: normalization, truth, subjectification, and knowledge and power. These discursive strategies, along with their sub-strategies, are presented and discussed below.

Normalization

Firstly, the power-holders emphasized the use of traditional medicines and adaptation of the local medical procedures. This is noted in the speech by John Pombe Magufuli in the Excerpt 1 below:

- (1) *Lakini niwaombe pia Watanzania tujitahidi kutumia njia nyingine za asili katika kupambana na magonjwa haya. Haiingii akilini, kama madaktari wanakwenda kuwaona wagonjwa wakiwa wamevaa hizo PPE, wakiwa wamejiprotekti na korona. Walishindwaje viongozi wa Mkoa wa Mtwara chini ya uongozi wa mkuu wa mkoa kuifunga hiyo maiti hizo PPE nakusafirisha kwenda Moshi? Kama daktari na nesi na wahudumu wanakwenda kuwaona wagonjwa*

wa korona wakiwa wamevaa PPE, walishindwaje sasa hiyo maiti kuifunga kwa hiyo PPE?

English translation:

However, I also urge Tanzanians to use other traditional methods in combating these diseases. It is inconceivable that doctors protect themselves with PPE as a means to protect against corona when they attend to patients. How did the Mtwara Government Officers under the supervision of the Regional Officer fail to cover the deceased with PPE and take him to Moshi? If both doctors and nurses usually attend to patients under PPE protection, how did they fail to handle the deceased with PPE?

Secondly, the power-holders anchored the COVID-19 pandemic with past diseases like TB and Malaria. They also normalized COVID-19 death cases with the available accidents. The communicative target was to underestimate the pandemic for public relief. This is noted in the speech by John Pombe Magufuli in Excerpt 2 below:

(2) Tunaweza kuishi na huu ugojwa kama wanavyoishi watu wenye UKIMWI, wenye surua, wenye TB na nini na maisha yakaendelea. Tuache kuogopana, tuache kutishana. Malaria yameua watu wengi tu, mbona ajali zimeua watu wengi tu. Juzi pale Mkuranga wamekufa watu ishirini na moja kwa ajali.

English translation:

We can live with this disease like people living with HIV, measles, and tuberculosis, and life can go on. Let's stop fearing each other, let's stop threatening each other. Malaria has killed many people too, and accidents have killed many people. Just the other day in Mkuranga, twenty-one people died in an accident.

Lastly, modeling citizens as sacrificial, hardworking, and innovative was employed to normalize the threat of the pandemic. This was done to prioritize the frontline service of official workers such as nurses and doctors despite the ongoing pandemic. This is noted in the speech by John Pombe Magufuli in Excerpt 3 below:

(3) Narudia kuwapongeza pia madaktari wetu kwa kazi kubwa wanayoifanya. Na kwenye hili kuwa positive nampongeza sana Katibu Mkuu mpya wa Wizara ya Afya, wameenda na mabadiliko. Aendeleo hivyo hivyo pamoja na watendaji wake walio katika Wizara ya Afya. Na ninawapongeza sana madaktari na manesi, na watendaji wote wa Wizara ya Afya kwa kuendelea kuwahudumia watanzania katika kipindi hiki.

English translation:

I repeatedly congratulate our doctors for the great work they are doing. In case of wrong positive results, I heartily congratulate the new Permanent Secretary of the Ministry of Health on coping with changes. Let him continue with such effort together with his fellow workers under the Ministry of Health. And I heartily congratulate both doctors, nurses, and all other workers at the Ministry of Health for continuing to serve Tanzanians during this period.

These strategies of normalization align with Foucault (1972) who explains that norms are enforced to change people's behaviours. This is the case of building public confidence during the pandemic whereby power-holders underestimated the consequences of the pandemic and downplayed death cases for normalization purposes. The above observations also align with different scholars who anchored the pandemic to other past dangerous diseases as evidenced in the US, China, and Italy presidential speeches during the COVID-19 pandemic (see also Wang, 2022; De Rosa et. al., 2020 & Aspridis, 2022).

Truth

Reliable truth was one of the discursive strategies used by John Pombe Magufuli. The strategy was used to emphasize the Ministry of Health's use of correct statistics to inform the general public regarding the occurrence of new deaths and the recuperating victims. The speaker discouraged the publication of information that focused only on new spread cases while leaving behind information on the recovery cases. The aim was to lessen public fear. This is noted in the Excerpt 4 below:

(4) Lakini pia taarifa zetu ziandane na ukweli hasa katika watu wanaopona. Nina taarifa kwamba mpaka leo taarifa ilivyokuwa inatangazwa na Waziri Mkuu, tulikuwa na wagonjwa mia mbili themanini na nne. Lakini naambiwa karibu mia moja ya wagonjwa walishapona. Mwanzoni walikuwa kumi na moja. Lakini wameongezeka sijui wameongezeka wangapi, sina takwimu kamili. Hizi takwimu za wagonjwa wanaopona nazo zitangazwe ili wananchi waondolewe hofu kuwa ukipata korona lazima ufe.

English translation:

But our information should match with the truth, especially for recovered victims. The current information I have from the Prime Minister is that there are a total of two hundred and eighty-four victims. However, I have been informed that nearly a hundred of the victims have recuperated. In the beginning, there were eleven of them but the numbers have increased, but I do not know how many have been added to the list, I have no correct statistics. These statistics for recovering victims should be availed so that public panic is minimized. People should not think that once they catch corona they must die.

The findings above showed the power-holders emphasis on the reliable truth of COVID-19 death cases and COVID-19 recovery cases for normalization purposes. In the early phase of the pandemic in Tanzania, the Ministry of Health focused on the publication of COVID-19 death cases (see Worldometer, 2022). These statistics were considered biased since no recovery cases were published. The power-holder in that case, John Pombe Magufuli, urged the Ministry of Health to rely on the truth of death cases at the same time the publication of recovery cases for public panic relief. The above observation aligns with Foucault's (1972) argument that the truth needs to be determined and excluded by the authority to achieve a particular communicative end.

Moreover, the deconstructions of scientific pluralism were among the discursive strategies used to dispel false assumptions during COVID-19. Dorothy Gwajima debunked misinformation regarding COVID-19 vaccination, as noted in Excerpt 5 below:

(5) Elimu hii itafuta pia dhana potofu eti kuchanjwa kwenye eneo la mwili ulipochanja sijui sumaku inawekwa, na inaganda na shilingi. Tutachanja hapa leo tutaona, labda ni shilingi za nchi gani hizo. Jamani Watanzania mumuogope Mungu.

English translation:

This education will also dispel the misconception that when you get vaccinated if a magnet is placed at the injection site, it sticks with coins. We will vaccinate here and see which countries' coins are those. Tanzanians, fear God.

The deconstruction of scientific pluralism or untruth was among the discursive practices used for confidence building. In that case, Dorothy Gwajima attempted to dispel the then-widespread misinformation about COVID-19 vaccination. She consistently dismissed misinformation that the vaccination destroys humans. She also rejected misinformation about the magnetism conspiracy of COVID-19 vaccines and the false assumptions of death when one is vaccinated. The findings align with those of Malima & Ngaiza (2023) and Robinson & Malima (2021), who documented the prevalence of misinformation regarding the administration of COVID-19 vaccines in Tanzania. They documented that the public associated the use of COVID-19 vaccines with poison, dangers, and as a capitalist economic agenda. The findings also align with De Rossa (2020) who presented the availability of unreliable truth about COVID-19 vaccines in Italy. With the available untruth during the pandemic and the way power-holders need to deconstruct them to build public confidence, Foucault (1972) argues that the power-holder should exclude the truth from public common sense and at the same time he/she should determine the untruth explicitly for building public understandings, confidence and achieve the desired direction. This is the case whereby Dorothy Gwajima attempted to deconstruct the untruth about COVID-19 vaccination.

Subjectification

The use of subjectification was achieved by emphasizing the power-holder's commitments, frontier, and sacrifice of both institutional position and personal roles. For instance, Samia Suluhu Hassan claimed that she would not be able to risk her multiple identities if the COVID-19 vaccines were dangerous to life. The communicative intention here was to win public confidence in the use of the vaccines, as shown in Excerpt 6 below:

(6) Mwisho niseme ndugu zangu, mimi ni mama wa watoto wanne wanaonitegemea, ni bibi wa wajukuu kadha wanaonipenda sana nani nawapenda sana. Ni mke pia, lakini mbali ya yote ni Raisi wa Jamhuri ya Muungano wa Tanzania na Amiri Jeshi Mkuu wa majeshi ya nchi hii. Nisingejitoa mwenyewe, nikajipeleka kwenye kifo, nikajipeleka kwenye hatari nikijua kwamba nina majukumu yote haya yanaitegemea. Nategemewa kama mama, kama mke, kama Raisi, kama Amiri Jeshi Mkuu.

English translation:

Finally, let me say to my colleague, I am a mother of four children who depend on me. I am a grandmother to some grandsons and daughters who love me and I love

them. I am a wife too. Apart from that, I am the President of the United Republic of Tanzania and the Commander in Chief of the Tanzanian Armies. I could have not sacrificed and exposed myself to death, exposing myself to danger while knowing that I have all of these responsibilities. Some depend on me as a mother, as a wife, as a President, as Command in Chief.

The researchers argue that building confidence through discourses has been linked to subjective constructions. For instance, Samia Suluhu Hassan has been positioning herself as frontier and she claimed to have sacrificed her roles as mother, wife, president, and commander in Chief of the Tanzania Armies. This strategy of subject identification aimed to reassure the public that COVID-19 vaccines were safe. Foucault (1972) argues that subjectification discourses realize the social actor as modern citizens whose role is emphasized as frontier soldiers, committed and sacrificed workers in dangerous situations for normalization purposes. The observations above also align with studies that emphasized modern citizens for normalization purposes in China's presidential speeches (Wang, 2022); Serbia's presidential speeches (Milutinovic, 2021); and discourses of heroes in the USA (Wang, 2022).

Subjectification was also achieved through “others” construction. The power-holder, in this case, John Pombe Magufuli, employed the dichotomous construction of the lockdown countries as opposed to the non-lockdown countries. He used such a strategy to reveal that Tanzania had fewer consequences related to the pandemic compared to lockdown countries. This is noted by John Pombe Magufuli when he says: *Lakini nchi zilizofunga mnayaona matokeo yake* “But you can see negative results for those countries which have applied lockdown.”

John Pombe Magufulis’ dichotomous construction of lockdown countries as opposed to non-lockdown countries aimed to achieve relief of the public panic. The underlying argument by the power-holder was that Tanzania seemed to be in a safe position during the pandemic when compared to other lockdown countries. This suggests that the public should not worry since the country is in an advantageous position. Such findings align with Ivic, et. al (2020) and Wang (2020) who noted the use of “others” in US presidential speeches for normalization purposes. The findings also align with Van Dijk (1997) who presents that discourse may emphasize positive self-presentations as opposed to negative other-presentations to achieve a specific communicative end.

Knowledge

It has been found that politicians have been raising public knowledge to build public confidence. The speaker claims that information dissemination should be done by professionals such as professors and a response team. They should answer messages, and conduct media interviews and discussions. Dorothy Gwajima demonstrated the COVID-19 Response Team's responsibility in addressing various inquiries via email, messaging, and telephone to counteract misinformation. This is noted in Excerpt 6 below:

(7) Kila siku watakuwa wanakaa kuanzia saa tatu mpaka saa tisa jioni. Kazi yao ni kujibu simu, ni kujibu sms. Maprofesa, kujibu e-mail, kuongea kwenye TV kufafanua hivi vitu kwa upendo tu, kwa nia njema kabisa.

English translation:

Every day they will be sitting from nine [in the morning] to three in the afternoon. Their task is to answer calls and respond to text messages. Professors will be responding to emails, and speaking on TV to clarify these things with love and good intentions.

The speakers also urged the public to rely on scientific authorities and procedures that inform the pandemic and the mitigation measures respectively. This is noted by Dorothy Gwajima in Excerpt 7 below:

(8) Kwa hiyo haya mambo ndugu zangu ni mambo ya kisayansi ni ya Molecular Biology, ni mambo yaaaa....ni....ni mambo fulani hivi. Hapa ni lazima number PCB, CBG, ziwe zinakubali kwanza halafu ndiyo usimame uweze kuongea vitu hivi, kwenye ulimwengu wa kimataifa na dunia ikusikie. Wataalam tunao, mahabara tunazo, kila kitu tunacho.

English translation:

Therefore, these things, my fellows, are matters of science, are matters of Molecular Biology, they are matters of are are.... are matters specific to.... Here you need to be good at Mathematics, PCB, and CBG to stand and speak about these issues before the world community so that the world can hear you. We have professionals, we have laboratories, and we have everything.

The findings indicate that among the strategies used by the power-holders in building confidence in Tanzania was knowledge domination. The authority underscored that COVID-19 information dissemination is the responsibility of professionals. Gwajima called for the public's reliance on scientific authorities regarding the surface structure of the pandemic and its mitigation measures. She claimed that knowledge domination and awareness practices were the tasks of professionals such as professors and the National Response Team (NRT). They were responsible for responding to public questions through digital messages, email, and phone calls. They were also responsible for attending different TV discussions regarding the pandemic matters to dispel the misinformation for public confidence building. Foucault (1972) elucidates that authority exercises control over knowledge by dominating, selecting, and excluding it to preempt challenges to its legitimacy. It is only the authority (professionals and politicians) who can tell the surface structure of the phenomenon in terms of its courses, symptoms, measures, and consequences to control pseudo-knowledge from other sources.

Power

The findings also suggest that power was used as an instrument to inform and preserve the socioeconomic system during the pandemic. For instance, the authority informed the public that the severity of the pandemic was exaggerated by individuals with malicious intentions. At the same time, the authority was found to preserve the socioeconomic system by denying unfriendly use of lockdown in the country and urging its public not to buy into lockdown. This is expressed by John Pombe Magufuli in Expert 8 below:

(9) Wapo wengine wanatoa mawazo ya kuifungia Dar es Salaam, hili haliwezekani. Dar es Salaam ndio senta pekee ambako collection ya revenue inapatikana kwa nchi yetu, nafikiri karibu asilimia 80 hivi. Sasa unapofunga Dar es Salaam ina maana Dar es Salaam wasipelekewe mchele?

English translation:

Others propose locking down Dar es Salaam, but this is not possible. Dar es Salaam is the only center where the collection of revenue is found in our country, I think it's about 80% of it. So, when you lock down Dar es Salaam, does it mean that people in Dar es Salaam should not be supplied with rice?

From the Excerpt above, we can argue that during the pandemic in Tanzania, power was used as an instrument to inform the public about risky individuals and to preserve the socioeconomic system for public betterment. As a President, John Pombe Magufuli informed the public about the malicious intentions of some individuals during the pandemic. He also preserved the socioeconomic system through the government's decisions to reject lockdowns and closing of businesses during the pandemic. This decision positioned the government to preserve the roles of the public socioeconomic system. Free movement led to the underestimation of the pandemic and even created relief from public panic. The findings above align with Foucault (1972) and Hook (2001) who assert that sometimes power-holders manifest their institutional position as productive, and/or transformative in social interaction to achieve a communicative end.

Conclusion

This study analyzed discursive linguistic strategies used for public confidence building during Covid-19. It has been found that discourses of public confidence building during COVID-19 involved discursive strategies that emphasized the norms of social events and practices; discursive strategies that required the public to rely on both scientific authority and reliable information; discursive strategies that required the authorities to be responsible for knowledge domination, dissemination, rely on reliable truth and deconstructing possibilities of untruth during the pandemic; discursive strategies that required power to have both informative role and preservative role for the socioeconomic system during the pandemic; and discursive strategies that emphasized on positive-self presentations and negative others. Building public confidence by power-holders requires taking into consideration that knowledge domination and dissemination are done by the respective authority. They should emphasize the reliable truth, norms of practices, negative-other presentations, and positive self-presentation, at the same time deconstructing the possibilities of untruth. A detailed study is needed to investigate the use of power in building public confidence during crises.

Declaration of conflicting interests

The authors declared no conflict of interest(s) concerning the research, authorship, and/or publication of this paper.

Funding

The authors declared to have received financial support for the research from Moshi Cooperative University.

References

- Allen, L. D. & Ayalon, L. (2021). "It's Pure Panic": The Portrayal of Residential Care in American Newspapers during COVID-19. *The Gerontologist*, 61(1): 86-97.
- Aspridis, N. (2021). Managing COVID-19 Pandemic Crisis: The Case of Greece. *Journal of International Crisis and Risk Communication Research*, 4(2): 387-412.
- Carlitz, R. D. & Rachael, M. (2020). Open Data from Authoritarian Regimes: New

- Opportunities, New Challenges.” *Perspectives on Politics*, 19(1):160-70.
- De Rosa, A. S. & Mannarini, T. (2020). The “Invisible Other”: Social Representations of COVID-19 Pandemic in Media and Institutional Discourse. *Papers on Social Representations*, 29(2): 5-1.
- Eicher, V. & Bangerter, A. (2015). Social Representations of Infectious Diseases. In G. Sammut, E. Andreouli, G. Gaskell & J. Valsiner (eds.). *The Cambridge Handbook of Social Representations* (pp. 385-396). Cambridge, UK: Cambridge University Press.
- Foucault, M. (1976). *Power/knowledge*. Brighton, UK: Harvester.
- Ivic, S. & Petrovic, R. (2020). The Rhetoric of Othering in a Time of Pandemic: Labeling COVID-19 as a ‘Foreign Virus’ in Public Discourse. *KulturaPolisa*, 17(43): 18-35.
- Makoni, M. (2021). Tanzania Refuses COVID-19 Vaccines. *World Report*, 397(274): 566-587.
- Kamazima, S. R. & Kakoko, V. C. D. (2020). Manifold Tactics Are Used to Control and Prevent Pandemics in Contemporary Africa’: A Case of Tanzania’s Fight against COVID-19. *International Journal of Advanced Scientific Research and Management*, 5(11): 20-33.
- Malima, M. J. & Ngaiza, G. A. (2023). The Multimodality of the COVID-19 Pandemic: A Reflection of Social Representations from Presidential Speeches in Tanzania. *Journal of Pragmatics and Discourse Analysis*, 2(2): 8-15.
- Milutinović, I. (2021). Media Framing of the COVID-19 Pandemic in the Transitional Regime of Serbia: Exploring Discourses and Strategies. *Media, Culture & Society*, 43(7): 1311-1327.
- Palau-Sampaio, D., & Carratalá, A. (2022). Emotional and Rational Frames Contained in Institutional Speeches: Six European Leaders Managing the Covid-19 Crisis. In *Contemporary Politics, Communication, and the Impact on Democracy*.
- Reyes, A. (2011). Strategies of Legitimization in Political Discourse: From Words to Actions. *Discourse & Society*, 22(6): 781-807.
- Reuters. (2020). Tanzania Suspends Laboratory Head after President Questions Coronavirus Tests. Retrieved from www.reuters.com/article/us-health-coronavirus-tanzania/tanzania-suspends-laboratory-head-after-president-questions-coronavirus-tests-idUSKBN22G295 on 26th May 2023.
- Robinson, R. & Malima, J. M. (2021). Legitimization Discourse to COVID-19 Vaccination in Tanzania: A Discursive Analysis of Public Speeches and Comments on Social Media. *Journal of University of Namibia Language Centre*, 6(2): 57-69.
- Van Leeuwen, T. (2008). The Representations of Social Actors. In M. Toolan (ed.) *Critical Discourse Analysis*. London: Routledge, 302–339.
- WHO (June, 2020). Progress Report for the Implementations of Covid-19 Responses Plan.
- Wang, Y. (2022). Legitimation Strategies in Political Rhetoric: Example from Presidential Speeches on Covid-19. *Theory and Practices in Language Studies*, 12(5): 894-903.

Author Biographies

Masatu Julius Malima is a Lecturer in the Department of Business Management, at KICoB-Moshi Cooperative University in Tanzania.

Dr Antoni Keya is a Senior Lecturer in the Department of Foreign Languages and Linguistics, University of Dar es Salaam.

Dr Frolence Rutechura is a Lecturer in the Department of Foreign Languages and Linguistics, University of Dar es Salaam.