TECHNIQUES TO INTERPRET SPEECH ACTS FROM AGHEM INTO ENGLISH FOR PEACE-BUILDING

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ABSTRACT

This paper argues that there are ways of combatting hate speech through interpreting. It proposes techniques that community interpreters should use to re-express Aghem local speech acts that contain derogatory connotations into English so that the target language receptor is not hurt by the offensive elements of the source language. Reciprocity will thus depend on the choice of words of the interlocutors and their mindsets at a particular time. The data for this study was drawn from interviews, questionnaires, participant observations and focus group discussions. 10 excerpts were taken from real life situations and have been analyzed. The collection and analysis were guided by the politeness, the communication, the interpretive, the speech acts, the sociolinguistic, and the pragmatic theories respectively. The findings demonstrate that interpreting offensive speech acts for peace-building is far from being an act of faithfulness to the source text. It requires positive manipulation by the interpreter while making sure that the essence of the source message is maintained and not completely obliterated. Techniques such as modulation, explicitation and omission were found suitable within the study. This work thus posits that interpreting should henceforth be equally viewed from and African standpoint and not only from the Western definition of the profession.

KEYWORDS

Interpreting, Peace-Building, Communication, Speech Acts, Techniques, Aghem.

1. Introduction

Oftentimes, some concepts are difficult to understand in one language and to reformulate them within the same language. The situation becomes more compounding when the reformulation is from a language of wider diffusion to that of limited diffusion or vice versa. This difficulty is common with languages of communities whose cultures are fairly closely related. When languages come in contact, there is always the tendency for one to dominate or absorb the other. With the arrival of Western civilization, Akwa-Ewi (2008) posits that African realities were battered out of shape, causing many native speakers to relegate their mother tongues to the background. Mohammad (2011: 117) further states that, 'colonizers usually imposed their languages onto the peoples they colonized, forbidding natives to speak their mother tongues. In some cases, colonizers systematically prohibited native languages'. The notion of language dominance has played a major role in the difficulties faced today by users of Aghem due to colonization and globalization.   So, commenting on the importance of language to a people, Ugoji, (2017: 88) argues that "a language can play a determining role in peace-building because it is the key to peoples' hearts that is oftentimes used to appeal to their emotions. Furthermore, a language is not only specie-specific but serves as a window to our innermost self. It is also an x-ray with which our innermost mind can be inferred. Finally, a language can be used to ignite conflict or to restore peace".

From this assertion, the following can be retained:
➢ That there is power in the various speech acts that people produce daily and consequently,
➢ Such a language can create an atmosphere of peace or chaos.

Roy(2011: 1) advises that, words start wars and end them, create love and choke it, bring us to laughter and joy and tears. Words cause men and women to willingly risk their lives, their fortunes and their sacred honour. Our world, as we know it, revolves on the power of words.

From this assertion, it is obvious that language comprehension is essential to understanding how societies function. So, studying how people use language – what words and phrases they consciously or unconsciously choose and combine – can help to better understand the said people and why they behave the way they do.

Today, the use of the Aghem language by the younger generation of interpreters leaves much to be desired. The main objective of this paper therefore is to investigate how derogatory local Aghem speech acts can be interpreted into English with the intention of building peace in that community and beyond. It uses ordinary speech acts that have an intended undertone to test whether most of its speakers can identify, describe and distinguish derogatory from ameliorative speech acts and how to use speech acts for the purpose of peace-building.

2. Literature Review

The review of related literature is concerned with some concepts that underpin this study. They include interpreting, techniques, peace-building, language, and speech acts. These are guided by a number of theories such as politeness, communication, pragmatics, interpretive, speech acts and the sociolinguistic theories respectively.

2.1 Interpreting

Seleskovitch and Lederer (1998:56) are of the opinion that interpreting is,

> The transfer of a message across languages with the interpreter's role being that of
> simply decoding and encoding the message in such a way that the meaning and form
> may transfer into the language of the second party to produce the same effect that
> they would have produced in an audience who share the first party's language.

This definition, though rich in content, falls short of a number of issues. The proponents completely sidelined the notion of cultural factors that can determine what to say and how to do so at a given time. It also falls short of indicating the variations that may occur in a definition as a result of a change in mode and form of activity. Angelelli (2000:580) proposes what seems to be a near-all-inclusive definition of the concept by saying, "Interpretation occurs during cross-cultural communication when two interlocutors do not share a language (…); the message should make the same impact on the target audience that the speaker/signer intends for an audience of his/her same language".

Delisle, (2003:44) who affirms that interpreting is "uneactivité qui consiste à établir, simultanémentouconsécutivement, la communication oraleougestuelle entre deuxouplusieurspersonnes ne parlant pas la même langue" (an activity that consists of establishing simulataneous or consecutive oral or gestural communication between two or more people who do not speak the same language) [My translation]. This definition also seems to drop the important aspect of culture that an interpreter needs to factor in and tailor their renditions to the taste of their audience in the target community.

Pöchhacker (2010:151) on his part states that interpreting refers to a particular form of translational activity and is therefore at once subsumed under the broader notion of translation and set apart by its unique features. The act is characterized by its immediacy vis-à-vis other forms of translation. He equally stresses that, on the one hand, the source text cannot be typically retrieved, and, on the other hand, the target language is normally produced under time pressure, which does not allow interpreters to correct or revise their output as in the other forms of (written) translation.

The variation observed in the exhaustive definitions above is indicative that scholars are yet to come up with a unique description of the process of interpreting and the profession. This is because most of the scholars do not consider interpreting as it is practiced in community settings: courts, the media, etc.).

This researcher thus posits that interpreting, as a process, can be considered as an intra-lingual or inter-lingual oral or signed form of intercultural communication where a speaker's implicit verbal and non-verbal expressions are made explicit with the aim of transferring the full meaning of a message so as to enable the target community to react in the same manner as the source language audience. This should be done pragmatically bearing in mind that similar concepts in different contexts can be expressed either similarly or differently depending on the interlocutors concerned. What then could be some techniques that are needed to perform the profession?

2.2 Interpreting Techniques
There are as many techniques as there are different interpreters. Pinchuck, (1977: 188) calls them approaches and holds that, "an Interpreting or translation approach is a technical device used to transfer the meaning of a text in one language into a text in another language. The approach to be used depends oftentimes on the text type". Within the ambit of this study, the following approaches should be employed to assess their use in interpreting speech acts from Agheminto English. They are: omission, adaptation, explicitation, description, modulation, and cultural substitution.

a) Omission

This can be employed to maintain naturalness in speech or to avoid repetitions (Vazquez, 1977:359). Since the intention in this study is to avoid elements that can be offensive in the target language, such a technique will likely be needed to interpret for the purpose of peace-building.

b) Adaptation

Adaptation, also known as cultural substitution (Junining 2020), is a welcome approach where the type of situation referred to by the source text message does not exist in the target culture. In this case, the translator or interpreter can create a new situation that can be described as a 'situational equivalence' (Vinay and Darbelnet, 1977:52-53). This approach is obvious in this study if Aghem culture-specific items must be understood in English.

c) Explicitation

Ngoran (2017:64) holds that sometimes, some ideas or facts that are simply implied in the source language are clarified in the target language so as to ease understanding for the receptor of the translation. Within this study, the approach is used to facilitate the understanding of implied meanings that are expressed figuratively.

d) Description

Description is a technique that provides an explanation or description of the form and function of a concept from the source language into the target language. Guerra (2012) considers description as a kind of paraphrase or even as an amplification or an explanation. Most often when an Aghem does not have an equivalent concept from a source language, they use this technique. It will therefore be necessary in this work.

e) Modulation

Modulation consists in changing a viewpoint, a category of thought or a perspective of a message from a source language into the target language. This often leads to a shift in meaning. Kartini (2016) holds that there are two kinds of modulations: compulsory and free modulation. Compulsory modulation occurs when a concept being translated has no equivalent in the target language while free modulation is done to clarify meaning and create an equivalence in the target language. Here, there seems to be a mixture of explicitation and explanation. However, this approach is necessary in this work.

2.3. Peace-building

The notion of peace and peace-building have been defined differently depending on the person's mindset. Einstein (1879-1955), in one of his seminal works is of the opinion that peace is not merely the absence of war but the presence of justice, of law, of order – in short, of Government. Peace can therefore be achieved in a given context depending on the continuous use of words or expressions that do not hurt others and which keep war within individuals at bay. This is because a war is fought in people's hearts before it become a physical confrontation.

Boutros Ghali (1993: 325) affirms that being in need of peace does not bring peace neither do conflicts and wars recede by merely being detested and disapproved of. Rather, concrete actions, which call for huge sacrifices, are needed because achieving peace requires things to go beyond passive by-standing and much talking. Except it is made to change, an old order always stays in place and unchanged no matter how much it is hated. Even when this change eventually comes, it will not

of itself create a new order unless people take proper actions to create the one they desire. In other words, not to take action against war means one is an accomplice of the happenings around.

This assertion presupposes that actions are needed especially in the reframing perspective of every locution. Secondly, people should watch their thoughts because thoughts lead to words and eventually to actions. Interpreters, as communicators, need to be watchful when interpreting for their communities. Since peace-building, through interpreting, is the motive in this work, this researcher thus affirms that only words, expressions or actions, and the tone that contribute to establishing peace in a community should be used by interpreters even if the source language expressions carry undertones of violence. Such is the case with some of the speech acts in this work. They are simply modulated, substituted, omitted or paraphrased where need be. Given that peace-building approaches and methods are varied and diverse, this study is predicated on the fact that interpreters must play lead roles by having a grasp of each illocution in a speech act before interpreting according to the context in order to avoid psychological harm because words inappropriately used can have negative consequences.

2.4 Language for peace

Oftentimes, people speak without measuring the impact of what their words carry. In most cases, the harmonious use of language is averted and the consequences are always disastrous. Rosenberg (2003: 117) holds that language use is a varied and vast territory inhabited by interrelated dimensions. Language users, especially interpreters, are thus urged to be communicatively affectionate, peaceful, pleasant, cheerful, free, friendly, good humoured, loving, optimistic, tender and warm. In a checklist of what is not supposed to be communicated, (despair, exasperation, bitterness, hostility, impatience, anger, irritation, pessimism, resentment, etc.), the scholar advises users of a language to abstain from them. This is the raison d'être of this study. In a similar tone, Ellison (2002: 167) says:

> If we change how we communicate in our own families and communities, it will begin to change our human mindset and someday, when one more person changes to a non-offensive way of listening and speaking, using power in reciprocal ways (…), our wisdom can guide us in finding peaceful solutions to the global issues that we face.

That people should be reciprocal in language use sounds laudable in terms of contribution but how many people can actually do this given that people use language for self-defensive purposes? In the same vein, Matos (2005a: 159) upholds that language can be used as a means of negotiating peace because it is, *"a mental marvel for peaceful meaning making and problem solving"*. Since language is central to all communities of human beings (…), it is essential for the regulation of every community: the instruction of its young, the creation of its laws, the development of its culture, the identification of its members. The appropriate or inappropriate use of language can bring peace or create unfortunate situations that can be unprecedented in proportions (Ugoji, 2011: 91). This researcher is of the opinion that while warmongers often use language as one of their weapons, peacemakers should use it to promote peace. It is therefore obvious that language (encapsulated in words or signs) stands out as a vital tool for mankind to use in resolving some of the problems that arise from human interactions.

2.5. Speech Acts

Austin (1962) posits that a speech act is an utterance that serves a function in communication given the right circumstances or context with an intended effect. Such acts are performed for many

reasons some of which are: to tender an apology, to greet, request for something, to complain, invite, compliment, or to refuse. The act might contain just one word or many. He further warns that speech acts should include real life interactions and require not only knowledge of the language but also their appropriate use within a given culture and context.

From this definition, one can see that the list of acts performed can go beyond what the scholar mentioned. One can equally think of acts performed to appreciate, threaten, make promises, insult or simply to supply information or get work done. An appreciation of this definition seems to show that Austin limited his study to the level of language use.

Searle (1969) built on Austin's works and opined that the meaning of speech acts cannot be accounted for in the absence of the context and believed that the intention of such acts is more psychological than just linguistic. This implies that speech acts do not function in isolation. They are embedded with a network of unarticulated beliefs and other mental states, and within a background of capacities, all of which must exist if the illocutionary point of the act is to be served (Searle, 1969: 56). Aghem, like many other languages, with their specificities that do not exist in English, must be handled with care.

3. Methodology

This study largely adopted a qualitative descriptive and explorative approach using a number of speech acts to assess the techniques a community interpreter should use to re-express speech act with derogatory connotations into English for peace to reign in their community and beyond.The purposive sampling and simple random sampling techniques were deemed necessary because of the non-probability nature of the study and because it enabled the researcher to work with people who provided varied opinions that enriched the work. Dornyei (2011) further buttresses the idea and posits that this type of sampling is recommended because it gives room for the 'use of individuals who can provide rich and varied insights into the phenomenon under investigation and achieve deeper learning. The researcher and one linguist from the Faculty of Arts, University of Yaounde transcribed the 10 excerpts.

To present a comprehensive picture of the speech acts under study, a combination of the qualitative and quantitative approaches respectively has been adopted. By so doing, the specific details from the qualitative data was aligned with the numeric presentation of the quantitative data for better and reader-friendly outcomes. The study was carried out by choosing 10 speech acts in order to assess the strategies that should be used to make sure offensive elements in the source language (Aghem) should not be felt in the target language (English) so that peace should reign. For purpose of clarity, legibility and logical connection, the speech acts were categorized, analyzed and presented in tables that are divided in to nine columns as follows:

(a) Identification: The source speech act is identified. This is then glossed according to its constituent elements including the Aghem gloss, and the linguistic gloss. This helps to identify the element to be considered in the source text.
Some guidelines in shifting perspective according to McNamara (2012: 2) are used namely:
(i) Shift from negative feelings to positive ones,
(ii) Shift from others to self;
(iii) Shift from being a liability to an asset;
(iv) Shift from victimization to empowerment.
The author's intention at the time he/she produced the speech act is provided.

(b) Action: Here, the Aghem text is translated into English after a close look at what could be the possible hindrance in re-expressing the text. The proposed interpreting and the technique used then followed with the peace-building perspective as a guiding principle.

The aim of this analysis procedure was to provide a succinct picture of the speech acts under study and how they were analyzed and with what results.

4. Presentation and Analysis of Data

The analysis of the 10 excerpts in this work was done according to Fairclough's (2003: 12) model which holds that there are three dimensions of discourse: 1) the text (spoken or written;), 2) the process of production and interpretation of the text, and 3) the social conditions of the process of production and interpretation of the said text. To better under some of the speech acts chosen for this study, there is need to know a brief presentation of Aghem.

4.1 Geographical location and some features of Aghem

Aghem (as the natives call it) or Wum (as found in officially documents) is one of the major towns of the North West Region of Cameroon. It is the chief town of Menchum Division and lies on a plateau at an elevation of about 1100 m near the edge of the western highlands of Cameroon. It is about 80 kilometres (50 miles) north of the regional capital, Bamenda. Gordon Raymond (2005) holds that the population is estimated at 26,727 inhabitants. The Cameroon census of 2005 puts the figure at 27,218. Over the years, the population has hiked given the ever growing birth rate. This explains why the exact population of the clan varies according to sources. The Centre for International Earth Science Information (CIESI) in its 2017 edition says Aghems number 68,836 inhabitants. The terrain is rugged and shares boundaries with Bu, Weh, Befang, Modele, Esimbi, Esu, Bafmen.

5. Results and Analysis

This part presents the results of the research of the 10 excerpts that have been categorized under the following imageries: food items, the dead, animals, neighboring villages, and poverty.

5.1 Data Presentation

The type of food items eaten by Aghems has led to the coining of speech acts that are used today in the community.

Table 1: Presentation according to food items

SN	Source text	Meaning	Element of interest	Intention of the speaker	Reframing perspective	Proposed interpreting	Theory adopted	Proposed technique
01	**"Nyòm + tàŋ-a + a + m̀ mï + alo + kə-bɛ"**	Meat elastic one swallows inside fufu).	**Nyòm + tàŋ-a).**	The person referred to is insignificant.	Detoxification.	Everyone is welcome here.	Politeness	Modulation
02	**Wu-u lo kuŋ kee so**	You + are + cob + of + maize).	**kuŋ kee so**	The person referred to is worthless.	Detoxification	*Everybody has something good to offer*	Politeness	Modulation

From the two elements above, it stands out that the interpreter has to go for the technique of modulation and guided by the politeness theory. This presupposes that the offensive element of the source text is detoxified. The next sets of excerpts are coined from the relationship Aghems have with its neighbours.

Table 2: Presentation according to neighboring villages

SN	Source text	Meaning	Element of interest	Intention of the speaker	Reframing perspective	Proposed interpreting	Theory adopted	Proposed technique
01	**Ghù + lǒ + ghù ù + Sən**	You + are + person + Esimbi	**ghù ù + Sən**	The person referred to is foolish.	Detoxification	Be more logical before you act.	Politeness	Omission
02	**Ghù + dzɔ̀là kèlê + gùw + tə + Wû-akuw?**	You + wearing + shoes + of + person + Akuw?)	**dzɔ̀là kèlê gùw tə Wû-akuw**	The person referred to lives a nomadic life and is not stable.	Detoxification	You need short rest at times.	Politeness	Omission

From the two elements above, the interpreter has to go for the technique of omission and guided by the politeness theory. This presupposes that the offensive element of the source text is completely dropped. The next excerpt is coined from the relationship Aghemshave with the dead.

Table 3: Presentation according to communion with the dead

SN	Source text	Meaning	Element of interest	Intention of the speaker	Reframing perspective	Proposed interpreting	Theory adopted	Proposed technique
01	**Wu-u + lɔ + mbong-endzem?**	**Mbong-endzem**	**Mbong-endzem.**	The person referred to is develish.	Detoxification	Be less destructive.	Politeness	Modulation

From the lone elements above, the interpreter has to go for the technique of modulation and guided by the politeness theory. This presupposes that the offensive element of the source text is detoxified. MbongEndzem was a lady whose spirit tormented villagers for a long time until her corps was exhumed and burnt by witchdoctors. The next excerpts are coined from the relationship Aghems have with animals.

Table 4: Presentation according to Animal Imagery

SN	Source text	Meaning	Element of interest	Intention of the speaker	Reframing perspective	Proposed interpreting	Theory adopted	Proposed technique
01	**Fuw + kə + ghû + tsɔ̀ghà sə + ko + enyəa + kə + ki + ukue**	Rat + only + you + pass + more + because + it + has + tail	**ko + enyəa + kə + ki + ukue."**	The person referred to is a hardened thief.	Detoxification	Your case is not as bad as one may think	Politeness	Modulation
02	**Ghù + bǎa + lò + kwookwô".**	You + really + are + kwookwô (a dog)	**Ghù + bǎa + lò + kwookwô**	The person referred to is a prostitute in disguise.	Detoxification	*You are a really a chief's wife.*	Politeness	Modulation
03	**Nwən +fə +edzughu +fə+ bəghaa+ yō+ ndūghū**	Bird + of + mouth + it + builds + not + house	**Nwən + fə + edzughu**	The person referred to is boastful but lazy	Detoxification	Actions speak louder than words.	Politeness	Explicitation

From the three elements above, the interpreter has to go for the technique of modulation or explicitation and guided by the politeness theory. This presupposes that the offensive element of the source text is detoxified. The next excerpts are coined from the types of diseases that existed in Aghemat a given period.

Table 5: Presentation according to diseases

SN	Source text	Meaning	Element of interest	Intention of the speaker	Reframing perspective	Proposed interpreting	Theory adopted	Proposed technique
01	**Tàŋ + kɔ̀ kwuu + ko + ghùw + wəla + ù + ki+yô + gheēghu gho.”**	Scabies + attack + only + someone + who + has + not + nails of fingers	**Tàŋ + kɔ̀ and gheēghu gho.”**	Problems come to those who cannot handle them.	Metaphoric	Actions speak louder than words.	Communication	Explicitation

From the lone element above, the interpreter has to go for the technique of explicitation and guided by the communication theory. At a given time in Aghem, there was an upsurge of scabies that affected many children and adults. This presupposes that the offensive element of the source text is detoxified. The next excerpt is coined from the poverty-stricken situation some Aghems lived at a given moment.

Table 6: Presentation according to poverty

SN	Source text	Meaning	Element of interest	Intention of the speaker	Reframing perspective	Proposed interpreting	Theory adopted	Proposed technique
01	*Ghù + ghu kə + alo edzughu + kɔ'so ko + mò + à fɔe + u wən.”*	He + hand + to up + to mouth + takes + only + when + burnt + by fire	*ghu kə + alo edzughu + kɔ'so ko + mò + à fɔe + u wən*	Problems come to those who cannot handle them.	Metaphoric	*Life has become so difficult nowadays.*	Communication	Modulation

From the lone element above, the interpreter has to go for the technique of modulaltion and guided by the communication theory. At a given time in Aghem, there was generalized poverty and hunger because of locust that ravaged crops. Many people went through hardship. As a result, this speech act was coined. The metaphoric reframing simply creates an image of that era. When the speech act is addressed to an individual, the interpreter has to modulate how is said in order not to offend the target listener. Below is a summary of all the excerpts.

Table 6. Summary of Excerpts

SN	Source text	Meaning	Element of interest	Intention of the speaker	Reframing perspective	Proposed interpreting	Theory adopted	Proposed technique
01	**"Nyòm + tàŋ-a + a + m̀ mìi + alo + kə-bɛ"**	Meat elastic one swallows inside fufu).	**Nyòm + tàŋ-a).**	The person referred to is insignificant.	Detoxification.	Everyone is welcome here.	Politeness	Modulation
02	**Wu-u lo kuŋ kee so**	You + are + cob + of + maize).	**kuŋ kee so**	The person referred to is worthless.	Detoxification	*Everybody has something good to offer*	Politeness	Modulation
03	**Ghù + lǒ + ghù ù + Sən**	You + are + person + Esimbi	**ghù ù + Sən**	The person referred to is foolish.	Detoxification	Be more logical before you act.	Politeness	Omission
04	**Ghù + dzɔ̀là kèlê + gùw + tə +**	You + wearing + shoes +	**dzɔ̀là kèlê gùw tə Wû-akuw**	The person referred to lives a	Detoxification	You need short rest at times.	Politeness	Omission

	Wû-akuw?	of + person + Akuw?)		nomadic life and is not stable.			
05	**Wu-u + lɔ + mbong-endzem'.**	**Mbong-endzem**	**Mbong-endzem.**	The person referred to is develish.	Detoxification	Be less destructive.	Politeness	Modulation
06	**Fuw + kə + ghû + tsɜ̀ghà sə + ko + enyɜa + kə + ki + ukue**	Rat + only + you + pass + more + because + it + has + tail	**ko + enyɜa + kə + ki + ukue."**	The person referred to is a hardened thief.	Detoxification	Your case is not as bad as one may think	Politeness	Modulation
07	**Ghù + băa + lò + kwookwô".**	You + really + are + kwookwô (a dog)	**Ghù + băa + lò + kwookwô**	The person referred to is a prostitute in disguise.	Detoxification	*You are a really a chief's wife.*	Politeness	Modulation
08	**Nwən +fə +edzughu +fə+ bəghaa+ yō+ ndūghū**	Bird + of + mouth + it + builds + not + house	**Nwən + fə + edzughu**	The person referred to is boastful but lazy	Detoxification	Actions speak louder than words.	Politeness	Explicitation
09	**Tàŋ + kɜ̀ kwuu + ko + ghùw + wəla + ù + ki+yô + gheēghu gho."**	Scabies + attack + only + someone + who + has + not + nails of fingers	**Tàŋ + kɜ̀ and gheēghu gho."**	Problems come to those who cannot handle them.	Metaphoric	Actions speak louder than words.	Communication	Explicitation
10	*Ghù + ghu kə + alo edzughu + kɔ'so ko + mò + à fɔe + u wən."*	He + hand + to up + to mouth + takes + only + when + burnt + by fire	*ghu kə + alo edzughu + kɔ'so ko +mò + à fɔe + u wən*	Problems come to those who cannot handle them.	Metaphoric	*Life has become so difficult nowadays.*	Communication	Modulation

The table above presents the number of times the techniques proposed in this study appear. They are modulation (06) times, explicitation (02) times, and omission (02) times.

Table 7: Techniques Employed for Peace-building

SN	Technique	Frequency	Approximate %
01	Modulation	06	60%
02	Explicitation	02	20%
03	Omission	02	20%

6. Results and discussion

From the 10 excerpts analyzed above, it can be seen that there are techniques that can be used by community interpreters to circumvent elements in derogatory speech acts and turn them around for peace-building. Most respondents mentioned that the interpreting of selected speech acts of the corpus had to be driven more by theories and techniques that tended to promote the culture of peace instead

of basing one's renditions on the equivalence of the illocutions in the case where they even existed. As a result, the politeness and the communication theories were adopted. These two theories helped the interpreter to tone down the devastating effect of a speech act and made the perlocutionary act positive. Techniques such as modulation 60%, explicitation 20%, omission 20% were found suitable in transforming a derogatory message into a compliment or in making it neutral. By so doing, the researcher felt an atmosphere of peace could be maintained. Within the ambit of this work, some reframing perspectives were found worthy of use such as the metaphorical and detoxification perspectives with an attempt to undo any offensive components of a speech act, and subsequently turn them hearer-friendly. In the same light, it was noticed that the and the deconstructionist approach was the preferred text criticism approach given that the utterance was seen from a peace-building angle.

The presentation, discussion and verification of the findings is followed by the contribution of the study to science.

7. Contribution of the Study

The contribution of this study can be seen in the following areas: interpreting theory, the Aghem language, peace-building, speech acts development and on community interpreting.

7.1 To Interpreting Theory

In addition to theories proposed by other scholars, as seen in this study, this researcher proposes a theory called the Co-Construction Theory or Model (CCT/M) of Interpreting. By this theory, an interpreter should:

a) Watch every facial and general body language of a speaker while interpreting;
b) Observe the reaction of a receptor of a message while one is interpreting;
c) Determine, by the prosody of a speaker, whether they are fully engaged in what they are saying.
d) Co-construct a derogatory expression without totally distorting the message, and turn the offensive aspect ameliorative.

Such a theory is seen to best suit interpreters working with royalties and other elderly persons.

7.2 To the Aghem Language

This study offers an opportunity for Aghem natives to draw up a list of speech acts with offensive connotations review so that these can be given ameliorative connotations. People can, through the language, explore the rich cultural diversity of the Aghems. Finally, the language can equally undergo slight changes so that derogatory speech acts that tend to be derogatory are modified for present use and by generations to come so that the entire community can live in harmony.

7.3 To Peace-building

This study posits that peace in a home can lead to peace in the neighborhood and consequently peace in the larger community. If such is the case in each home, there can be peace in the entire village, the country or the whole world. Peace-builders from different communities can benefit from the case of Aghem and expand the practice in their various areas. By so doing, Africans can have their way of finding solutions to their worries through the appropriate use of words. That is why Adeyemi and Bolgun (2014) posit that "(…) *there is an urgent need to look inward for methods of conflict management to support the commonplace western imported paradigm."* In the same vein, this researcher posits that co-constructing a message will enable the interpreter to undo all offensive elements of the message and turn it ameliorative without necessarily distancing himself from the message. This is one of the reasons why this researcher embarked on this study in order to find out what can be done to avert conflicts in Aghem through the appropriate use of speech acts.

7.4 To Speech Acts Development

Proponents of speech act such as Austin (1962) and subsequently Seale (1969) dwelt more on one aspect. While Austin tried to categorize speech acts in general into locutions, illocutions and perlocutions, Searle moved a step forward by categorizing illocutionary acts into five sub categories. This study did not end at that. It focused on how such speech acts can be used during interpreting for peace-building. Other scholars can therefore benefit from this work and see how their local speech acts can equally be interpreted for other purposes, as the case may be.

7.5 To Community Interpreting

Community interpreting techniques should be tailored to a given context. Community interpreting should be valued because the interpreter's role in peace building, as seen in this study, cannot be overemphasized.

8. Conclusion

This work set out to determine how Aghem local speech acts with derogatory connotations can be re-expressed into English such that the offensive element of the source text is down-played for peace to reign in the target community. For this to happen, a random selection of 10 speech acts was done. They were categorized under specific themes. At the end of the analysis, it turned out that the techniques of omission, modulation and explicitation, featured as appropriate in context. It was also noticed that the interpreter needs to be involved in the message construction by using the co-construction model of interpreting as proposed by this researcher. By so doing, the negative face of the source language text is changed into an acceptable rendition by the target language audience.

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