

AN AUDIO-VISUAL RHETORICAL ANALYSIS OF DR ABRAHAM IYAMBO'S
ADVOCACY FOR THE CONCEPT – 'TOWARDS FREE EDUCATION FOR ALL'

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ABSTRACT

This study offered an audio-visual rhetorical (AVR) analysis of the then Minister of Education and Culture, Dr Abraham Iyambo's audio-visuals (AVs) on how he advocated for 'free education for all' in Namibia. Various government policies and ministers of education have advocated for 'free education for all' but arguably they could not promote this goal as much as Dr Abraham Iyambo did. It was only when he became the Minister of Education and Culture in 2010 when 'free education for all' came to be advocated for with distinct vigour. The study examined how Iyambo integrated audio-visual rhetoric in his advocacy for 'free education for all' in Namibia. It thus investigated how Iyambo employed audio visual patterns (AVP) and related linguistic features in his speeches. The study argues that Iyambo used Burke's identification theory as a complementary strategy in his audio-visual rhetoric, Cicero's five canons, and Aristotle's proofs to persuade the entire education fraternity (audience) to promote this goal. Moreover, the study sought to find out the extent to which Iyambo incorporated other rhetoric devices in his advocacy. The study is the first of its kind to undertake an audio-visual rhetorical analysis of Iyambo's AVs in his quest to promote the goal of 'free education for all' in Namibia. The study adopted a qualitative research approach, and was exploratory in nature. It employed the use of checklists as a data collection tool. Content analysis was used to analyse three videos that were purposively sampled. The symbolic convergence theory (SCT) and the fantasy theme theory (FTA) guided the researcher in the analysis. The findings of the study reflect that Iyambo was an intelligent rhetorician who employed AVPs, trait of linguistic features, Burke's identification theory, all of Cicero's five canons, and Aristotle's proofs in his quest to attain 'free education for all' in Namibia. The study concludes that the faculty of rhetoric is of utmost importance in every sphere of life if one must bring about reformation.

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DEDICATION

I dedicate this study to my much-loved family: my husband Charles and our most compassionate children, Aloischa and Cai. Also, my mother, mother in law and my siblings for the support and love rendered.

DECLARATION

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April 2021

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Date

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CHAPTER ONE

INTRODUCTION

1.1 Introduction

This first chapter (Chapter One) introduces the study on Iyambo's use of AVR in his advocacy for 'free education for all' in Namibia. The chapter presents the orientation of the study, the statement of the problem as well as the research questions. It also considers the significance of the study, as well as the limitations and the delimitations which show the frontiers and confines of the study. Additionally, the definitions of terms are also expressed and the chapter ends with a summary.

1.2 Background of the study

This study offers an AVR analysis of the then Minister of Education and Culture, Dr Abraham Iyambo's AVs, on how he advocated for 'free education for all' in Namibia during his tenure. Upon Namibia's independence in 1990, education became one of the key goals that the independent state considered as a basic human right (Ministry of Education and Culture [MEC], 1993). Although access to education was granted, it was unfortunately inaccessible to many Namibians (MEC, 1993). This study thus offers an audio-visual rhetorical analysis of the then Minister of Education and Culture, Dr Abraham Iyambo's speeches on how he advocated for free education for all in Namibia during his reign as the Minister of Education and Culture.

The government, through different policies and ministers of education that presided from 1990 to 2010, namely: Nahas Angula, John Mutorwa, and Nangolo Mbumba have advocated for 'free education for all'. However, the aforementioned arguably could not promote 'free education for all' as much as Dr Abraham Iyambo did. It was only when he took office in March 2010 when 'free education for all' was advocated for in more earnestness. The present

study thus sought to examine how Iyambo integrated audio-visual rhetoric in his advocacy for free education in Namibia.

The study adopted Burke's identification theory, Cicero's five canons and Aristotle's proofs, as the persuasive strategies that are employed in AVR. The study is the first of its kind to undertake AVR on AVs delivered by Iyambo to promote the goal of 'free education for all' in Namibia. It investigated how Iyambo employed the five canons and more especially the fifth canon on delivery, to persuade the entire education fraternity (audience) to promote this goal. The study also aspired to explore the ways in which Iyambo used Aristotle's proofs and Burke's identification theory as complementary strategies to audio-visual rhetoric.

During the apartheid era, education was meant for the 'elite' whites and thus prohibiting blacks from education, which is a basic human right. In this regard, Wills (2011) argues that "the Nationalists' Apartheid vision of citizenship was seriously flawed, because it was exclusive, violent, and sectional and rooted in bigotry and racism" (p. 1). This is echoed by MEC (1993), which states that:

Education in our country used to be enjoyed only by the privileged few, whom apartheid and colonialism considered worthy of it. In other words, it was not the right of every citizen to have access to learning and its benefits. (p. i)

In essence, Bantu education was meant to destroy the recipients of such an education and as a means to segregate blacks from whites. Wills (2011, p. 15) further comments that, "Bantu education denied the "right to education" in the true sense of the word". Thus, this study endeavoured to explore how Iyambo advocated for free access to education, a right that was previously denied during apartheid and inadvertently carried forward even after independence.

On attaining independence in 1990, Namibia gave precedence to education as noted by Nujoma (1993) that, “since independence my government has placed education at the top of our national priorities” (p. i). Thus, this study investigated how Dr Abraham Iyambo’s speeches took effect of convincing the education fraternity at large to introduce ‘free education for all’ in Namibia.

1.3 Statement of the problem

Many scholars in the last decade carried out studies on rhetorical criticism in Namibia. These include the works by Mathe (2009) which analysed the use of rhetoric in the making of the Namibian constitution. Additionally, Nanyeni (2014) examined selected epideictic speeches by Sam Nujoma during his tenure as the president of the Republic of Namibia, Sindano (2014) explored rhetoric in car advertisements in Namibia, while Kangira and Mbenzi (2015) analysed funeral speeches in pre-independence Namibia. The majority of studies focused only on traditional rhetorical analyses; however, the present study investigated how AVR was employed in selected Iyambo AVs on promoting the right to free education in Namibia.

From 1990 when Namibia attained independence until 2010, there was no free education. Iyambo reiterated in a press release in 2012 the significance of Article 20 of the Namibian Constitution which mandates that “All persons shall have the right to education. Primary education shall be compulsory ... primary education will be provided free of charge” (MoE, 2011, p. 7). Education was more of a privilege than a right as access was unequal and was based on “existing political dispensation of segregation and separate development” (MoE, 2011, p. 7). Thus, this current study investigated how Iyambo sought to change access to education in Namibia from being a privilege to a human right.

1.4 Research questions

The study undertook an AVR analysis on selected AVs of Iyambo in his advocacy for ‘free education for all’ in Namibia, during his tenure as the Minister of Education. The study responded to the following research questions:

1.4.1 How did Iyambo integrate AVP and linguistic features in the selected audio-visual rhetorics in his advocacy for free education in Namibia?

1.4.2 In what way did Iyambo relate with Kenneth Burke’s theory of identification?

1.4.3 In what way did Iyambo use Cicero’s five canons in the selected AVs?

1.4.4 How did Iyambo incorporate Aristotle’s proofs as complementary strategies to AVR?

1.5 Significance of the study

The study adds to the existing body of knowledge regarding the study of rhetoric. The study also provides insights into how speech can be effective in terms of attaining set goals and visions and might be of value to prospective researchers in the same field of study.

1.6 Limitation of the study

The study was limited by the unavailability of AVs on Iyambo’s advocacy for free education. Initially, the researcher wanted to analyse all of Iyambo’s videos as he advocated for free education and establish the trends associated with his success, but the videos were not available. The researcher went as far as trying to locate the AVs at the National Broadcasting Corporation (NBC) and the Ministry of Education, Arts and Culture (MEAC), but all was in vain. However, the researcher resorted to analysing the short video clips available on the internet. The study was also limited by the delayed availability of the ethical clearance certificate from the University of Namibia’s (UNAM) Ethical Clearance Committee.

Additionally, the study was confined only to the SCT paradigms used in collaboration with the FTA.

1.7 Delimitations

The study was confined only to the analysis of AVs where Iyambo advocated for ‘free education for all’ in Namibia.

1.8 Definition of key terms

Direct observation - This is an observational study method of collecting evaluative information. The evaluator watches the subject in his or her usual environment without altering that environment.

Rhetoric – the use of words by human agents to form attitudes or to induce actions in other human agents (Burke, 1969, p. 41).

Visual rhetoric – a form of communication that uses images for creating meaning or constructing an argument. Hence, an analysis of visual rhetoric considers how images work alone and collaborate with other elements to create an argument designed for audience choice to present information or argument through image (Albakry & Daimin, 2014, p. 30).

Audio-visual - “a theoretical and practical investigation of the effects of image-based signifying systems on human subjects in a particular situation” (Albakry & Daimin, 2014, pp. 30-31).

Audio-visual rhetoric - Audio-visual Rhetoric is a knowledge domain for designers in theory and practice that is valid for all communicative actions through media that aim for persuasion (Joost, Buchmüller, & Englert, 2009).

1.9 Organisation of the study

Below is an outline of how the chapters were organised in the current study:

Chapter One was based on the background of the study, problem statement, the significance, objectives, limitations as well as delimitations of the study. It also presented the definition of the key terms and how the study was organised from the first to the last chapter.

Chapter Two focuses on the review of the relevant literature. The chapter is also a discussion of the selected theories that framed the study and the rationale of selecting them.

Chapter Three explores the study's research methodology and details the procedures that were followed in carrying out this study. Moreover, the ethical issues relevant to this study were considered in this chapter.

Chapter Four focuses on the presentation and analysis of the selected AVR and checklists (see Appendices 1 to 5) in an attempt to answer the research questions.

Chapter Five provides the study's conclusions, and recommendations.

1.10 Chapter summary

This first chapter provided an introduction which oriented the study on Iyambo's advocacy for free education for all in Namibia. The chapter focused on the background of the study, the statement of the problem and the research questions which the study sought to answer. The chapter established the importance of the study for future research as well as a contribution to the existing body of knowledge regarding rhetoric. Moreover, the limitations and the delimitations which showed the frontiers and confines of the study were highlighted. Lastly, the definitions of terms used throughout this study and the way the whole study is organised were also outlined.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

The literature review presented in this chapter addresses a number of aspects pertaining to the AVR analysis of Iyambo's advocacy for 'free education for all' in Namibia. The chapter is divided into subsections and the focus is on the history of education in Namibia, before and after independence as well as Iyambo's education reform legacy. This is followed by some definitions by different scholars of the branches of rhetoric as well as audio-visual rhetoric followed by AVP, and finally linguistic features. Another section looks at Burke's identification theory and Cicero's five canons, as evidenced in audio-visuals in Iyambo's advocacy. Moreover, a deliberation on the exploration of Aristotle's proofs namely ethos, pathos and logos as they are incorporated in Iyambo's selected AVs, and to sum up the rhetorical framework guiding the current study.

2.2 A literature survey of studies in rhetoric

A literature survey is necessary as it facilitates in positioning the present study with regards to the trending issues on studies related to rhetoric in Namibia. Kalimbo (2018) did a linguistic analysis of discursive strategies employed in the Harambee Prosperity Plan (HPP) policy document and the study employed critical discourse analysis as its frame. Kalimbo's (2018) study found that various figurative expressions such as emotional language, imperatives, metaphor, hyperbole, and personification were applied to embellish the discourse and achieve its agenda.

Much has been written with regards to rhetoric in Namibia including studies by Mathe (2009) which analysed the use of rhetoric in the making of the Namibian constitution. Additionally, Nanyeni (2014) examined selected epideictic speeches by Sam Nujoma during his tenure as

the President of the Republic of Namibia. Also, Sindano (2014) explored rhetoric in car advertisements in Namibia and yet the study was not framed by any explicit theory. Sindano's (2014) findings were that all car advertisements studied were found to entail some of the persuasive moves as suggested by Hashim (2010) including establishing credibility, introducing offer, offering incentives, and soliciting a response.

Furthermore, Mbenzi and Kangira (2015) did an analysis of Bishop Dumeni's four funeral speeches in the pre-independence era in Namibia. The Mbenzi and Kangira (2015) analysis is couched on Aristotle's theory of rhetoric which identifies ethos (character), pathos (emotional appeal) and logos (argumentation/reasoning) as the three technical means of persuasion. Mbenzi and Kangira (2015) chose the Aristotelian theory for their study as it assisted the authors to show how Bishop Dumeni attempted to persuade his audience to identify with his views about the killings of black Namibians by using the three elements of rhetoric and some stylistic devices such as metaphors. Mbenzi and Kangira (2015) concluded that Bishop Dumeni used these occasions to uncover the criminalities of the colonial regime, thereby seeking sympathy from his audience to backing him in the fight for Namibia's freedom and peace.

Chissano (2016) did a rhetorical analysis of the first inaugural addresses of Samora Machel, Robert Mugabe, Sam Nujoma and Nelson Mandela. For Chissano's (2016) study, no specific theory was identified but the researcher examined how the four speakers employed three of Cicero's five canons namely invention, arrangement, and style to persuade the audience. Chissano's (2016) major findings reflected that four dominant ideological preoccupations emerged from the analysis which were: a) political independence in the country, b) national unity and nation building, c) economic emancipation, and d) self-independence and empowerment. Furthermore, the results revealed that the four speakers possessed the faculties of invention, arrangement, and style in constructing their first inaugural addresses.

However, it appears that, the studies by Kalimbo (2018), Mathe (2009), Nanyeni (2014), Sindano (2014), Mbenzi and Kangira (2015), and Chissano (2016) focused only on traditional rhetorical analysis thereby leaving a gap that this study sought to satiate. As a result, the present study investigated how audio-visual rhetoric was employed in Iyambo's speeches that sought to promote the right to free education for all in Namibia.

2.3 History of education in Namibia before and after independence

The history of the education in Namibia was shaped by the colonial context. Before Namibia attained its independence in 1990, the education system was segregated based on race. Africans were only exposed to Bantu education which merely equipped them to read and write and eventually turn them into manual labourers (household cleaning, garden labourers, farm workers, and so forth). Hence Wills (2011) remarks that, "Consequently, the Bantu's role was one of labourer, worker, and servant only" (p. 2). The education that they received was not self-emancipating but rather made the 'superior' white race to easily control them. This Bantu education was one of the areas to be changed when Namibia gained its independence in March 1990.

After independence, numerous reforms were seen in different ministries, including the Ministry of Education and Culture. In a press release in 2012, Iyambo made reference to 'free education for all' in Namibia based on Article 20 of the Constitution of the Republic of Namibia which states that:

- 1) All persons shall have the right to education.
- 2) Primary education shall be compulsory, and the State shall provide reasonable facilities to render effective this right for every resident within Namibia, by establishing and maintaining state schools at which primary education will be provided free of charge.

It was against this Article 20 of the Constitution that Iyambo translated it into practice hence this study sought to explore how Iyambo transformed theory into reality. The following subsections discuss the Apartheid era as well as Bantu education.

2.3.1 Apartheid era

Due to the fact that South Africa was entrusted by the League of Nations to govern South West Africa (present day Namibia), apartheid policies that were implemented in South Africa were also enacted in Namibia.

During the apartheid era, education was the privilege of a few. Of those who managed go to school, most did not go far. “Initially, education for black Namibians was justified in terms of its vocational utility” (MoE, 1993, p. 2). Additionally, O’Callaghan (1977) observes that:

The General Junior Certificate, Commercial and Clerical Junior Certificate and Technical Junior Certificate courses, while being considered as secondary education, are heavily geared to producing semi-skilled labour, with subjects such as religious instruction, physical training, singing and music, and with other subjects being mainly those needed for lower-level labour: woodwork, leather-work, mechanics, joinery, carpentry, for example, being exactly the same type of labour that Africans were expected to do under formal and informal regulations of apartheid. (p. 120)

Consequently, owing to the inequality in education during the apartheid era, education at independence became a national priority which was considered a basic human right. That is, reforming an education system that was meant for the elite to education for all. In the years immediately preceding independence, the motto was ‘education for all’. However, with the efforts of Iyambo, education became ‘free for all’. Hence this study investigated how Iyambo used AVR to accomplish this goal.

2.3.2 Bantu education

Bantu education was prevalent in South Africa as well as in Namibia during the apartheid epoch. The term Bantu refers to “over four hundred ethnic groups in Africa, covering numerous nations from Cameroon to South Africa” (Wills, 2011, p. 2). Regarding Bantu education, Rothstein (2004) states that:

The word ‘Bantu’ in the term Bantu education is highly charged politically and has derogatory connotations. However, apartheid policies employed ‘Bantu’ in a derogatory manner to denote black South Africans.

Thus, the education provided was never meant for development as it was designed to sustain the status quo of social stratification and inequality rather than to uphold social justice (Wills, 2011). Consequently, the experiences that black South Africans endured were replicated in Namibia. Furthermore, Wills (2011) notes that, “Bantu education hampered South Africa’s cultural, economic and scientific progress” (p. iv). Hence, this was also prevalent in Namibia.

According to Rothstein (2004), the right to education for Africans was defined through the Bantu Education Act No. 47 of 1953. However, Zajda (2006) observes that, “Equality of educational opportunity is difficult to achieve in highly stratified societies and economic systems” (p. vii). With apartheid, it was all about segregation hence equality was a misnomer. When Namibia attained independence in March 1990, there was a real need to abolish the education system that segregated people based on race. Thereafter, three ministers of education promoted the goal of ‘free education for all’ whereupon the fourth minister, the late Dr Abraham Iyambo promoted it in an arguably more profound manner. Thus, this study investigated the AVR employed by Iyambo to attain this goal.

2.4 Defining rhetoric, visual rhetoric, and audio-visual rhetoric

It is critical to establish an understanding of the concept of rhetoric, which in brief is an art of persuasion through verbal and visual rhetoric. According to Burke (1969, p. 41), rhetoric is “the use of words by human agents to form attitudes or induce actions in other agents.” Albakry and Daimin (2014) note that visual rhetoric is “a form of communication that uses images for creating meaning or constructing an argument” (p. 30). Therefore, this study investigated how Iyambo used speech and visuals to advocate for free education, which was previously perceived as a theoretical and unattainable ambition. Thus, Kangira and Munganga (2012) affirm that, “The underlying purpose of rhetoric is persuasion” (p. 110).

Additionally, Emanuel, Rodrigues, and Martins (2011) proffer that, “Rhetoric is a dynamic, polysemic term, of which implications vary with time and author” (p. 418). Moreover, Aristotle (2009) pronounces that rhetoric is “the faculty of observing in any given case the available means of persuasion.” It is based on the foregoing that Iyambo used rhetoric as a means of persuasion to try and attain the goal for ‘free education for all’ in Namibia, hence this study explored such available means of persuasion employed by Iyambo in his AVs. Moreover, rhetoric contemplates on inciting decisions, which are constructed on more than logical arguments and thus, by speaking to an audience’s emotions, the speaker can bring them into the appropriate mind-set to agree with his arguments (Emanuel et al., 2011). Hence, this study sought to find out how Iyambo appealed to his audience’s emotions in convincing them to rally for ‘free education for all’ in Namibia.

Regarding visual rhetoric, Albakry and Daimin (2014) note that it is “a form of communication that uses images for creating meaning or constructing an argument” (p. 30). Tomlinson (2016) observes that “We live in a visual age in which we find visual information surrounding us on every side” (p. 59). Hence, Iyambo also used visual rhetoric which was relevant and effective. Tomlinson (2016) further states that, “Rhetoricians have long

appreciated the value of words. More recently, they have come to value the communicative and persuasive abilities of images” (p. 59). However, Birdsell and Groarke (1996) are of the opinion that “The role of the images within argumentation theory has been a deeply debated topic within communication studies” (p. 2). In spite of this, Rosner (2001) argues that “just as word-as-text is not innocent, neither is image-as-text” (p. 394). Starting from the anchor point of rhetoric, visual rhetoric is equally significant though deeply debated which may ultimately result in heuristics. Visual images communicate to both the literate and illiterate; therefore, Iyambo inculcated audio visuals to earnestly promote ‘free education for all’ in Namibia, also incorporating audio-visual rhetoric (AVR). Thus, this provides a transition from VR to AVR.

Joost and Scheuerman (2014) define audio-visual rhetoric as “an approach from design research based on further developments of the ancient scholarship within new rhetoric and semiotics” (p. 1). Zabalbeascoa (2008) states that, “an audiovisual (AV) text is a communication act involving sounds and images” (p. 21). Additionally, other scholars (Delabastita, 1989; Chaume, 2000; Sokoli, 2000), as cited in Zabalbeascoa, 2008) point out that, if there are two kinds of signs and two dissimilar channels of communication, it results in the following four different types of signs: audio-verbal (words uttered), audio-nonverbal (all other sounds), visual-verbal (writing), visual-nonverbal (all other visual signs). These four different signs are illustrated in the following Figure 1:

Figure 1: Four different signs

	Audio	Visual
Verbal	Words Heard	Words Read
Non-verbal	Music + Special Effects	The picture Photography

Adapted from Zabalbeascoa (2008, p. 23).

The combination of verbal, nonverbal, audio, and visual elements can be grouped to the same degree of importance. Consequently, audio and visual imagery may be influential and powerful, for this reason, Iyambo crusaded for ‘free education for all’ in Namibia by using AVR. Therefore, this study investigated how Iyambo used audio-visuals as a means of persuasion to advocate for ‘free education for all’ as this was previously perceived as more theoretical.

2.5 Audio Visual Patterns

Audio visual patterns (AVPs) are common features in the studying of AVR as the patterns are the trends pulled together to form a rhetorical piece of work. Joost (2009) observes that the patterns are ascribed to diverse potential situations of emotional arousal, either to higher emotional impact (ethos to pathos) or to lower emotional impact (logo to ethos) and notably (ethos, pathos and logos are discussed in detail: see **Aristotle’s proofs** in section 2.9 of this study). Thus, this study embarked on the analysis of Iyambo’s AV in collaboration with the AVPs in his advocacy for ‘free education for all’ in Namibia. There are a number of AVPs in rhetorical scholarship, and they are literally known as a toolbox for most speakers. In terms of planning a presentation or speech, orators or speakers of Cicero’s times selected the appropriate patterns depending on the topic (Joost, 2009). The following is a summarised presentation of the AVPs.

Table 1: Selected list of AVPs

SELECTED LIST OF AVPs	
1. Patterns with lower emotional impact (logos to ethos)	
a. Auditory visual patterns	
Analogy:	A verbally expressed issue is equivalent to transferred auditory visual signs
Parallelism	Similarity of structure in a pair or series of elements of the auditory or visual track
Variation:	auditory: Melodic, harmonic, or rhythmic variation of a musical motif
Variation	visual: Repetition of a visual motif with modification
Verbal anchor:	A visually expressed meaning is semantically specified by verbal signs
b. Auditory-visual correlations	
Congruency:	Auditory and visual sphere are corresponding (for example via illustrative, pseudo-realistic, realistic sound)
2. Patterns of higher emotional impact (ethos to pathos)	
a. Auditory visual patterns	
Antithesis:	A semantic contradiction between two issues (for example image and sound, image and text, image and music)
Emphasis:	Giving prominence to quality or trait by audiovisual signs
Hyperbole:	Exaggeration accomplished via visual or auditory signs beyond credibility, often with a pathetic effect
Climax:	An arrangement of shots in an order of increasing importance, where the single elements can be arranged in a loose order and substitutions with synonyms or tropes are optional
Metaphor:	Substitution of the "proper" image with an "improper" transfer
Metonymy:	An associated detail or associated image is used to evoke an idea or illustrate an issue
Paronomasia:	Repetition of shots or sequences with a minimal variation on the auditory or visual track
Polyptoton:	Repetition of shots or sequences with a formal variation (for example change of perspective, color, size)
Repetition:	Major rhetorical strategy for producing emphasis, clarity, amplification or emotional effect; repetition of auditory or visual structures as, for example, narrative, formal, chromatic repetitions
Synecdoche:	On the visual track a whole is represented by showing one of its parts or vice versa
b. Auditory-visual correlations	
Divergence:	Auditory and visual sphere are contradictory (for example as antithesis)
Complementary:	Auditory and visual sphere complement and boost one another (for example via metonymic or evocative sound, rhythmic parallels)

Adapted from Joost et al. (2009, pp. 022/4-022/5)

The above table, Table 1, is critical as some of the pivotal AVPs formed part of the checklist that was used in collecting data for this present study. The selected AVPs explored Iyambo’s advocacy on how he changed the face of education in Namibia.

2.6 Linguistic features

Linguistic features are commonly used language strategies that enhance speech and create vividness in writing. According to BBC (2020) linguistic devices are words or phrases that express a meaning which might be different to the literal one and can make writing more effective and powerful. They can be used in verbal communication to: engage or persuade audiences; communicate notions in a precise manner; assist the audience to visualise the scene; and add something exceptional or innovative to the communication (BBC, 2020). In the scholarship of rhetorics, Habinek (2005) identifies three significant aspects that structure the relationship between a speaker and an audience as well as the speaker and the content which are: i) Figures of thought; ii) Figures of language; and iii) Tropes as illustrated below in Tables 2, 3 and 4 respectively.

Table 2: Figures of thought

Term	Explanation
Apostrophe	address to an absent person or god
Dubitatio	(Greek <i>aphoria</i>) intentional expression of uncertainty or confusion on the part of the speaker
Hyperbole	deliberate overstatement
Interrogatio	(Greek <i>erôtêma</i>) rhetorical question
Subiectio	(Greek <i>hypophora</i>) mock dialogue
Oxymoron	linking of seemingly contradictory terms
Sermocinatio	(Greek <i>prosôpopoeia</i>) speaking in the character of another person
Sententia	(Greek <i>gnômê</i>) a general idea formulated in a single, concise sentence
Praeteritio	(Greek <i>paraleipsis</i>) mentioning things a speaker will leave out of the discussion so as to call more attention to them.

Adapted from Habinek (2005, p. 106).

Table 3: Figures of language

Term	Explanation
Anaphora	repetition of a word at the beginning of successive sentences or phrases
Epiphora	repetition of a word at the end of successive sentences or phrases.
Polyptoton	repetition of the same word with different case endings (both Greek and Latin are highly inflected languages).
Asyndeton	omission of conjunctions where ordinarily expected.
Polysyndeton	repetition of conjunctions to a greater extent than necessary
Hyperbaton	placement of a word far from its normal position in a phrase or sentence.
Isocolon	construction of successive phrases or cola of the same length.

Adapted from Habinek (2005, pp. 106-107).

Table 4: Tropes

Term	Explanation
Metaphor	as in English, an implied comparison; substitution of a word or phrase from another semantic realm
Metonymy	replacement of a word or group of words by another that has some relationship of meaning to the word replaced
Synecdoche	replacement of a word by a word that refers to a part of the object described
Antonomasia	a periphrase for a proper name

Adapted from Habinek (2005, p. 107).

Literary devices form part of the branch of linguistic features and are critical in rhetorical analysis studies. Below is Table 5 with examples of some of the literary devices as defined by Mack (2013) that were utilised in constructing a checklist (see Appendices) for this present study.

Table 5: Literary devices

Term	Explanation
Alliteration	The repetition of initial consonants (e.g. "A cacophony of crows cascaded through the cathedral").
Consonance	Repetition of the same consonant two or more times in direct succession (e.g. "ponies pitter patter").
Assonance	The repetition of a vowel sound that produces a kind of rhythm (e.g. "seeking shelter under the trees where the bees reside").
Onomatopoeia	The tendency in certain words to imitate the very sound that they symbolize. (e.g. buzz, hiss, bump, meow, etc...).
Personification	Treating an abstract idea as if it were a human being or as if it has human characteristics (e.g. in the poem "Mirror" Sylvia Plath personifies the mirror and gives it the ability to speak, see and swallow, as well as human attributes such as truthfulness.
Visualisation	Putting an idea into visual form or creating a mental picture so that the audience can experience what you are discussing
Metaphor	A figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable (e.g. "No man is an island").

Adapted from Mack (2013, pp. 67-68)

Table 6: Other literary devices

Term	Explanation
Allusion	This is either a direct or an indirect referral to a particular aspect. Many poets allude to bible stories like the <i>Creation</i> or <i>Fall</i> in their poems. E.g. 'Milton's epic poem, 'Paradise lost', deals with the Biblical themes of the Temptation and the Fall of Man.'
Antithesis	Antithesis compares and contradicts ideas or statements within a sentence. E.g. 'Don't underestimate him; <i>he's a mouse in stature, a lion in strength.</i> '
Oxymoron	An oxymoron places two seemingly contradictory words next to each other. On analysis, these words evoke a powerful image. E.g. 'The mother waved her son off to war with <i>painful pride.</i> '
Paradox	A paradox is a seemingly absurd or contradictory statement which, when analysed, is found to be true. The opposites are not next to each other, but are found in the same sentence. E.g. 'You will <i>kill him with your kindness.</i> '
Irony	Irony implies the opposite of what is said. The intention is for the opposite to be understood. It is the tone which tempers or conveys this meaning. E.g. 'I <i>can't wait</i> for my detention on Friday afternoon.'
Satire	Satire is sharp wit, irony or sarcasm used to highlight, expose or ridicule human, social or political weaknesses or stupidities.
Sarcasm	Sarcasm, like irony, occurs when one thing is said, but something else is intended or understood. However, sarcasm is used with the express purpose of hurting, insulting or humiliating. E.g. 'You must have worked <i>very hard</i> to be at the

	bottom of the class.'
Epigram	An epigram is a brief and pointed statement which often contains humour and irony. There is usually an underlying message. E.g. 'If you think education is expensive try illiteracy!'
Litotes	Litotes uses a negative and an opposite to understate what is intended. E.g. 'He is no Einstein.' (He is academically weak.)
Climax	A climax is a build-up of ascending ideas. It reaches a peak, creating excitement and heightening tension. E.g. 'I saw, I stared, I screamed!'
Pun	A pun is a clever play on words, alike in sound but different in meaning. The double meaning is used to convey humour.
Innuendo	A disapproving remark which hints at something, without stating it directly.
Rhetorical Question	A rhetorical question expects no answer. The speaker uses it to make his point and to strengthen his argument. It is a powerful tool that allows the reader or audience to focus on and consider the posed question. Public speakers often make effective use of this device.

Adapted from Lutrin and Pincus (2004, 40-43).

Studies including Kalimbo (2018), Kangira and Mungenga (2012), Mbenzi and Kangira (2015) and Mushonga (2018), employed linguistic features in their scholarships. Thus, this study adds to the mounting knowledge base on the study of rhetoric.

2.7 Burke's Identification Theory

Customarily, for a certain group of people to be persuaded, the rhetor must connect with his or her audience at some level. According to Jackson (2013), this connection can be achieved through identification, a concept suggested by Burke in 1969. However, Burke does not reject

Aristotle's customary idea of persuasion, but instead uses the identification theory as an expansion of the conventional definition (Jackson, 2013). Burke differentiates the new rhetoric from the old rhetoric, by suggesting that old rhetoric focuses on the 'persuasion' while the key term for the new rhetoric is 'identification'. Thus, according to Corbett (1990), Burke's rhetoric develops into several models of achieving identification. Quigley (2009) denotes that, Burke explains identification as a process that is fundamental to being human and to communicating and that the need to identify arises out of division. As humans are born and exist as biologically separate beings they seek to identify, through communication, so as to overcome separateness. This study undertook how Iyambo used Burke's identification theory to address the entire education fraternity.

Burke (1966) argues that rhetoric is "rooted in an essential function of language itself, the use of language is a symbolic means of inducing cooperation in beings that by nature respond to symbols" (p. 16). Additionally, Burke suggests that, "you persuade or communicate with a man only insofar as you can talk his language by speech, gesture, tonality, order, image, attitude, idea, identifying your ways with his" (1969, p. 55). Moreover, "a speaker persuades an audience by the use of stylistic identifications; his act of persuasion may be for the purpose of causing the audience to identify itself with the speaker's interests" (Burke, 1969, p. 46). Thus, Burke's concept of identification stretches far beyond the maxim "consider your audience" and is predominantly pertinent to communication (Sinha & Jackson, 2006). Hence this study explored the extent to which Iyambo associated with Kenneth Burke's theory of identification.

To add on, Paul and Philpott (2009) state that "Kenneth Burke argued that identification and consubstantiality are keys to bringing people together to overcome their inherent differences" (p. 1). Moreover, Burke (1950) states that:

A doctrine of consubstantiality, either explicit or implicit, may be necessary to any way of life. For substance, in the old philosophies, was an act; and a way of life is an acting-together; and in acting together, men have common sensations, concepts, images, ideas, attitudes that make them consubstantial.

Identification is more than making a message more persuasive, and can be viewed as “the dynamic social process by which identities are constructed, through which they guide us, and by which they order our world” (Paul & Philpott, 2009, p. 2). What people identify with shapes how they encounter the world and the structures surrounding appeals shape how identification develops. Furthermore, Quigley (2009) notes that:

identification involves at least three types of processes or states: 1) the process of naming something (or someone) according to specific properties; 2) the process of associating with and disassociating from others--suggesting that persons (and ideas or things) share, or do not share, important qualities in common; and 3) the product or end result of identifying--the state of being consubstantial with others. It is the associating process, whereby individuals persuade others, or themselves, that they share important qualities in common, that is the focus of the present discussion. (p. 2)

In line with Burke’s theory, Sinha and Jackson (2006) observe that charismatic leadership theories propose that, when a leader represents what a group of followers consider valuable, those followers will likely identify with that leader. Moreover, Giddens (1991) suggests that followers respond to a charismatic leader as identifying with that individual will offer meaning and importance to their lives. Paul and Philpott (2009) are of the opinion that effectively, identification is about “finding a shared element between the speaker’s point of view and the audience’s, or finding the audience’s point of view and the speaker’s convincing them that they share a common element.” Thus, Sinha and Jackson (2006) comment that “In

the process of identifying with one another, the leader and follower become ‘substantially one’ with a person other than the ‘self’” (p. 235). Interestingly, Paul and Philpott (2009) observe that, “Burkean scholars have articulated how Burke’s concept of identification applies beyond speaking and listening, as “identification, in short, becomes as much a process and structure as a discrete perlocutionary act” (p. 2). Hence this study sought to explore to what extent Iyambo associates with Kenneth Burke’s theory of identification in his quest for ‘free education for all’ in Namibia.

2.8 Cicero’s five canons

In the study of rhetoric, Cicero is considered as one of the greatest philosophers in this field. The Roman orator Cicero, brought together and organised five canons in his discourse, *De Inventione*, written around 50 BC, and about 150 years later in 95 AD, the Roman rhetorician Quintilian studied the five canons in more depth in his textbook on rhetoric, *Institutio Oratoria* (McKay & McKay, 2018). Furthermore, the textbook, *Institutio Oratoria* and consequently the five canons of rhetoric went on to become the backbone of rhetorical education well into the medieval period (McKay & McKay, 2018). It is worth mentioning that this study explored how Iyambo used Cicero’s five canons in his mission to accomplish ‘free education for all’ in Namibia. The classic canons of rhetoric (invention, arrangement, style, memory, and delivery) lay down the elements of the communication act, that is, formulating and organising ideas, selecting, and conveying constellations of words. As defined by the Roman philosopher, Cicero, the five canons are outlined in the following subsections.

2.8.1 Invention

Invention is the first canon and Nordquist (2018) considers it as the art of finding the appropriate arguments in any rhetorical situation. In addition, Aristotle is of the opinion that a speaker needs to consider the background, interests and needs of the audience (Nordquist,

2018). According to McKay and McKay (2018), invention (*inventio*) is “The process of developing and refining your arguments” (p. 1). Additionally, Pudewa (2016) considers invention as “the process of coming up with what to say. It’s root is the Latin word *invenio*, meaning ‘to find or discover’” (p. 2).

2.8.2 Arrangement

Arrangement refers to the parts of a speech or, more broadly, the structure of a text (Nordquist, 2018). However, McKay and McKay (2018) are of the opinion that it is the process of arranging and organising your arguments for maximum impact. Pudewa (2016) further elaborates that arrangement, which deals with sequence and structure, can make a difference between something pleasant and enjoyable to something that is haphazard and confusing.

2.8.3 Style

Style is the way in which something is spoken, written, or performed (Nordquist, 2018). Additionally, style is “the process of determining how you present your arguments using figures of speech and other rhetorical techniques” (McKay & McKay, 2018, p. 1).

2.8.4 Memory

Memory includes all the methods and devices (including figures of speech) that can be used to aid and improve the memory (Nordquist, 2018). According to McKay and McKay (2018), memory is:

The process of learning and memorising your speech so that you can deliver it without the use of notes. Memory-work not only consisted of memorising the words of a specific speech but also storing up famous quotes, literary references, and other facts that could be useful in impromptu speech. (p. 1).

2.8.5 Delivery

Delivery refers to the management of voice and gestures in oral discourse (Nordquist, 2018). Pudewa (2016) alludes that delivery pertains to the technicalities presenting the generated speech, through eye contact and gestures, vocal modulation and projection that can be rehearsed and performed. For this reason, a proper understanding of the five canons can be seen in how each of these fundamental components can be cultivated in orators. Thus, this study explored how Iyambo used Cicero's five canons in the selected AV's.

2.9 Aristotle's proofs

Similar to Cicero, one cannot discuss rhetoric without making reference to Aristotle who is considered a great philosopher as well. According to Baker (n.d.), Aristotle, the ancient Greek philosopher, suggested that any spoken or written communication intended to persuade contains three key rhetorical elements: ethos, pathos and logos. On the other hand, Mack (2013) observes that Aristotle argued that people could not be ethically persuasive unless they possessed the ability to engage emotions and ignite a call to action for the audience. Furthermore, it is the responsibility of an orator to incorporate the proper balance of ethos, pathos, and logos into a speech and delivery so that it can appeal to a variety of audiences, mentalities, and perspectives (Mack, 2013). The following subsections deliberate on each of Aristotle's proofs also known as modes of persuasion. These were also incorporated in the analyses of Iyambo's AVs.

2.9.1 Ethos

The concept ethos relates to character, credibility, and trustworthiness of the communicator. According to Mack (2013):

Ethos refers to the credibility and moral competency of the speaker. Mainly, this proof expresses the qualification of the speaker to speak on the subject. When

determining whether a given argument is valid or not, an audience member questions the ethos the speaker has established. Speakers establish ethos through their arguments and verbal/ non-verbal delivery. (p. 3)

Chissano (2016) adds that, ethos is the art of using the credibility of a person or group to persuade the audience and it appeals to the ethics, conscience, morals, standards, value, and principles. Regarding ethos, Baker (n.d.) remarks that credibility is evident in three main ways. Firstly, the quality of the message should be worthy of belief. Secondly, the audience's perception of the communicator and it appeals to the need to make one's own character look right. Lastly, the reputation of the communicator and this is independent from the message being observed through reference to appropriate sources of credibility such as goodwill or common ground.

2.9.2 Pathos

Pathos relate to the emotional dimension to engage with the audience on a human-level. According to Aristotle (2007):

The emotions [pathê] are those things through which, by undergoing changes, people come to differ their judgements and what emotions are accompanied by pain and pleasure, for example, anger, pity, fear, and other things and their opposites. There is a need to divide the discussion of each into three headings. I mean, for example, in speaking anger, [one should describe] what is their state of mind when people are angry, and against whom are they usually angry, and for what reasons. (p. 113)

To add on, Baker (n.d.) states that an appeal to pathos prompts an audience not just to respond emotionally, but to identify with the communicator's perspective. Mack (2013) is of the opinion that, a speaker can appeal to the audience's emotions by using everyday human experiences as well as metaphors and that pathos can be particularly powerful if coupled with

appeals to logic. Therefore, “Stories, powerful anecdotes, and emotional language work to evoke feelings, which can help engage your audience in the problem you are examining” (Mack, 2013, p. 4).

2.9.3 Logos

Logos are known to be the logic and reasoning in the message. Likewise, Baker (n.d.) refers to logos as the overall logicality and coherence of the message. Habinek (2005) and Mack (2013) are of the opinion that logos is the logical appeal that a speaker develops upon reasoning, analysing, and arguing, as contained in the language of the speaker through a speech. Additionally, Magyar (2010) states that, the argument must appear to be sound to the audience whereas Mack (2013) asserts that “Being overly emotional can also negatively impact a speaker’s ethos and logos” (p. 4). Therefore, the logos of messages intended to persuade is substantiated through the use of statistics, facts, opinions, anecdotes, polls and analogies to appeal to the logical sensibilities of a given audience or individual (Baker, n.d.; Mack, 2013).

2.10 Theoretical framework

The study was framed by the symbolic convergence theory (SCT) and its critical method fantasy theme analysis (FTA) by Earnest Bormann, a professor from the University of Minnesota (Griffin, 2012). SCT argues that people arrive at shared narratives of social reality through the sharing of visuals. Griffins (2012), furthermore states, that Bormann concluded the main principle of the symbolic convergence theory as "sharing group fantasies creates symbolic convergence." Such analysis involves using FTA to look for meaning inherent in the people, scenarios, and narratives presented to the public through audio recordings and images (Page, Duffy, Frisby, & Perreault, 2016). SCT offers a set of essential parts that provide guidelines for examining diverse forms of communication (Paul & Perreault, 2018). These include characters, plotline, the scene, suggestions of motives, as well as values, and

these five elements combine to form fantasy themes (Page et al., 2016) which are some of the elements that were included in this present study.

Mia (2016) enunciates that there are two important keywords in the SCT theory which are convergence and symbolic. According to Suryadi (2010), convergence means merging personal meanings of symbols between two or more people. The proximity of this meaning will produce a similarity of meaning from one person to another. While symbolic means human activity in understanding, interpreting, and instilling meaning to what is happening, and actions performed by others (Suryadi, 2010).

According to Griffin (2012), Bormann conveys that humans are the social storytellers who use symbols to share fantasies to arouse the enthusiasm of a group. Bormann also mentions two key assumptions in symbolic convergence theory, namely: (1) reality is created through communication, and attribution phrases that are used by experience or knowledge gained; (2) individual meaning of symbols can converge to become shared reality (Suryadi, 2010). Thus, Griffin (2012) comments that “the reality in this theory is seen as the composition of narrative or story that explains how things should be trusted by members” (p. 538). Suryadi (2010) avers that Bormann pronounces a research method to test his theory that is known as fantasy theme analysis (Suryadi, 2010). Mia (2016) confirms that there are four key components in this method which are: fantasy theme, fantasy chain, fantasy type, and rhetorical visions. Where:

(1) **Fantasy theme** - consists of messages to be shared and used in constructing fantasy chain and the central theme of the SCT is fantasy, which can be viewed as an interpretation of real events in a creative, imaginative, and shared by members (Gyimothy, 2013).

(2) **Fantasy chain** - a chain of fantasy is always created after the dramatisation of the message, which is a comment or statement that is narrated and spread by someone (Mia,

2016). Bormann acknowledges that the dramatisation of a message can take numerous forms, such as anecdotes, puns, jokes, myths, and legends of which can attract the attention of the listener (Gyimothy, 2013). Mia (2016) avows that dramatisation will encourage people to take part in the story, to expand or add stories. Consequently, more and more people who participate will share the same emotional expression.

(3) **Fantasy type** - is a scenario that is repeated by the same characters or by similar characters, and is one of the characteristics in the sharing of fantasies (Mia, 2016).

(4) **Rhetorical visions** - at this stage, a fantasy theme that originally developed in the group has expanded out from the group (Mia, 2016). As a result of these developments, the theme of fantasy turns into wider community fantasy, also called rhetorical community (Suryadi, 2010).

Mia (2016) explicates that symbolic convergence is achieved by applying fantasy theme analysis where the fantasy theme is the collaboration and deliberations that took place during the formation of rhetorical vision. Thus, the role of fantasy theme analysis is to verify that the symbolic convergence has transpired (Mia, 2016). In achieving this, the evaluation criteria in the fantasy theme analysis will be based on three factors, namely: the symbolic convergence, the emergence of fantasy themes, and the formation of rhetorical vision (Mia, 2016). Moreover, “research with fantasy theme analysis can be applied in various fields, such as politics, media, organizational communication, and virtual communication” (Mia, 2016, p. 538). Hence, this study employed SCT on the merits that it fits Iyambo’s endeavour to have a common shared vision in introducing ‘free education for all’ in Namibia.

Mia (2016), Paul and Perreault (2018), Wessman (2011), Kafle (2014), French (2015) have employed the SCT in framing their studies. This present study is not the first one to be framed by SCT but is the first of its kind in Namibia. The study chose the SCT on the merits

that “Given the popularity of images in everyday communication, it is important to understand how colors, backgrounds, light, and expressions in audio-visual images are combined with textual components to influence the audience” (Paul & Perreault, 2018, pp. 165-166).

2.11 Research gap

Many scholars have carried out studies in the last decade on rhetorical criticism in Namibia. These include Mathe (2009) who analysed the use of rhetoric in the making of the Namibian constitution. Additionally, Nanyeni (2014) examined selected epideictic speeches by Sam Nujoma during his tenure in office as president of the Republic of Namibia, Sindano (2014) explored rhetoric in car advertisements in Namibia as well Kangira and Mbenzi (2015) who analysed funeral speeches in pre-independence Namibia. However, the majority of studies focused only on traditional rhetorical analyses, this study investigated how audio-visual rhetoric was employed in Iyambo’s selected audio visuals that promote the right to ‘free education for all’ in Namibia. This current study is the first study of its kind in Namibia to undertake an audio-visual rhetorical analysis of Iyambo’s selected AVs on how he advocated for ‘free education for all’ in Namibia.

Elsewhere, Albakry and Daimin (2014) focused on visual rhetoric in Malaysia in public awareness print advertising. In their study, Albakry and Daimin (2014) concluded that visual rhetoric aspects should be considered to act as a measurement tool to gauge the culture element evident through visual semiotics. Hansen (1996) also researched on Kenneth Burke’s rhetorical theory within the construction of the ethnography of speaking. The study concluded that “Burke asks that we consider language as a tool that separates us from our natural condition, and he suggested that the use of language deludes us into believing that we control nature” (p. 58). Additionally, Mia (2016) explored the symbolic convergence in a study on social movement by Teman Ahok. The study concluded that, in social movements,

activists create a story so that social movements can be accepted by their members and through the story, the value will grow as well as be shared within the group, and members can relate to other members to achieve a common goal. Moreover, Tomlinson (2016) did a study on visual rhetoric as it related to visual literacy in the classroom. Tomlinson (2016) concluded that visual literacy is extremely important but is often not considered as a priority in mainstream education. It appears that of all the studies consulted, barely, if any of them, have attempted an AVR using the SCT approach particularly on Iyambo's quest for 'free education for all' in Namibia, hence leaving a gap for this study. Consequently, this study investigated how AVR was employed in Iyambo's persuasion framed by the SCT and its FTA.

2.12 Chapter summary

This chapter has addressed several aspects relating to the audio-visual rhetorical analysis of Iyambo's advocacy for 'free education for all' in Namibia. The history of education before and after independence in Namibia has been reflected on. Also, some definitions of rhetoric, visual rhetoric, and audio-visual rhetoric formed part of the chapter. Included are the great thinkers: Burke, Cicero and Aristotle and their philosophies. Moreover, the SCT framework guiding the current study was deliberated on and the research gap was established. The next chapter (Chapter Three) focuses on the research methods that were employed in this study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter (Chapter Three) focuses on the research methods that were employed from the beginning of this study to the end. Aspects pertaining to the research design, the population and sample, research instruments, data analysis procedures, as well as the ethical considerations are deliberated in this chapter.

3.2 Research design

The study adopted a qualitative research approach and analysed selected AVs by the late Dr Abraham Iyambo that changed the education system in Namibia. A major focus of the study was on how his rhetoric endeavours were persuasive to bring about change. A research design is “The plan according to which we obtain research participants (subjects) and collect information from them” (Welman, Kruger, & Mitchell, 2005, p. 52). Thus, a research design provides a framework that is appropriate for a study. In an effort to address the research questions pertaining to Iyambo’s advocacy for ‘free education for all’ in Namibia, this study adopted a qualitative approach. To determine the rhetorical strategies, that he employed during his tenure. The study exclusively relied on Iyambo’s audio visuals which are qualitative in nature and therefore not amenable to measuring and counting. According to Hammarberg, Kirkman, and de Lacey (2016), qualitative design methods are used to answer questions about experience, meaning and perspective and most often from the standpoint of the participant. Consequently, the qualitative design was utilised for this study.

3.3 Population

Population encompasses the total collection of all units of analysis about which the researcher wishes to make specific conclusions (Welman et al., 2005). It is from the population that a sample is taken. The study's population was comprised of all of Abraham Iyambo's audio visuals on 'free education for all' in Namibia.

3.3.1 Sample

Kabir (2016) defines a sample as "part of the population that represents the characteristics of the population" (p. 169). From all the AVs advocating for 'free education for all' presented by Dr Abraham Iyambo during his tenure as Minister of Basic Education in Namibia, a total of three audio-visuals namely: *Nation must set tone for reform* (Video 1); *Minister maak uitslae bekend* (Video 2); and *Education Namibia* (Video 3) were used.

3.3.2 Sampling procedure

Sampling is the process of obtaining information about an entire population by examining only a part of it (Kabir, 2016). There are two main sampling methods namely, non-probability and probability sampling procedures, whereof a distinction can be drawn between the two. In the case of non-probability sampling, it is any sampling method where some elements of the population have no chance of selection (these are sometimes referred to as out of coverage/under covered), or where the probability of selection cannot be accurately determined (Kabir, 2016). Examples of non-probability sampling include accidental or incidental samples, quota samples, purposive samples, snowball samples and convenience samples (Welman et al., 2005). However, probability sampling also known as random sampling or chance sampling is done in such a manner that each and every unit of the population has an equal and positive chance of being selected. Examples of probability sampling include simple random samples, stratified random samples, systematic samples, and cluster samples (Welman et al., 2005).

This study employed the non-probability sampling method and in particular, purposive sampling to sample three AVs where Iyambo advocated for free education for all. Purposive sampling is also known as subjective or judgment sampling. Kabir (2016, p. 174) states that in purposive sampling, “the sample is selected with a definite purpose and the choice of the sampling units depends entirely on the discretion and judgment of the investigator.” Purposive sampling is subject to the beliefs and prejudices of the investigator and does not give a representative sample of the population.

3.4 Research instruments

The study’s research instruments were three AVs on free education by Dr Abraham Iyambo, images, secondary sources and other relevant sources that helped in providing the data and information for building this study. Also, a checklist was used to collect data from three AVs of Iyambo’s advocacy for ‘free education for all’ in Namibia. Observations were done through watching the selected videos and scrutinising the selected images in line with the items listed in the checklist.

3.5 Procedure

An in-depth reading of the speeches, extensive watching of the videos and a critical analysis of the images of Dr Abraham Iyambo were done. An intense literature review was also carried out where relevant sources were consulted. An analysis was then carried out and at the same time incorporating the reviewed literature as well as considering the SCT and its FTA paradigms in the analysis.

3.6 Data analysis

For data analysis, this study utilised content analysis. According to Krippendorff (1980), content analysis is a research method for making a replica as well as credible deductions from data to the context, with the aim of offering knowledge, new insights, a representation of

facts and a practical guide to action. In addition, Cole (1988) is of the opinion that content analysis is a method of analysing verbal, visual and written communication. Thus, this study focused on the visual, verbal, and written aspects in Iyambo's audio visuals. During the process of in-depth reading, the researcher took notes giving attention to the persuasive language used in the selected speeches, videos, and images. These notes were grouped according to the emerging themes which determined the findings of the study. The culminating results are presented in narrative form.

3.7 Research ethics

According to Welman et al. (2005), "ethical behaviour is important in research, as in any other field of human activity" (p. 181). Before the study was carried out, ethical clearance was sought from UNAM's Research and Ethics Committee. The researcher also, obtained permission from the MEAC as well as the NBC to access the late Dr Abraham Iyambo's speeches.

3.8 Chapter summary

This chapter (Chapter Three) mainly focused on the methods that were utilised from the commencement of this study to the end. The research design, the population and sample, research instruments, data analysis procedures, as well as the ethical considerations were all reflected in this chapter. The next chapter (Chapter Four) is on the presentation and discussion of the research findings.

CHAPTER FOUR

PRESENTATION OF THE RESULTS

4.1 Introduction

This chapter provides the audio-visual rhetorical analysis of three of Iyambo's audio visuals on his advocacy for 'free education for all' in Namibia. This chapter presents the data that were collected using five checklists (see Appendices 1 to 5). These checklists were made up of the five main sections, which formed the basis for analysis: audio-visual patterns; traits of linguistic features; Burke's identification theory; Cicero's five canons; and Aristotle's proofs. Collectively, they assisted the researcher in determining what made Iyambo's advocacy on 'free education for all' in Namibia successful. Furthermore, the checklists aided the researcher in identifying the techniques that Iyambo employed in persuading his audience. The analysis of each of the elements in the checklists discloses the rhetorical strategies employed by the speaker in stimulating the audience's emotions. Usually an audience has some expectations of any speaker who wishes to convey a message to them. In this regard, Mack (2013) observes that;

Generally, audiences prefer someone who looks confident and has a winning smile; whose eyes reach into the souls of the listeners; whose speech demonstrates variety and passion; who comes off more mature than anyone else (thus establishing authority); who is in control of their body; who is well dressed; who has an intriguing topic; and who has developed the speech in an interesting way using varied support and emotional and clever language. (p. 5)

The researcher utilised the above mentioned traits in the analysis of Iyambo's advocacy for 'free education for all' in Namibia.

4.2 Presentation of the collected data

This section presents data on Iyambo's selected AVs and images, which were collected through the use of five checklists with a focus on the following five critical elements: A selected list of audio visual patterns; traits of linguistic features; Burke's identification motives; Cicero's five canons; and Aristotle's Proofs. The sample was comprised of three of Iyambo's videos namely: *Nation must set tone for reform* (Video 1); *Minister maak uitslae bekend* (Video 2); and *Education Namibia* (Video 3). Each video was scrutinised in light of the checklist, the following are the sub-sections and themes that emanated from the data analysis.

4.2.1 Selected list of audio-visual patterns

The AVPs which emerged from the analysis of Iyambo's three AVs include: analogy, parallelism, variation - auditory, variation - visual, verbal anchor, congruency, antithesis, emphasis, hyperbole, climax, metaphor, metonymy, paronomasia, polyptoton, repetition, synecdoche, divergence, and complementary (see Table 1 in Chapter Two of this study for the definitions of these AVPs). The following are the study's findings:

4.2.1.1 Analogy

Analogy is a common pattern in all three of Iyambo's selected AVs. According to Joost et al. (2009), a verbally expressed issue would have an equivalent transferred visual auditory sign. In this case, Iyambo's verbal utterances are complemented by his non-verbal. What is heard when Iyambo is speaking is actually in agreement with his verbal utterances and gestures. For instance, in Video 3, Iyambo used his head to nod, which is non-verbal but visual and combined with the word of mouth which is audio. Also, in Video 1, he announced the demarcated venue, which is audible and used his hand to point in the direction of the Safari Court Conference Centre in Windhoek, the capital city of Namibia, which is non-verbal. Similarly, in Video 2 he used his right hand in a circulating position indicating continuation

matching the verbal utterance, *grade zero to the first grade to grade seven*. These are just a few examples drawn from the 3 videos which concur with analogy as described by Joost et al. (2009).

4.2.1.2 Parallelism

In Video 1, parallelism was noted on two occasions. The first example is when Iyambo says;

At the moment, we don't really have a formal structure of what to do with the early childhood development.

The first part of the sentence *At the moment, we don't really have a formal structure* highlights the absence of a formal structure. The second part of the sentence *of what to do with the early childhood development* is a matching phrase that brings balance to the sentence as the aspect that is absent is in reference to early childhood development. This resonates with Joost et al.'s (2009) explanation and illustration of parallelism which is meant to arouse the audience's emotions.

The second example in Video 1 is noted when Iyambo says;

Uhhm, we say that we have so many children that have been taught in mud houses, in tents, et cetera, in shacks et cetera.

The first part of the sentence *...we say that we have so many children* is further developed by the second part *that have been taught in mud houses, in tents, et cetera, in shacks et cetera...* which provides more information on the children bringing parallelism in the utterance. The parallelism stimulates empathy in the audience as the utterance sinks into the audience and makes them think deeply about the children. Thus, Iyambo employs parallelism as described by Joost et al. (2009) in his speech while advocating for 'free education for all' in Namibia.

For Video 2, parallelism is observed on one occurrence where Iyambo says;

It is likely to have a very positive impact in redressing such embedded disparities.

The first part of the sentence *It is likely to have a very positive impact...* refers to the grants to be paid by the government and the second part of the sentence *in redressing such embedded disparities...* further emphasises on the bearing that the government grant has on assisting the schools. Thus, the parallelism brings understanding to the audience on the message of advocacy that Iyambo employs as a tool for persuasion in his speech.

4.2.1.3 Variation-auditory

Variation auditory deals with the melodic, harmonic or rhythmic of a musical motif and this creates a lyrical effect to a speaker's main ideas, key words and phrases to make it memorable (Al-Mussawi & Al-Husseini, 2009; Joosts et al., 2009). Variation auditory was observed in videos 2 and 3.

In Video 2, Iyambo dragged some words ending with the /s/ sound to bring that lyrical aspect where he says;

*A percentage is also used for extra-curricular **activitiesss**, travel and transport and curriculum development.*

*In reference to education provision in the primary education **phassse** grade am 0 to the first grade to grade 7 **that'sss** now what is primary is exempted from paying these **feesss**.*

***Thessse** is in line with section 39 of the Education Act.*

*Number 3, a directive at schools should reimburse those parents, **guardiansss** who may have paid school development fund as part of their registration requirements for 2013.*

*Congratulations to the **learnersss** who have made it to the next grade.*

*For those **learnersss** who were unable to make it to the next grade this time, we encourage them to work harder in order to improve their performance next year.*

Additionally, in Video 2, the use of two words, which are almost similar to each other in the phonological make-up also creates a rhythmic effect. This is noted when Iyambo says;

Citing the report cited national housing income and expenditure surveys of 2009 to 2010 that indicated that 11.6% of children aged 6-13 have never been to school.

In Video 3 the dragging of the /s/ sound is perceived in the following extractions;

*Thessse **recomendationsss** made have implications of **coursse** such **asss** financial **implicationsss**, **policy implicationsss**, **legal implicationsss** to amend the laws as well as human resources in terms of capacity.*

In all the three videos, the dragging of the /s/ sound in the above illustrations bring a harmonic effect to the utterance which in turn gives a memorable impression of the message being delivered. Thus, it may be commented that Iyambo employed this harmonic auditory variation which Joost et al. (2009) further explain as a pattern with lower emotional impact with the intention of providing a lasting impression about the message being delivered. Hence, Iyambo was successful in convincing the stakeholders in his advocacy for ‘free education for all’.

4.2.1.4 Variation-visual

The variation-visual is another example of an AVPs and Joost et al. (2009) describe it as the repetition of a visual motif with modification. This pattern is prevalent in all three videos and it entails the recurrence of visual motif with adjustment. The use of eye contact is observed as Iyambo frequently lifts his head to face the audience whilst reading from his speech as well as the time when he responds to the journalists.

Similarly, a variation of gestures is visible in all three videos. In videos 1 and 2 the use of hands by folding them, interlocking the fingers, pointing directions, and the use of the hand hinting continuation, are all features associated with variation visuals. Whilst in Video 3 variation visuals are illustrated as Iyambo tilts and nods his head. These nonverbal cues complement the utterances thereby reinforcing the message delivered. Thus, through the variation-visual, Iyambo’s utterances were further authenticated by adding significance to the

message put across, hence, succeeding in convincing the audience on ‘free education for all’. Iyambo’s employment of the variation-visual is aligned to the SCT which argues that people arrive at shared narratives of social reality through the sharing of visuals. In the case of the present study, the social reality is the need for ‘free education for all’ and the sharing of visuals is experienced as Iyambo delivers his advocacy speeches.

4.2.1.5 Verbal anchor

A visually expressed meaning is semantically specified by verbal signs (Joost et al., 2009). This may refer to what exactly an utterance evokes on the audience. Examples of verbal anchor are illustrated in all three videos. In Video 1 this is shown when Iyambo says;

*Is the curriculum where the problem is?
Is there too many subjects for example?
Or is the issue then of infrastructure.*

Video 2, verbal anchor is illustrated when Iyambo declares;

*In reference to education provision in the primary education phassse [phase] grade
amm zero to the first grade to grade 7, that’sss [that’s] now what is primary is
exempted from paying these feesss [fees].*

In Video 3, verbal anchor is confirmed when Iyambo instructs that;

*We need action, action, and consistent action. We have spoken enough, now the time
for action has come.*

Thus, with the verbal anchor illustrations above: the rhetoric questions, the declarations, and the instructions, the message sinks into the minds of the audience giving them a chance to think carefully and allow them to decide on subscribing on the ideas shared by Iyambo or not. The use of verbal anchors put Iyambo’s message in a special space in the audience’s minds hence the message was quite convincing.

4.2.1.6 Congruency

According to Joost et al. (2009), the auditory and visual spheres are corresponding (for example via illustrative, pseudo-realistic, realistic sound). In this case, all three selected videos did not have pseudo-realistic effects implying that the videos had no unrealistic sounds in the background. Instead, the auditory (which was Iyambo's voice in the selected videos under study) was clear and the researcher observed that the auditory and visual spheres were complementary.

4.2.1.7 Antithesis

The researcher observed that in all three videos the issue of antithesis was absent. Joost et al. (2009) state that antithesis is a semantic contradiction between two issues (for example image and sound, image and text, image and music), of which none of these appeared in the analysed AVs.

4.2.1.8 Emphasis

The emphasis pattern entails giving prominence to quality or trait by audiovisual signs and these were detected in the analysed AVs. In Video 1, Iyambo made eye contact with his audience while saying that;

What I will need is the training of more teachers in larger quantities uhm language proficiency, mother tongue teaching.

In Video 2 emphasis is noted on three occasions;

Firstly, Iyambo hinted with his right hand, while he mentions that;

In reference to education provision in the primary education phassse [phase] grade amm zero to the first grade to grade 7, that'sss [that's] now what is primary is exempted from paying these feesss [fees].

Secondly, he used his right hand in a circular motion to indicate continuity where he avers that;

...zero to the first grade to grade 7...

Lastly, he used his right-hand index finger directing that;

...we are likely in the future to put only the numbers and not the name.

For Video 3 emphasis is seen when Iyambo's utterances are complemented by nodding, tilting his head and repeated eye contact when he proclaims that;

We need action, action and consistent action. We have spoken enough, now the time for action has come.

The emphasis pattern that Iyambo employs in his communication impacts positively in achieving his goal of convincing the audience to subscribe to 'free education for all' in Namibia. Joost et al. (2009) state that emphasis entails giving prominence to quality or trait by audio-visual signs. Thus, the emphasis employed by Iyambo further provided eminence on his communication on 'free education for all'. Thus, the non-verbal prompts buttressed and complemented his utterances, and the emphasis pattern has more or less the same function as the verbal anchor pattern previously discussed.

4.2.1.9 Hyperbole

In general, hyperbole also known as exaggeration is defined as an overstatement rhetorical device of figure of speech which may evoke strong feelings or create a strong impression (Al-Mussawi & Al-Husseini, 2009). As a visual pattern, Joost et al. (2009) view hyperbole as a pattern that is accomplished by visual or auditory signs beyond credibility, often with a pathetic effect.

It was noted that all three videos comprise of the hyperbole pattern as illustrated below. In Video 1, Iyambo states that;

*Each region will be so **highly represented**.*

In Video 2 he says that;

*It is likely to have a **very positive impact** in redressing such embedded disparities*

In video 3 the exaggeration is discerned where he says;

*After we have together with my deputy and this **a great and great team of great minds**, for the senior management, teachers and all of them*

Thus, Iyambo deliberately employed these hyperbolic illustrations with the intention of provoking strong feelings as well as the intention of initiating a strong impression (Al-Mussawi & Al-Husseini, 2009). Iyambo used the hyperboles as a means of creating credibility (Joost et al., 2009). Hence, his advocacy was successful. The use of hyperboles by Iyambo in his advocacy is in line with the SCT where humans are considered as the social storytellers who use symbols to share fantasies to arouse enthusiasm of the audience (Griffin, 2012). Thus, in his speeches, Iyambo used hyperboles to arouse the enthusiasm related to 'free education for all' in Namibia.

4.2.1.10 Climax

Climax as an AVP refers to an arrangement of shots in an order of increasing importance, where the single elements can be arranged in a loose order and substitutions with synonyms or tropes are optional (Joost et al., 2009). The following excerpt from Video3 illustrates climax and is evident in how Iyambo arranges his words in order of increasing importance;

We need action, action and consistent action. We have spoken enough, now the time for action has come. Thessse[These] recomendationsss[recommendations] made have

implications of course [of course] *such as* [as] *financial implications* [implications], *policy implications* [implications], *legal implications* [implications] *to amend the laws as well as human resources in terms of capacity.*

As stated by Joost et al. (2009), climax is a rhetoric audio visual pattern meant to augment the message delivered. Hence Iyambo employed climax as a means of persuading his audience on the idea of ‘free education for all’.

4.2.1.11 Metaphor

Joost et al. (2009) refer to metaphor as the substitution of the ‘proper’ image with an ‘improper’ transfer. Although not much of metaphor was noted in the three selected videos, in Video 3 an extended metaphor was observed where Iyambo stated that;

*It is only after cabinet that we can **act on the roadmap.***

Iyambo used this metaphor to arouse his audience’s emotions and this concurs with Mack’s (2013) observation that using everyday human experiences as well as metaphors can be particularly powerful. Through the use of the metaphor, Iyambo successfully evoked his audience’s feelings, which according to Mack (2013) can help to engage your audience in the problem you are examining.

4.2.1.12 Metonymy

Metonymy as an AVP is regarded as an associated detail or an associated image which is used to evoke an idea or illustrate an issue (Joost et al., 2009). In all the selected three videos, the metonymy pattern was prevalent and it helps in understanding the message delivered.

In Video 1, two instances were observed, where Iyambo stated that;

We don’t have qualified teachers.

And am saying we need to build for next at least 4 years at least a thousand classrooms.

In Video 2, metonymy pattern was noticed on two instances;

Citing the report cited, national housing income and expenditure surveys of 2009 to 2010 that indicated that 11.6% of children aged 6-13 have never been to school.

It was also found that over 92% of state schools have a school development fund.

Thisse [This] is in line with section 39 of the Education Act.

Lastly in Video 3, the AVP of metonymy is demonstrated only once. This is exhibited when Iyambo says that;

After we have together with my deputy and this a great and great team of great minds, for the senior management, teachers and all of them.

Thus, Iyambo employed the metonymy pattern meant to evoke an understanding in his audience and as a way of illustrating his idea of ‘free education for all’ in Namibia. The illustrations above on metonym all show that Iyambo successfully brought understanding to his audience about ‘free education for all’ in Namibia.

4.2.1.13 Paronomasia

Paronomasia as an example of AVPs is observed in videos 1 and 3. Paronomasia entails the repetition of shots or sequences with a minimal variation on the auditory or visual track (Joost et al., 2009). In Video 1, paronomasia is noted when Iyambo says that;

*The problem that we have then uhhm even though this is the **foundation**, it is really the **foundation**.*

The repetition of the word ‘foundation’ is audible and was used for emphasis on the importance early childhood education.

From Video 3, paronomasia is visible on two occasions when Iyambo utters in the first instance that;

*We need **action, action, and consistent action.***

The repetition of the word ‘action’ in his utterance affirms Iyambo’s persistence. He was quite adamant on education not receiving the attention it deserves. Thus, he compelled the nation that action must be taken to reform the education system.

In the second instance, Iyambo states that;

*Thessse recomendationsss [recommendations] made have implications of coursse [of course] such ass [as] financial **implicationsss [implications]**, policy **implicationsss [implications]**, legal **implicationsss [implications]** to amend the laws as well as human resources in terms of capacity.*

The word ‘implications’ has been used repetitively for creating a lasting memorable effect. Iyambo had a choice to linguistically use ‘implications’ only once in that sentence but he opted for a rhetorical approach of employing paronomasia, which is a pattern for reinforcement. Thus, with the examples above on paronomasia, Iyambo concurs with Joost et al. (2009) on the significance of repetition and its effect, emphasis and reinforcement that is meant to bring everlasting impression on the message being delivered.

4.2.1.14 Polyptoton

The polyptoton pattern was prevalent in two of the three analysed videos. Joost et al. (2009) states that, polyptoton is the repetition of shots or sequences with a formal variation (for example change of perspective, colour and size).

The polyptoton pattern is observed five times in Video 1. To begin with, Iyambo states that;

Pre-school, early childhood from those children, 0-4.

From an auditory perspective, three aspects are mentioned in the above cited quotation yet all three are referring to the same thing. Hence it is a typical example of polyptoton where varying terminology has been employed.

In the second instance, the polyptoton pattern is observed when Iyambo says;

...pre-school, pre-primary, secondary.

For this example, a variation of level is visible starting from pre-school to pre-primary then to secondary which resembles progression in the school levels and showing orderliness on the part of Iyambo and his advocacy.

As for the third instance, Iyambo makes reference to the following;

*What I will need is the training of more teachers in larger quantities uhhm **language proficiency, mother tongue teaching.***

Iyambo specified the two varying forms of teacher training that require the reformation of the education system in Namibia.

For the fourth instance, the polyptoton is noticed when Iyambo states that;

*Uhhm we say that we have so many children that have been taught in **mud houses, in tents, et cetera, in shacks et cetera.***

His utterance shows a variation of the worst modes of accommodation for school going children. Iyambo mentioned these diverse structures of accommodation with the intention for the audience to see the need for reform in the infrastructure which goes hand in hand with access to education.

In the last instance the polyptoton pattern is marked when Iyambo listed a wide selection of individuals;

*...when we go out of the conference am very clear what the **parents, the teachers, the business people, everybody, you colleagues from the media** what exactly really say is the right thing for us and say, go for it.*

Iyambo mentions a variety of stakeholders involved in the education fraternity to affirm advocacy for ‘free education for all’. Iyambo could have used a collective noun to refer to all the different individuals listed as stakeholders; however, he opted to mention them individually to acknowledge their significance in partaking in the education reformation.

Furthermore, in Video 2 traits associated with the polyptoton pattern appear twice. In the first place Iyambo states that;

*I further direct that amm aaa **parents, guardians** of learners in grade zero, the first grade call it pre-primary to grade 7 to no longer contribute to the school development fund...*

By mentioning ‘parents’ ‘guardians’, Iyambo does not want to exclude anyone who may be responsible for the school child who may not necessarily be the biological parent.

In the second place, for the polyptoton pattern Iyambo expresses that;

...learners in grade zero, the first grade, call it pre-primary to grade 7 to no longer contribute to the school development fund as of January 2013.

This concurs with the second instance in Video 1 where a variation of order was detected.

It may therefore be commented that Iyambo employed the rhetoric tool of a polyptoton pattern as a means of persuading his audience. Also, the employment of polyptoton shows orderliness of the part of Iyambo which create credibility on both himself and the speech being delivered.

4.2.1.15 Repetition

Repetition is another type of AVPs and a common feature in most utterances. In the selected videos, repetition is recorded in Videos 1 and 3, Joost et al. (2009) state that repetition is a major rhetorical strategy for producing clarity, emphasis, emotional effect, or amplification.

In this regard, the repetition of auditory or visual structures such as narrative, formal repetitions are evident in Iyambo's AVs. For instance, in Video 1 repetition is heard when Iyambo states that;

*The problem that we have then uhhm even though this is the **foundation**, it is really the **foundation**.*

In Video 3, repetition is noted when he says;

*We need **action**, **action** and consistent **action**.*

*After we have together with my deputy and this a **great** and **great** team of **great** minds...*

In these examples, repetition amplified and emphasised Iyambo's message giving a lasting and memorable effect on the audience. Thus, Iyambo strategically employs repetition as observed in his videos and concurs with Joost (2009) that repetition produces emphasis, clarity, amplification, and emotional effect. Hence Iyambo's speeches attained the desired effect of convincing the nation on the imperative for 'free education for all'.

4.2.1.16 Synecdoche

Another AVP is the synecdoche which was observed in Iyambo's videos 1 and 2. Joost et al. (2009) observe that with a synecdoche, a whole is represented by showing one of its parts or vice versa. The following are the examples extracted in the two videos.

From Video 1, Iyambo states that;

Each region will be so highly represented.

A few selected individuals would attend a scheduled conference and those few would represent their specific regions.

In Video 2, two examples of the same nature were identified and weighed the same semantic value. This is illustrated when Iyambo says;

...we encourage them to work harder

...we are likely in the future...

Iyambo as an individual incorporated the other responsible authorities and referred to them as ‘we’. This shows elements of agreement and togetherness in his advocacy for ‘free education for all’ in Namibia.

4.2.1.17 Divergence

Divergence is another AVP which Joost et al. (2009) describe as a situation where the auditory and visual spheres are contradictory (for example as antithesis). For this study, all the three selected AVs did not show any approach of divergence. This concurs with the findings on the absence of antithesis in section **4.2.1.7 Antithesis** of this study.

4.2.1.18 Complementary

Complementary as an AVP prevailed in all the selected three videos. Concurring to the aspect of persuasion, Iyambo successfully employed verbal and non-verbal techniques that complemented each other. This is further reinforced by the fact that this study did not pick any divergence (see section **4.2.1.17 Divergence**) or contradictions (see section **4.2.1.7 Antithesis**). Moreover, Joost et al. (2009) emphasise that auditory and visual sphere complement and boost one another, which is typical in Iyambo’s selected AVs.

4.2.2 Traits of linguistic features

It is necessary to point out that some of the linguistic features are already discussed in the AVP section and it may not be regarded as essential to repeat them as it becomes a duplication of findings. Appendix 2 projects a presentation of the data that was collected on traits of linguistic features used by Iyambo’s selected AVs, in his mission to accomplish ‘free

education for all' in Namibia. In the scholarship of rhetorics, Habinek (2005) identifies a relationship between a speaker and an audience as well as the speaker and the content (see section **2.6 Linguistic features**). The following subheadings present some of the traits of linguistic features that were identified during data analysis.

4.2.2.1 Metaphor

From the videos the metaphor was only prevalent in Video 3, where Iyambo asserts that;

It is only after cabinet that we can act on the roadmap.

This metaphor also appears in the analysis of the AVPs and carries the same explanation (see section **4.2.1.11 Metaphor**).

4.2.2.2 Alliteration and assonance

In the videos selected for this study, alliteration and assonance are not as prevalent as other linguistic features such as the synecdoche. In Video 1, alliteration is noted when Iyambo says;

...we want when we go out of the conference...

...then we go through up to the secondary school...

Notably alliteration and assonance are not as popular in Iyambo's AVs as these linguistic features are more common in the analysis of other literary genres.

4.2.2.3 Hyperbole

As a trait of linguistic features, hyperbole was identified in Videos 1, 2 and 3. The findings are similar to those discussed in the AVPs (see section **4.2.1.9 Hyperbole**).

4.2.2.4 Innuendo

According to Lutrin and Pincus (2004), innuendo is a disapproving remark which hints at something, without stating it directly. The innuendo feature appears only in 2 videos. In Video 1, Iyambo poses a rhetorical question;

Is the curriculum where the problem is?

That rhetorical question may be interpreted as a mechanism to hint at the possibility that the curriculum might be responsible for the past and present failures.

In the second instance, the innuendo appears in Video 3 when Iyambo states that;

We have spoken enough, now the time for action has come.

In the above statement, Iyambo hints on a problem that needs to be addressed as a matter of urgency.

In these two instances Iyambo echoes Lutrin and Pincus' (2004) statement on innuendo that it is a disapproving remark which hints at something, without directly stating it. Thus, Iyambo employs innuendo as a rhetoric tool in his advocacy for 'free education for all' in Namibia.

4.2.2.5 Climax

Climax was identified in Video 3 and is noted when Iyambo stated that;

We need action, action, and consistent action. We have spoken enough, now the time for action has come.

The above statement was uttered by Iyambo at an education conference held in Windhoek on the 27th of June 2012. At this conference, he resorted to speaking sternly on the action that should be taken to complement his advocacy for 'free education for all' in Namibia. This climax was a culmination from Video 1 in which he had already initiated his mission, matching Lutrin and Pincus' (2004) explanation of what a climax is.

4.2.2.6 Rhetorical question

Posing a rhetorical question to an audience merely serves to consider or to focus on the posed question as Lutrin and Pincus (2004) alluded. Iyambo also effectively made use of the power of this literary feature. As it expects no answers, the speaker uses it to make his/her point and to strengthen his/her argument.

Is the curriculum really where the problem is?

In Video 3, Iyambo intentionally posed the question to the audience to provoke their minds to think about the curriculum.

4.2.2.7 Synecdoche

Habinek (2005, p. 107) notes that synecdoche is the “replacement of a word by a word that refers to a part of the object [that is being] described.” The synecdoche was observed in Iyambo’s Videos 1 and 2. The following are the examples extracted in the 2 videos.

In Video 1, Iyambo states that;

Each region will be so highly represented.

A few selected individuals would attend the conference and those few would represent their specific regions.

In Video 2, two examples of the same nature were identified and weighed the same semantic value. This is illustrated when Iyambo says;

...we encourage them to work harder

...we are likely in the future...

This synecdoche feature also appears in the analysis of the AVPs and carries the same explanation (see Section **4.2.1.16 Synecdoche**)

4.2.2.8 Metonymy

The metonymy pattern was identified in all the selected three videos.

In Video 1, two instances were observed, where Iyambo stated that;

We don't have qualified teachers.

And am saying we need to build for next at least 4 years at least a thousand classrooms.

In Video 2, metonymy pattern was noticed on two instances;

Citing the report cited, national housing income and expenditure surveys of 2009 to 2010 that indicated that 11.6% of children aged 6-13 have never been to school.

It was also found that over 92% of state schools have a school development fund.

Thisse [This] is in line with section 39 of the Education Act.

Lastly in Video 3, the AVP of metonymy is demonstrated only once. This is exhibited when Iyambo says that;

After we have together with my deputy and this a great and great team of great minds, for the senior management, teachers and all of them.

This metonymy feature also appears in the analysis of the AVPs and carries the same explanation (see Section **4.2.1.12 Metonymy**).

4.2.2.9 The un-used traits of linguistic features

Appendix 4 consists of 28 linguistic features and only 9 of them were identified as discussed in sections 4.2.2.1 to 4.2.2.8 under **4.2.2 Traits of linguistic features**. The remaining features (simile, personification, onomatopoeia, antithesis, oxymoron, paradox, irony, satire, sarcasm parody, appropriation, epigram, litotes, euphemism, anti-climax, puns, malapropism, spoonerism), were not visible in Iyambo's AVs as these are more applicable in the analysis of other genres such as poetry.

4.2.3 Burke's identification motives

Elements related to Burke's identification theory were identified and listed as motives in the first checklist. These elements are used by rhetors in achieving identification which is a key aspect when it comes to studies related to rhetoric. Iyambo was likely to associate with the Burkean identification motives which include aspects of language of speech, gesture, tonality, order, image, attitude, and idea (see Appendix 1 of this study).

4.2.3.1 Language of speech

The first motive was on language of speech and this relates to the language that is used by a rhetor when delivering a message to a targeted audience. The findings show that in all three videos, *Nation must set tone for reform* (Video 1); *Minister maak uitslae bekend* (Video 2); and *Education Namibia* (Video 3), Iyambo used the English language which is the lingua franca in Namibia, considering the multi-lingual nature of the country. Iyambo used the English language as it accommodates all stakeholders across the education fraternity and beyond. Through the use of the English language, Iyambo demonstrates inclusiveness by unifying all the different language speakers to achieve a common understanding regarding his advocacy for 'free education for all'. Iyambo's approach merges with Burke's identification rhetoric through communication by using the English language in order to overcome separateness.

4.2.3.2 Gesture

Gesture can be defined as "any kind of movement performed during speaking" (Herbert, 2012, p. 322). The aspect of gesture is prevalent in the selected videos. In Video 1, Iyambo was being interviewed, while his head was in a tilted position. According to Parvez (2015) this gesture encourages the listener to trust the speaker's words. Also, it was observed that Iyambo's head was tilted repeatedly, which is an indication of garnering support from the audience. This concurs with Parvez's (2015) observation that politicians and people in top

leadership positions tilt their heads frequently when addressing masses as means of gaining support. Additionally, in Video 1, it is noted that Iyambo used the gesture of hands to emphasise his point of view by pointing in the direction where Safari Court is located, which is the venue where the conference was meant to take place.

In Video 2, Iyambo maintained an upright position which insinuates confidence as he sat straight with his shoulders back. It seems that the comfortable position which he occupied complemented the message he was conveying. Moreover, Iyambo's hands were engaged by holding the paper upon which his speech was written and at times releasing his right hand from the paper to emphasise on important points.

In Videos 2 and 3 the tilting of the head is absent. However, eye-contact is prevalent in Video 3 as he reads the speech, while he periodically glances at his audience. Al-Mussawi and Al-Husseini (2009) assert that the speaker can grab audiences' attention by using eye-contact as a way of convincing them that the message is meant for them. Iyambo achieved his goal by constantly looking at his audience while presenting from a written speech. In all three videos Iyambo looked straight at his audience which is a non-verbal technique of oration. Eye-contact plays an important role in nonverbal communication, as it has different connotations in different cultures.

4.2.3.3 Tonality

In Video 1 Iyambo uses a calm tone and only raises his voice when emphasising the importance of what he is saying. In Video 2 Iyambo tends to drag his words ending with the /s/ sound giving a hissing musical tone. In Video 3 Iyambo started with a serious and demanding voice, a tone that is hungry for reformation. This is noted when he says;

We need action, action, and consistent action.

Thus, with tonality, Iyambo demonstrates Burke's (1966) assertion that for one to persuade or communicate with a man, one must be able to talk the other's language by speech, gesture, tonality, order, and so forth. Thus, the power of a message is embedded in the tonality of the speaker.

4.2.3.4 Order

Iyambo presents his AVs in an orderly manner. In Video 1 he firstly mentions about the proposed conference, then the critical concerns to be implemented. Lastly, he highlights what he refers to as a problem at hand. This is noted when he says;

We don't have qualified teachers.

It is expected from a well reputable character that the quality of being organised is observed in their written or spoken utterances. In this case, Iyambo's presentation in Video 1 shows orderliness as he advocates for 'free education for all' in Namibia.

In Video 2, the feature of order is also observed. At first, he speaks of a high percentage of children in Namibia who are not attending school. Then he shows awareness of the significance of the school development fund, which will be abolished as the government would be responsible for delivering on the goal of free education. Finally, he announces free education for all.

In Video 3, he first of all introduces the need for action when he says *We need action...*

4.2.3.5 Image

An individual's identity is defined by his or her actions within a number of social environments according to Burke (1969). Thus, individuals of high profiles tend to establish a good image in order to conform or impress a targeted audience. It is also evident that Iyambo clearly portrays an image of high character, through his well articulation and physical appearance. In Video 1 he advocates for positive change with regard to the reformation of education of which the nation must set the tone. Also, in Video 2 and 3 Iyambo's facial expressions denote a friendly and positive image. Notwithstanding this, communication does not merely play a role in instituting group identity but also in establishing an individual's identity.

4.2.3.6 Attitude

Attitude may influence an individual's perspective to become accustomed to a negative or positive point of view. In addition, if a speaker intends to bring about change, he or she will present information in a positive approach, irrespective of negative factors prevalent. In Video 1, Iyambo avers that the nation ought to set the tone to submit to the reformation of the idea of 'free education for all' in Namibia, alongside conveying negative information of the hindrances. For example, when he says in Video 1;

We don't have qualified teachers... What I will need is the training of more teachers in larger quantities, language proficiency, mother tongue teaching. The preparation again as I am saying uhm of teachers and teaching materials.

Burke (1950) pronounces rhetoric as "the use of words by human agents to form attitudes or to induce actions in other human agents" (p. 42). Iyambo's goal was to induce the desired actions by presenting information from a different angle.

4.2.3.7 Idea

Iyambo was of the opinion that education needs a transformation and that he has to prioritise this idea of ‘free education for all’ in Namibia with all earnestness. Thus, he called for a conference on the 27th of June 2012, at Safari Court in Windhoek to address the various stakeholders of the education fraternity to deliberate his ideas. According to Paul and Philpott (2009), Kenneth Burke argued “that identification and consubstantiality are keys to bringing people together to overcome their inherent differences” (p. 1). As a result, the abovementioned quotation imitates Iyambo’s idea to pilot his objective to implement ‘free education for all’ in Namibia thus appealing to the audience to work together and achieve this goal.

In Video 1, Iyambo identifies the idea of improving the education system in Namibia; while in Video 2, he advocates for the inclusivity of all Namibian children to benefit from education considering the previous Bantu education system where education was segregated. In Video 3, he then directs a serious call for action in terms of reforming education. It is evident that in all three videos Iyambo’s advocacy depicted Burke’s theory of identification alongside the idea of making education accessible and free to all. Moreover, an education system which was once based on segregation and only meant for the elites, called for restructuring, therefore causing the audience to identify with Iyambo’s interests.

4.2.4 Elements of Cicero’s five canons

Iyambo took responsibility to accomplish ‘free education for all’ in Namibia which is in line with the Education Act. In addition, the researcher detected that in Iyambo’s AV’s, he explored the Roman philosopher Cicero’s five canons in his quest. The classic canons of rhetoric namely invention, arrangement, style, memory, and delivery lay down the elements of communication, that is, to formulate and organise ideas, and selecting and passing on

words. In the following subsections, the five canons are analysed in relation to Iyambo's AVs.

4.2.4.1 Invention

In Video 1, invention is observed when Iyambo is arguing for the reformation of education in Namibia as he states on two occasions that;

At the moment, we don't really have a formal structure of what to do with the early childhood development.

Is the curriculum where the problem is?

Iyambo identifies the problem and presents it as an argument, which is an example of invention which concurs with McKay and McKay (2018) that invention is a process of developing and refining arguments.

In Video 2 invention is also visible when Iyambo launches 'free education for all' in Namibia and in particular when he mentions that;

...11.6% of children aged 6 to 13 have never been to school.

Iyambo had to provide statistical information to his audience in order to justify his mission to advocate for 'free education for all' in Namibia conforming to Pudewa's (2016) consideration that invention involves coming up with what to say.

In Video 3 invention also prevails when Iyambo utters that;

We need action, action and consistent action. We have spoken enough, now the time for action has come.

A speaker who intends to influence or make an impact on the audience will carefully find a situation and considers the background, interests and needs of an audience (Nordquist, 2018). Thus, Iyambo carefully planned the education conference, invited the different stakeholders and uses appropriate diction to evoke 'action' through his message.

4.2.4.2 Arrangement

Arrangement appears in two of Iyambo's videos and refers to the structure of a text. In other words, a speaker may be selective in terms of arranging and structuring the presentation or written text.

In Video 1, arrangement is observed throughout the video. Firstly, he talks about the conference to be held and its venue. Secondly, he talks about the challenges the education system encounters and lastly, he deliberates on his expectations of the outcome of the education conference. It was observed that Iyambo arranged his arguments in a logical order, selecting the appropriate arguments and arranging them sequentially as already mentioned by Nordquist (2018) (see section **2.8.2 Arrangement** in the literature review of this study).

In Video 2, a sequence of structure is also observed which is another example of arrangement. Iyambo first of all provides a background of the education disparities; then the abolishment of school fees and the government coming in to provide schools with state grants to cover for the abolished fees; and lastly announcing free education from pre-primary to grade seven. Once more, a carefully planned sequence of ideas just like in Video 1 is prevalent, for the purpose of making a maximum impact.

In Video 3, the canon arrangement did not surface clearly as the video clip is too short and does not allow observation of the arrangement canon.

4.2.4.3 Style

In all three selected AVs, Iyambo's style of eloquence was prevalent as it was observed that the speaker is equipped with a well articulation of the English language. Nordquist (2018) is of the opinion that style refers to word choice, sentence structures and figures of speech and is considered as a manifestation of a speaker's speaking or writing and this best describes

Iyambo. Thus, Iyambo demonstrated the ability to speak fluently about his mission, which also projects preparedness and great passion.

In videos 1, 2, and 3, parallelism, variation auditory, variation visual, verbal anchor, congruency, emphasis, hyperbole, metonymy, polyptoton, paronomasia, synecdoche, and complementary all formed part of Iyambo's style. Overall, Iyambo's style complies with Nordquist's (2018) opinion that style is pragmatic to something that is spoken, written, or performed.

4.2.4.4 Memory

The fourth canon, memory, is observed in all three selected videos. Memory includes all the methods and devices (including figures of speech) that can be used to aid and improve the memory of the audience (Nordquist, 2018). The researcher observed that Iyambo employed numerous linguistic features (see section **4.2.2 Traits of linguistic features**) and AVPs (see section **4.2.1 Selection list of audio-visual patterns**) which are all devices that promote memory.

4.2.4.5 Delivery

Delivery refers to the management of voice and gestures in oral discourse (Nordquist, 2018). Moreover, Pudewa (2016) alludes that delivery pertains to the technicalities presenting the generated speech, through eye contact and gestures, vocal modulation and projection that can be performed. In all three videos the delivery canon is observed as Iyambo's voice projection is of supreme quality. In other words, when Iyambo speaks, his voice is audible, loud, and clear. Also, gestures and eye contact are observed to be complementing his utterance in all three videos. The way Iyambo conducts his delivery conforms to Pudewa (2016) and Nordquist (2018) views pertaining the delivery canon (see section **2.8.5 Delivery**).

4.2.5 Aspects of Aristotle's proofs

Baker (n.d.) is of the opinion that any written or spoken communication anticipated to persuade a targeted audience contains the following key rhetorical elements; ethos, the character, credibility and trustworthiness of the speaker; logos, the logic and reasoning in the message; pathos, the emotional aspect.

4.2.5.1 Ethos

Ethos is concerned with reliability and credibility. Iyambo earned a good reputation as an outstanding student while studying food chemistry in Cuba, where he graduated as the overall best student at his school. Iyambo also created a good name for himself ever since his appointment as a Member of Parliament in 1995 and as a result of his outstanding skills he was appointed as the Deputy Minister of Fisheries and Marine Resources for a period of two years. Furthermore, he continued and became the Minister of Fisheries and Marine Resources until 2010 when he was appointed as the Minister of Education. Consequently, these achievements are convincing for the audience to feel that he is trustworthy and responsible to the extent that they believe whatsoever he puts on the table. Apart from Iyambo's credible qualifications, his expertise, competence, and image of goodwill are all aligned with the great Aristotle's proofs. Thus all three videos portrayed Iyambo's image of credibility in his advocacy for 'free education for all' in Namibia.

4.2.5.2 Pathos

Pathos appeals to the audience's feelings and beliefs and may cause an audience to respond emotionally, and as such may also identify with a speaker's perspective. Logos and pathos may be used on both sides of, because a speaker could appeal to the audience's emotions, when a logical presentation has failed to persuade. A speaker may determine his audience's needs and concerns and make his address as Baker (n.d.) suggested.

In Video 1, Iyambo highlights that the ministry does not have a formal structure for pre-school and that is a weakness of the education system. In Iyambo's message he firstly gave concrete information of the current state of affairs and thereafter states that it is a weakness. Another example used that could be regarded as pathos is when Iyambo appeals to the audience's feelings by saying that;

"We have so many children that are being taught in mud houses, tents et cetera in shacks..."

As Iyambo refers to children being taught in mud houses and shacks, it could be assumed that he already had an idea of the shortcoming of his ministry and that he was resolute to make a tremendous change in the education sector. In Iyambo's message he tends to appeal for pity. In other words, the emotions of the audience may be touched in order for them to conform to his advocacy to implement 'free education for all' in Namibia.

The language used for logos also fits for pathos. In other words, the speech connects with both pathos and logos.

4.2.5.3 Logos

Logos refers to a logical and reasoning approach from a speaker. In other words, facts, statistics, descriptions, analogies, expert opinions, and anecdotes are regarded highly in communication for the purpose of persuasion (Baker, n.d.).

In Video 1, Iyambo announced the following;

The conference will take place on the 27th of June. It is gonna be here in Windhoek, Safari and we going to have more than six hundred people. Each region will be highly represented...

The conference will take place on the 27th of June. It is gonna be here in Windhoek, Safari and we going to have more than six hundred people. (Logos – fact)

Each region will be highly represented... (Logos - opinion)

At the moment we don't really have a formal structure of what to do with the early childhood development – pre – the pre-school and that is a weakness. (Logos and pathos)

In Video 2, Iyambo states that;

11,5% of children aged 6 – 13 have never been to school. It was also found that over 92% of state schools have a school development fund. The report revealed that schoolfunds used for a variety of activities, from paying relief teachers, photocopying, textbooks and stationary, to cleaning and building maintenance...

In Video 3, Iyambo indicates that;

The immediate step will be the presentation of the outcome of the fuller document to His Excellency the President of the Republic of Namibia in line with his directive, at the opening of this conference based on the consultation with his Excellency the President, we will then approach cabinet.

Furthermore, a speech that just appeals to the audience's emotions may come across as over dramatic, while a speech that only uses logos appeals may come off as cold and inhuman according to Mack (2013). Considering this, Iyambo balanced his utterances to create proper persuasive communication.

It is evident that Iyambo made use of a combination of facts, opinions and analogies as seen in the above mentioned excerpts of his AV's that advocate for 'free education for all' in Namibia. Also, the researcher depicted that Iyambo's AV's succinctly comprise of Aristotle's proofs which may be seen as complementary strategies in order to sway his audience in favour of his quest.

4.3 Chapter summary

This chapter has provided an AVR analysis of selected Iyambo's AVs on 'free education for all' in Namibia, namely: *Nation must set tone for reform* (Video 1); *Minister maak uitslae*

bekend (Video 2); and *Education Namibia* (Video 3). The analysed data were extracted from five checklists (see **Appendices 1 to 5**), where each appendix had features that were tested on Iyambo's selected AVs. These checklists were made up the five main sections for analysis: AVPs, traits of linguistic features, Burke's identification theory, Cicero's five canons, and Aristotle's proofs. These focus areas were used in determining what made Iyambo's advocacy on 'free education for all' in Namibia successful. Furthermore, the checklists helped the researcher in identifying the techniques employed by Iyambo in persuading his audience. The next chapter, Chapter Five presents the study's conclusion and recommendations.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The main purpose of this AVR analysis was to examine how Iyambo employed the AVPs and linguistic features to advocate for ‘free education for all’ in Namibia. Burke’s identification theory, Cicero’s five canons and Aristotle’s proofs were studied and the results showed that Iyambo’s rhetoric in his advocacy complement these powerful rhetoric theories. In other words, this study examined how Iyambo as the then Minister of Education Arts and Culture used his persuasive powers to attain the goal of ‘free education for all’. This chapter provides the conclusions and recommendations drawn from this analysis.

5.2 Conclusions

This section is a conclusion based on the findings of this study. The study sought to find answers to the research questions (see section **1.4 Research questions**). It appears that Iyambo’s rhetoric was influenced by great rhetoricians such as Burke, Cicero, and Aristotle and had the traits of linguistic features and AVPs. The research questions remain the same and the following sub-sections provide answers to each research question. The responses for each question are collaborated by the findings presented in Chapter Four of this study.

5.2.1 First research question

The first research question reads as follows:

- **1.4.1** How did Iyambo integrate AVPs and linguistic features in the selected audio-visual rhetorics in his advocacy for free education in Namibia?

The findings reflect that Iyambo applied AVPs expansively to persuade the education fraternity to conform to his idea of ‘free education for all’ in Namibia (see section **4.2.1**

Selected list of audio-visual patterns). AVPs complement the message being conveyed orally. They also add interest and expression which helps in keeping the attention of the audience even though their interpretations may vary from culture to culture. Iyambo successfully employed AVPs which made his language convincing and attractive.

As already established, AVPs are a common feature in the studying of AVR, in Iyambo's selected AVs and a trend was observed that through the use of the AVPs, successful rhetorical pieces of work were produced. Moreover, Iyambo employed the AVPs specifically to reform the education system of which the same AVPs can be applied in other contexts. In other words, Iyambo fulfils Joost et al.'s (2009) observation that AVPs could be ascribed to diverse potential situations of emotional arousal. Iyambo used the AVPs as a toolbox that aided him in achieving his advocacy for free education.

In addition, linguistic features also played a prominent role in Iyambo's AVs. The researcher is of the opinion that the use of these linguistic features made Iyambo's utterances to have a lasting effect on the audience. For instance, the study found out that repetition, which is a linguistic feature, was used by Iyambo purposefully as it has a lasting impression on the audience. Even to date, people still make reference to Iyambo's utterances such as 'deliver, deliver, and deliver' and many others not mentioned here.

Certainly, for this first research question, the researcher regards it answered. Taking into consideration the theoretical framework, the SCT (see section **2.8 Theoretical framework**) offers a set of essential parts that include a fantasy theme of suggestions of motives, and these exude through Iyambo's use of AVPs. His motives are behind the need for valuable transformation in the education fraternity which in turn draws in another fantasy theme of values.

5.2.2 Second research question

For this study, the second research question required that the researcher tests Burke's theory on Iyambo's AV's and the question read as:

- **1.4.2** By what means did Iyambo associate with Kenneth Burke's theory of identification?

The study found out that Iyambo's AV's are ingrained in Burke's identification theory as it is visible that in all three videos Iyambo used the English language as it is a lingua franca that permitted him to identify with the diverse multilingual communities in Namibia. This allowed him to connect with the audience on that level. Thus, Iyambo complies and concurs with Jackson (2013) (see section **2.5 Burke's Identification Theory**) who suggests that identification bonds the rhetor and the audience.

Moreover, the researcher found that Iyambo portrays humane characteristics through his communication as a means of identifying with the audience and this could be fundamental to being human. In general, humans are born with their own unique differences, but tend to seek identification through communicating with other individuals and this was typical of Iyambo. When humans identify with one another, they overcome separateness, which is evident in Iyambo's selected videos in his quest for 'free education for all' in Namibia. Hence, Iyambo's character may be deep-rooted in the SCT paradigms, as individual meaning of symbols can converge to become shared reality (Suryadi, 2010). It is also evident in the selected videos, Iyambo shared the weaknesses of the education system to bring awareness that there is a need to reform the education system. Iyambo gratifies Griffin's (2012) observation that humans use symbols to share fantasies in order to arouse the enthusiasm of a targeted group. Therefore, the researcher, claims that the study has answered the second research question based on the findings.

5.2.3 Third research question

The third research question was on Cicero's five canons and it read;

- **1.4.3** By what means did Iyambo use Cicero's five canons in the selected audio-visuals?

The study's findings show that Iyambo employed almost all of Cicero's five canons, with the exception of the canon memory. With the invention canon, Iyambo presented his arguments in an appropriate manner as is also evident in Burke's identification motive of order. The researcher found that Iyambo successfully employed the canon of invention, as his arguments, in the AV's were perceived by the researcher as well formulated points of arguments.

The second canon, arrangement, which prevails in all three videos also tallies with Burke's identification motive of order. This arrangement entails the sequence of structure, which identify the format in which Iyambo positions his arguments across to his audience for maximum impact (see sections **4.2.4.2 Arrangement**; **4.2.3.4 Order**). The researcher therefore deems that, Iyambo effectively employed the canon of arrangement.

Style is the third canon that concerns the use of figures of speech or rhetorical techniques. The study found that Iyambo's AVs contained numerous forms of styles as observed through AVPs (see section **4.2.1 Selected list of AVPs**) and linguistic features (see section **4.2.2 Traits of linguistic features**). The researcher therefore comments that through the use of the third canon, Iyambo resourcefully imparted his advocacy for 'free education for all' in Namibia.

The last canon, delivery, refers to the management of verbal and nonverbal in oral discourse (see sections **2.8.5 Delivery**; **4.2.4.5 Delivery**). Iyambo employed this canon by skilfully using gestures as observed from the selected videos that complemented his utterances. The

researcher, therefore, remarks that Iyambo's use of delivery was effectual in his advocacy for 'free education for all' in Namibia.

Iyambo's preference on Cicero's four canons parallels the SCT, in particular, the fantasy theme of value. Iyambo's main idea was to bring reformation to the education system which is of great value to the Namibian nation. Therefore, he advocated for 'free education for all' by incorporating Cicero's invention, arrangement, style, and delivery canons that brought value to his advocacy. Hence this study confirmed the existence of a connection between the SCT's fantasy theme of value and Cicero's canons in the analysed AV's.

5.2.4 Fourth research question

The fourth and last research question focused on Aristotle's proofs and reads;

- **1.4.4** In what ways did Iyambo incorporate Aristotle's proofs as complementary strategies to AVR?

The study's findings show that Iyambo incorporated Aristotle's three proofs: ethos, pathos and logos. Firstly, the researcher observed that Iyambo did not incorporate ethos, but the credibility associated with his ethos is linked to his past good character track record (see section **4.2.5.1 Ethos**). Therefore, that good past record gained him credibility amongst his audience, including the former president, Hifikepunye Pohamba, who support Iyambo in his advocacy.

The second proof entails pathos and this relates to the use of emotional language. The study findings show that pathos are a common feature that Iyambo employed. Iyambo successfully used every day human experiences in his AV's noted by the AVPs and a variety of linguistic features as exhibited in the analyses (see sections **4.2.1 Selected list of AVPs; 4.2.2 Traits of linguistic features**). Therefore, the researcher confirms the use of Aristotle's pathos proof in Iyambo's AVs.

The last proof, logos, refers to overall logicality and coherence of the message. The researcher observed logos in Iyambo's AVs (see section **4.2.5.3 Logos**). Logos are intended to persuade and Iyambo provided statistical information, facts as well as opinions in the selected videos that were analysed in this study. These brought about authenticity in his utterances which in turn convinced the audience to subscribe to his quest of reformation of 'free education for all' in Namibia. Thus, the researcher comments that Iyambo earnestly employed logos as a way of attracting and convincing his audience.

The findings of this study reveal that there seems to be a link between Aristotle's proofs (ethos, pathos and logos) and the SCT and its fantasy themes. The researcher came to this conclusion after considering that Aristotle's proofs permit the merging of the speaker and the audience while the SCT argues that people arrive at shared narratives of social reality through the sharing of visuals. Thus, a common establishment of the speaker and the audience is observed on both the SCTs and Aristotle's proofs.

5.3 Overall pronouncement

The study was a rhetorical analysis of Iyambo's selected videos: *Nation must set tone for reform* (Video 1); *Minister maak uitslae bekend* (Video 2); and *Education Namibia* (Video 3). The study is a contribution to the areas of rhetoric studies. Also, the researcher further demonstrated an understanding of rhetoric through a vigorous literature review. Through the analysis, the researcher concluded that Iyambo was an outstanding speaker with a unique character that changed the face of Namibia's education system. Also, the researcher observed that rhetoric is a broad area of study and that any form of rhetoric skill is possible as individuals can opt for different mixes or combinations of the existing rhetoric skills to create unique ones.

5.4 Recommendations from the study

The study was an AVR analysis of Abraham Iyambo's selected AVs. The following are recommendations for possible future studies in the same area of study. The recommendations are based on the analysis and findings of this present study and these are:

- This present study used the SCT and its fantasy theme theory for its framework. Future studies may consider other theories in rhetoric studies.
- The study utilised Iyambo's AVs and videos in particular, therefore future research may consider Iyambo's images and establish whether there are differences or similarities with the findings of this present study that sampled videos.
- This study analysed Iyambo's videos, thus future studies may consider a comparative study where the researcher may compare the education ministers in office from independence to date to establish the progress in the education in Namibia.

5.5 Chapter summary

This chapter was the last chapter of the entire study which was an AVR analysis of how Iyambo employed AVPs and linguistic features to advocate for 'free education for all' in Namibia. Observations were made and conclusions were drawn accordingly. The study concludes that Iyambo utilised a unique rhetoric that merged the ideas of great rhetoricians such as Burke, Cicero, and Aristotle and had traits of linguistic features and AVPs. It is in this chapter that each of the four research questions was revisited and it emerged that the study indeed answered all the research questions. Lastly three recommendations were made based on the study's findings.

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APPENDICES

Appendix 1: Burkean Identification Motives

FEATURE	TICK
Language of speech	
Gesture	
Tonality	
Order	
Image	
Attitude	
Idea	

Appendix 2: Elements of Cicero's Five Cannons

FEATURE	TICK
Invention <ul style="list-style-type: none">• Appropriate presentation of argument	
Arrangement <ul style="list-style-type: none">• Sequence of structure	
Style <ul style="list-style-type: none">• The use of figures of speech/rhetorical techniques	
Memory <ul style="list-style-type: none">• Storing up famous quotes	
Delivery (non-verbal) <ul style="list-style-type: none">• Management of voice and gestures • Eye contact	

Appendix 3: Aspects of Aristotle's Proofs

FEATURE	TICK
Ethos <ul style="list-style-type: none">• Character credibility	
Pathos <ul style="list-style-type: none">• Use of emotional language	
Logos <ul style="list-style-type: none">• Use of facts, opinions, anecdotes, polls, analogies	

Appendix 4: Traits of Linguistic Features

FEATURE	TICK
Simile	
Metaphor	
Personification	
Alliteration	
Assonance	
Onomatopoeia	
Rhyme	
Antithesis	
Oxymoron	
Paradox	
Irony	
Sarcasm	
Satire	
Parody	

Appropriation	
Epigram	
Hyperbole	
Litotes	
Euphemism	
Innuendo	
Climax	
Anti-climax	
Puns	
Rhetorical questions	
Synecdoche	
Metonym	
Malapropism	
Spoonerism	

Appendix 5: Selected List of Audio-Visual Patterns (AVPs)

FEATURE	TICK
Analogy	
Parallelism	
Variation- auditory	
Variation- visual	
Verbal anchor	
Congruency	
Antithesis	
Emphasis	
Hyperbole	
Climax	
Metaphor	
Metonymy	
Paronomasia	
Polypoton	

Repetition	
Synecdoche	
Divergence	
Complementary	

Appendix 6: Transcript of Video 1

The conference will take place 27th of June. It is gonna be here in Windhoek, Safari and we going to be more than six hundred people. Each region will be so highly represented.

Pre-school – early childhood development from those children 0-4. At the moment we don't really have a formal structure of what to do with the early childhood development. Pre-school, pre-school and that is a weakness. Good education systems functioning. You start also with the early childhood development. So the conference there will be discussions. Pre-primary here am now referring to ages of 5 grade 1 and onwards. The problem that we have then uhhm even though this is the foundation, it is really the foundation. We don't have qualified teachers. So,, then we have started to build schools. What I will need is the training of more teachers in larger quantities uhhm language proficiency, mother tongue teaching. The preparation again as am saying of teachers and teaching materials. If am told Yes Iamb this is what we need, we will do so. You have hinted what is needed in the programme. Then we go through up to the Secondary school looking at the issue of the curriculum. What we do at the pre-school, pre-primary, primary, secondary. What emm. Is the curriculum where the problem is? Is there too many subjects for example? Or the issue then of infrastructure. Uhhm we say that we have so many children that have been taught in mud houses, in tents, et cetera, in shacks et cetera. And am saying we need to build for next at least 4 years at least a thousand classrooms. Can a the conference and the country say let's build them and attend to the issue once and for all. So uhhm we want when we go out of the conference am very clear what the parents, the teachers, the business people, everybody, you colleagues from the media what exactly really say is the right thing for us and say, go for it. If you don't go for it we will get angry cause we have given you to do as what we want.

Appendix 7: Transcript of Video 2

Citing the report cited, national housing income and expenditure surveys of 2009 to 2010 that indicated that 11.6% of children aged 6-13 have never been to school. It was also found that over 92% of state schools have a school development fund. The report revealed that school fees used for a variety of activities from paying relief teachers, photocopying, textbooks and stationary, to cleaning and building maintenance. A percentage is also used for extra-curricular activities, travel and transport and curriculum development.

The report also concurred that by eliminating the existing system of student development contributions ee-of student development fund contributions and providing direct state grants to schools, am referring to public schools to compensate for income forgone. It is likely to have a very positive impact in redressing such embedded disparities. In reference to education provision in the primary education phasssse grade amm zero to the first grade to grade 7, that'sss now what is primary is exempted from paying these feesss. Thisss is in line with section 39 of the Education Act. I further direct that amm aaa parents, guardians of learners in grade zero, the first grade call it pre-primary to grade 7 to no longer contribute to the school development fund as of January 2013. Number 3, a directive at schools should reimburse those parents, guardianssss who may have paid school development fund as part of their registration requirements for 2013. Congratulations to the learnerssss who have made it to the next grade. For those learnerssss who were unable to make it to the next grade this time, we encourage them to work harder in order to improve their performance next year. We are discussing, but hinting we are likely in the future to put only the numbers and not the name.

Appendix 8: Transcript of Video 3

We need action, action and consistent action. We have spoken enough, now the time for action has come. These recommendations made have implications of course such as financial implications, policy implications, legal implications to amend the laws as well as human resources in terms of capacity. We'd We'll now move on systematically. The immediate step will be the presentation of the outcome of the fuller document to this Excellency the President of the Republic of Namibia in line with his directive at the opening of this conference based on the consultation with his Excellency the President we will then approach cabinet. It is only after cabinet that we can act on the roadmap. After we have together with my deputy and this a great and great team of great minds, for the senior management, teachers and all of them.

Appendix 9: Ethical clearance letter



ETHICAL CLEARANCE CERTIFICATE

Ethical Clearance Reference Number: FHSS /556/2020 **Date:** 6 February, 2020

This Ethical Clearance Certificate is issued by the University of Namibia Research Ethics Committee (UREC) in accordance with the University of Namibia's Research Ethics Policy and Guidelines. Ethical approval is given in respect of undertakings contained in the Research Project outlined below. This Certificate is issued on the recommendations of the ethical evaluation done by the Faculty/Centre/Campus Research & Publications Committee sitting with the Postgraduate Studies Committee.

Title of Project: An audio-visual rhetorical analysis of Dr Abraham Iyambo's advocacy for the concept - "Towards free education for all"

Researcher: ALVERA MARIANA SCHOLTZ-KOTZEE

Student Number: 9832793

Supervisor: Dr. Mlambo

Take note of the following:

- (a) Any significant changes in the conditions or undertakings outlined in the approved Proposal must be communicated to the UREC. An application to make amendments may be necessary.
- (b) Any breaches of ethical undertakings or practices that have an impact on ethical conduct of the research must be reported to the UREC.
- (c) The Principal Researcher must report issues of ethical compliance to the UREC (through the Chairperson of the Faculty/Centre/Campus Research & Publications Committee) at the end of the Project or as may be requested by UREC.
- (d) The ADREC retains the right to:
 - (i) Withdraw or amend this Ethical Clearance if any unethical practices (as outlined in the Research Ethics Policy) have been detected or suspected,
 - (ii) Request for an ethical compliance report at any point during the course of the research.

HREC wishes you the best in your research.

Dr. J.E de Villiers : UREC Chairperson

A handwritten signature in black ink, appearing to be "J.E. de Villiers", written over a horizontal line.

Ms. P. Claassen: UREC Secretary

A handwritten signature in black ink, appearing to be "P. Claassen", written over a horizontal line.

Appendix 10: Editor's letter

Dr Peggie Chiwara

PhD Social Work (UP); MSW (UP); Dip. Palliative Care (Makerere); PgD
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23 February 2021

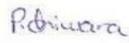
TO WHOM IT MAY CONCERN

Re: Thesis Language Editing Services for Ms Alvera Mariana Scholtz-Kotzee

This letter serves to confirm that I have edited Ms Alvera Mariana Scholtz-Kotzee's thesis entitled: An Audio-Visual Rhetorical Analysis of Dr Abraham Iyambo's Advocacy for The Concept - 'Towards Free Education for All'.

I can assure you that the language in her thesis has been elevated to a high academic standard that is consistent with the requirements of your highly esteemed institution.

Yours sincerely



Dr Peggie Chiwara