

**THE POLITICAL RHETORIC OF BISHOP KLEOPAS DUMENI IN THE
PRE-INDEPENDENCE ERA IN NAMIBIA**

**A DISSERTATION SUBMITTED IN FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE**

OF

DOCTOR OF PHILOSOPHY IN ENGLISH

OF

THE UNIVERSITY OF NAMIBIA

BY

PETRUS ANGULA MBENZI

APRIL 2014

MAIN SUPERVISOR: PROF. JAIROS KANGIRA

**CO-SUPERVISOR: PROF. PHILIPPE-JOSEPH SALAZAR (UNIVERSITY
OF CAPE TOWN)**

Abstract

This dissertation is a rhetorical study of the speeches of Bishop Kleopas Dumeni of the Evangelical Lutheran Church in Namibia. The main purpose of the study was to analyse Bishop Dumeni's selected speeches based on the five canons of Aristotle, namely, invention, arrangement, style, delivery and memory, and his three modes of persuasion of logos, pathos and ethos. This study examined the English and Oshiwambo speeches which Bishop Dumeni delivered at meetings locally and internationally from 1979 to 1988. The study also examined the responses of interviewed and audiovisual taped audiences to the speeches of Bishop Dumeni and translation techniques used by Bishop Dumeni to get the message across to his target audiences, since some of the speeches were translated from English into Oshiwambo or *vice versa*.

Twenty sampled speeches were analysed to obtain information on the use of the five Aristotelian canons and his three modes of persuasion within the framework of the Aristotelian theory. This theory was supplemented by other theories such as Critical Discourse Analysis (CDA), semiotic theory and Nida's theory. The CDA deals with an oppositional study of structures and strategies of the discourse and their cognitive and social conditions as well as the discourses of resistance against such domination. The semiotic theory was used to interpret the non-verbal behaviour and Nida's theory was used to examine the translation techniques used by Bishop Dumeni.

In addition, interviews were conducted with thirty respondents drawn from three groups: the supporters of colonial authorities, ordinary people and pastors to obtain further information on the responses of the audiences to the speeches of Bishop Dumeni.

The study revealed that Bishop Dumeni effectively used the five Aristotelian canons. Invention was used to formulate arguments and opinions on the speeches. Arrangement was used to organise the speeches in a particular manner to make them appealing to the audiences. Style was intended to maximise the correctness, clarity, appropriateness and ornament of the messages to achieve the greatest level of acceptance by the audiences. The canon of delivery helped the speaker to present the speeches in a way that was most effective for the audiences. Memory was employed to help the audiences retain the messages in their minds.

This study further revealed that Bishop Dumeni successfully used the three modes of persuasion, i.e., ethos, pathos and logos, to persuade the audiences to support the liberation of Namibia.

The study also revealed that Bishop Dumeni used a combination of epideictic (ceremonial) rhetoric, to either praise his supporters or blame the colonial authorities; deliberative rhetoric, to exhort or persuade the audiences to promote good and avoid the harmful; and, to a lesser extent, forensic rhetoric, with specific reference to the verdict of the International Court of Justice on the Namibian question. The researcher also found that Bishop Dumeni mostly used the formal equivalence type of translation with some elements of dynamic equivalence type of translation, and free translation, which affected the intelligibility of the speeches. Based on the findings of the study, the researcher made recommendations directed at training institutions in Namibia for further research to improve the standard of speech writing and delivery. This study is a great contribution to the study of rhetoric in Namibia, which is in its infancy stage.

Table of Contents

Abstract	ii
LIST OF FIGURES	vii
LIST OF TABLES	viii
LIST OF ACRONYMS	ix
ACKNOWLEDGMENTS	xii
DEDICATION	xiv
DECLARATION	xv
CHAPTER 1: BACKGROUND AND INTRODUCTION	1
1.1 Orientation of the study	1
1.2 Historical context of the role of the church in the liberation struggle	3
1.3 Statement of the problem	5
1.4 Research questions	7
1.5 Significance of the study	9
1.6 Limitations of the study	11
1.7 Frameworks of the study	12
1.7.1 Theoretical framework	12
1.7.2 Linguistic situation of Namibia	15
1.7.3 Contextual framework: A short biography of Bishop Dumeni	18
1.8 Structure of the thesis	35
1.9 Conclusion	36
CHAPTER 2: LITERATURE REVIEW	38
2.1 Introduction	38
2.2 Definition of rhetoric	39
2.3 History of rhetoric	40
2.4 Style in rhetoric	49
2.5. Invention	60
2.6. Arrangement	61
2.7. Memory	62
2.8. Delivery of rhetoric	63
2.9. The relationship between rhetoric and physical appearance, silence, anger and linguistics	69
2.10. The nexus between religion, literature and rhetoric	77
2.11. Rhetoric and persuasion of audience	81
2.12. Rhetorical criticism	91
2.13. Translation techniques as rhetorical strategy	94
2.14. Speechwriting for leaders	97
2.15. Conclusion	98
CHAPTER 3: RESEARCH DESIGN AND METHODS	101
3.1 Introduction	101
3.2 Research design	101
3.3 Research area	104
3.4 Population	105
3.5 Sampling	106
3.6 Sampling strategy	108

3.7	Description of the respondents.....	109
3.7.1	Pastors of ELCIN	109
3.7.2	Representatives of the South African government.....	109
3.7.3	Ordinary people	110
3.8	Problems during fieldwork.....	110
3.9	Research methods	113
3.10	Data collection procedure.....	116
3.11	Conducting interviews	120
3.11.1	Interviews with pastors.....	120
3.11.2	Interviews with ordinary people and representatives of the South African government	121
3.12	Data analysis.....	122
3.13	Research ethics	123
3.14	Conclusion	124
CHAPTER 4: CRITICAL ANALYSIS OF BISHOP DUMENI’S SPEECHES		126
4.1	Introduction.....	126
4.2	A brief introduction of the speeches	127
4.3	A reflection on the types of rhetoric in the speeches of Bishop Dumeni	133
4.4	Invention	139
4.5	Arrangement of Bishop Dumeni’s speeches	151
4.5.1	Exordium	152
4.5.2	Statement of facts.....	176
4.5.3	Confirmation	179
4.5.4	Refutation	187
4.5.4	Conclusion.....	195
4.6	Style in the speeches of Bishop Dumeni.....	210
4.6.1	Code mixing and code switching.....	211
4.6.2	The use of satire and gory details	215
4.6.3	The use of hedges	217
4.6.4	The use of synecdoche.....	220
4.6.5	Hypophora	221
4.6.6	Use of boosters	226
4.6.7	Figures of speech	228
4.6.7.10	Metonymy and antonomasia.....	278
4.6.8	Grammatical construction.....	282
4.6.8.1	Grammatical persons	282
4.6.8.2	Voice	296
4.6.8.3	Tense.....	299
4.6.8.4	Sentence construction	301
4.6.8.5	The use of deixes.....	312
4.7	Memory in Bishop Dumeni’s speeches.....	315
4.8	Delivery in the political rhetoric of Bishop Dumeni	317
4.8.1	Verbal elements of a speech	318

4.8.2	Non-verbal communication	324
4.9	Speechwriting for Bishop Dumeni	328
4.10	The use of honorific and pejorative language	330
4.11	Conclusion	337
CHAPTER 5: RESPONSES OF THE AUDIENCE TO BISHOP DUMENI’S SPEECHES.....		339
5.1	Introduction.....	339
5.2	Responses of local pastors	341
5.3	Responses of ordinary people.....	345
5.4	Responses of the international community.....	361
5.5	Responses of the representatives of the SA government	369
5.6	Conclusion	377
CHAPTER 6: THE RELATIONSHIP BETWEEN THE ENGLISH AND OSHIWAMBO VERSIONS OF BISHOP DUMENI’S SPEECHES.....		378
6.1	Introduction.....	378
6.2	Translation process	379
6.3	Untranslatability	381
6.4	Comparison between Oshiwambo and English versions	390
6.4.1	Formal equivalence.....	391
6.4.2	Dynamic equivalence	396
6.4.3	Free translation.....	399
6.4.4	Textual differences between Oshiwambo versions and English versions.....	401
6.5	Conclusion	406
CHAPTER 7: CONCLUSION AND RECOMMENDATIONS		409
7.1	Introduction.....	409
7.2	The applicability of Aristotelian canons to Bishop Dumeni’s speeches.....	409
7.3	The applicability of Aristotle’s three forms of appeal.....	410
7.4	The nature of the responses to the speeches of Bishop Dumeni	411
7.5	The nature of translation	413
7.6	Contribution of the study.....	413
7.7	Recommendations	414
7.8	Suggestions for future research	416
REFERENCES		418
APPENDICES		442
Appendix 1: Interview Guide		442
Appendix 2: Bishop Dumeni’s Speeches.....		444

LIST OF FIGURES

Figure 1: Map showing the birth place of Bishop Kleopas Dumeni	19
Figure 2: Map showing countries and cities visited by Bishop Dumeni	34
Figure 3: Four northern regions and their constituencies	105
Figure 4: Map of the dialects of Oshiwambo	215
Figure 5: Percentages of pastors who responded to Bishop Dumeni's speeches	343
Figure 6: Percentages of ordinary people who responded to speeches of Bishop Dumeni	359
Figure 7: Percentages of representatives of colonial authorities who responded to speeches of Bishop Dumeni	370

LIST OF TABLES

Table 1: The untranslatability of the words " <i>omakakunya</i> " and " <i>aamwayina</i> "	384
Table 2: An untranslatable word "meme"	385
Table 3: Untranslatability of the word " <i>paife</i> "	388
Table 4: Formal equivalence approach in Bishop Dumeni's translated version	392
Table 5: Dynamic equivalence approach in Bishop Dumeni's translated versions	397
Table 6: Differences between Oshiwambo and English versions	401
Table 7: Differences between the English and Oshiwambo versions.....	403

LIST OF ACRONYMS

AACC	The all Africa Conference of Churches
AD	Anon Domino
AG	Administrator General
AELC	Association of Evangelical Lutheran Churches
AKTUR	Aksiefront vir die behoud van Turnhalle beginsels
AME	African Methodist Episcopal Church
ANC	African National Congress
BC	Before Christ
CCN	Council of Churches in Namibia
CDA	Critical Discourse Analysis
CDPSJ	Christian Democratic Party for Social Justice
CDM	Consolidated Diamond Mines
DC	District of Columbia
DELKSWA	Deutsche-Evangelische Lutherische kirche in Süiwestaafrika
DTA	Democratic Turnhalle Alliance
DVD	Digital Video Disc
ELCA	Evangelical Lutheran Church in America
ELCIC	Evangelical Lutheran Church in Canada
ELCIN	Evangelical Lutheran Church in Namibia
ELCRN	Evangelical Lutheran Church in the Republic of Namibia
ELCSA	Evangelical Lutheran Church in South Africa
ELK	Evangeliese Lutherse Kerk
ELOK	Evangeliese Lutherse Owambokavango Kerk
EU	European Union
FELCSA	Federation of the Evangelical Lutheran Churches in Southern Africa
FELM	Finnish Evangelical Lutheran Mission

FNLA	Frente Nacional de Liberte de Angola
FCN	Federal Convention of Namibia
GELC	German Evangelical Lutheran Church
HNP	Herstigte Nasionale Party
LCA	Lutheran Church in America
LF	Liberation Front
LWF	Lutheran World Federation
NBC	Namibian Broadcasting Corporation
NCC	Namibia Communications Center
NCDP	Namibia Christelike Demokratiese Party
NETS	Namibia Evangelical Theological Seminary
NNC	Namibia National Concerns
OUA	Organisation of African Unity
OPO	Ovamboland People's Organisation
PLAN	People's Liberation Army of Namibia
SA	South Africa
SADF	South African Defense Force
SWA	South West Africa
SWABC	South West Africa Broadcasting Corporation
SWANU	South West Africa National Union
SWAPO	South West Africa People's Organisation
SWAPO-D	South West Africa People's Organisation Democrats
SWAPOL	South West Africa Police
SWATF	South West Africa Territorial Force
TCL	Tsumeb Corporation Limited
UCCB	University Central Consultancy Bureau
UELCSWA	United Evangelical Lutheran Church in South West Africa
UNAM	University of Namibia
UN	United Nations
UNITA	União Nacional para a independencia Total de Angola

UNSCHR	United Nations High Commission for Refugees
UNSCR	United Nations Security Council Resolution
USA	United States of America
UNTAG	United Nations Transition Assistance Group
VELKSWA	Vereenigde Evangeliese Lutherse Kerk in Suidwes Afrika
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches

ACKNOWLEDGMENTS

I would like to express my profound gratitude to Prof. Jairos Kangira for his excellent supervision and words of encouragement from the start of my study to the end of this academic program. He introduced me to the study of rhetoric and made every effort to ensure that I read the rhetorical works of the noted scholars in this field. He also read every chapter of my draft and made critical comments on the various versions of my work. His critical suggestions enabled me to improve my work. A special word of thanks also goes to Prof. Philippe-Joseph Salazar for his superb advice and suggestions on the contents of this study. I have also benefitted a great deal from the constructive criticism of my colleagues Dr. Tom Fox, Mr. Wilhelm Elinatse Uutoni and Mr. Simon Dhimbulukweni Lumbu of the University of Namibia. Their challenging questions encouraged me to revise my work critically. I also would like to thank my parents, Tatekulu Jairus Mbenzi and Meekulu Kandenge Mbenzi, who helped with the interpretation of some sophisticated concepts which cropped up in the speeches of Bishop Dumeni. My thanks also go to Dr. Veiko Munyika and Miss. Lovisa Munyika for their excellent advice to further my studies at a tertiary institution. I owe special thanks to Bishop Dumeni for giving me permission to use his speeches. Bishop Dumeni also explained some issues raised in his speeches that I could not understand. I would also like to thank Rev. Joel Fikeipo of Hosanna Parish who helped me with the interpretation of the biblical texts.

I would also like to express my deepest gratitude to my daughters: Kuku Nayishekete, Meme Gwamushiku and Twashigwa Kaneekandje for their patience during my study. My daughters enjoyed limited attention during my study.

Finally, I would like to extend my posthumous thanks to my wife who passed on while I was busy with this study. Words can hardly express my sense of gratitude to my late wife, Mariana Taaria Mukwanekamba. From her, I received constant encouragement, endless motivation and crucial support.

DEDICATION

To my late wife, Mariana Mukwanekamba Mbenzi, whose love for academic work inspired me to achieve my goal.

DECLARATION

I, Petrus Mbenzi, declare hereby that this study is a true reflection of my own research, and that this work, or part thereof, has not been submitted for a degree in any other institution of higher education.

No part of this thesis/dissertation may be reproduced, stored in any retrieval system, or transmitted in any form, or by any means (e.g. electronic, mechanical, photocopying, recording or otherwise) without the prior permission of the author, or the University of Namibia on his behalf.

I, Petrus Mbenzi, grant the University of Namibia the right to reproduce this thesis as a whole or in part, in any manner or format, which the University of Namibia may deem fit, for any person or institution requiring it for study and research; providing that the University of Namibia shall waive this right if the whole thesis has been or is being published in a manner satisfactory to the University.

Student's name

Date.....

CHAPTER 1: BACKGROUND AND INTRODUCTION

1.1 Orientation of the study

This study examines the rhetorical strategies used by Bishop Kleopas Dumeni of the Evangelical Lutheran Church in Namibia (ELCIN) to persuade his local and international audiences to support the fight for liberation in Namibia. The study mainly uses the Aristotelian theory to deconstruct the rhetorical strategies of Bishop Dumeni in order to “reveal the aim, performance and discursive strategies used to achieve that purpose and performance” (Manyawu, 2012, p. 1).

Bishop Dumeni conducted several speeches from 1979 to 1988 in which he tried to use his pathos, ethos and logos to convince his audiences to support him in the fight against the apartheid system. The study identifies the styles, genres and manner of delivery incorporated into the speeches of Bishop Dumeni, and shows how Bishop Dumeni used language as a tool of communication to appeal to his local and international audiences to sympathise with the people who suffered as result of the apartheid system.

The study further reveals the responses of the audiences to the speeches of Bishop Dumeni. Burton (2001) emphasises that:

“Rhetorical analysis does not involve simply identifying and labeling linguistic features, but an examination of the entire context of the communication. An important part of context is audience, because rhetoric is never about discourse

in the abstract, but is always concerned with directing one's words with specific intentions towards specific audiences" (p. 56).

This study thus analyses the verbal and non-verbal responses of the audiences to the speeches of Bishop Dumeni. The semiotic theory was largely employed to identify and interpret the non-verbal language in the speeches of Bishop Dumeni. The rhetorical effects of the speeches on the audience are revealed within the context of the various responses to the speeches. The responses of the audiences are presented in two categories, namely, the negative and positive responses. This culminated in the identification of the level of support Bishop Dumeni received from his audiences. Furthermore, the actions taken by the audiences revealed whether or not the speeches of Bishop Dumeni convinced the audiences to support his line of thinking.

Although the main aim of this study was to analyse the speeches of Bishop Dumeni within the framework of the Aristotelian theory and how he used language as a tool of communication to persuade his audiences in Namibia and elsewhere in the world, the study also examined the use of translation by Bishop Dumeni as a communicative strategy to appeal the varied audiences. In this case, Nida's theory supplemented the Aristotelian theory to identify the translation approaches and techniques Bishop Dumeni employed in the translation process. The translation of the texts was examined because of the possibility that the level of translation might affect the intelligibility of the texts.

1.2 Historical context of the role of the church in the liberation struggle

This subsection places Bishop Dumeni's speeches in the context in which they were "produced and consumed" (Manyawu, 2012, p. 15). Namibia was placed under the trusteeship of South Africa by the League of Nations on December 17, 1920. Under this agreement, South Africa had to develop the territory. Following the League's supersession by the United Nations (UN) in 1946, South Africa refused to surrender its mandate for replacement by the UN. A trusteeship agreement requiring closer international monitoring of the territory's administration claiming that the UN had no influence in South West Africa (SWA [now Namibia]) and continued to divide the territory into homelands. In 1966, the International Court of Justice ruled that South Africa had no mandate to rule SWA. The UN General Assembly adopted the resolution in 1968 revoking the South African mandate to rule SWA. The UN Security Council recognised the General Assembly's revocation of South Africa's mandate by adopting Resolution 264 of 1969 and later, in 1976, adopted Resolution 385, calling for South Africa to transfer power to the Namibian people and to allow free and fair elections under UN supervision (Moleah, 1983; Nambala, 1994; Mathe, 2006).

During this period, the apartheid system was implemented in Namibia, and Blacks and Whites were treated differently. This situation prompted the Blacks to protest against the apartheid laws. The protest culminated in the formation of Ovamboland People's Organisation (OPO), which was later renamed South West Africa People's Organisation

(SWAPO). The formation of SWAPO culminated in the protracted armed struggle for liberation in Namibia.

The struggle for liberation in Namibia was not only waged through armed struggle, but the churches also showed their active participation in the struggle against the apartheid system through passive resistance strategies. The passive resistance actions were carried out through songs, poems, statements and speeches to appeal to local and international audiences to support the churches in their struggle for peace and cessation of hostilities.

Christianity had an impact on the lives of the Aawambo. People who converted to Christianity and were schooled in the missionary schools were the ones who became aware of the apartheid system (Moleah, 1983). They also began to challenge the colonial authorities through passive resistance movements in the form of speeches, letters and so on. The first black leader of ELOK, Bishop Auala confronted the colonial authorities on various issues, such as the pass laws and the introduction of the Bantustan authorities.

In 1971, the Lutheran churches wrote an open letter to the South African Prime Minister, John Vorster, in which it denounced the South African role and conduct in Namibia. The letter was signed by Bishop Leonard Auala on behalf of the Evangelical Lutheran Church of Owambo-Kavango (ELOK), which was renamed Evangelical Lutheran Church in Namibia (ELCIN) in 1984, and moderated by Pastor Paulus Gowaseb for the Evangeliese Lutherse Kerk (ELK) (Thornberry, 2004). This was followed by several letters and statements by church leaders in subsequent years.

Upon Bishop Auala's retirement, Bishop Kleopas Dumeni succeeded him. Bishop Dumeni continued challenging the colonial authorities through his speeches. As a trainee in the mission school and a product of the Finnish missionary work, Bishop Dumeni was schooled in the doctrine that emphasised unity and anchored his faith on the holy scriptures that all people are created equal (K. Dumeni, personal communication, October 12, 2011).

1.3 Statement of the problem

The study examined whether Bishop Dumeni used certain approaches to make his speeches more appealing to his audiences. The main function of rhetoric is to persuade the audience and move them to one's point of view. It is also used to pass information to the audience about certain issues (Aristotle, 1991, trans. G. A. Kennedy). The speeches of Bishop Dumeni were directed to three audiences, namely, local church, colonial authority and international audiences. The responses and actions of the audiences were investigated to see whether the rhetoric of Bishop Dumeni had any effect on the attitudes of the audiences. The manner in which the texts were arranged was examined in order to find out whether Bishop Dumeni used a particular plot structure and also to find out how suspense was created in Bishop Dumeni's speeches. It is important to investigate the registers in Bishop Dumeni's texts to establish how Bishop Dumeni employed the textual resources available to him in a multilingual society to create his persona in order to promote the image of his church at an international level and to appeal to the wide spectrum of Namibians. Bishop Dumeni's speeches were produced in two languages,

namely, Oshiwambo and English. This study gives information on how Bishop Dumeni used translation techniques as a communication tool to appeal to his audiences.

This research focused on the rhetoric of Bishop Dumeni from 1979 to 1988. This period was significant for this study because the churches became aggressive in their attempts to expose the iniquities of the colonial power and to call on the international community to put pressure on South Africa to end her colonial rule in Namibia. Towards the end of this period (1979 to 1988), South Africa signed a ceasefire agreement. This resulted in the implementation of UN Resolution 435, which paved the way for Namibia's independence in 1990.

The main purpose of this research was to examine how Bishop Kleopas Dumeni employed the five canons of classical rhetoric in his speeches to persuade his audiences in Namibia and beyond, from 1979 to 1988. The five canons which were examined in Bishop Dumeni's speeches are invention, arrangement, style, memory and delivery. Recent scholars, for example, Adegaju (2009) and Mathe (2009), showed that these Aristotelian canons of rhetoric are relevant in speeches and public deliberations. Robert (as cited in Mwangi, 2009) also emphasises the relevance of three of the five canons of Aristotle today, namely, invention, arrangement and style and notes that:

They help interpreters today as they guided the oratory of antiquity by causing each to attend to thought (the matter of discourse including, from Aristotle's perspectives, logical, ethical and emotional proof), then to sequence in expressing that and finally to choices in diction, grammar and syntax that help

discourse whether spoken or written to fulfil its creator's purposes. These canons provide general topics that can organize the act of analytical reading and identify features to which a thorough reading should attend (p. 5).

It is true that the three canons are significant in rhetoric as Robert opined. However, it is not only the three canons that are relevant and helpful today, but all five canons are equally important in rhetoric. The absence of one of the canons makes the speeches less effective.

It is with this in mind that the researcher employed the five canons in the analysis of Bishop Dumeni's speeches to show how Bishop Dumeni used them to persuade his audiences to support the liberation of Namibia. The uniqueness of this study lies in the fact that no study seems to have been conducted on pre-independence rhetoric in Namibia, despite the fact that various orators and charismatic leaders used rhetoric as a tool to challenge the colonial authorities. Similarly, this study is worth undertaking as there is no evidence that the speeches of Bishop Dumeni have been subjected to textual analysis before.

1.4 Research questions

The objective of this research was to investigate and give detailed information on how Bishop Kleopas Dumeni employed the canons of classical rhetoric in his speeches during his tenure as Bishop of the Evangelical Lutheran Church in Namibia from 1979 to 1988. The study answered the following questions:

- a) How effectively did Bishop Dumeni use the five canons of rhetoric in his speeches to persuade his audiences about the liberation of Namibia from 1979 to 1988? Here the study examined how Bishop Dumeni employed the five canons to sensitise the local people and the international community about the liberation of Namibia and how he tried to advance his arguments to convince the colonial authorities that human rights were under threat.
- b) How did Bishop Dumeni arrange his speeches in terms of introduction, statement of purpose, body and ending? In this question, the researcher looked at how Bishop Dumeni presented his speeches and investigated the plot structure of the speeches. This included the types of introduction, the nature of the body and characteristics of the ending in order to find out whether it was sudden or gradual. Did he have a uniform structure or did the structure of his speeches change based on the circumstances under which they were delivered?
- c) What stylistic devices did Bishop Dumeni employ in his speeches to make them appeal to his audiences? This investigation was geared towards identifying the extra-linguistic features which Bishop Dumeni used to ensure the effectiveness of his speeches. Literary devices and prosodic features were also identified. The syntactic and semantic structures were examined to find out whether Bishop Dumeni stuck to a certain sentential or semantic pattern.
- d) What were the responses of the local and international audiences to the speeches of Bishop Dumeni? Under this question, the researcher analysed the responses of

the audiences to Bishop Dumeni's speeches. This included their reaction to both the written and the spoken speeches. The use of both verbal and non-verbal language was examined. The researcher also investigated whether Bishop Dumeni received negative or positive responses to his speeches and whether the responses were given directly or indirectly through third parties.

- e) What is the relationship between the Oshiwambo and English versions of Bishop Dumeni's speeches? This investigation examined the similarities and differences between the original versions and the translated versions of Bishop Dumeni's speeches. The researcher also attempted to investigate the translation approaches used by Bishop Dumeni to get the message across to the audiences.

1.5 Significance of the study

The literature on rhetoric in Namibia is scanty. So far, there are only two studies that have been conducted on rhetoric in Namibia by Mathe (2006) and Mathe (2009) who investigated the rhetoric in the making of the Namibian constitution and the classical canons of classical rhetoric in Sam Nujoma's State of the Nation address (1990-2004). While Mathe focused on the post-independence era, this study focused on the pre-independence period. This is the first study of rhetoric on the pre-independence era in Namibia. This study is, therefore, a significant contribution to the study of rhetoric in Namibia. The study thus contributes to the body of knowledge that unravels the important aspect of African culture in rhetoric in Namibia and beyond.

By documenting and analysing the rhetoric of Bishop Dumeni, rhetorical strategies employed by Bishop Dumeni during the liberation struggle will be made accessible to the readers. It is envisaged that the final product of this study will assist the rhetors in Namibia to improve the standard of their speeches based on the five canons of rhetoric and the three modes of persuasion. The research will also assist speech writers who may use some of the techniques that Bishop Dumeni used in his speeches. This researcher has often observed the delivery of speeches by prominent people in Namibia, but their speeches are never subjected to scrutiny in terms of organisation and delivery. It is hoped that this study will prompt researchers to engage in research studies on rhetoric in Namibia.

Besides, the study will, hopefully, help preachers to revisit their preaching styles and use the results of this investigation in order to use all available means of persuasion. Pastors are public speakers who need rhetorical techniques. It is hoped that theological seminaries will benefit from this research as they will, hopefully, use it in the teaching of homiletics. It is also envisaged that tertiary institutions will be motivated by this study to incorporate the study of rhetoric in their curricula to provide language students and professional writers with an opportunity to perfect their writing skills.

The researcher hopes that the comparison between the original text and the translated version will help rhetors to assess their translated versions critically to ensure that the gist of the original text is transferred into the translated version with accuracy.

Finally, the study will help rhetors to employ appropriate translation techniques. The critical evaluation of the original version *vis-à-vis* the translated version will help current and future rhetors to ensure that the gist of the original version does not get lost in the translation process.

1.6 Limitations of the study

Bishop Dumeni delivered speeches and sermons as an assistant Bishop and as Bishop of ELCIN as well as after his term of office. However, this study focused on his speeches during his tenure as the Bishop of ELCIN. The study, therefore, investigated the rhetoric of Bishop Dumeni from 1979 to 1988. This was the period when the struggle for independence in Namibia was reaching its climax.

The research focused only on the documented and tape-recorded speeches and sermons, which enabled the researcher to conduct a comprehensive study of the paralinguistic and linguistic features that accompanied Bishop Dumeni's speeches and statements. Speeches and statements that were neither documented nor tape-recorded therefore fell outside the scope of this study. "Unrecorded and undocumented speeches are prone to distortions, twisted information, and their validity and reliability are often called into question" (Bieger & Gerlach, 1996, p. 16). Such speeches may easily be altered to suit the subjective view of an individual interpreter. It is also not wholly retrievable, thus making it impossible for the researcher to present the empirical information.

Bishop Dumeni delivered many speeches locally and internationally, but only a representative sample of twenty speeches was examined in detail. Limiting the number of speeches allowed an in-depth study of the issues under investigation. Interviews were also only conducted with a selected local audience. Ten senior pastors of ELCIN, ten representatives of the colonial authority and ten ordinary people were interviewed to gauge their views on the impact of Bishop Dumeni's speeches on his audiences. The investigation of the responses of the international audience was confined solely to written information because the international audience of Bishop Dumeni was not easily accessible to the researcher.

Since there is a shortage of literature on rhetoric in Namibia, most of the literature consulted for this study came from other African countries or from the Western world. The two studies conducted on Namibian rhetoric so far focused on the post-independence era.

1.7 Frameworks of the study

This section discusses the theories that informed this study. It also presents the contextual framework in the political rhetoric of Bishop Dumeni by providing the contextual environment that gave rise to the preparation of the political rhetoric.

1.7.1 Theoretical framework

There are a number of theories that deal with rhetoric. The qualitative approach, which is the prominent approach in this study, was informed by a number of theories. The

choice of a theory or theories depends on what “one wants to do and which assumptions one shares” (Patton, 2002, p. 81). There are several sources which suggest the most appropriate theoretical framework for speech analysis (Van Dijk, 2009; Fairclough, 2001), but one cannot rely on a single theoretical framework because speech theories complement each other.

The most common speech theory is known as the Aristotelian theory. This theory uses Aristotle’s idea that a speech should appeal to the audience’s sense of logic, emotion and morals to determine its effectiveness. The Aristotelian theory is a popular method for analysing speeches and it relies on the five classical rhetorical canons, namely, invention, organisation, style, delivery and memory. This theory also examines the use of logos, ethos and pathos, which are essential yardsticks for the effectiveness of a speech. According to this theory, to determine the most effective means of persuasion, the rhetorician must consider the purpose of the discourse as well as the audience to whom it is addressed. Aristotle (1991) argues that “the hearer or audience is more important than the speaker or speech itself, because the audience determines the speech’s end object” (p. 67). The proper analysis of the speech needs to include the investigation of the language by the speaker, the nature of the speech and the context within which the speech is delivered and the reaction of the audience. In analysing the speeches of Bishop Dumeni, the Aristotelian theory was applied to investigate the responses of the audience to speeches and to analyse the structure of his speeches.

Furthermore, the study also employed Critical Discourse Analysis (CDA) to analyse the linguistic resources used by Bishop Dumeni in his attempts to sensitise the Namibian masses and the international community about the desire for peace and independence for Namibia. CDA was developed by Norman Fairclough in Lancaster in 1989. Fairclough (2001) developed “three dimensional frameworks for studying discourse such as analysis of language texts, analysis of discourse practice which includes the processes of text production, distribution and consumption and analysis of discursive events as instances of sociocultural practice” (p. 55). Fairclough further combines micro, *meso* and macro level of interpretation. At macro level the analyst considers the text’s syntax, metaphoric structure and certain metorical devices. The *meso* level involves text production and consumption focusing on how power relations are enacted. At macro level, the analyst tries to understand the broad, societal currents that affect the text under scrutiny (Fairclough, 2001).

The CDA is considered one of the best theories in analysing rhetoric because it deals with the content and the structure of the discourse. “The CDA deals with the ways in which unequal power is reproduced in conversation. It focuses on issues such as control over topics, interactions and turn taking. It also concentrates on the ways in which ideologies are reproduced in discourses” (Orwenjo, 2010, p. 62). According to Van Dijk (as cited in Mathe, 2009), “the CDA tries to triangulate social issues in terms of combined study of discursive, cognitive and social dimension of a problem. Expressed in today’s vocabulary, critical discourse analysis is nothing more than a deconstructive reading and interpretation of a problem” (Mathe, 2006, p. 11).

The above theories are complemented by the semiotic approach. “The semiotic theory includes not only the theory of how codes may establish rules for systems of signification, but a theory of how signs may be produced and interpreted (Eco, 1976, p. 17).

The speeches in this study were also analysed within the framework of the semiotic theory in order to interpret the signs that accompanied the speeches of Bishop Dumeni.

In addition, to Aristotelian theory, semiotic theory and CDA, Nida’s theory (1947) was also used in this study to evaluate the translated version of Bishop Dumeni’s speeches. Nida introduced the translation theory, which included types of translations namely, free translation, formal translation and dynamic equivalence translation. These translation techniques were used to gauge the nature and merits of Bishop Dumeni’s translation.

1.7.2 Linguistic situation of Namibia

This study examined the speeches of Bishop Kleopas Dumeni that appeared in two languages of Namibia, thus “warranting an overview of the country’s linguistic situation” (Manyawu, 2012, p. 10).

Prior to independence, Afrikaans was the official language of Namibia, but people in the regions could use their own languages for communication purposes. In Northern Central Namibia Oshiwambo was the dominant language. ELCIN pastors initially spoke Afrikaans, but they later learned English communication skills. In parishes, they had to communicate with their parishioners in Oshiwambo. Bishop Dumeni was educated in

both Afrikaans and English. He did his theological training in Afrikaans and learned English as a subject. Bishop Dumeni had to use Oshiwambo when he communicated with indigenous people, but he used either Afrikaans or English to communicate with members of other churches, especially the non-Oshiwambo speakers.

Despite its low prominence in Namibia then, English was used in some print media and enjoyed a relatively low status in the then South West Africa Broadcasting Corporation (SWABC) television service. The radio service, however, made extensive coverage in indigenous languages. In the Caprivi region, English enjoyed a high status as it was used as a medium of instruction in schools. The implementation of English as medium of instruction by the Owambo Administration in 1981 boosted the status of English in Namibia.

The local languages were spoken by 87.8% of the population. Despite the high number of speakers of local languages, these languages were never used for administrative purposes. Some official documents were translated into local languages to satisfy the needs of the majority of Namibians. Such documents, however, were translated by untrained translators who often did word for word translation. Manyawu (2012), writing on the linguistic situation in Zimbabwe, presents a similar situation that “in courts, the defendants, plaintiffs and witnesses were allowed to express themselves in their respective languages, but the court officials and lawyers were not allowed to do so. All records and proceedings were translated into English or Afrikaans to benefit the court officials” (p. 12).

The situation explained by Manyawu (2012) applies to Namibia as well. The leaders of the Bantustans in Namibia addressed their subjects in their mother tongue, but their talks were often translated into Afrikaans. They also often read the translated version of the Afrikaans original text (Namuhuja, 1983).

On the contrary, churches such as ELOK, Roman Catholic and Anglican mainly used indigenous languages to communicate with their members. The Roman Catholic Church and ELOK had newspapers in Oshiwambo. However, when the leaders of these churches went abroad or addressed the non-speakers of their languages, they used English as a medium of communication. This situation gave rise to the emergence of bilingualism in Christian churches. Bishop Dumeni himself had to use either English or Oshiwambo depending on the circumstances in which he found himself.

After independence, the Government of the Republic of Namibia decided to replace Afrikaans with English as the official language of Namibia. Article 3 of the Namibian Constitution makes provision for the use of English as an official language, but it does not preclude the speakers of other languages from using their respective languages. The decision to establish English as the sole official language in Namibia was based on an ideology informed chiefly by the socio-political circumstances of the country (Putz as cited in Frydmann, 2011, p. 182).

The situation before and after independence largely remains the same because the preference for a foreign language, i.e. English is high. Important information is presented in a language that the masses have mastered less and, where translation is

done, it does not satisfy the needs of the consumers adequately. Some of the important documents were translated into various indigenous languages by untrained translators who employed what Nida (1947) called the “formal equivalence approach” in the translation process. The translated versions of such documents were hard for a layperson to comprehend. Similarly, newspapers such as *The Namibian*, *New Era* and *Namibian Sun* devoted some articles to Oshiwambo and other indigenous languages. Most of the Oshiwambo articles were translations from the English articles. However, the standard of translation needs much improvement as most translators relied on literal translation in most cases. The level of translation in the print media applies to translation of the news broadcast in electronic media in some indigenous languages as well.

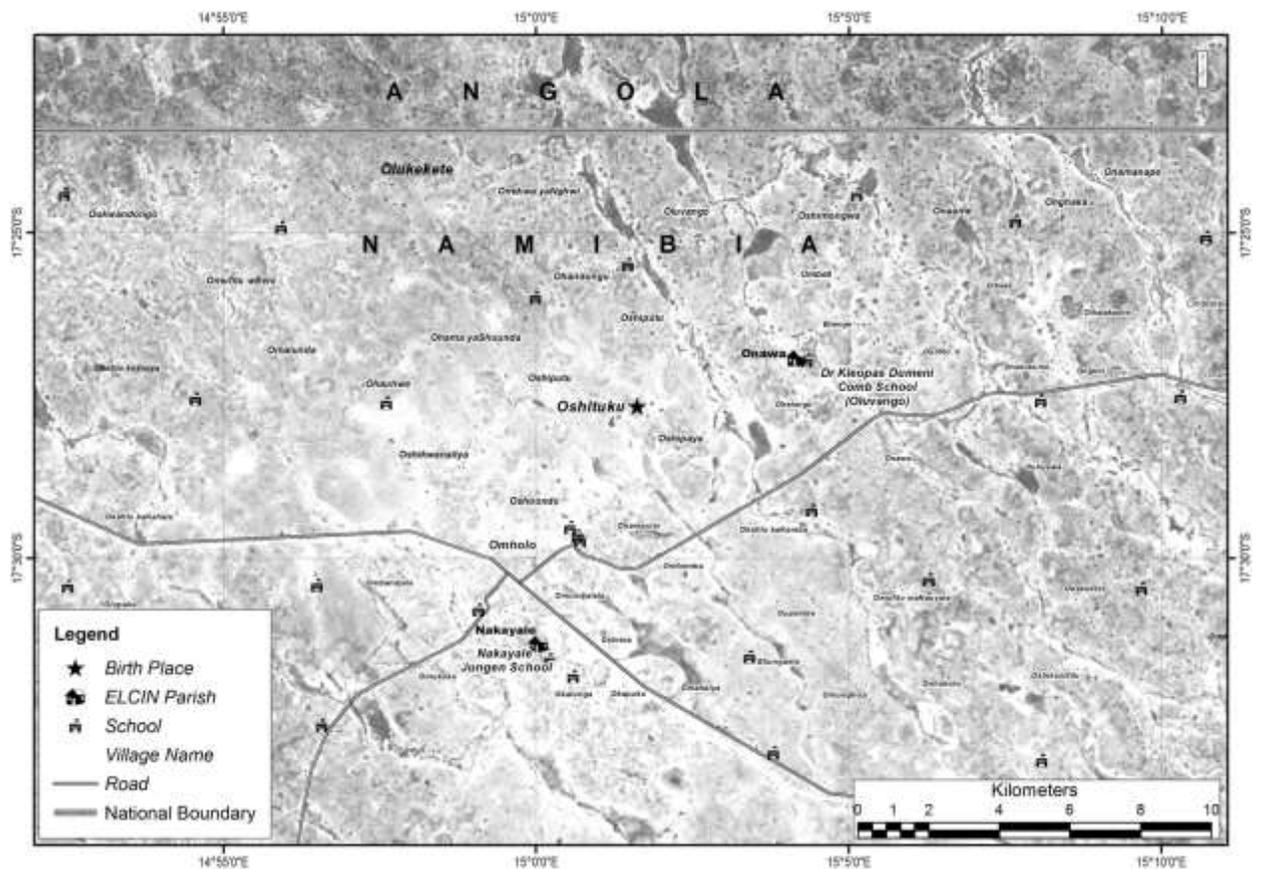
1.7.3 Contextual framework: A short biography of Bishop Dumeni

The background of any person is likely to influence and shape his future life. People who hail from Christian backgrounds tend to use Christianity in tackling the problems they encounter. In order to understand the present actions of a person it is important to employ the diachronic method in order to find out what led to his current actions and behaviour. Writing on the rhetoric of Sir Garfield Todd of Zimbabwe, Casey (2007) argues:

Todd drew from his Christian perspective. He tried to build coalitions with likeminded people and appealed to the best interests of others - even his enemies. Furthermore, Todd’s rhetoric and oratory were firmly grounded in his Christian stance and nurtured in his Campbellite heritage in the New Zealand

Churches of Christ. If it were not for his particular religious heritage and its distinctive theology, style and ways of thinking, Todd would never have been the speaker he was or made a mark in history (p. 2).

It is in light of this that the researcher presents the short biography of Bishop Dumeni in order to establish what influenced him to become a public orator and the staunch critic of the colonial regime in Namibia.



*Figure 1: Map showing the birth place of Bishop Kleopas Dumeni
(Source: Martin Hipondoka, 2011)*

Kleopas Dumeni was born on October 3, 1930 in Oshituku village in the Ombalantu district of north central Namibia, as shown in Figure 1 above. Bishop Dumeni belongs to the Ovambadja tribe. Ovambadja is one of the tribes of the Aawambo people. Aawambo consists of eight tribes: Aandonga, Aakwanyama, Aakwambi, Aangandjera, Aakwaluudhi, Aakolonkadhi, Aambalantu and Aambadja.

Bishop Dumeni's parents originally hailed from Ombadja in Angola during the famine of 1914-1915. His father converted to Christianity while he was a contract worker in Tsumeb. The Dumeni family sought "political asylum" in Owambo due to the persecution of Christians in Angola at the time. His mother was a housewife and his father was a teacher for forty years at Nakayale Primary School, although he did not receive formal training.

Kleopas, the son of a devout Christian, Paulus Monima Dumeni, was baptised and attended church services, as his father was a teacher-cum-preacher. He attended Sunday school. He also attended confirmation school at Nakayale while he was a learner at the primary school. Kleopas read and learned Bible content at school and at home. He also learned the catechism and other Christian teachings in the confirmation school. One can draw the analogy between Bishop Dumeni and Sir Garfield Todd. Casey (2007) describes Todd as follows:

Todd, the son of a devout elder, went to church, Sunday school and the various activities designed for developing faith. He read and learned as all good children in the Churches of Christ, the content of the Bible (p. 27).

At the age of eight, Kleopas Dumeni was enrolled for primary school at Nakayale. Together with his peers, they were expected to recite biblical texts in primary school. They were also taught various songs and poems which they had to sing or recite for their teachers.

Kleopas finished lower primary school in Nakayale and continued with the boys' school at the same school. He graduated from boys' school in 1950 and continued his studies at Oniipa Seminary in 1951. He underwent teacher training at Oniipa until 1953. While training as a teacher, he also trained to become a preacher. After graduating as a teacher, he was employed as a primary school teacher in Onawa (Nambala, 1995).

While teaching at Onawa, Rev Titus Heita frequented Kleopas Dumeni's school at the instruction of Rev. Tasto Sarinen who wanted Kleopas to enrol for Theology. Bishop Dumeni reluctantly agreed with the idea because it was not easy to object to suggestions from elders. To show his disagreement, he hatched a plan for his friends who worked in Grootfontein to invite him for the holidays. He planned to overstay in Grootfontein so that he could not be on time for registration of the preliminary course for pastors. However, his plan did not work as he suffered meningitis and was admitted to Nakayale hospital! (K. Dumeni, personal communication, March 12, 2011).

After he was discharged, he broke his silence by telling Rev. Sarinen that he wanted to travel to Grootfontein. Mrs Sarinen advised him to cancel his trip to Grootfontein, because his health was not good enough. Kleopas Dumeni agreed to cancel his trip and stayed at home. His attempt to evade pastoral training was thus thwarted. The following

year (1955), he moved to Oshigambo High School to attend a preparatory course for pastoral training.

From 1957 to 1959, Kleopas attended a theological course in Elim and was ordained in 1959 at Engela. He got married to Aino Ngomashendjo Haikela in 1958 and seven children were born to them (Nambala, 1995).

After ordination, he was assigned to Tshandi as an assistant pastor. While serving as an assistant pastor in Tshandi he was appointed as a youth pastor for The Evangelical Lutheran Church in Owambo-Kavango (ELOK). As a youth pastor, he loved singing. Kleopas exhibited the qualities of Ralph Waldo Emerson who crafted the democratic rhetoric. It is worth quoting West (as cited in Casey, 2007):

He crafted a soaring and emotionally powerful rhetoric that made him the most popular speaker of this time. He believed deeply in the need for democratic intellectuals who exercised powers of persuasions, to take back the public's attention from superficial and unfulfilling diversions, and to hold our public officials to a higher standard. To do just that, he trained his artistic voice to sing in order to spark courage, confidence, and comfort in our perennial struggles to become who we are and what America can be (p. 10).

Certainly, West sees these qualities as part of the good rhetorician. These qualities appear in the speeches of Bishop Dumeni in Chapters 4 and 5.

Bishop Dumeni's sermons were often accompanied by choruses and songs. He crisscrossed Namibia and preached to the youth in various parishes. He acted as Secretary for Bishop Auala in 1963. In 1964, he was transferred to Elim Parish where he served for three years. Afterwards he was transferred to Oshakati to establish a new parish.

While in Oshakati, his house became one of the transit camps for the people who wanted to cross into neighbouring countries such as Angola and Zambia for fear of being persecuted for political reasons. The colonial authorities were tipped off about his connection with SWAPO. This led to his temporary arrest and he was subjected to questioning. His exposure to politics and youth matters sharpened his speaking skills. Besides, his mentor, Bishop Leonard Auala, was a public speaker and an outspoken leader who made public statements against the undemocratic rule of the colonial authorities. Bishop Auala used biblical texts to call for oneness of all people in the name of Jesus Christ. Bishop Dumeni followed the footsteps of his mentor and often used biblical texts to challenge the colonial authorities. Despite his involvement in politics, he never abandoned the pulpit, but he remained a preacher-cum-politician. As the sharp critic of the colonial rule, his activities were met with sharp criticism by the proponents of the colonial power (K. Dumeni, personal communication, March 12, 2011).

Rev. Dumeni's ascendancy to the rank of an assistant bishop in 1973 gave him an opportunity to advance his cause. He held this position for two consecutive terms. While acting as Assistant Bishop, he represented Bishop Auala at international conferences

where he spoke about the suffering and oppression of Namibians at the hands of the colonial regime.

Bishop Dumeni was a naturally eloquent speaker and was well versed in the metaphorical language of his mother tongue. His propensity to pepper his sermons and speeches with figurative language made him one of the most charismatic preachers in his church. When he addressed his local audience, particularly members of ELOK, his mode of delivery was slightly different from delivering a speech in English. He threw in several proverbs, idioms and other figures of speech in his sermons. While he was acting as an assistant bishop, Cassinga was attacked by the South African troops in 1978. Cassinga was a house to several Namibian refugees in Angola. About 300 exiled people were killed in the attack.

In response to this attack, Rev. Dumeni wrote a pastoral letter to the parishes of ELOK calling for constant prayer for the liberation of Namibia and extended a message of condolences to ELOK members. During the same period, he also issued a statement together with the representatives of the Anglican Church, the Roman Catholic Church and the Baptist Church in which the Cassinga massacre was condemned.

At the end of his second term as an assistant bishop in 1978, Rev Dumeni was elected as the second Bishop of ELOK. He became a bishop at the time when the fight for the liberation of Namibia was gaining momentum. As a result, Bishop Dumeni spoke at various international conferences to inform the international community that Namibians desired peace and freedom. He led various delegations abroad that preached about their

desire for Namibia's independence. Bishop Dumeni established links with the Lutheran churches in Namibia and beyond to help him call for the implementation of UN Resolution 435, which paved the way for the independence of Namibia. Together with the leaders of the Anglican Church and the Roman Catholic Church, Bishop Dumeni wrote open letters and statements to the South African presidents to voice their concerns (Nambala, 1995 & Moleah, 1983).

Bishop Dumeni was also passionate about the education of Namibians. He considered Bantu education as an education of mediocre quality. Thus, he launched a massive campaign for the training of young people in various fields. The Evangelical Lutheran Churches in America responded to his call to fund the studies for the Namibian students and other international church bodies, such as the Lutheran World Federation (LWF) and the World Council of Churches (WCC) also offered a helping hand in this regard. Through his ties with other Lutheran churches, ELOK was able to send students abroad to study in various fields.

He threatened the authorities with court action when it refused to grant passports to students to go for further studies abroad. On many occasions, the authorities submitted to his demands to grant passports to students. He enabled members of his church whose lives were at risk to sneak out of the country under the pretext of further studies. He contacted members of the Lutheran Church in USA, Finland as well the Church World

Organisation to provide financial support and facilitate the admission of these members to higher institutions (J.Shanghala, personal communication, November 12, 2012)

He was leader of the delegation from Hanover interconfessional consultation on Namibia in 1986, which petitioned the US Congress and the Canadian government on the Namibian question. He headed the Namibian delegation that took part in WCC's Lusaka Consultation in 1987. The Lusaka Consultation formulated a response to the dilemma of dealing with the overt and covert violence of an occupying power (Moleah, 1983).

This politician-cum-preacher delivered speeches all over the world. In presenting his speeches, he often combined the gospel with democracy stressing the desire for a democratic state in Namibia in which freedom of speech, choice, association and religion would be guaranteed. Bishop Dumeni is the prototype of Sir Garfield Todd of Zimbabwe whom Casey (2007) describes as follows:

This unique preacher-politician used his power of persuasion through key speeches to articulate, spread and convert others to this democratic sensibility. He gave speeches in important and obscure venues all over the world as he spread his gospel. Unlike many politicians, however, he ever remained a preacher of the gospel as well as democracy (p. 1).

Bishop Dumeni did exactly what Sir Garfield Todd did. Bishop Dumeni travelled all over the world to preach about the desire for the dawn of democracy in Namibia. Bishop

Dumeni also never abandoned the pulpit, but he remained an active preacher of the gospel in ELCIN.

Although he sometimes resorted to tirades to challenge the colonial authorities, he also exercised his diplomacy when he was asked to give his personal comments on political issues. For example, when the printing press of ELOK was destroyed in 1980 he never pointed a finger at any of the warring parties. He called on ELOK members to pray for forgiveness of sins of an unknown foe of the church who destroyed the ELOK printing press in 1980.

Spies for the colonial government were dispatched to his house to find out whether he had connections with SWAPO (South West Africa People Organisation). He informed the spies that as the head of ELCIN he was ready to assist anybody regardless of the political affiliation. Despite the risky situation he faced, he supplied clothes, medicine and food to the People's Liberation Army of Namibia (PLAN) fighters. He also had access to classified information of the SA soldiers because he had agents who fed him with the latest information (K. Dumeni, personal communication, July 12, 2012).

Through the network activities known as *elyenge* (crucifix), he was able to channel the information to SWAPO about the planned activities of the Koevoet and South West Africa Territorial Force (SWATF). The members of *Elyenge* were Bishop Dumeni, Bishop Kauluma, Shapua Kaukungwa and Hifikepunye Pohamba, the current president of Namibia. Bishop Dumeni channeled information to Bishop Kauluma and Bishop Kauluma relayed the message to Shapua Kaukungwa, who was the representative of

SWAPO in London. Shapua in turn cabled Hifikepunye Pohamba in Angola. The calls of Bishop Dumeni were tapped and to avoid interception, they communicated through metaphorical language and *nom de guerre* (K. Dumeni, personal communication, March 12, 2011).

His wife, Mrs. Aino Dumeni, supported him throughout his mission and political work. She composed songs that negated colonialism. The songs were popularised in church gatherings and services. She also learned the metaphorical language of the *Elyenge* network and conveyed the messages when Bishop Dumeni was not at home. Mrs. Aino Dumeni suffered together with her husband. On one occasion, she was temporarily detained with Bishop Dumeni at Ogongo Military base in North Central Namibia in 1980.

Bishop Dumeni remained active throughout his career as head of ELCIN. He became a member of the Executive Committee of LWF in 1985. He tabled the annual report of ELCIN at the LWF annual meeting in which he outlined the atrocities and harassment carried out against the Namibians by the colonial soldiers.

Together with Bishop Kauluma of the Anglican Church and Bishop Bonifatius Hausiku of the Roman Catholic Church, in 1987 they brought the urgent application to the Supreme Court to have proclamation AG 9 of 1977 and proclamation AG 50 of 1979 declared null and void. The two proclamations contained the curfew regulations that forbade the people in Owambo, Kavango and Caprivi to travel after sunset and before sunrise. Although they did not succeed, their public statements against the dusk to dawn

regulation exposed the iniquities of the said regulation and prompted some churches beyond Namibia to issue statements negating the imposition of the curfew regulation (The Namibian, 1987).

The colonial authorities harassed Bishop Dumeni on various occasions, particularly while he conducted church services. Harassment and intimidation meted out against him by the soldiers did not discourage him from speaking for the voiceless. He condemned the iniquities of the colonial regime at various gatherings such as funerals, ceremonies, church services, etc.

After delivering a speech in Minnesota in 1987 in which he stated that the SA soldiers flew helicopters over a group of mourners in Okongo with corpses dangling from the helicopter, Bishop Dumeni was informed at the JG Strydom Airport (now Hosea Kutako International Airport) by a soldier that General Meyer wanted to see him to prove certain issues he mentioned in the USA. He agreed to meet Meyer to provide evidence for what he said. The agent of the General Meyer threatened that should it transpire that he had no evidence for his statement, he would be imprisoned under the Terrorism Act. The meeting between Bishop Dumeni and General Meyer did not materialise because General Meyer did not show up for the meeting(K. Dumeni, personal communication, May 12, 2011).

Bishop Dumeni together with other church leaders, Bishop Kauluma and Bishop Hausiku, sought an audience with President P W Botha to discuss the deteriorating

situation in the north of Namibia. The Administrator-General, Mr Louis Pienaar set pre-conditions when the church leaders wanted to meet Botha to discuss atrocities in the Northern Namibia. Pienaar pointed out to the church leaders that they had to be prepared to answer questions regarding the statements they made in various parts of the world. The spokesman of the Administrator-General's office referred to the statement by Bishop Dumeni that helicopters of the South African Defence Force had been seen in northern Namibia with the bodies of dead people suspended from them. Botha would request the time and date of such allegations in order to investigate (Lister, 1987). The church leaders Bishop Dumeni, Bishop Kauluma and Bishop Hausiku pressed for a meeting without any pre-conditions, but the Administrator-General did not entertain the suggestion of the bishops. As a result, the meeting was cancelled (K. Dumeni, personal communication, March 12, 2011).

Bishop Dumeni also campaigned for the release of political prisoners. He teamed up with Bishop Kauluma and Bishop Hausiku to call for the release of the Cassinga prisoners at Mariental in a secret camp known as Kaikachanab in 1984. They brought the application to the High Court calling for the release of the Cassinga detainees. They were supported by some family members. The release of some Cassinga detainees happened two days before the case was heard in High Court (The Namibian, 1987).

Bishop Dumeni was personally affected by the war situation in northern Namibia. His brother, Josef Dumeni, was killed in 1987 by the South Africa security forces while he

was in pursuit of cattle in Angola. The following year, 1988, his daughter, Anna Ndahambelela Dumeni was one of the people who were seriously injured in the bomb blast in the Oshakati Barclays Bank in northern Namibia. Anna succumbed to injuries in the Windhoek State Hospital a few days later. Twenty-seven people were killed in the blast on 19 February 1988 and 16 of them were laid to rest at Ongwediva cemetery. Following the blast, Bishop Dumeni issued a statement on the local radio condemning the blast and calling members of his church to remain in constant prayer for peace in Namibia. At the funeral of the bomb blast victims on February 27, 1988, Bishop Dumeni delivered a moving sermon (Omukwetu, 1987).

In 1988, Bishop Dumeni was a member of the delegation that met President Sam Nujoma of SWAPO at Kabwe, Zambia. The meeting with Sam Nujoma discussed the future of Namibia. The delegation consisted of the representatives of youth organisations, churches and other professionals. At this meeting, Bishop Dumeni acted as one of the keynote speakers (The Namibian, 1988).

When the implementation of Resolution 435 of the United Nations Security Council was almost derailed due to the fight that broke out between PLAN fighters and SA soldiers on April 1, 1989, the day of its implementation, Bishop Dumeni wrote a pastoral letter to his parishioners calling for calm and constant prayer. Together with Bishop Kauluma, he successfully convinced SWAPO leadership in Harare to go ahead with the repatriation process of Namibians from abroad after the April 1 tragedy. They allayed the fears of

the SWAPO leadership that the returnees would probably be harmed by the SA soldiers, and they promised to become the hosts of the returnees.

Bishop Dumeni was instrumental in the repatriation of the PLAN fighters back to Angola after the 1 April tragedy. He hosted the United Nations Transition Assistance Group (UNTAG) forces at Oniipa and became a reliable informant of UNTAG during Namibia's transition to independence. He wrote letters to UNTAG, Organisation of African Unity (OAU) and Administrator General of SWA (now Namibia) informing them about the political developments, particularly in war zone in Namibia prior to the holding of free and fair elections (Thornberry, 2004).

In June 1989, Bishop Dumeni addressed members of the European Union (EU) and members of the Security Council about the political developments in Namibia. In July 1989, he briefed the UN Secretary General, Javier Perez De Cuellar about the situation in Namibia before the UN supervised elections in November 1989. Bishop Dumeni also briefed the head of the Organisation of African Unity (OAU), Dr Salim, about the same situation in October of 1989(Thornberry, 2004).

Because of his courageous work, Bishop Dumeni received various honours and awards during his tenure as a leader of ELCIN (formerly ELOK). He received three honorary doctorates for his great contribution towards the liberation of Namibia from the following Universities and Colleges: Wartburg Theological Seminary (1979), University of Helsinki (1990) and University of Gettysburg College (1991). He also received the

Wittenberg Award from Luther Institute in the USA in 1991 (Nambala, 1995). In 1994, he was asked by an American organisation known as Marquis Who's Who in America to forward his brief autobiography so that it could be published in its 12th edition. This organisation publishes brief autobiographies of prominent people from America and other continents. During the independence anniversary of March 1991, President Sam Nujoma conferred an Award of Eagle upon Bishop Dumeni in recognition of his contribution to the liberation struggle.

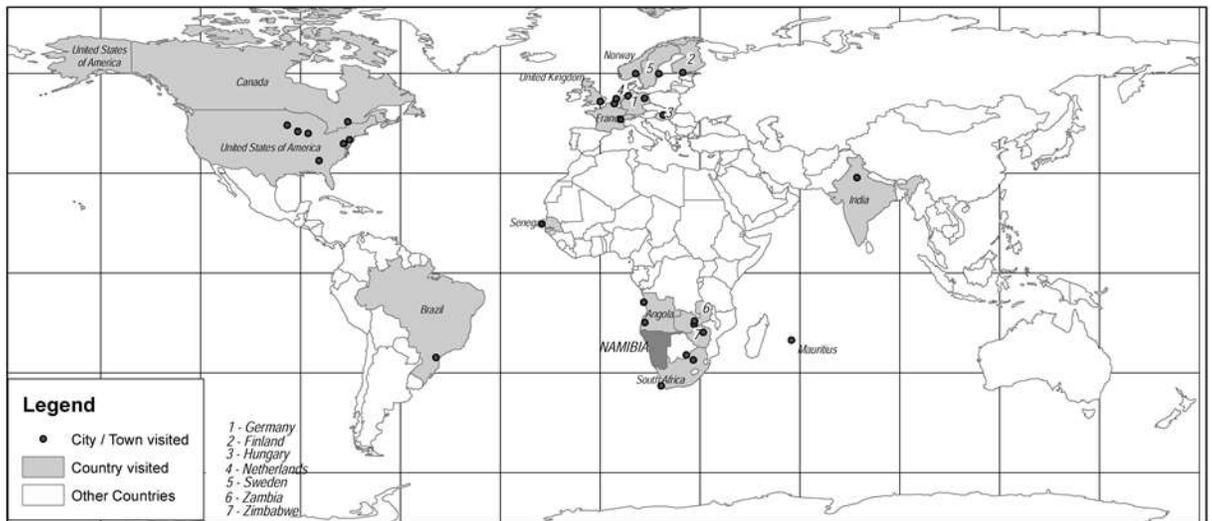
Bishop Dumeni's campaign to fight for the liberation of Namibia earned him respect from his friends. Mr Gordon A. Haaland of Gettysburg College of the USA in his letter of commendation for an award of Honorary Doctorate to Bishop Dumeni in 1991 presented the qualities of Bishop Dumeni during the struggle for liberation in Namibia:

KLEOPAS DUMENI, religious leader, advocates for freedom and justice. Under the harshest conditions, you have been a tireless advocate for the independence of Namibia. As a Bishop and spiritual leader of the 300,000 Lutherans in Namibia, you were an outspoken critic of apartheid and South African control. After the long struggle for independence ended successfully in 1990, you joined the effort to shape a new, sovereign nation, one which could become a model of freedom and justice in Southern Africa (Haaland, 1991).

James R. Crumley, the president of Lutheran Church in America, William H. Kohn, president of the Association of Evangelical Lutheran Churches and David W. Preus, the

president of the American Lutheran Church hailed Bishop Dumeni as a person of integrity, courage, wisdom and fait.

Bishop Dumeni visited several countries globally as shown in the map in Figure 2 below where he conducted speeches and made statements to sensitise the international community about the desire for Namibia’s independence and to urge the international community to put pressure on South Africa to allow Namibians to elect their own leaders.



Summary of countries and cities / towns visited

Country	City / Town	Country	City / Town	Country	City / Town	Country	City / Town	Country	City / Town
Angola	Luanda	Finland	Helsinki	Mauritius	Port Louis	Switzerland	Geneva	USA	St Peter
	Lubango		Germany		Berlin		Norway		Oslo
Belgium	Brussels	Hamover		Senegal	Dakar	USA			Atlanta
Botswana	Gaborone	Holland	Amsterdam		South Africa		Cape Town	USA	Chicago
Brazil	Curitiba		Hungary	Budapest			Johannesburg		USA
Canada	Ottawa	India		New Delhi	Sweden		Uppsala	USA	

Figure 2: Map showing countries and cities visited by Bishop Dumeni

(Source: Martin Hipondoka)

In 1995 when ELCIN was divided into two dioceses, he became the first presiding Bishop of ELCIN. At the same time, he acted as the Bishop of Western diocese. He retired as the Bishop of ELCIN in 2000.

1.8 Structure of the thesis

This thesis is divided into seven chapters. Chapter 1 introduces the study and presents its focus. The introduction includes the orientation of the study, statement of the problem, research questions and the significance of the study. The chapter also discusses the theoretical framework of the study as well as the contextual framework informing this study.

Chapter 2 presents a review of the relevant literature. This chapter demonstrates how various scholars contribute to research on rhetoric and identifies the gaps in the study of rhetoric. Information from the relevant literature reviewed provides the strengths and limitations of the existing body of literature on rhetoric. The chapter thus looks at the past research to identify the strengths and weakness in order to fill the gaps.

The research design and methodology are discussed in Chapter 3. This chapter discusses how the study was organised and the methods used to gather the data that responded to research questions. The chapter covers research design, population and sampling procedures and research methods. The chapter also discusses the problems encountered during the collection of data for the study.

Chapter 4 deals with the analysis of the speeches conducted by Bishop Dumeni. The chapter analyses the content and structure of the speeches. It further analyses the context in which the speeches were delivered.

Chapter 5 presents the role of audience in the speeches of Bishop Dumeni. It focuses on the responses of the immediate and distant audiences. The responses of the international audiences and local audiences such as ordinary people, pastors who served under Dumeni, members of the Owambo Administration, SWATF, South West Africa Police (SWAPOL) and Koevoet are presented and evaluated.

Chapter 6 discusses the quality of the translated versions. It evaluates the standard of translation techniques employed by Bishop Dumeni. Oshiwambo and English versions are compared and the merits and demerits of the texts are identified.

Chapter 7 presents the salient elements of all the previous chapters. It focuses on what has come out of the study with regard to the nature, organisation, delivery and effectiveness of the speeches. The chapter also demonstrates that Bishop Dumeni has successfully employed the canons as developed by Aristotle. The chapter ends with recommendations for further research on rhetoric in Namibia.

1.9 Conclusion

In this chapter, the overall study was introduced. The orientation of the study as well as rationale for the study was provided. The problem was articulated, followed by research questions. Each question was elaborated on slightly to illustrate what the researcher

wishes to achieve with each question. The significance of the study was presented to show where and how the study will be of help to various institutions and individuals. The theoretical frameworks that inform the study and the contextual framework have been outlined. These are the contextual frameworks that focus on the biography of Bishop Dumeni, the linguistic situation of Namibia.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The aim of this chapter is to review the relevant literature on rhetoric in order to identify the gaps, weaknesses and controversies in the existing corpus of knowledge of rhetoric. This review is also geared towards identifying the strategies and approaches employed in previous studies in investigating similar issues (Bless, Higson-Smith & Kagee, 2006). The strengths of the existing body of literature are identified to help the researcher in the critical analysis of the data gathered on the rhetoric of Bishop Kleopas Dumeni.

There is a critical shortage of literature on rhetoric in Namibia. So far, there are only two studies on rhetoric in Namibia by Mathe (2006, 2009). The two studies dealt with rhetoric in the post-independence era in Namibia. As such, most of the literature reviewed in this study is from developed countries such as America, Canada and Nordic countries and from other African countries, where the study of rhetoric is at an advanced stage.

This literature review consists of subsections as follows: The review discusses the definition and origin of rhetoric as given by a few noted scholars, giving the names of the pioneers of rhetoric and responses of some philosophers to the emergence of rhetoric. It also presents information on how rhetoric was accepted, popularised and spread to the other parts of the world. It then presents the current state of rhetoric in Africa and beyond, and the style in rhetoric, which includes verbal and non-verbal devices. It also looks at the overall organisation and delivery of rhetoric, emphasising

the main elements of delivery such as the speaker, the audience and the context; the relationship between rhetoric and silence; the nexus between rhetoric, religion and literature, and between rhetoric and persuasion of audience. It presents information on how the speaker, the hearer and the subject contribute to the persuasive nature of the speech and rhetorical criticism. The last two sections look at the rhetoric of anger, linguistics and speechwriting for leaders.

2.2 Definition of rhetoric

There is a plethora of literature regarding the definition of the term “rhetoric”. Most researchers came up with more or less the same definition, and it would be superfluous to repeat each of those definitions here. Brown (2008) concludes that, “harping on definitions can be intriguing, but it often leads to an intellectual dead-end” (para. 9).

Plato defined rhetoric as “the art of winning the soul.” Aristotle (384BC-322BC) saw rhetoric as “a faculty of discovering in any particular case all of the available means of persuasion.” Quintilian (as cited in Kangira & Mungenga, 2012) defined rhetoric as “the art of speaking well” (p. 110). Cicero believed that rhetoric is “a speech designed to persuade.”

Burke (as cited in Kangira & Mungenga, 2012) concluded that, “the most characteristic concern of rhetoric is the manipulation of men’s beliefs for political ends....” According

to Burke, “the basic function of rhetoric is the use of words by human agents to form attitudes or to induce actions in other human agents” (p. 110).

From the above definitions, it becomes evident that rhetoric involves three important elements: the speaker, the audience and the context. It is also clear that rhetoric is done with the specific purpose of persuading the audience to follow the intentions of the rhetorician.

2.3 History of rhetoric

Rhetoric has its origin in the earliest civilisation in Mesopotamia (Hallo, 2004). Some of the earliest examples of rhetoric are found in the Akkadan writings of the princess and priestess Enheduanna (ca. 2285-2250 BC) (Binkley, 2004). The Egyptians used speeches to emphasise adherence to social behaviour (Hutto, 2002). In ancient China, rhetoric became popular during the Chinese philosopher, Confucius (551-479 BC). The tradition of Confucianism emphasises the use of eloquence in speaking (Xu, 2004).

Mathe (2006) describes how rhetoric started in Greece:

The study of rhetoric or the art of speaking persuasively originally grew out of the need for people to express themselves in court. There were no lawyers in Athens, Greece in the 5th century BC. Corax started the first courses in rhetoric in Sicily in response to an increase in litigation over the land. The Athenians had done two things that created the need for teachers of rhetoric. Firstly, they

founded a democratic form of government and secondly, they instituted court reform (p. 24).

This resulted in the emergence of the group teachers known as sophists who travelled from city to city. These teachers, such as Protagoras (c. 481-420 BC), Georgias (c. 483-376 BC) and Isocrates (436-338 BC), attracted students and taught them to analyse, debate, argue and oppose every argument with an opposing argument (Kennedy, 1994).

The training of public rhetors became popular in the 5th century BC. This training was meant to guide the public speaker on how to use language persuasively. The rhetorical tradition played an important role in the training of political orators. Such tradition “provided a framework for observation of political and verbal behavior that continued for many centuries” (Chilton & Schaffner, 2001, p. 54).

The teaching of rhetoric did not continue without challenges because the prominent philosophers, namely, Plato (427-347 BC) and Socrates condemned the sophists, accusing them of promoting deceit rather the truth (Joseph as cited in Orwenjo, 2010, p. 55; Kennedy, 1994).

On the contrary, Aristotle (as cited in Orwenjo, 2010) defended the teaching of rhetoric and argued that, “there is nothing wrong with rhetoric as long as it rationally demonstrates the truth.” Aristotle further identified three types of rhetoric, namely, deliberative rhetoric, forensic rhetoric and epideictic rhetoric. Forensic speech is legal speech that was originally intended for defending or accusing a person. Today, forensic speech is extended to the notion of one team speaking for a notion and the other team

speaking against it. Aristotle explains that forensic rhetoric is concerned with judgment because the audience judges the rhetor's ethos. Epideictic rhetoric means "appropriate discourse within pedagogical or ritual texts" (Sheard, as cited in Kangira & Mungenga, 2012, p. 111).

Kangira and Mungenga further argue that some examples of epideictic rhetoric are obituaries, funeral speeches, speeches for celebrating independence anniversaries and graduation speeches.

Although there are three types of rhetoric, this study only deals with epideictic and deliberative rhetoric at length. The forensic expression will be dealt with to a lesser degree, because the speeches of Bishop Dumeni mostly dealt with occasions such as funerals, condemnation, blame, praise, and welcoming occasions, which are examples of epideictic rhetoric. Deliberative discourse is concerned with the future and its auditors are asked to make judgments about future courses of action. Deliberative rhetoric is included because some speeches of Bishop Dumeni focused on war and peace. The beneficial situation is also highlighted in some speeches.

Aristotle identified modes of persuasion for rhetoric, namely, ethos, pathos and logos and explained these modes of persuasion thus:

Ethos deals with how the character and credibility of a speaker can influence an audience to consider him/her to be believable, pathos refers to the use of emotional appeals to alter the audience's judgment and logos refers to the use of reasoning, either deductive or inductive to construct an argument (p. 86).

Apart from identifying the mode of persuasion, Aristotle further developed five canons of rhetoric. These canons are invention, arrangement, style, memory and delivery. Nygaard (2004) underscores the importance of the five canons in rhetoric and argues that, “if the author follows the five canons, it will take him through every phase of his performance from the point where he has not begun his research yet, to the point where the performance has been delivered.” This means that for any persuasive speech to be successful, it should include the five canons of Aristotle. Thus, any powerful speech is aimed at achieving certain goals and the five canons of classic rhetoric developed by Aristotle. Invention, arrangement, style, memory and delivery are significant for a speech to be successful.

A rhetorician who greatly influenced 20th century rhetoric was Kenneth Burke. Burke (1965) defined rhetoric as “the use of words by human agents to form attitudes or induce actions in other human agents” (p. 41). Burke introduced the idea of identification to rhetoric and emphasises that people become consubstantial when sharing the same values, beliefs, etc. He further sees identification as the key to persuasion. In his words, “you persuade a man only insofar you can talk in his language by speech, gesture, tonality, order, image, attitude, idea, identifying your ways with his” (Burke, as cited in Gitay, 2002, p. 1).

Apart from researchers who investigated the origin of rhetoric in American and European countries, other researchers have shown that rhetoric had its origin in Africa.

Finnegan (1970) makes reference to epideictic speech when she explains that “public and formal speeches are made to welcome visitors or returning travellers, exhort juniors, negotiate marriage arrangements, acknowledge some piece of news formally delivered and are made during the intervals at dances, at initiations and ceremonies” (114). Finnegan seems to prove that rhetoric was imported into Africa, but it is a concept that existed in Africa in antiquity. She further strongly emphasises that “Bantu are born orators, they “reveal little reticence or difficulty about expression in public. They like talking. They like hearing themselves in an assembly” (p. 444).

Another scholar, Blake (2009), reveals the emergence of rhetoric in Africa. Blake links the origin of rhetoric in Africa to the time of an official in ancient Egypt who was tasked to teach the people moral behaviour. Various parts of Ptah-Hotep’s instruction to his son reflect the elements of rhetoric. The instructions contain many topics ranging from old age to the treatment of women. Ptah-Hotep began his instructions by admonishing his sons about the importance of modesty as he prepared to impart knowledge that the son would require to succeed in life and functions appropriately. The instructions were based on the Maatian principle.

Orwenjo (2010) holds the same view as Blake that rhetoric existed in Africa in the ancient times and he points out that rhetoric in Africa was linked to court poets. Orwenjo further gives specific examples of kingdoms where discourses were popular, such as the Buganda Kingdom in Uganda, Wanga Kingdom in Western Kenya, Zulu Empire and Shongai Empire in Mali.

Furthermore, it seems that rhetoric was prevalent in Africa since time immemorial.

Finnegan (1970) reveals the prevalence of rhetoric in Africa:

In a typical African family, the elders would gather the young people and children around the fireplace at night and narrate stories, histories and events that made them proud and memorable people. Through verbal arts, Africans transmit their beliefs, heritage, values and other important information. So among Africans these forms of verbal arts are extremely important and effective means of communication. The African and African American rhetoric does not compartmentalize rhetoric, poetry, prose and drama. All these forms are interwoven into a discourse to achieve important goals and ends (p. 124).

What Finnegan describes is typical of many Africans because Namuhuja (1996) explains:

The discourse among Aawambo was based on the *ohungi* principles – an evening session around the fire where parents teach their children the norms and values. The children are taught to respect elders and observe social rules. The session includes informing the children of the adverse consequences the disobedience may have on their life. Discourse is also linked to the praises of commoners and royal people, particularly the funeral and installation praises (p. 43).

This occasion among Aawambo involves storytelling and recitation of poems and plays by parents, and the children participate either verbally or non-verbally on both

depending on the type of the performance. This whole session is rhetorical in nature because this is where parents use all available means of persuasion to appeal to the children to follow the parents' line of thinking.

Likewise, Albert (as cited in Finnegan, 1970) stresses the significance of oratory in traditional Burundi and indicates that oratory plays a role in court, in political conversation and in ordinary conversation, but specialist training is required for one to become an orator. For example, in Burundi, aristocratic boys are trained to speak eloquently from a young age. Albert summarises the content of the aristocratic boys among the Tutsi in Burundi.

Training includes mastery of a suitable, elegant vocabulary, of tone of voice and its modulation, of graceful postures with hand and spear and appropriate bodily displacements, of control of eye-contacts, especially with inferiors, and above all of speedy summoning of appropriate and effective verbal response in the dynamics of interpersonal relations (p. 237).

Formal training for rhetors appears to be a requirement only in some African countries, but there are nations in Africa where such training does not take place. Finnegan (1970) mentions the Limba tribe where training for rhetoric is not offered:

“The Limba of northern Sierra Leone do not receive specialist training in rhetoric. Men gradually assimilate the accepted tricks of speaking as they listen to their fathers and young boys begin by making speeches among their peers at initiation, farming associations and play” (Finnegan, 1970, p. 137).

The Limba do not undergo any rigorous training in oratory, but they are exposed to oratorical abilities from a young age. This demonstrates that the ability to speak in public is learned through informal gatherings. In an African context, the ability to speak eloquently is learned from parents and peers and it is passed on from generation to generation. However, due to cultural dynamism, conversation between children and parents is limited in some African societies, thus making formal training in rhetoric a necessity.

Although the art of oratory was common in Africa in the ancient times, the interest in the study of rhetoric in Africa has been very low. Osha (2005) argues that:

The academic study of rhetoric in Africa is relatively new and South Africa maintains pivotal positions in spreading and entrenching the discipline. In this regard the efforts and accomplishments of South Africa-based French professor of Philosophy, Philippe-Joseph Salazar who founded the center for Rhetoric Studies at the University of Cape Town have been seminal. Salazar has not only worked to establish the academic parameters and credentials of the discipline but has also contributed to the creation of the institutions to legitimize the field of study. In particular he was instrumental in establishing an association for the study of rhetoric and communication in Southern Africa (p. 1).

Finnegan (1970) expresses a similar opinion as Osha (2005) that the study of Rhetoric has been low in Africa. She notes that the kingdom of Burundi is one of the few areas in

which some detailed investigation of rhetoric has been carried out. Finnegan also points out that “Sierra Leone is also another country where rhetoric has been studied among the Limba people of northern Sierra Leone” (p. 162).

The study of rhetoric in America, as opposed to Africa, reveals that speeches of prominent people in America are subject to critical analysis. For example, every speech of President Obama is thoroughly scrutinised in terms of its quality and persuasive nature. The speeches of presidents in Africa do not seem to be subjected to analysis to test their oratory skill. The attempts by Mathe (2006) were just confined to Sam Nujoma’s State of the Nation Address. An Oshiwambo proverb: *Omukuluntu kelai* (An elder is never stupid, i.e., whatever an elder or senior says is sacrosanct) seems to explain the lack of critical analysis of speeches of elders by someone else. In many African societies, the words of the seniors are never tampered with by the juniors. In such situations, silence may be considered as a sign of passivity; but in the democratic institutions and governance, commenting on the speeches of leaders is a way of exercising one’s democratic right. Silence is thus exercised by both the speaker and the listener to ensure the effectiveness of a speech. Silence is necessary to ensure smooth delivery of a speech and absorption of the information by the audience.

Despite low interest in the studies of rhetoric, recent studies (Casey, 2007; Mwangi, 2009; Manyawu, 2012) are an indication that the study of rhetoric is gaining ground in Africa.

In addition, Kangira and Mungenga (2012) attempted to analyse the State of Nation Address of President Hifikepunye Pohamba and these are the only researchers, in addition to Mathe, who studied speeches of Namibian leaders. The lack of studies on Namibian rhetoric clearly shows that Namibia is a newcomer in the rhetorical field compared to other countries in Africa. This demonstrates that the study of rhetoric in Africa is at the infancy stage, and in Namibia, it is at the embryonic stage.

2.4 Style in rhetoric

Crystal (1995, p. 81) defines style as “any situationally distinctive use of language and a set of language features that make people distinctive.”

The definition of style as presented by Crystal is applicable to style in rhetoric, because in rhetoric, the canon of style deals with the language used by the rhetor (Foss, 1996). The language of the rhetoric in rhetoric includes grammatical conventions, diction, tropes, sentence structure and figures of speech.

Lanham (2006) defines style as the finding of language that is suitable to the subject matter and audience and discussed it in terms of four elements: correctness, intelligibility, appropriateness and ornament. The four elements are very important for style of rhetoric, because the rhetoric is expected to produce a speech that is free from grammatical errors. Strict adherence to grammatical rule alone is not sufficient, but it must be supplemented by intelligibility, i.e., what is delivered must convey the meaning to the audience. Using appropriate language is also important in rhetoric. Offensive and sexist language should be avoided at all costs. A speech that is loaded with sexist or

offensive language is likely to lose effect and credibility. Euphemistic language should therefore be employed in rhetoric in order to avoid abusive language. For a speech to become effective, it should be embellished.

For the speech to be successful, the accommodation theory as proposed by Crystal (1991) should also be employed. Crystal observes that:

some speakers modify their style of speaking to become more like or less like that of their addressees. The reason why people [speakers] converge towards the speech patterns of their listeners are the desires to identify more closely with their listeners to win social approval or simply to increase the communication efficiency (p. 18).

It should be noted that in languages that consist of several dialects, a speaker may switch to the dialect of the addressees in order to win the approval of the audience. Similarly, when an elder addresses the youth he/she may throw in slangs to attract their attention. Some politicians also tend to quote Bible verses when addressing Christians. For example, President George W. Bush's use of Paul's conversion narrative "afforded him the opportunity to foster identification with a crucial political constituency and enabled him to present himself as one consubstantial with the evangelical Christians who made up such an important component of his electoral base" (Bailey, 2008, p. 233).

Identifying oneself with the audience may ensure the success of rhetoric. Von der Lippe (2010) acknowledges the importance of self-identification with the audience. He argues that, "for rhetoric to be successful, the audiences must experience that their autonomy is

upheld and simultaneously experience identification with the rhetoric interpellation” (p. 30).

Similarly, Clark and Murphy (as cited in Horton & Gerrig, 2002) employ the phrase, “audience design”, which refers to the fact that the speakers need to prepare a speech taking the audience into account by showing them that they have experiences in what they say. The speakers should also base their speeches on a certain situation if they hope to be understood.

Gitay (2001) demonstrates how some South African leaders employ the audience design concept when addressing the audience of their choice:

President Thabo Mbeki while addressing Ethiopian Episcopal Synod in Port Elizabeth in 2001 chose the appropriate language. As an ANC President he was aware that the religious audience regard the biblical canon as an absolute authority thus he chose to quote Bible verses of the creation of humankind. Mbeki demonstrated his argument for human equality through language which was perceived by his audience as authority. Archbishop Tutu in his letter to John Vorster chose to quote the creation story because he was aware that the Jews and Christians regarded the first five books of Moses as a sacred authority (p. 52).

Using the Bible to identify with one’s audience is one way of establishing connection with the audience because the speaker can convince his audience, particularly when the

audience consists of Christians; but the biblical admonitions can be adjusted to appeal to secular audiences as well (Foss, 1989).

In addition, the figures of speech are regarded as one of the rhetorical techniques that make the speech more appealing to the audience. Atkinson (2004) stresses that what really makes a great speech is an oratory technique and figures of speech and finds techniques such as puzzle solution, metaphor, rhetorical questions and three-part lists as useful in discourse if used in combination with one another. Adegoju (2009) also confirms that, “imageries are a veritable rhetorical tool which can be appreciated by the audience when they are related to a particular situation” (p. 56). This implies that imageries can move the soul of the audience if they are employed appropriately.

However, Grice (1989) contends that the use of metaphorical language violates the generally accepted convention. On the contrary, Sperber and Wilson (1989) express a different opinion on the role of metaphor in discourse. They based their argument on the fact that the context within which metaphors appear makes intercommunication between the audience and the speaker possible because the audience understands the metaphors when they are linked to a certain context. Heymes and Holmes (as cited in Gambahaya, Kangira & Mashiri) express a similar view on the appropriateness of metaphor in discourse by stating that “what is more important to note is that the use of metaphors by members of a particular society presumes shared social knowledge of the language functions and norms among members of that community” (p. 68). This means that for metaphor to perform its role in discourse effectively, both the speaker and the audience

must have the same culture, knowledge and experiences, because if the culture, beliefs and values between the speaker and the audience differ, it would be difficult to interpret the intention of the speaker (Burkholder & Henry, 2009).

Furthermore, Orwenjo (2010) argues that, “politicians have a high affinity to use metaphors in their public speeches than the ordinary folks. This is perhaps due to the fact that metaphors make communication more subtle, easier and more felicitous than ordinary language” (p. 66). Orwenjo, however, cautions against the use of metaphorical language excessively as it may preclude reasons and threaten democracy. Nash (1989) similarly cautions against the excessive use of figurative language:

Never pack your discourse with unrelated images and metaphors, but limit your figurative scope to a few emblems of feeling that can be so effectively placed in the design so as to coincide with steps in the development of the compulsive pattern. A random and energetic scattering of images is often highly effective in humorous discourse, but it will not reliably move an audience to graver feelings (p. 52).

Aristotle (1991) regarded the use of metaphor in rhetoric as bad taste and argued that “metaphor may be inappropriate, because some are ridiculous and others are too grand and theatrical and if they are farfetched that may also be obscure” (p. 118). The use of metaphors may import absurdity and tastelessness into speeches if accompanied by verbosity. Thus, Aristotle (1991) cautioned orators against “the use of long, unseasonable or frequent epithets” (p. 119). On the contrary, he encouraged the orators

to use metaphors or epithets, because they lift the style of speaking above the usual level. For Burke (1950), the metaphors used by a speaker become the perspective from which he or she interprets the world. “By using creative metaphors or unusual perspectives, a rhetor tries to create incongruity in the audience’s linguistic world to break through the trained incapacities and reorients listeners in new ways” (Casey, 2007, p. 94).

It is evident that several scholars (Burke, 1950; Sperber & Wilson, 1989; Adegaju, 2009; Orwenjo, 2010) support the use of metaphor in discourse and hold the same view that metaphor makes a speech persuasive, but speakers need to take the culture, beliefs and knowledge of the audience into account when employing metaphor. Its effectiveness depends on shared knowledge, experiences between the speaker and the audience. Some scholars (Aristotle, 1991; Nash, 1989; Orwenjo 2010), however, caution against excessive use of metaphor because the language may become too banal and it may not attract the attention of the listeners. Limiting the scope of metaphor in discourse may also allow the speaker to use other rhetorical devices that can stir the emotions of the audience and break boredom. Mathe (2006, p. 61) advises that “various techniques such as grammatical conventions, diction, tropes, sentence structure and figures of speech are the tools used to add to style.” They are not simply a means to an end, but rather a choice of tools, which depends on the needs of the audience.

Apart from metaphor, proverbs play an important role in persuasive speeches as well. Adegaju (2009) stresses that proverbs are used in conflict management and points out

that “the achievement of proverbs can be seen in terms of their prescriptive, persuasive and didactic essence which are pivotal to resolving conflicts” (p. 18).

Proverbs are therefore often “employed as rhetorical device to increase clarity and pragmatic effect of the speaker’s communicative intention” (Agbja, 2005, p. 50). This suggests that rhetors need to throw proverbs in their speeches to appeal to the pathos and ethos of the audience. Bland (1994) summarises the advantage of proverbs in rhetoric thus:

Proverbs are jaded with appeals to the emotions. They are concerned with putting the audience in a particular frame of mind. They are also concerned with raising feelings of dissonance in the mind of the listener in order to move the auditor to action or to change of mind. The proverb does not appeal to a variety of emotions only, but within the frame of its structure and content, it is laden with emotional appeal. Some proverbs promote the use of authority. Many proverbs advocate the importance of listening to the counsel of others (pp. 113, 115).

Edmondson (2012) expresses a similar view that, “in West of Ireland, when proverbs are used convincingly by people with high ethos, their distinguishing mark seems to be their capacity to put recipients in a new position from which to regard predicament” (p. 44). It is true that a person with good skill and knowledge in the subject uses proverbs to convince the audience. By using the proverb, it shows that he/she has wisdom and uses logos to back his/her argument with the proverb.

The advantage of the proverb in rhetoric was also emphasised by Aristotle (1991) who concluded that:

One great advantage of maxims to a speaker is due to the want of intelligence in his hearers who love to hear him succeed in expressing a universal truth and the opinions which they hold themselves about a particular case. The other advantage of maxims and proverbs is that they invest a speech with moral character. And the use of the maxim leads to the production of moral principles and if maxims are employed beautifully, they display the speaker as man of sound moral character (p. 94).

This means that proverbs may add to the ethos and logos of the speaker. A speaker who tends to use proverbs effectively is likely to win the souls of his listeners. However, it must be pointed out that the use of proverbs in speeches may sound appropriate only to the older generation and in handling the subject in which the speaker is experienced. “For young men to use them is like telling stories – unbecoming; to use them in things in which one has no experience; to use them in handling things in which no experience is silly and ill-bred” (Aristotle, 1991, p. 1395a). This does not imply that proverbs should not be used at all when addressing younger men, but they must be treated with care, taking into consideration the linguistic level of the addressees. In other words, the proverbs, just like any other rhetorical device, should be treated with caution in rhetoric. A speech does not have to be cluttered with proverbs. Should the speech be riddled with proverbs, it becomes tasteless.

Furthermore, Finnegan (1970) reveals the rhetorical role of proverbs in judicial processes:

Proverbs were used in oratory, particularly in law cases or disputes. They are often used by one or the other of the parties to get at his opponent or try to make out a good case for himself by drawing some analogy through the image in a proverb. They are skilfully introduced into speeches at crucial moments and are influential in the actual decisions reached (p. 186).

Adegoju, (2009) holds a similar view that the proverbs play a major role in conflict resolution and in disputes. Proverbs, thus, as a rhetorical tool can convince the listeners to support the speaker because of their persuasive nature.

However, proverbs, just like any other rhetorical devices, should not be used excessively because their excessive use may cause the speech to become to banal and uninteresting to the audience.

In addition to metaphor and proverbs, the level of the language that should be used in rhetoric needs to be treated with care. It is true that a speaker may deviate from common language, but “uncommon vocabulary bears a serious risk: whenever the orator makes excessive use of it, the speech might become unclear, thus failing to meet the default requirement of prose speech, namely clarity” (Aristotle, 1991, p. 8). This implies that the speakers should guard against flowery language, because the target listeners may not understand the language, thus rendering the intended purpose of the speech ineffective. According to Aristotle (1991, p. 9), “one must use uncommon, dignified words and

phrases, but one must be careful not to use them excessively or inappropriately in relation to prose style”. If the speaker uses too many strange or technical words, he/she is likely “to lose touch with classical canons of taste and concepts of creativeness that those canons imply” (Nash, 1989, p. 43).

Mathe (2006) observes the evidences of technical words in the Rhetoric of Nujoma and comments that “Nujoma did not resist any urge to dazzle an audience with technicalities, for example in his final State of the Nation Address, Nujoma said..., ‘we were venturing into the uncharted waters of governing’” (p. 74). Mathe indicates that it was important for Nujoma to speak in a simple language that his audience would understand. It is clear that Nujoma chose to use technical language to address his audience. It is important for the addressor to possess prior knowledge of his addressees. He/she should know whether his audience consists of technical experts or lay people. If the audience consists of technical people only, the speaker can use jargon and specialist terms without having to worry whether or not he/she will be understood. If addressing lay people, the speaker needs to convert technical language into everyday language without talking down his audience (Evans, 1996). Evans provides advice on how to deal with lay persons or technical persons in speech presentation, but he does not consider the audience which consists of both lay persons and technical persons. To satisfy the needs of both groups, it is important to consider the level of language that may be understood and appreciated by both technical people and lay persons. Hill (2009) advises that “clarity is achieved with factors such as using common words, avoiding jargon, creating metaphors that make

matters vivid, using active verbs and avoiding more than the minimum of adjectives” (p. 48).

Using appropriate language spiced with figures of speech and proverbs needs to be accompanied by songs because “songs have instrumental and consummatory effect” (Foss, 1989, p. 50). They may also cause the audience and the speaker to participate in the discourse at the same time. Thus, it fosters some degree of identification between the rhetor and the audience (Foss, 1989).

The rhetor is also required to use various examples to demonstrate his points and to convince the hearers. Examples have to be used as subsequent supplementary evidence. They should follow the enthymemes so that they can have an effect of witnesses giving evidence. If one puts examples first, one needs to give a large number of them. One example is only sufficient when it is given towards the end of the delivery. Giving many examples to illustrate one point might confuse the hearers. There must be a limit as to the number of examples given, because many examples are not easy to memorise. According to Aristotle, “If well chosen, examples cause audiences to recall similar circumstances in which they have participated, or in which they would like to participate” (as cited in Crowley & Hawhee, 1999, p. 178).

This subsection shows that the rhetor uses various stylistic devices to make his speeches appealing to the audience. The commonest forms of devices used in rhetoric are figures of speech, proverbs, songs, code mixing and switching. The rhetor varies his/her style. Therefore all devices are thrown in a speech intermittently as the rhetoric progresses.

2.5. Invention

Aristotle regards invention as a process by which one finds worthy arguments. He further argues that invention requires investigation into audience, evidence, topics and timing. Aristotle believed that the rhetor had to consider his audience's needs, beliefs, and desires in order to build a persuasive case. The audience also determines the types of evidence the audience will find persuasive. Mathe (2006) notes that:

The skill of invention is concerned with the discovering and formulating arguments on any subject, opinions on the resolution of any problem or reasons for or against any proposed course of action. The primacy of skill of invention in the canons of rhetoric makes perfect sense. Before engaging in stylistic flourishes, one must have arguments upon which to hang them (p. 39).

Lauer (2004) expresses similar view on invention in rhetoric "inherent in the notion of invention is the concept of a process that engages a rhetor in examining alternatives: different ways to begin writing and to explore writing situations, diverse ideas, arguments, appeals and subject matter for reaching new understanding" (p.6).

Invention also includes the three modes of persuasion such as logos, ethos and pathos.

Foss (1996) explains that:

The critic's concern in applying the canon of invention is with the speaker's major ideas, line of argument or content. Invention is divided into two

categories: external proofs and internal proofs. But it is the internal proofs – namely ethos, logos and pathos, which the author focuses on (p. 29).

Lucas (as cited in Mwangi, 2009) expresses a similar opinion:

Good speeches need strong supporting materials to bolster the speaker's point of view. These materials can enhance a speaker's credibility, increase both the immediate and the long term persuasiveness of the message and help inoculate the audience against counter persuasion. The supporting materials include reasons, facts, observations, stories, explanations, examples, statistics, testimony, literal analogy and details (pp. 7-8).

It becomes evident that scholars have reached the consensus that the canon of invention involves doing groundwork for speech delivery. Thus invention involves conducting research on the part of the rhetor to collect information for his speech and also to ensure that all available means of persuasion are in place for the smooth delivery of a speech.

2.6. Arrangement

Cicero argues that:

Arrangement must include the following: an introduction, a statement of facts, a division between ideas (if there is one), proof or evidence supporting all ideas, refutation of ideas, an optional digression, and conclusion. During the process of arrangement, a rhetor mostly uses logical arguments to support their information, but can digress into appeals by emotion or authority if necessary.

Let us use the example of a presenting an annual sales report to upper management.

Similarly, Mathe (2006), refers arrangement as the structure and ordering of thoughts of a speech or text. Mathe further notes that:

In analysing the arrangement of Mr. Nujoma's addresses, the researcher was influenced by the disposition of classical rhetoric, which includes: Introduction (*exordium*), Purpose statement (*narratio*), Confirmation or proof (*confirmatio*), Refutation (*refutatio*) and Conclusion (*peroratio*). The concepts of the introduction and conclusion are the same. The purpose statement is a narration of the issue at hand. In the classic model, the introduction must also set the tone for the audience and make them favourably disposed toward the speaker. The confirmation or proof section contrasts with the refutation (Mathe, 2006, p. 46).

2.7. Memory

The canon of memory is important because the audience need to remember what the speaker said. According to Hargis (1951), "memory is that consistent rhetoric concerned with the storing up in the mind of principles, bodies of factual material, lines of argument, phrases which will be ready for us in a speech. Memory embodies more than the retention of words - even though this is one speech of it" (p. 81).

Mathe (2006) summarises the significance of memory in rhetoric:

The canon of memory suggests that one considers the psychological aspects of preparing to communicate and the performance of communicating itself, especially in an oral presentation. The *Ad Herennium* (1954) called memory the treasury of things invented, thus linking memory with the canons of invention, arrangement, style, and delivery. Typically, memory has to do only with the orator, but invites consideration of how the audience will retain things in mind” (p. 73).

Cicero was of the opinion that that memory was one of the abilities which separated humans from animals (McKeon, 1975.) Memory could be a natural part of learning material on which to present, or it could be the more technical exact memorization of specific portions of speech.

2.8.Delivery of rhetoric

Delivery is about voice, intonation, pitch, volume and gesture - how one’s hands move, how one holds his body, how one moves or stands, and even how one dresses. Aristotle (1991) commented on delivery as follows:

One should pay attention to delivery, not because it is right but because it is necessary since justice seeks nothing more in a speech than neither to offend nor to entertain; for to contend by means of the facts themselves, with the result that everything except demonstration is incidental, but nevertheless, delivery has great power, because of the corruption of the audience... acting is a matter of natural talent and largely reducible to artistic rule (p. 114).

Delivery is very important in speeches because it is closely connected with persuasion. Good delivery enables a speaker to succeed in his attempts to convince the audience of his message or make it easier for him to woo the audience to his side. Foss (1996) argues that, “the canon of delivery is connected with the speaker’s manner of presentation” (p. 26). Aristotle (1991) stresses that “for a style it is not enough what we ought to say; we must also say it as we ought” (p. 113). The manner in which a speaker presents his rhetoric can affect the entire rhetorical situation positively or negatively. If the speaker does not employ various techniques effectively, then his discourse is likely to fail.

Analysing Nujoma’s State of the Nation Address, Mathe (2006) demonstrates that poor delivery has an adverse effect on the effectiveness of the speech. Mathe shows that Nujoma was unable to pronounce certain words correctly and singled out mispronunciation of the words as a deficiency in the delivery of Nujoma speeches. This shows that for one to deliver the speech in an effective way, rehearsal is required to ensure that a speech is delivered persuasively.

However, Mathe (2006) does not explain the meaning of the non-verbal forms in the speeches of Nujoma:

It is important at this stage to point out that when discussing Nujoma’s delivery, it is difficult to interpret his nonverbal behaviour without an insight into how his cultural background affected his communication abilities. Since nonverbal cues differ from culture to culture, only nonverbal attributes that are common to all people have been examined (p. 75).

One cannot abandon his culture even when addressing the audience in a foreign language. There are often certain behaviours that reflect the speaker's cultural identity. This can become evident through gestures or paralanguage. The careful study of the speaker's culture may lead to a logical conclusion about why the speaker behaves the way he does and what his behaviours imply. Rhetoric and cultural studies both link discourse to an audience, to society, and especially to context.

The investigation of rhetoric can only be considered complete once the non-verbal language is included in the investigation because it contributes greatly to the success of the speech.

Similarly, Mwangi (2009) admits that, "recordings of the actual speeches themselves are more complete and accurate given that they capture both the non-verbal elements and elements of physical environment" (p. 5). However, Mwangi further admits that he relied on the written speeches due to the unavailability of the recordings.

Kendon (1983) reveals the significance of non-verbal language in discourse:

...Gesticulation arises as an integral part of an individual's communicative effort and that furthermore, it has a direct role to play in this process.

Gestulation is important principally because it is employed along with speech in fashioning an effective utterance unit (p. 27).

Likewise, Finnegan (1970) reveals the common use of gesture in speeches among the Limba people of northern Sierra Leone:

Gestures are much used: elders in particular stride about in the centre of the listening group, making much play with their full long-sleeved gowns, alternating for effect between solemn stance and excited delivery when the whole body may be used to emphasise a point. They are the masters of variations in volume and speed: they can switch from quiet, even plaintive utterance to yelling and fierce anger... (p. 455).

Non-verbal behaviours are an important part of delivery and to understand the speech clearly and adequately, a listener needs to understand the meaning of the gestures and movements that accompany the speech. It is a truism that gestures have different meanings in different communities. Therefore, it is important to interpret the non-verbal behaviour of a speaker in order to internalise correct information. The gestures of the speaker and the audience need to be interpreted so that their contribution to the rhetorical situation can be revealed.

Additionally, non-verbal behaviour, intonation and stress also play an important role in speech delivery. Stress refers to “the degree of force used in producing a syllable. It is important for a full understanding of what is being spoken and correct production. It can help the listener to know what the speaker is trying to say or imply” (Crystal, 1991, p. 328). Samson and Mohammed (2010) stress that “an utterance may perform different illocutionary acts depending on the speaker’s attitudes and this is revealed through the speaker’s attitude” (p. 170). Samson and Mohammed further state that there is a

correlation between intonation and attitude. Roach (2007) lists four functions of intonation:

- a) Intonation enables us to express our emotions and attitudes as we speak;
- b) Intonation helps us to produce the effect of prominence on syllables that need to be perceived as stressed;
- c) The listener is better able to recognise the grammar and syntactic structure of what is being said by using information contained in the intonation;
- d) Intonation signals to the listener what is being taken as new information and what is already given (p. 183).

Samson and Mohammed (2010) demonstrate that intonation plays a role in questioning, agreeing with, disagreeing with and confirming sentences, and in expressing emotions and feelings. They give the types of intonation such as the fall/rise intonation, the rise/fall intonation and the flat intonation which, they claim to show the unwillingness to speak.

It should be noted that flat intonation does not always express reluctance to speak. Among the Aawambo of Namibia when one speaks to a senior person, one is compelled to lower the pitch and decrease the volume of his voice, for example, when the wife speaks to her husband, she is expected to speak in a low voice. When greeting a king, the commoner must keep their voice low in pitch and volume. This should not be interpreted as submissive behaviour, but it is way of showing respect. The quality of the speaker's voice shows the attitude of the speaker towards the addressee.

In addition to intonation, pitch contributes to prosody in speech because it allows the speaker to lay emphasis on words. Evans (1996), however, warns against too much emphasis placed on too many words because that strategy has an adverse effect on the delivery of a speech. Mathe (2006) observes the following in the use of pitch in Nujoma's addresses:

Nujoma's vocal pitch signalled to the audience how interested he was in his own material. But in some addresses, he sounds tired or bored (NBC, 1996, 1998). It was interesting to observe that Nujoma's inflection of pitch changed when used to emphasise words that were important to him (p. 70).

In addition to intonation and pitch, tone is also very significant in speeches, particularly in tonal languages. Tone in rhetoric serves to distinguish between the meanings of words. O'Grady & Archibald (2000) observed that tones in tonal languages are used to differentiate meanings of words and this is signalled by pitch. When a speaker of a tonal language pronounces a word, it would signal different meanings for the same word. For example, when an Oshiwambo speaker pronounces the word *ongolo* with a falling tone, it means "knee", but when the same word is pronounced with a rising pitch, it means "zebra" (Fivaz, 1984). The incorrect use of tone may affect mutual intelligibility between the speaker and the audience. However, Snedeker and Trueswell (2003) state that:

The speaker's knowledge of the referential situation affects his/her ability to disambiguate the ambiguous utterance. When a speaker recognises that an

utterance is ambiguous in context, he/she will disambiguate it by making prosodic choices that are consistent with the relevant interpretation and inconsistent with the alternatives.

Although the referential situation is critical in determining whether the speaker will produce strong prosodic cues, the referential situation alone does not enable the listener to decode the correct information, because assigning incorrect tones to words may easily lead not only to wrong meaning but also to wrong grammatical information, e.g., wrong tense or aspect or mood.

2.9.The relationship between rhetoric and physical appearance, silence, anger and linguistics

This subsection discusses the relevance of physical appearance, silence, anger and linguistics. Each of these aspects contributes to effective delivery of a speech. Hence it is important to demonstrate how each element is linked to rhetoric.

The physical appearance of the speaker may contribute to the success of rhetoric. When one dresses up in a way that appeals to the audience, it shows that the speaker has pride in his/her appearance and that he/she is confident in what he/she is saying, and it causes the audience to respect the speaker's arguments (Lunsford & Ruszkiewicz, 2001).

The physical appearance of a person contributes to the success of rhetoric because it conveys certain information to the listeners. Speakers need to dress to suit a particular

occasion. Therefore, the preparation for the delivery of a speech should include the dress code to ignite the interest of the audience in the speech. Hancock (2012) confirms that personal appearance is an important part of rhetoric:

Just as we adjust our writing or our speaking styles to suit particular audiences, we should adjust how we dress and groom ourselves according to audience and purpose as well. I know many people believe how we dress should not matter and that it is our skill, talent, knowledge and work ethic that should be the bases upon which the world judges us. How you dress and groom yourself does matter (p. 1).

The significance of physical appearance in rhetoric appears to be given low prominence in literature. A few authors (Foss, 1989; Lunsford & Ruskiewicz, 2001) mention the contribution which physical appearance makes towards the success of rhetoric, but they do not illustrate how physical appearance contributes to the effectiveness of the speech. A lot of attention is paid to the other aspects of delivery such as rhetorical devices, prosodic features and the logical arrangement, but the attires do not feature prominently in the body of existing literature.

It has become evident that for the rhetor to make his speech effective, he/she needs to pay attention to the use of prosodic features such as stress, intonation and tone. Extralinguistic features and paralanguage also play an important role in the delivery. Other aspects that need to be considered in the delivery are the physical appearance and the use of the visuals where necessary.

Additionally silence is an element of rhetoric. Hasegawa and Gudyskurt (1998) who compare the use of silences among Americans and Japanese found that “in the United States, silence is defined as pause, break, empty space or lack of verbal communication” (p. 667). This definition shows that silence is absolutely necessary in verbal communication. In this study, silence is discussed in the light of Hasegawa and Gudyskurt’s definition.

According to Glenn (2010) “silence has been gendered as the lamentable essence of femininity: of weakness, passivity, stupidity and obedience. On the other hand, speaking out has been gendered the signal of masculinity: of strength, liberation and authority” (p. 44). Dault (2001) disputes the linkage of silence with passivity:

Keeping silent does not show any sign of passivity. Effective rhetoric demands keeping silent. Rhetoric depends on keeping silent of an audience – an audience who always has been asked the implicit question and thus is always answering yes. Listening attentively to a speech is not a sign of passivity (p. 57).

Likewise, silence is done to enable a speaker to present his speech without hindrance. Farrell (1999) contends that “silence as rhetoric is a viable communication strategy for women because it allows them as agents to actively participate in the conversation” (p. 64).

Silence is required in speeches as long as it is used to allow members of the audience to listen attentively; it should not be used to perpetuate passivity of the listeners. The audience and the speaker should be silent to a certain extent to allow listeners to absorb information or allow them to react. Von der Lippe (2010) argues that silence is sometimes used and maintains that:

silence may only be considered as professional suicide when it is imposed on individuals, but when it is self-selected, it is beneficial for effective communication. Co-optation should be used as fertile means to contain and maintain large areas of silences (p. 92).

It is clear that silence is absolutely necessary in discourse as Simon (1990) states:

Pauses are referred to as silence, hesitation and juncture. Two types of pauses exist: the individual pauses which are silent moments due to the communicative intention of the speaker or external events and functional pauses, which are placed at grammatical junctures namely, outside the boundaries of words and clauses (p. 112).

On the contrary, Canepari, (1985) reveals that “there is a third type of pause not functional to communication, namely hesitation pauses which are disturbing elements for listeners, such as the lengthening of vowel and the use of fillers ‘ah’, ‘ehm’, ‘eh,’” (p. 113) .

However, fillers, particularly in Bantu languages, and lengthening of vowel are not necessarily disturbing to the audience, but they signal the status of a person and are used to place emphasis on a particular word or phrase. This means that pauses may not be construed as distracters but as a strategy that contributes to the smooth absorption of the message.

Pauses perform different functions in rhetoric. Hargrove and MacGarr (1994) focus on the communicative function of pauses. Speakers segment their discourse through grammatical pauses, enabling the listener to understand the syntactic organisation of the discourse. Pauses also emphasise the new and most important information in a sentence and provide time to plan the discourse.

In addition, Crystal (1995) gives the function of pauses:

Pauses are used to demarcate linguistic units, to signal the cognitive activity of the speaker, and help to structure speech interactions. Silence can also communicate a meaning in its own right. Cross-cultural differences are common over when to talk and when to remain silent or what a particular instance of silence means (p. 172).

Both the rhetors and audience need silence for rhetoric to be effective. According to Hilaire (2011), “experienced politicians are skilled at using silence” (p. 150). A politician needs to pause a little, to allow the audience time to absorb the speech. Silence on the part of the speaker gives him/her a chance to allow the audience to react. When

the audience laughs or giggles after you have mentioned a point you need to pause, and continue after the laughing or giggling has subsided.

Silence is required by both the rhetor and the audience during the delivery of rhetoric. It allows the audience to absorb the information when the rhetor pauses. It also gives a chance to the audience to express their approval or disapproval of the speech. The rhetor thus remains silent when the audience responds to the speech. Similarly, the audience ought to remain silent to pay attention to the details of the speech.

Furthermore, anger is also linked to rhetoric. Anger may be defined as “an impulse, accompanied by pain, to a conspicuous revenge for conspicuous slight directed without justification towards what concerns oneself or towards what concerns one’s friend. Anger is linked to slighting and slighting consists of three kinds: contempt, spite and insolence” (Aristotle). Zagacki and Bolyn-Fitzgerald (as cited in Mathe 2009) state that, “The Old Testament is filled with many examples of a God and other Biblical character discoursing angrily in order to achieve moral ends” (p. 109). However, Aristotle (as cited in Mathe, 2009) notes that:

Book 4, chapter 5 of the Nicomachean Ethics concedes the difficulty of coming up with a formula for recommending when and how angry a person ought to get. Nevertheless, Aristotle supplies us with what might be construed as a topology. For morally appropriate angry rhetoric, claiming that the virtuous person gets angry only in a manner that reason instructs and at those people and

for that length of occasion in the right manner and so forth while the extremes and deficiencies deserve blame (p. 109).

Aristotle “offers little advice about what is morally advisable to employ angry rhetoric in public discourse” (Mathe, 2009, p. 110) but he does suggest practical ways for a speaker to put his hearers into the right frame of mind with regard to certain issues and the speaker’s persuasive intent.

Apart from anger, silence and physical appearance, “linguistic context is paramount in any act of communication. Samson and Mohammed (2010, p. 169). According to Adebija (as cited in Samson & Mohammed, p. 169), “the linguistic features in a discourse are maintained through phonology, diction and grammar.” It is at supra-segmental level especially in the use of sentence stress and intonation where one can feel the seriousness of the speaker. Intonation shows whether the speaker is angry, happy or sad. In addition, Adebija (1995) explains that:

The rhetorical figures are not children of irregular inspiration, they are bred out of morphology and syntax. Words are put in a specific sequence of a language. Such a sequence becomes syntactically normative in a respective language. A sequence can be adjusted in order to focus on particular words, bring out balance and contrast (p. 112).

The significance of grammar in rhetoric is emphasised by Quintilian (35-100 AD) who states that:

Let no man therefore look down on the elements of grammar as small matters, not because it requires great labour to distinguish consonants from vowels and divide them into the proper number of semivowels, but because those entering the recesses as it were of this temple, there will appear much subtlety on points which may not only sharpen the wit of the boys, but may exercise even the deepest erudition and knowledge (p. 59).

Micciche (2001) expresses a similar view as Quintilian that grammar plays an important role in our rhetorical world:

The grammatical choices we make including the pronoun use, active and passive verb constructions and sentence patterns represent the relations between writers and the world they live in. Word choice and sentence structure are an expression of the way we attend to the words of others, to the way we position ourselves in relation to others (p. 3).

Similarly, Samson and Mohammed (2010) stress the importance of grammar in rhetoric that:

In delivery of rhetoric a speaker does not stick to one or two sentence types or voices. He employs sentence variation in order to induce the interest of the reader and to conform to the principle of Newspeak anchored on stripping of detailed connotation. The sentence types are used for self – identification,

issuance of threats, commands, giving information and for indicating departure, (p. 172).

It is important for the speaker to vary moods and sentence types in his rhetoric so that he breaks boredom among the listeners. All types of moods such as imperative, indicative, subjunctive and interrogative are of great use to the effective delivery of rhetoric. The use of the moods carries with it the illocutionary and perlocutionary force that would enable the audience to react to the discourse and encourage the speaker to perform with great intensity.

2.10. The nexus between religion, literature and rhetoric

There is a relationship between religion and rhetoric because there is no account of preaching and rhetoric that does not make use of all available means of rhetoric. Any preacher needs rhetorical strategies to deliver his sermons effectively. Roger (2005) concludes that, “rhetoric and religion are interrelated, because Jesus is his own rhetoric and sermon is simply rhetoric from pulpit. The sermon in itself is orature” (p. 11).

Salazar (as cited in Manyawu, 2012) examined Desmond Tutu’s speeches. Salazar identifies several discursive strategies used by Tutu to help shape South Africa’s rhetorical democracy. He points out that:

Tutu uses his privileged position as a senior cleric to comment on practically all significant epochs in South African history leading up to the demise of apartheid in 1994 (p. 72).

Salazar's work on rhetoric dealt with hegemonic struggle. This is similar to the speeches of Bishop Dumeni, which were aimed at influencing South Africa to leave Namibia alone. Bishop Dumeni seems to be a prototype of Desmond Tutu because he also used biblical texts to challenge the South African government. This clearly shows the link between literature, religion and rhetoric because the biblical texts are literary and reflect a particular religion, namely, Christianity. Such biblical texts are also used in persuasive speeches, thus exhibiting rhetorical value.

In reviewing the book: *The rhetoric of Sir Garfield: Christian imagination and the dream of an African democracy*, Kangira (2008) concludes that there is a nexus between religion, democracy and rhetoric. Kangira argues that "religion serves as a basis for political rhetoric and commended the author for providing undisputed evidence that shows that Todd's democratic ethos emanated from his religious heritage within the Churches of Christ" (p. 350). Kangira further concludes that the author illustrated how Todd's early training in public speaking established the foundation of Todd's future oratorical success as both a preacher and a politician.

Likewise, Zietsma (2008) also demonstrates that religion was used in the USA in 1933 when President Franklin W. Roosevelt adopted the "good neighbour" policy, which was linked to the main commandment of Jesus Christ: "Thou shalt love thy neighbour as thyself." "The good neighbour policy emerged as part of a rhetorically constructed national identity narrative that reinvigorated Americans' senses of manifest destiny in the face of Great depression anxiety" (Zietsma, 2008, p. 179). The relationship between

religion and rhetoric speaks volumes. Religious discourse is linked to rhetoric because religion has to do with exhorting the listeners or appealing to the audience to follow in the footsteps of the preacher (Pernot, 2006). Pernot further clearly demonstrates the interrelationship between religion and rhetoric:

Religious messages can be analysed in rhetorical terms and rhetoric itself sometimes shows a religious dimension. Dialogue between these two realities, religion and rhetoric, can be explained by the affinities that exist between persuasion and belief and between art and the sacred. Religious discourse takes rhetorical forms (p. 253).

Another relationship between rhetoric and religion is evidenced in prayer. Prayer as religious genre is also considered as part of rhetoric, because it has most of the elements of rhetoric. In, prayer one finds aspects of rhetoric such as aims of the speech, arguments and the pathos, logos and ethos of speech.

It has become evident that religion, literature and rhetoric are interrelated. In an African context, praises play a significant role as they are performed on various occasions. Praises thus belong to epideictic oratory, because they are performed to recommend someone or something to the audience as worthy of being praised or blamed (Williams, 2010).

The connection between oratory and rhetoric is not just confined to poetry, but it can be extended to prose. Pernot (2006) illustrates that “the cross fertilization between rhetoric and religion exists in prose” (p. 247).

Williams (2010) confirms that “storytelling is used in rhetoric as a communication tool and analogy or comparative story is used to make things which are more obscure or less obvious understandable to the audience” (p. 37). Williams further shows that story telling is used in persuasive speeches, but he does not show whether stories have religious aspects or not. Supporting the integration of stories into rhetoric, Young (1996) believes that communication must include storytelling. Hyde-Clarke (2011) emphasises the significance of storytelling in rhetoric:

Since people are storytelling creatures who define themselves and the cosmos in a narrative fashion, the content of the worldview seems best associated with the most relevant activity of human nature. A world view as a semiotic system of the world interpreting stories also provides a foundation or governing platform upon or by which people think and interpret the world and their realities (p. 42).

The connection between rhetoric and narrative is also shown by Kangira and Mungenga (2012) who state that President Pohamba used a short narrative as the exordium of his speech after he was inaugurated as the second president of Namibia. Phelan (1996) explains that “narrative as rhetoric means something more than that narrative uses rhetoric or has a rhetorical dimension. It means that narrative is not just a story, but also action, the telling of a story by someone on some occasion for some purpose” (p. 139). Phelan concludes that, “narrative is rhetoric because narrative occurs when someone

tells a particular story for a particular audience in a particular situation for some particular purpose” (p. 140).

Fisher (1984) recognises that “to some degree we have a desire for drama. Combined with our quickness to pass judgment when we can identify with a story, the narrative paradigm is an incredibly effective form of rhetoric as both a communicative technique and a persuasive tool” (p. 73).

Although Fisher (1984), Phelan (1996) and Williams (2010) reach a consensus that storytelling is an effective communication tool and appeals to the attention of the audience, it should be emphasised that in order to persuade an audience a rhetorician needs to employ various methods to win the minds of the audience and also to break boredom and monotony. Using the narrative approach in isolation may adulterate a speech. It is, therefore, important to integrate all three genres of literature into rhetoric, namely, drama, poetry and prose.

2.11. Rhetoric and persuasion of audience

Persuasion is defined as “a process of verbal and nonverbal communication that consciously attempts to influence people in their attitudes, opinions and behaviours using ethical means that enhance an open society and an atmosphere of free choice” (Hogan, 2003, p. 16). Hogan further claims that persuasion is intentional communication that seeks to influence people on the basis of both emotional presentations and rational arguments without the use of coercion, manipulation or propaganda.

Although Hogan claims that persuasion is free from coercion, propaganda and manipulation, it is an open question whether it is easy to find persuasion that is entirely free from manipulation and propaganda. Both propaganda and manipulation may be used to influence the attitude of the audience.

The demerit of these two tools of communication lies in the fact that they are ephemeral because the audience may change their attitudes as soon as they are aware that there is no honesty in the arguments being advanced. It is important to be truthful when conveying a message as an untrue message is likely to fail. It seems honesty is admired in rhetoric because Hilaire (2011) cautions speakers against the use of absolutes and hypotheticals in speeches, because they “sound unbelievable and make the speaker seem untrustworthy and can get one into legal trouble” (p. 140). Hilaire finds that, “in terms of persuasion, the absolutes set the speaker up for failure because the audience may not easily be convinced by unnecessary exaggeration” (p. 140). However, Hilaire recommends that, “the speaker plays a devil’s advocate in order to start an interesting discussion. He further notes that “the devil’s advocate shows the undecided that the speaker is open minded and this will help the listeners sway in the speaker’s direction” (p. 142).

Expressing a similar view, Simons (2001) also notes that, “the communicators should attempt to be ethical and accurate and to avoid spreading misinformation or public relations spinning” (p. 28).

In addition, using force or threats to persuade the audience may not help the speaker to woo audience to his side. However, speakers resort to threats or force sometimes to coerce the listeners into believing their bad or good intentions. Writing on persuasion in Nigeria, Onyokwere (1989) reveals the forms of persuasion in that country:

Persuasion in African sense is nothing short of coercion. Traditional Nigerian persuasive strategies are deeply ingrained in coercive theory. Our socialization processes from family to school, to churches and various organisations show evidence of our coercive nature in compliance situations (p. 19).

Although Onyokwere indicates that coercion accompanies persuasion, the language of the speaker must be geared towards winning the souls of the audience. Coercion, as a persuasive means, can only function for a certain period of time because the people convinced through coercion are likely to rebel against the ideas of the speaker in future. Gronbeck (as cited in Mwangi, 2009) argues that, “when people are forced to accept beliefs, they may soon abandon them” (p. 9).

In addition to coercion, culture plays a significant role, Zaharna (1995) emphasises that persuasive communication is based on a particular culture. Zaharna further compares persuasive communication in two cultures, the American culture and the Arabic culture and concludes that “Arabic tends to use repetition frequently whereas American English tends to use repetition sparingly and mainly for emphasis” (p. 18). The role of culture in rhetoric or persuasive speech in Africa cannot be overlooked, because an African tends to use certain objects or instruments to make their speeches appealing to their audience.

According to Devito (as cited in Mwangi, 2009) “when an audience sees similarity or common ground between itself and the speaker it becomes favourable to the speaker and the speech” (p. 231). De Vito further notes that “among the most important similarities that a speaker should point out are attitudes, beliefs, values, cultural background, educational and social background” (p. 232).

The attitudes, beliefs and values of the speaker contribute to the success of a speech.

Aristotle (as cited in Mathe, 2006) emphasises that:

A speaker must display (i) practical intelligence (*phronêsis*), (ii) a virtuous character, and (iii) good will (*Rhet.* II.1, 1378a6ff.); for, if he displayed none of them, the audience would doubt that he is able to give good advice at all. Again, if he displayed (i) without (ii) and (iii), the audience could doubt whether the aims of the speaker are good” (p. 35).

In fact, the speaker may only succeed if he has sound knowledge of the subject matter. He must also appear to be credible because the audience is more likely to receive the message of a credible person (Mathe, 2006). The speaker should also take the beliefs, attitudes and values of the audience into account. Charteris-Black (as cited in Kulo, 2009) confirms that:

Successful speakers, especially in political contexts, need to appeal to attitudes and emotions that are already within the listeners. When listeners perceive that their beliefs are understood and supported, the speaker has created connections to the policy that they wish to communicate (p. 3).

Similarly, Rigg (as cited in Casey, 2007) further advises that:

An efficient debater must have a thorough knowledge of the subject in debate, his mind must be stored with facts which he can use to support his arguments; he must be able to speak on some occasions without previous preparation of his subject, he must never make mistakes as to facts and figures and his reasoning must be expressed in a logical manner (p. 30).

Although Rigg was referring to Todd's speech in parliament, it must be noted that his arguments apply to any speech on any occasion because speakers are expected to present a speech without making any mistake. A speaker is therefore expected to meet certain requirements in his/her presentation.

In addition, for the speech to achieve its intended purpose, the speaker should stick to the felicity conditions. Felicity conditions include: preparatory conditions – a speaker must have the authority to do so and sincerity conditions – the speaker must be sincere and honest in delivering his speech. He should refrain from dishonesty and lies; and essential conditions – a speaker must believe that the hearer has the ability to carry out the request and there must be good reasons for making a request (Crystal, 1991).

Augustine (as cited in Burke, 1969) argues that a man is persuaded if:

He likes what you promise, fears what you say is imminent, hates what you censure, embraces what you commend, regrets whatever you built up as regrettable, rejoices at what you say is cause for rejoicing, sympathizes with those whose wretchedness your words bring before his very eyes, shuns those

whom you admonish him to shun... and in whatever other ways your high eloquence can affect the minds of your hearers, bringing them not merely to know what should be done, but to do what they know should be done (p. 63).

Apart from the speaker, an audience is also an integral part of the discourse. Perelman and Obrechts-Tyteca (1961) distinguish two main types of audiences, namely, the particular audience and the theoretical audience. The particular audiences engage with the ideas of the speaker and are subject to persuasion whereas the theoretical audiences are imagined for the purpose of helping the speaker to compose a rhetorical text or speech. The rhetorical situation calls for the presence of the speaker, audience and context. The absence of any of these salient elements of rhetoric may lead to ineffectiveness and futility of rhetoric.

A notion of an audience who is to be persuaded by rhetorical discourse is implicit in the very notion of persuasion (Benolt & Symthe, 2003). Medhurst and Benson (1984) argue that, “there could be no persuasion, no end or goal toward which discourse moved unless there was an audience to influence” (p. 44). Hilaire (2011) emphasises that:

For a speech to be effective the speaker needs to use emotional language. Using emotional language is a way to get one’s audience not only to understand your argument, but on a deeper level also to feel it. Emotional language creates a picture in people’s minds and helps them to connect one’s idea. Another way to make listeners feel invested in the goal is to use their language to describe something (pp. 89, 100).

Hilaire's argument that one has to use the language of the audience in order to capture their minds is limited, because it only applies to native speakers of the language and to the speakers who live in same place as the audience. It is difficult or rather impossible for an outsider to be well versed in the language of his/her alien audience. One way that enables one to use the language of one's audience is to use ghost writers. Many leaders rely on ghost writers who are well versed in the language of the target audience. Alternatively, a quick survey of one's audience language may allow a speaker to use the language of the target audience. However, a survey is a costly exercise that requires both subject expertise and financial resources.

Though using the language of the audience is a cumbersome exercise, it is required so that rhetoric can be a success. A rhetor must bear in mind the audience at all costs in order to achieve his/her intended goal. Aristotle (1991) shows the significance of an audience in rhetoric:

To determine the most effective means of persuasion, the rhetorician must consider the purpose of the discourse as well as the audience to whom it is addressed. Not only does the goal of the discourse influence the rhetorician's mode of persuasion, but the audience's response to the rhetorical discourse - be it a speech, newspaper article, or technical document - also impacts the rhetorician's selection of an appropriate (and ethical) and available means of persuasion (p. 72).

Although Aristotle shows the significance of the audience, and points out that rhetors should consider the responses of the audience in selecting the mode of persuasion, he does not demonstrate the kind of responses which the audience exhibit during the presentation of a persuasive speech. Members of an audience may exhibit different responses to different speeches. Other researches on rhetoric, such as Perelman and Obrechts-Tyteca (1961), Burke (1969), Finnegan (1970), Phelan (1996), Book (1988) and Mathe (2006), show that the audience is an indispensable element of rhetoric, but they do not demonstrate the specific responses. Neither do they describe the role of audience in rhetoric. It is a well-known fact that the audience responds either verbally or non-verbally to speech. They may also respond to rhetoric in writing depending on the circumstances under which a speech was delivered.

Augustine (as cited in Salazar, 2008) shows that the response of an audience demonstrates that the oratory has been effective:

When at Cæsarea in Mauritania [present-day Cherchell, in Algeria], I was dissuading the people from that civil, or worse than civil, war which they called. I strove with all the vehemence of speech that I could command to root out and drive from their hearts and lives an evil so cruel and inveterate; it was not, however, when I heard their applause, but when I saw their tears, that I thought I had produced an effect (p. 8).

By using Augustine's doctrine, Salazar demonstrates quite explicitly the reactions of the audience to his speech. He gave examples of both the verbal and non-verbal responses of

the audience to a speech. Salazar did not give detailed information on the two aspects, as his aim was to write on the position of rhetoric in Africa.

Casey (2007), describing Garfield Todd's well attended speech which he delivered on 16 March, 1959, provides little information on the role of audience in rhetoric. He points out that "the audience of mostly Africans repeatedly cheered and applauded in response to Todd's speech in the first session. In the second and third session, heckling by Whites repeatedly interrupted him. The speech also drew laughter from the crowd." (Casey, 2007, p. 73). The merit of Casey's description of the audience is that it is presented objectively as it represents the response of the supporters of Todd and his opponents.

Casey's description of the role of audience in rhetoric, however, is limited in the sense that it provides little information on the non-verbal behaviour. A response to rhetoric may be sudden or delayed. Some respondents convey their responses to rhetoric through media. Casey also concentrated more on the rhetorician and rhetoric itself as his aim was to present the rhetoric of Garfield Todd.

Another researcher who gave information on the response of the audience was Foss (1989). Foss gave the response of the audience on the speech of Aaron Blurr, the Senator of the United States of America at the close of the eighteenth century and the third Vice President of the USA. Foss gave the delayed responses and immediate responses to the speech of Mr. Blurr. The demerit of Foss's investigation is that he gave very little information on the role of the audience. The responses were just limited to three letters and two newspaper articles. Little information was also given with regard to non-verbal

responses. The weeping of the audience is over-represented whereas the other actions of the audience are not represented at all. The actions of the audience often include gestures, body movements, illustrations, emblems, and so on. Any study of rhetoric would thus be considered incomplete if it does not include detailed information about non-verbal language.

Clarka and Schaefer (as cited in Mathe, 2009) suggest that “the addressee provides the positive evidence by listening attentively to the speaker, by producing relevant new information, providing explicit acknowledgement of understanding or repeating the speaker’s utterance verbatim” (p. 98).

Although Clarka and Schaefer provide information how an addressee demonstrates that he has accepted the information, he provides little information on the response of the audience to the speeches. For example, in what way does the addressee acknowledge that he has accepted the utterance? There are several ways to tell that the addressee is swayed in the direction of the speaker. Besides, Clarka and Schaefer show how the addressee responds positively to the utterance, but he does not focus on an audience that does not support an utterance. Continuing attention does not really show whether the addressee has accepted the utterance or not.

Aremu (2011) shows that some rhetoricians presuppose the response of the audience:

The speaker of any utterance often makes an assumption that his/her speech will be easily construed by his intended listeners. Speakers often take their

hearers for granted that the background sociocultural, linguistic and religious knowledge that exists between them and their audience will make their speech to be easily understood by the listeners (p. 134).

It is important to note that speech can only be understood if there is “shared religious and socio-cultural knowledge between the speaker and the audience” (Arema, 2011, p. 133). However, if the rhetors have skills, then they are able to use them to shape the thoughts and actions of the audience (Edelman, 1977). Expressing a similar view, Burke (1950) sees language as the most important aspect of rhetoric and believes that the success of rhetoric depends entirely on language.

It is clear that verbal and non-verbal forms of communication give the rhetor a chance to persuade his/her audience. The ethos of the audience also plays a significant role at this stage. The rhetor should establish rapport with the audience. The language of the rhetor must also appeal to the pathos of the audience. Propaganda and manipulation are cited in literature as forms of persuasion (Hogan, 2003), but their short life span disqualifies them as a good strategy in persuading the audience. It is revealed that persuasive communication is determined by the culture of the recipients.

2.12. Rhetorical criticism

Rhetorical criticism was advocated for by James Muilenburg in 1968. His definition of rhetorical criticism is limited to the three main interests: literary composition, structural

pattern and literary devices, but he ignores the purpose of rhetoric and responses to it and argues that artistry does not exist independently.

Kennedy (1991) made a great contribution to rhetorical criticism, and he provides a lucid and systematic manner of exegesis that is far more painstaking than Muilenburg's proposal. Kennedy provides the five stages of rhetorical analysis, which include defining rhetorical unit, discerning the rhetoric situation, response of the audience, describing the structure and estimating the effectiveness of the rhetoric.

The five stages by Kennedy summarise the salient features of literary criticism because they include the context, the author and the audience. However, it appears that several studies (Aristotle, Jankah, 1986; Crowley & Hawhee, 2004; Agbaje, 2005; Mathe, 2006; Robert, 2007; Casey, 2007; Mathe, 2008; Adegoju, 2009; Mwangi, 2009; Manyawu, 2012) paid much attention to the speaker and the formal structure of rhetoric and explained who the audience for rhetoric are, but little attention is paid to the crucial role of the audience in rhetoric.

The role of the audience is, however, significant in rhetoric because Hart (as cited in Mathe 2006) expresses that:

Rhetorical criticism studies how the text attempts to persuade the audience.

Rhetorical criticism studies the use of words and phrases to explicate how arguments have been built to drive home a certain point the author or speaker intended to make (p. 28).

The main focus on rhetorical analysis seems to be on the text/discourse, but it is important to remember that an audience is the integral part of the discourse, thus there is a need to include the analysis of audience response to speech or text. Rhetorical criticism should therefore include the speaker, the text or discourse and the audience. Gitay (2001) emphasises the importance of understanding the audience and argues that the goal of sound rhetorical criticism is to study the conditions that make an effective communication possible.

However, Fox (1993) expresses that rhetoric should focus on the analysis and evaluation of the persuasive force of discourse rather than on its formal literary features, i.e., the analysis should focus on the analysis, not the raw data. The critic must not only identify parallelism, repetitions, chiasms, etc., but they should also attempt to ascertain how they function psychologically and sociologically.

Morrison (2004) explains the significant role of the recipients of rhetoric:

We see the readers not as passive recipients of a speech, but as thinking people who are able to interact with the text and choose whether to respond to the message. We include psychological and sociological factors in the way the message is presented as well as how it might be received (p. 54).

Rhetorical criticism is thus synonymous with rhetorical analysis. It deals with the exegesis of the entire rhetoric, which includes text, audience and context. It is thus aimed at identifying rhetorical features and comments on the use of such features in rhetoric.

2.13. Translation techniques as rhetorical strategy

Venuti (1995) defines the act of translation as "a process by which the chain of signifiers that constitutes the source-language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of an interpretation"(p.17).

Venuti also considers as something that is indispensable of cultural consideration.

Venuti emphasises the significance of culture in the translation process.

Nida and Taber (1982) express similar view on the relationship between culture and translation that "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original" (1982, p. 199).

Translation may be considered as the one of the strategies for effective communication with the audience or readers (Downing, Bruce & Laurence, 2002). Translation as a communication tool thus involves various theories which may lead to a translation of an acceptable standard.

Nida (1947) suggests three theories of translation, namely the literal translation theory, the free translation theory and the dynamic equivalence translation theory. The literal translation theory is aimed at reproducing the form of the original text rather than the meaning of it. For the free translation theory, Nida (1947) explains "the three basic requirements in the closest equivalence in translation: the translation must represent the

customary usage of the receptor language; the translation must make sense; and the translation must conform to the meaning of the original” (p. 13). Jordaan (2002) states that, “the dynamic-equivalence theory seeks to cast the message in good contemporary language usage, but does not negate the text and its structural qualities but strives toward producing a text which is of equal value to the source text” (p. 31). The researcher made use of all these theories and concurred with Ngodji (2010) who argues that:

We need to understand that the aim of any approach to translation is to make communication possible. What is to be communicated is the message. The message is very important. To make communication possible [may] involve more than one language and one culture... (p. 92).

In view of the above statement, Nida’s theory is still relevant for translation today because “the translator attempts to produce the same effect on the receptors as was produced by the original of the source language readers” (Josua, 2008, p.8).

In addition to Nida’s theory, the skopos theory, which was developed in Germany in the late 1970s by Hans Vermeer, is also one of the translation theory which can be used in the translation process today (Schaffner,1978).Vermeer (as cited in Schaffner,1978) presents the significance of skopos theory in translation:

It is not the source text as such, or its effects on the source-text recipient, or the function assigned to it by the author, that determines the translation process, as

is postulated by equivalence-based translation theories, but the prospective function or *skopos* of the target text as determined by the **initiator's**, i.e. client's, needs. Consequently, the *skopos* is largely constrained by the target text user (reader/listener) and his/her situation and cultural background. Two further general rules are the coherence rule and the fidelity rule. The **coherence rule** stipulates that the target text must be sufficiently coherent to allow the intended users to comprehend it, given their assumed background knowledge and situational circumstances. The starting point for a translation is a text as part of a world continuum, written in the source language. It has to be translated into a target language in such a way that it becomes part of a world continuum which can be interpreted by the recipients as coherent with their situation. The **fidelity rule** concerns intertextual coherence between *translatum* and source text, and stipulates merely that some relationship must remain between the two once the overriding principle of *skopos* and the rule of (intratextual) coherence have been satisfied (p.1).

The *skopos* theory focuses on the coherence of the translated text and stresses that the translator must take the cultural background of the readers/ listeners into consideration in the translation process. The notion of culture is essential to considering the implications for translation and, despite the differences in opinion as to whether language is part of culture or not, the two notions appear to be inseparable (James, 2005).

It seems several researchers paid little or no attention to the translation aspect in analysing the rhetoric of various African orators (Mathe, 2006; Mathe 2009; Mwangi, 2009). Manyawu (2012) seems to be the only researcher who made a comparison between English and an African language version. Manyawu compared Mwazha's English texts with Shona versions and concludes that "Mwazha's English text reflects a wide range of translation techniques, from the strictest linguistic equivalence to freest forms of translation" (p. 319).

Translation can be used as a communication technique, but the translator needs to employ various translation techniques in order to reach the target audience in an intelligible manner. For this reason, a translator needs to rely on a combination of translation approaches in the translation process.

2.14. Speechwriting for leaders

Any leader is expected to have a speech writer or a committee of speech writers, and church leaders are no exception. Most leaders employ ghost writers who produce text for the leader. Commenting on the speech writers for presidents, Mathe (2006) says that speeches written for the president are treated as his own, even when he may not have written them himself.

Writing a speech for a leader is usually not a one-man show. Many people contribute to the successful production of a text. A speech writer may not have all the expertise

required for a specific speech. According to Mathe (2009), “the effective presentation of ideas can be complex and difficult” (p. 33). Mathe further states that:

Speeches are usually not the work of a single person. It may be the principal who speaks the speech and contributes to writing it or a professional writer or a specialist in the subject of the speech. With rare exceptions, great speeches are put together by several people (p. 34).

Mathe showed that leaders such as presidents do not contribute to their own speeches, but it must be pointed out that some leaders do contribute greatly to their own speeches. Vilade (2012) provides evidence of former presidents of the USA who wrote their own speeches. Vilade argues that President Woodrow Wilson of the USA (1913-1923) largely crafted the final versions of most of his speeches personally. Teddy Roosevelt, the USA president (1901-1909) also wrote most of his own speeches. This demonstrates that some leaders write their own speeches. This study shows whether Bishop Dumeni contributed to the writing of his speeches or not.

2.15. Conclusion

Little research has been done on rhetoric in Namibia, therefore most of the literature reviewed for this study is from other countries, particularly developed countries. The chapter shows that the study of rhetoric has been prominent in developed countries such as France and the United States of America, but it has been low in African countries for centuries. The opening of a rhetoric center in South Africa by Salazar in 2000 paved the way for rhetorical studies in Africa.

The existing studies on rhetoric concentrated much on the analysis of the text and the role of the rhetor in the delivery of rhetoric. A plethora of definitions of rhetoric is given by various scholars (Aristotle, 384-322BC; Burke, 1965; Plato; Quintilian, 32-100AD). It is revealed in this chapter that all scholars came to a common agreement that the primary function of rhetoric is to persuade the audience. Several features of rhetoric such as the style, delivery and linguistic context have been investigated, but the investigation of style needs to be broadened to the physical appearance of the speaker and the objects that may accompany the performance of rhetoric.

Other aspects of rhetoric discussed in the chapter are: function of rhetoric, silence in rhetoric, anger, prophecy, rhetorical criticism and situation, the nexus between rhetoric, religion and orature. The chapter has shown that some leaders actively contribute to the writing of their own speeches.

The role of literary aspects such as proverbs, songs, narratives and other literary devices is emphasised and illustrated in several studies, but other aspects of verbal art such as extralinguistic features, are not adequately represented in the studies of rhetoric.

Although the study revealed that the role of an audience is very important in any rhetoric, it appears that very little attention is paid to this aspect in rhetoric. There is a need to investigate the role of the audience in rhetoric, as well as how the contribution of the audience helps rhetoric to achieve its intended purpose. Both immediate and distant audiences respond to rhetoric in various ways. Their responses need to be studied to find

out whether rhetoric has any effect on a specific audience and, in this case, the audience of Bishop Dumeni should be investigated.

Speech writers are also important for rhetoric. This chapter has revealed two important points about the writing of the speeches for a leader. The chapter revealed that speech writing is not a one-man show, but is produced through efforts of several people. There are, however, leaders who craft their own speeches or contribute greatly to their speeches. Therefore, the leaders may play an active role in the production of their own speeches.

CHAPTER 3: RESEARCH DESIGN AND METHODS

3.1 Introduction

The previous chapter dealt with the review of related literature. This chapter is aimed at discussing the research design employed for this study. The chapter also discusses the methods and instruments used to collect information for this study and the procedures followed in collecting data. It focuses on the population and the sampling techniques used. The chapter also includes the description of the respondents, data analysis and ethical considerations.

3.2 Research design

McMillan and Schumacher (2005) use the term “research design” to refer to “the structure and plan of an investigation in order to obtain evidence in answering questions of research” (p. 16). Bieger and Gerlach (1996) explain that “qualitative research design involves the meanings, concepts, definitions, characteristics and metaphors, symbols and description of things” (p. 43). Bless and Higson-Smith (2000) define research design as the specification of the most adequate operations to be performed under a specific condition. Meriam (1988) defines research design as “a plan for assembling, organizing and integrating information. The selection of a particular research design is determined by how the problem is shaped, by the questions it raises, by the type of product desired” (p. 66).

This means research design helps the researcher to determine what to look at, how to collect data and how to analyse it (Hitchcock & Hughes, 1989, p. 89). The analysis of data in qualitative research involves an examination of words rather than numbers. In this study, interviewees were used to solicit responses of the respondents to the speeches of Bishop Dumeni.

The qualitative research design also helps the researcher to examine the variables in their setting. “It is clear that data collection obtains significance only when placed in a particular context or meaning system” (Hughes, 1976, p. 4).

In this study, research design is defined as a plan of investigation that helps the researcher to collect data and the methods employed to obtain information that may answer questions on the political rhetoric of Bishop Dumeni. The researcher in this study employed a qualitative research design to interrogate the speeches of Bishop Dumeni.

One of the qualitative research techniques used was documentation. Documentation is perceived as the process of analysing documents in order to collect facts. Documentation includes data such as records, reports, news articles, journal articles, textbooks and speeches. Documentation is appropriate for this study because Bishop Dumeni produced various speeches and statements, which are analysed in this study to provide answers to the research questions. The documents analysed include both unpublished and published material. “The remarkable quality of the qualitative research method is that most descriptions and interpretations are portrayed with words rather than with numbers”

(McMillan & Schumacher, 1997, p. 73). Descriptions and interpretations are important qualities in qualitative research as explained by Neuman (as cited in Mushaandja, 2006) that the “qualitative researcher interprets data by giving them meaning, translating them or making them understandable. However, the meaning he or she begins with the point of view of the people being studied” (p. 148).

The researcher also used the triangulation method in the study. Triangulation is a way of assuring the validity of research results through the use of a variety of research methods and approaches. It is a means of overcoming the weaknesses and biases that can arise from the use of only one of the methods (Ipinge, 2010). This means the researcher used multiple strategies to obtain data from different persons/texts in different contexts. Ipinge (2010) supported the use of triangulation:

To minimize errors and bias in data collection, the researcher looked at the cumulative data drawn from multiple sources in order to triangulate the data. This was done to determine whether the findings corroborated with one another or if there were contradictions (p. 64).

The researcher viewed the audiovisual tapes of some speeches by Bishop Dumeni to study them holistically and contextually. The researcher thus used the quasi-ethnographic approach by watching the audiovisual material to obtain specific information, as he was not physically present during the delivery of the speeches. The researcher thus focuses on a specific situation or people (Maxwell, 2005). In this research, the researcher targets the representatives of the colonial authorities, the senior

pastors who worked closely with Bishop Dumeni, the ordinary people who observed or listened to his speeches and members of international community.

3.3 Research area

The study on the political rhetoric of Bishop Dumeni was mainly conducted in Omusati, Ohangwena, Oshikoto and Oshana. This is due to the fact that the ELCIN headquarters is in the north central region of Namibia. Bishop Dumeni resided and operated in the area formerly known as Owambo. This area was divided into four regions after independence. The area was declared a war zone before independence because the battle between SWAPO fighters and the South African forces raged on here. The researcher slightly extended his research beyond the borders of Namibia in order to obtain the audiovisual materials on the life history of Bishop Dumeni and with the possibility of accessing information on the responses of members of the international community to the speeches of Bishop Dumeni.

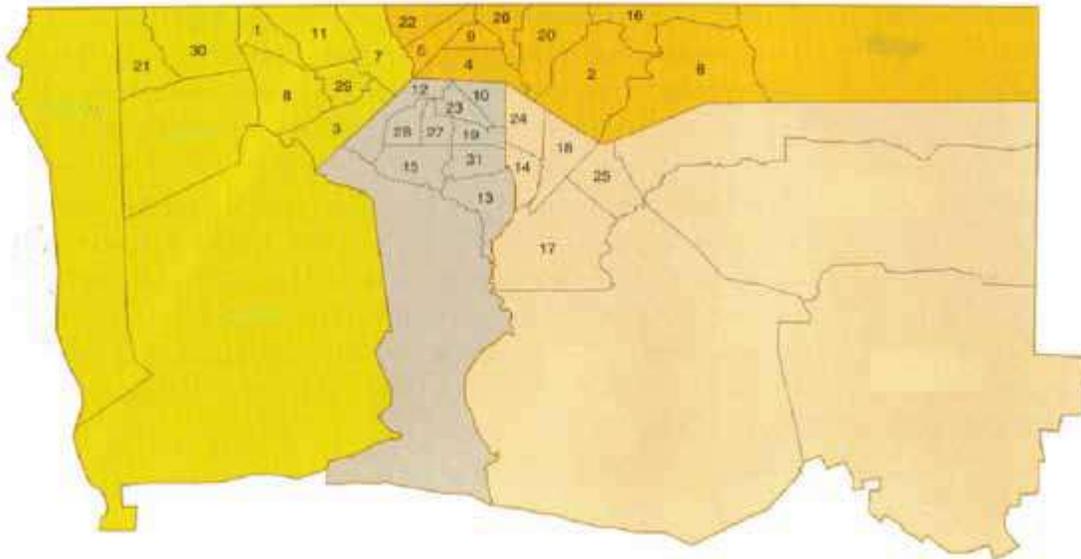


Figure 3: Four northern regions and their constituencies

(Source: Mendelsohn, Jarvis, Roberts & Robertson. 2002)

3.4 Population

Research population can be defined as all people or items with characteristics one wishes to understand or investigate (Bieger & Gerlach, 1996). The population for this study was the speeches that Bishop Dumeni delivered nationally and internationally and the local audiences of Bishop Dumeni. The population also included pastors of ELCIN and representatives of the colonial authorities.

3.5 Sampling

The researcher used purposive sampling to select the interviewees. The opportunistic nature of the sample was used for practical reasons (Patton, 2002). It is important to note that the qualitative research design focuses on a relatively small sample selected purposefully (Patton, 1990). In this study, 20 speeches and 30 interviewees were selected. Thirty interviewees and twenty speeches are a relatively small sample considering the fact that Bishop Dumeni delivered more than 80 speeches and sermons from 1979 to 1988. He also had a very large audience locally and internationally.

Bishop Dumeni delivered many sermons and speeches over a period of 10 years. It was not possible for the researcher to study all his speeches and sermons on the political situation of Namibia. The researcher had to select what he wanted to study. The researcher also had to have the reasons for selecting what he wanted to study. He selected the speeches based on the circumstances under which they were delivered. Bishop Dumeni conducted funeral speeches during the funerals of the victims who were either slain for political reasons or those who were killed in the bomb blasts. He also addressed the international community during the conferences he attended abroad. There were also speeches that were made to calm the local audiences when the tragedy happened. The researcher chose the speeches to ascertain language, mood and tone of Bishop Dumeni and to establish how he employed the Aristotelian canons and the three modes persuasion to appeal to his audiences.

The audience of Bishop Dumeni was also very large. It included the members and non-members of ELCIN and international audiences. The researcher was, therefore, forced to select certain people for the interviews.

Patton (1990) argues that “the sample size depends on what you want to know, the purpose of inquiry, what is at stake, what will be useful, what will have credibility and what can be done with available resources” (p. 184). By 1979, the researcher had been a member of ELCIN for 14 years and by 1988 he was already a member of ELCIN for 24 years. The researcher knew most of the pastors who served under Bishop Dumeni and the ex-ministers of the Owambo Administration. The researcher also listened to some sermons and speeches by Bishop Dumeni. The researcher hailed from Oniipa where Bishop Dumeni resided as a Bishop and had chance to attend his services as he preached at Oniipa parish regularly. The researcher was also fortunate to listen to the speeches of some ex-ministers of the Owambo Administration. The researcher knew which pastors supported Bishop Dumeni openly and which ex-ministers were quite vocal in criticising the pastors of ELCIN. The researcher chose the pastors based on their political activities and their portfolios within the church. The pastors who served in high positions such as circuit deans and secretaries showed their support for their liberation struggle. Some of the pastors who closely worked with Bishop Dumeni had a chance to accompany him to international conferences where he conducted speeches calling for the freedom of Namibia. Some pastors who lived in the remote areas were harassed because of their support for the liberation struggle which Bishop Dumeni spoke for in most of his speeches and sermons. Some pastors were also thrown into jails for political reasons.

Members of the community were chosen based on their political affiliation, such as those who supported the colonial regime and those who supported the liberation struggle. The respondents in this regard were drawn from student organisations, political parties, churches and individuals.

3.6 Sampling strategy

Sampling is the “selection of a subset of individuals from within the population to yield some knowledge about the whole population.” Gay (1992, p. 101) defines sampling as “the process of selecting a number of individuals for a study that represents the larger group from which they are selected.” The type of sampling technique employed to select the sample for this research is known as “purposive sampling”, in which elements are chosen based on the purpose of study (Bieger & Gerlach, 1996). This type of sampling was chosen because the researcher wanted to select twenty speeches delivered on different occasions. The researcher also wanted to find out if the pathos, logos and ethos were influenced by circumstances under which speeches were delivered. The audiences were selected based on their status, i.e., ten supporters of the South African government because they represented the colonial authority, ten senior pastors who served under Bishop Kleopas Dumeni and ten ordinary people who were politically active in the previous dispensation.

3.7 Description of the respondents

3.7.1 Pastors of ELCIN

The study included all pastors of ELCIN who were in the service between 1979 and 1988. The pastors were the main respondents of the study. Some pastors served as secretaries to Bishop Dumeni, and were later promoted to the rank of General Secretary of ELCIN. Others were deans of districts and were later consecrated as bishops of Western and Eastern Diocese after Bishop Dumeni went into retirement. Direct data was collected from the pastors.

3.7.2 Representatives of the South African government

The data was collected from the representatives of the colonial authorities in their respective regions. Some of the interviewees served as ministers between 1979 and 1988. They just stepped down in 1989 when the Owambo Administration was disbanded following the implementation of the UN Resolution 435, which paved way for the independence of Namibia. Ex-soldiers and police were included in the study as they had access to classified information on the activities of the said force. This was done by visiting the respondents in these regions. This group also included prominent members of SWATF, Koevoet and SWAPOL ex-police.

3.7.3 Ordinary people

The researcher included ordinary people in the study. Ordinary people hailed from the four northern regions. They were people who were politically active between 1979 and 1988, particularly those who were harassed. The researcher also included ordinary people who supported the colonial regime in order to obtain the views of the two opposing groups. It was important to obtain information from both sides in order to maintain objectivity in the study.

3.8 Problems during fieldwork

Most ex-ministers of the Owambo Administration and ex-soldiers, with the exception of one, were initially not free to discuss their responses to the speeches of Bishop Dumeni. They evaded some questions, particularly questions that dealt with the harassment of the people by the *makakunyas*. They asked the researcher to rephrase the question: “How did you react to the speeches of Bishop Dumeni?” to “How did the Owambo Administration react to the speeches of Bishop Dumeni?” All ex-ministers were members of the DTA or CDA prior to independence. Prior to the UN-supervised elections in 1989, most of them converted to SWAPO, while some converted to SWAPO shortly after independence. It was, therefore, not easy for them to talk about how they supported the colonial regime to delay the independence of Namibia.

The researcher could not voice-record or use his notebook during the interview because the respondents, with the exception of four, asked him not to voice-record or write down anything. Despite the assurances by the researcher that their identity would not be

disclosed, they insisted that the researcher should only listen to their answers without recording them. To overcome this problem, the researcher informed them that he would only write the points they wanted written down. Two of them allowed the researcher to write down the points of their choice, but the other six respondents did not allow it. The researcher had to write down the points from memory after the interviews, but he could not clearly recall everything that was said. The researcher was, therefore, compelled to visit the respondents for the second time, accompanied by the people who knew the respondents very well. The presence of these people allayed some fears among the respondents and they allowed the researcher to take notes of what they were saying, but the use of voice recorder was not allowed.

Maykut and Morehouse (1994) describe qualitative researcher's field notes as "documents that contain what has been seen and heard by the researcher, without interpretation" (p. 73). Patton (1990) emphasises the importance of field notes by stating that:

Field notes contain the description of what has been observed. They should contain everything that the observer believes to be worth noting. Don't trust anything to future recall.... If it's important enough to be part of your consciousness as an observer, if it's information that has helped you understand the context, the setting, what went on, and so forth, then as soon as possible that information should be put into the field notes (p. 239).

Patton (1990) also explains that:

Qualitative field notes are descriptive in nature and they should, therefore, be dated and recorded with basic information such as place of event, who was present, the physical settings, what social interactions took place, and what activities occurred. (p. 239).

The field notes helped me when I needed to return to the site for additional data collection.

The other problem was that some ex-ministers were reluctant to divulge information about who prepared the response and they also evaded the question on whether the responses were prepared by the office of the Administrator-General. The researcher then had to explain to the respondents that they would not be witch-hunted for disclosing the classified information of the previous regime. The researcher assured them once again that the information would be treated as confidentially as possible. They revealed that they were scared of being vilified during political campaigns and that their names would be dragged through the mud by some political activists. This then prompted the researcher to emphatically assure them that their names would not feature anywhere in the final product of the study.

Although the researcher's assurances enabled them to tell all the secrets, the respondents were very cautious and economical in giving relevant information. They skipped the names of the characters and only gave detailed information of what transpired.

3.9 Research methods

The researcher used three methods to collect data for this study. The researcher made use of the triangulation method with the understanding that the logic of triangulation is based on the premise that no single method ever adequately solves the problem of rival explanations, thus the use of multiple methods is required (Patton, 1999). The methods used were document analysis, interview and observation. With these three methods the researcher was able to hear, study and observe the what, how and why of the political rhetoric of Bishop Dumeni. Patton (1999) argues that:

Combinations of interview, observation and document analysis are expected in much fieldwork. Studies that use only one method are more vulnerable to errors (loaded interview questions, biased and untrue responses) linked to that particular method than the studies that use multiple combinations in which different types of data provide cross data validity checks (p. 193).

The researcher studied documents such as newspaper articles, sermons, speeches and statements of Bishop Dumeni between 1979 and 1988. Patton (2002) stresses the significance of document analysis:

Document analysis provides a behind-the-scene look at the program that may not be directly observable and about which the interviewer might not ask appropriate questions without the leads provided in documents (p. 307).

It is important to take note of the fact that document analysis cannot be used in isolation. It should be combined with other methods such as interviews and watching of audio-visual tapes so that the study can produce the desired result. The documents do not represent the complete picture of the desired information. In this case, the documents by Bishop Dumeni may not include all relevant information required for the study, such as the role of the audience in the delivery of his rhetoric. In order to get more information on the audience, an interview was conducted to supplement information in the documents. Some researchers deem interviewing as “the most effective instrument one can use to collect information about people’s thoughts, knowledge, beliefs, attitudes, likes and dislikes” (Swart, 1998, p. 18). The researcher used interviews because he considered the age groups of the people targeted for interview. Most of the people the researcher selected were aged. Thus, using other methods would have put them in an awkward position to answer questions.

Newman and Benz (1988) regard interview as having the potential to provide more complete and more accurate information than other techniques. A semi-structured interview was conducted with all the participants. Hitchcock and Hughes (1995) define a semi-structured interview as a “more flexible version of the structured interview.” They add that:

[A semi-structured interview] is the one which tends to be most favoured by educational researchers since it allows depth to be achieved by providing the opportunity on the part of the interviewer to probe and expand the respondent’s

responses.... The interviewer asks certain major questions of all respondents, but each time they can alter the sequences in order to probe more deeply and overcome tendency for respondents to anticipate questions (p. 157).

Pring (2000) describes semi-structured interviews by stating that:

Interviews will be only semi-structured because otherwise there would not be the scope for those interviewed to expand the full significance of their actions.... The good interviewer is able to draw out from the person interviewed the deeper significance of the event, so much that it seems ever more difficult to generalize... (p. 39).

Before conducting an interview, an interview guide (see Appendix 1) was compiled to standardise the interviews. The guide consisted of open-ended questions, which enabled the respondents to give adequate responses. The researcher prepared the open-ended questions to ensure that he asked the interviewees the same question in the same order. The researcher also allowed for informal conversational discussions. The questions for the informal discussions were not prepared beforehand, but they were set during the course of the conversation.

The interviews proved to be advantageous in some ways. The researcher could motivate the interviewees to tell more about their experiences. The interviewees were motivated to share their opinions, experiences and views with the researcher. This is one of the reasons why interviews result in a much higher response than questionnaires (McMillan

& Schumacher, 1997). Moreover, combining the two interview approaches offered the researcher the opportunity to ask the prepared questions, and the flexibility to probe and determine when it was appropriate to investigate certain ideas in greater depth, and to pose questions about new ideas, which the researcher had not anticipated during the preparation of the standardised open-ended interview schedule (Patton, 2002).

Document analysis and interviews were supplemented by watching the audiovisual material. It is well known that paralanguage, mannerisms and spasmodic features cannot be represented in texts. The researcher was, therefore, compelled to watch the material in order observe the extra-linguistic features that accompanied the speeches and sermons. While watching the audiovisual material, the researcher had a note book in which he wrote down all the information that he needed. In some cases, after watching the material, the researcher was compelled to approach Bishop Dumeni to explain certain features or events in the material that the researcher could not understand. The researcher also asked Bishop Dumeni about the preparation of his speeches.

3.10 Data collection procedure

A letter was written to Bishop Dumeni requesting permission to access his files to make copies of all relevant speeches and written responses that he received on his speeches in order to conduct a thorough study of all speeches. The researcher called Bishop Dumeni to inform him of his intention to study his speeches. Through telephonic conversation, Bishop Dumeni showed his appreciation for what the researcher intended doing. The

researcher told Bishop Dumeni that he would request for permission in writing, but Bishop Dumeni told the researcher that there was no need as the explanation was clear.

The files covered the events from 1930 to 2011. The researcher pulled out the files from 1979 to 1988, which covered the speeches and sermons that he wanted to study. The number of speeches and sermons in each file was overwhelming, and the researcher had to ask for Bishop Dumeni's permission to make copies of the documents from five selected files. Permission was granted in this regard.

Bishop Dumeni advised the researcher to visit the office of the current Bishop of ELCIN at Oniipa where some of the speeches he made on behalf of ELCIN were kept. The researcher approached the ELCIN General Secretary on this matter. The General Secretary referred the researcher to the Secretary of Administration, who gave the researcher the key to the ELCIN archives. The researcher found some of speeches by Bishop Dumeni, but could not make copies because the archival documents could not be taken out. Since only a few speeches were relevant, the researcher rewrote them.

The researcher consulted various local newspapers such as *Omukwetu*, *The Namibian* and *Windhoek Advertiser*. These newspapers were very helpful in collecting some responses of the local and international audience.

The researcher made copies of the articles that dealt with the life history of Bishop Dumeni. Of all the newspapers read, *Omukwetu* contained the wealthiest of information on Bishop Dumeni, because this was the ELCIN newspaper, of which he was the head. To get access to *Omukwetu* the researcher had to approach the Oniipa printing press, which had a collection of all the *Omukwetu* issues. The researcher had access to the following international newsletters: *Dateline Namibia*, *Namibia Newsletter*, *The New York Times*, and *Episcopal Churchmen for South Africa*. These newsletters contained valuable information on the role of Bishop Dumeni in the decolonisation process of Namibia. The researcher extracted information from the internet and filed the copies. The researcher read the information critically and found out that there were gaps that needed to be filled in.

The next procedure was to look for the audiovisual records of Bishop Dumeni's speeches from 1979 to 1988. The researcher wrote emails to the former head of the Finnish Evangelical Lutheran Mission (FELM), the Lutheran World Federation (LWF) and the Evangelical Lutheran Church in America (ELCA) to find out if they had audiovisual materials of Bishop Dumeni's speeches. The representatives of these organisations promised to investigate if they could access the relevant audiovisual materials. Disappointingly, the replies from these churches and organisations were not encouraging, because they could not find any relevant materials.

The researcher did not give up after receiving negative responses. He wrote an email to a former Finnish Missionary, Mr. Olle Errikson, to enquire about the possibility of getting

the audiovisual materials. Mr. Errikson referred the researcher to Ms. Juha Rauhamäki, Records Management Specialist in Helsinki. Ms. Rauhamäki obtained a film and forwarded it to the researcher. The DVD gave the researcher information on the delivery of Dumeni's speech at the ruins of the ELCIN printing press in 1980.

The researcher's search for audiovisual aids was not only extended beyond the borders of Namibia. He also approached the Director General of the Namibian Broadcasting Corporation (NBC) for help. The predecessor of the NBC, the South West Africa Broadcasting Corporation (SWABC) often covered church events. The researcher, therefore, wanted to find out if the NBC archive had some audiovisual materials in this regard. The researcher wrote a letter and received a positive response within four days. The researcher watched the audiovisual materials and wrote down all the actions by the speaker and the audience. Watching these materials gave the researcher sufficient information on the rhetorical situation of the speeches of Bishop Dumeni.

The researcher observed the extra-linguistic features that accompanied Bishop Dumeni's speeches and listened to his vocal characteristics in order to determine the prosodic features of his language. The researcher also watched how the audience reacted to the speeches of Bishop Dumeni and noted down their verbal and non-verbal responses. There were, however, things that were obscure to the researcher. For example, the meaning of some signs exhibited by the speaker or the audience. The researcher was fortunate enough to get answers on what was obscured from observation, because most

pastors who worked closely with Bishop Dumeni resided in Oniipa. These pastors explained to the obscure signs to the researcher. The researcher also had to approach Bishop Dumeni to shed more light on the events displayed in the video cassettes.

3.11 Conducting interviews

In conducting interviews for this study, the researcher had to take the cultures of the interviewees into consideration, particularly people from the former Owambo. Most of the interviewees hailed from this region. It is a common tradition among the Aawambo that one may get valuable information from his/her interviewee if one joins the interviewee in his activities. The researcher found some of the interviewees busy with their domestic chores such as cleaning the threshing floors or harvesting and joined them, with the understanding that the interviewee would agree to abandon his activities and engage in a formal discussion briefly in order to resume his activities. By joining the interviewee in his chores, the researcher was able to obtain relevant information.

3.11.1 Interviews with pastors

The researcher prepared an interview guide before interviewing the pastors. The researcher called each pastor to make an appointment and explained the intention and purpose of the visit. The pastors were given a chance to ask questions. The question that was frequently asked was, “Why do you need information about the liberation struggle?” The researcher explained to the pastors that the role of Bishop Dumeni in the liberation struggle is not well documented and that the study was aimed at documenting it so that the future generation would become aware of the history of their church. The researcher

further informed them that he also intended to make the information accessible to the general public. Some pastors wanted to know whether the information would be used to support their application for special grants from the Ministry of Veteran Affairs.

The concern of the pastors was not strange because the interviews were conducted at the time when the Ministry of Veteran Affairs was busy registering the war veterans for grants. The war veterans were asked to present a *précis* in writing on how they contributed to the liberation struggle. The quality of the information provided enabled them to qualify for grants. It was, therefore, not odd for the pastors to think that the information being sought was intended to support their applications.

The pastors were eager to give much information on their responses to the speeches of Bishop Dumeni. Some pastors explained how the speeches of Bishop Dumeni were prepared. They shed light on the preparation of local and international speeches. Pastors who lived in the remote areas where the fierce fighting between PLAN fighters and the South African soldiers took place narrated how they felt about certain statements made by Bishop Dumeni.

3.11.2 Interviews with ordinary people and representatives of the South African government

Some ordinary people were not hesitant to express how they felt about Bishop Dumeni's speeches, particularly those who supported the liberation struggle for Namibia. To obtain a balanced view of their responses, the researcher decided to approach people who were pro-South African rule in Namibia and those who negated the rule of South

Africa in Namibia. Most representatives of the South African government were very economical with the truth. They were reluctant to reveal their responses to the speeches of Bishop Dumeni and what transpired in Government circles during the liberation struggle in Namibia. The proponents of South African rule were not eager to reveal their responses to Dumeni. One of them asked the researcher, “Is this not part of the witch-hunt?” The researcher then had to explain again that the interview was for study purposes. Even when the researcher showed him a letter from UNAM, the pastor was not fully convinced and insisted that he was only going to answer non-sensitive questions. The researcher gave him that freedom, as it was the only way to obtain certain information from him.

3.12 Data analysis

The main theory used in the analysis of the data was the Aristotelian theory. This theory was used because it has the tenets required for this study. This theory was used in conjunction with other theories. In this study, the speeches of Bishop Kleopas Dumeni were also analysed according to the five canons of rhetoric and his three modes of persuasion.

The study also used the descriptive method of analysis within the framework of Critical Discourse Analysis (CDA) to analyse the linguistic resources used by Bishop Kleopas Dumeni as a political campaign tool between 1979 and 1988. CDA is a three dimensional framework for studying discourse, which involves three separate forms of analysis, i.e., analysis of language texts, analysis of discourse practice, which involves

processes of production, distribution and consumption, and analysis of discursive events, which involves social cultural practices (Fairclough, 2001). This type of analysis enabled the researcher to critically analyse discourse by “employing a number of theories which CDA incorporates, such as the deconstructionist theory and the functionalist theory (Makamani, 2010, p. 4). Nida’s theory and semiotic theory served as supplements to Aristotelian and CDA theories in this study. Semiotic theory was used to interpret the signs exhibited by the audiences and the speaker.

The responses of the various interviewees are presented in the form of a pie chart so that the findings can be seen clearly. The information in each pie chart is explained and elaborated on so that the implications of percentages can be understood.

3.13 Research ethics

The researcher obtained approval and permission from the participants before carrying out this study. The permission was obtained from Bishop Dumeni to access his files and make copies of the relevant speeches and from the ex-ministers of the Owambo Administration and from senior pastors.

Other ethical research practices were also considered and implemented. These included informed consent from the participants as well as their employers, where necessary, to be part of the study. The study was carried out in accordance with the ethical requirements of scientific practices and of the law. The decision of those people who did not want to take part in the study was respected. The duty schedule of the interviewees was not tampered with. The wishes of participants who indicated that they wanted to be

interviewed in the afternoon were respected. The participants were assured of privacy, confidentiality and anonymity. In this regard, the identity of the participants was not revealed in any way, and access to raw data was limited to the researcher and research supervisors.

3.14 Conclusion

This chapter discussed research design and methods employed to collect the data. Given the nature of the research problem and research questions, the qualitative research design was found to be the most appropriate. The sample consisted of 20 speeches delivered by Bishop Dumeni locally and internationally from 1979 to 1988 and 30 respondents who represented the colonial authorities, pastors and ordinary people. A purposive sampling technique was used to select the respondents for the study in order to include people with sound knowledge on the research topic.

The researcher used a combination of document analysis and interviews. He studied local and international newspapers to obtain information that he could not access through interviews. The researcher also read the speeches by Bishop Dumeni to provide a critical analysis of those speeches. Document analysis and interviews were complemented by watching the audiovisual materials to observe the features and techniques, which could not be obtained through other means. The researcher also compared the original text with the translated version in order to identify the correspondences and differences in terms of the message and structure.

The actual data collection process took sixteen weeks. The data analysis involved selecting, categorising, comparing, synthesising, and interpreting data to provide explanations.

The chapter concludes with the ethical issues that were considered during the research process. The next chapter deals with the analysis of Bishop Dumeni's speeches.

CHAPTER 4: CRITICAL ANALYSIS OF BISHOP DUMENI'S SPEECHES

4.1 Introduction

The previous chapter focused on the methods and design used to collect data for this study. It described the research procedures and techniques used by the researcher. This chapter is aimed at analysing the data. The researcher analyses the speeches of Bishop Dumeni mainly based on the three modes of persuasion of Aristotle, i.e., pathos, ethos and logos. The chapter also examines the speeches of Bishop Dumeni in terms of the five canons of classic rhetoric, i.e., invention, arrangement, delivery, style and memory as developed by Aristotle.

Aristotle (1991) notes that:

In making a speech one must study three points: first, the means of producing persuasion; second, the style or language to be used; third, the proper arrangement of the various parts of the speech (p. 113).

The three points of Aristotle are relevant for analysing the speeches of Bishop Dumeni. Therefore, the modes of persuasion, style and arrangement of speeches make up the most important parts of the analysis of Bishop Dumeni's speeches.

In analysing the data, the researcher relied on other theories, such as semiotic theory and CDA theory, to complement Aristotelian theory. The CDA is used in this chapter to analyse the linguistic aspects of Bishop Dumeni's speeches. The main purpose of CDA is to analyse how social inequalities are expressed in language use, to generate

consciousness and to make it possible to change the observed situation (Leeuwen, n.d., p. 3). The researcher used this theory to show how Bishop Dumeni delivered speeches locally and internationally to expose social inequalities in Namibia, and to show how he used language to sensitise the international community about the worst political situation in Namibia. The theory was also used to show how the bishop used language to suggest what must be done to defuse the situation. The semiotic theory was used to interpret the signs used by Bishop Dumeni during the delivery of his speeches.

4.2 A brief introduction of the speeches

The material investigated in this study consists of twenty speeches by Bishop Kleopas Dumeni. Each speech was delivered in its own special context. The reason for choosing the speeches delivered under different circumstances was to investigate whether the contexts of the speeches determined the nature and content of a particular speech. Bishop Dumeni delivered various speeches, but the researcher selected a few speeches with the assumption that the other speeches would have more or less the same strategies. For example, the speech at the funeral service of Okongo bomb victims in 1978 would have employed similar strategies as the funeral speech at the Oshakati bomb victims in 1988. Below is a brief introduction of each speech:

1. The Wartburg speech and delivered on May 13, 1979 at the Wartburg Theological Seminary, USA during the graduation ceremony at which Bishop Dumeni was awarded an Honorary Doctorate Degree. It was his first Speech as the Bishop of ELOK. It would be interesting to find out whether Bishop Dumeni sees this as a personal or collective

achievement, and to establish the rhetorical strategies he used to make his speech more convincing and appealing to the audience.

2. The Gettysburg speech was conducted in 1980 to sensitise the American community to the desire for independence in Namibia.

3. The speech at the ruins of the printing press was delivered on December 14, 1980 at Oniipa. The special service was organised to express disappointment with the incident. Both international and local audience attended the service. This was a sad occasion as the printing press was destroyed for the second time by unknown foes. It is important to identify the level of language used on such an occasion and to establish whether the language was pejorative or euphemistic.

4. The speech at the reopening of the printing press was delivered at Oniipa on June 9, 1982. Bishop Dumeni delivered this speech to praise God for making it possible to have the press reconstructed. Both international and local people attended this occasion. The researcher chose this speech because he wanted to establish how the two groups of audiences responded to the speeches of Bishop Dumeni and how presented his message to appeal to the audiences.

5. The Harare speech was delivered by Bishop Dumeni during the LWF pre-assembly of the All Africa Lutheran Consultation which took place in Harare, Zimbabwe from 7-16 December, 1983. The conference was organised to deliberate on issues affecting the Christians in Africa. This speech was chosen to establish whether Bishop Dumeni

showed Africanness in his speeches, and the rhetorical strategies that Bishop Dumeni used to appeal to the African audience without an international audience.

6. Bishop Dumeni addressed the LWF conference in Budapest on July 22, 1984. The conference ran from July 22 - August 5 1984. This was the seventh meeting of the LWF in Hungary, Budapest. He was accompanied by Ms. Hilja Shivute, Ms. Anna Mweshida and Rev. Heikki Ausiku. Bishop Dumeni used ethos, logos and pathos to sensitise the audience about the situation in Namibia.

7. An address to delegates of the Roman Catholic Church, the Anglican Church and the Lutheran church from South Africa was delivered at Oniipa on October 4, 1984. The researcher chose this speech because Bishop Dumeni addressed members of different churches. These churches supported ELCIN in her attempts to challenge the colonial authorities. The researcher chose this speech to establish the language used by Bishop Dumeni to address the combined delegation.

8. An address to the British Parliamentarians was delivered on February 25, 1985. The British government was an ally of the United States of America and other western countries that did not support the imposition of economic sanctions against South Africa. The researcher chose this speech to establish the mood and ethos of Bishop Dumeni when addressing the international guests who supported the status quo and to identify the rhetorical strategies he used.

9. The Brussels speech and Gettysburg were delivered by Bishop Dumeni during the conference on peace for Namibia in Brussels and the conference was held from 5-7 May, 1986. It was attended by an international audience. The researcher chose this speech to establish what type of pronouns and strategies Bishop Dumeni used, as well as to see how the international audience reacted to the speech.

10. The Canada and Washington address which took place in 1986 emanated from The Hanover conference. The Hanover conference was the brain child of the Lutheran World Federation (LWF). The LWF also saw the need to sensitise the world about the Namibian situation through active campaign and organised a conference in Hanover, Germany in November 1986. From this conference, two groups were dispatched to visit various countries in Europe and America. Bishop Dumeni led the groups that went to Canada and Washington respectively. The researcher chose this address to identify the language used by Bishop Dumeni to appeal to the supporters of South Africa.

11. Addresses to Mrs. and Rev. Staalsett of the LWF were delivered in 1986. Bishop Dumeni delivered these speeches when he addressed the audience who supported ELCIN in her efforts to liberate Namibia. Here the researcher wanted to establish the techniques Bishop Dumeni used on these occasions and to identify the strategies he employed to appeal to the head of the LWF.

12. The Minnesota conference where Bishop Dumeni delivered his keynote address was organised by the Lutheran Churches in America in consultation with Namibia National Concerns (NNC). It was held in St Peter Minnesota on December 6, 1987. The

conference lasted for three days from 20-22 March, 1987. The meeting discussed how Americans could be sensitised about the Namibian situation and how the American churches could assist Namibia on her way to independence (Buys & Nambala, 2003). SWAPO was represented at this conference by Andimba Toivo yaToivo. The speech was chosen to establish how Bishop Dumeni appealed to the international audience, which included members of SWAPO as well as to establish the devices he used to show the logos and ethos of the speaker as well as the pathos of the audience.

13. The welcoming speech for Bishop Desmond Tutu and his wife was delivered in 1987. Tutu was a staunch critic of the South African government. The researcher chose this speech to establish how Bishop Dumeni used his ethos and logos, pathos to canvass more support from Tutu and to investigate the style he used to address his comrade.

14. The Ohalushu funeral speech was delivered in Ohalushu on April 23, 1987 at the burial of Rev Fredrick Nghihalwa of ELCIN. Reverend Nghihalwa succumbed to injuries after he was assaulted by the so-called *omakakunya* (the black soldiers of SWATF). The speech was chosen to see if there was a change in the reaction of Bishop Dumeni to the incident for which there was concrete evidence who the perpetrator was.

15. The funeral speech at the burial of Josef Dumeni in 1987 was delivered in Onawa in Ombalantu district. Josef Dumeni was a brother of Bishop Dumeni. He was killed by South African soldiers in Angola while he was pursuing his cattle that had gone astray. The researcher chose the speech to see if his ethos and logos changed based on an

incident that affected him personally and also to see if the strategies used to persuade the audience were different.

16. The Geneva speech was delivered during LWF conference in Geneva, Switzerland on 30 June 1987. The researcher chose this speech because it gives several incidents that took place in Namibia and the serious attempts made by the church to challenge the colonial authorities.

17. An address to the members of ELCIN through the Oshiwambo radio service was broadcasted on February 19, 1988 after the Oshakati bomb blast. Bishop Dumeni addressed the nation on radio to console the nation and to call on the nation to remain steadfast in Jesus Christ. The speech was chosen to establish the ethos and logos of Bishop Dumeni.

18. The funeral speech for Oshakati bomb blast victims was delivered in Ongwediva during the funeral ceremony of the victims. The victims were killed in the bomb blast in the Oshakati Barclays Bank on February 19, 1988. Twenty-seven people were killed in the blast and several others were injured. No one claimed responsibility for the blast, but the two warring parties, SWAPO and SADF, accused each other for it. On February 27, 1988, sixteen victims were buried in a mass grave at the Ongwediva cemetery. Bishop Dumeni addressed the audience at the funeral. The researcher chose this speech because it was the first time many people were buried at the same time in Namibia during the liberation struggle. Both supporters and critics of the colonial authorities attended the

funeral ceremony. This situation gives answers to the responses of the audience and the ethos, logos and pathos of the speech.

19. The Ongwediva funeral speech was delivered on March 12, 1988 in Ongwediva. Anna Dumeni succumbed to injuries in Windhoek hospital after she was injured in the Oshakati Barclays Bank bomb blast. Anna was the daughter of Bishop Kleopas Dumeni. This speech was selected because the researcher wanted to establish the ethos and logos of Bishop Dumeni on an occasion in which he was personally affected as well as to identify the rhetorical strategies used on this occasion to evoke the feeling of sympathy in the audience.

20. The Kabwe speech was delivered during a consultative conference at the Mulungushi Rock of Authority in Kabwe, Zambia from 9-10 October, 1988. Bishop Dumeni was a member of the delegation that met President Sam Nujoma of SWAPO at Kabwe, Zambia. The meeting with Sam Nujoma discussed the future of Namibia. The delegation consisted of representatives of youth organisations, churches and other professionals. Bishop Dumeni was one of the keynote speakers at this meeting.

4.3 A reflection on the types of rhetoric in the speeches of Bishop Dumeni

Different types of rhetoric perform different functions in rhetoric. Explaining the functions of each type of rhetoric, Hill (2009) explains that:

When looking at the message, a critic will look to see whether the discourse is deliberative, forensic or epideictic. Deliberative discourse is concerned with the

future and its auditors are asked to make judgments about future courses of action. Forensic discourse is concerned with past acts, and its auditors are asked to make judgments concerning what happened in the past. Epideictic discourse is set in the present, and concerns speeches of praise or blame (p. 49).

In light of the above statement, the speeches of Bishop Dumeni are examined to see whether they reflect the elements of deliberative, forensic or epideictic speech.

Some of Bishop Dumeni's speeches are epideictic speeches because they deal with praise or blame and mourning. Out of the twenty speeches analysed, four are funeral speeches: the speech at the funeral of Oshakati bomb victims; the speech at the funeral service of Rev. Nghihalwa; the speech at the funeral service of Anna Ndahambelega Dumeni; and the speech at the funeral service of Josef Dumeni. The other speeches deal with thanksgiving, condemnation of the South African government, such as the Washington speech. The Washington speech has the elements of deliberative, forensic and epideictic speeches. The following Washington speech reflects all types of rhetoric in the speeches of Bishop Dumeni:

1. We want to express our appreciation to you for having accepted our appointment for this meeting as it was made through our partners of the churches in the United States.
2. By way of introduction we are a delegation representing the Lutheran, Catholic and Anglican Churches of Namibia and the world. Our visit is a

response to a consultation of our three communions meeting in Hanover, Germany, November 23-25, 1986, supported by His Holiness Pope John Paul The Second, Rt. Rev. Zoltan Kaldy, President of the Lutheran World Federation and His Grace Robert Runcie, Archbishop of Canterbury.

3. We bring you today our concern for Namibian Independence from the illegal colonial power of South Africa. Our three communions represent 75% of the population of Namibia.

4. We begin by acknowledging the U.S. Government for the past efforts to bring peace, justice and independence to our country. Especially we remember your participation in the creation of U.N. Security Council Resolution 435 passed in 1978 calling for the withdrawal of South Africa's illegal occupation of our country and to provide for free U.N. supervised elections for an independent Namibia. But we have been very much disappointed that what was created by the democratic countries and accepted by many political parties and churches in Namibia and even by South Africa has not been implemented.

5. After years of delay, we are convinced that South Africa will not of its own determination remove itself from our country. Today, we come before you to tell you that we reject in the strongest terms your policies of "constructive engagement" and the issue of "Cuban linkage."

6. Therefore we seek the following from your government:

- A change in your position linking the removal of the Cuban troops in Angola before supporting the independence of Namibia. The Cuban troops do not constitute a threat to the Namibian people and are not related to the Namibian issue.
- Abandonment of U.S. support for the South African backed UNITA rebels. UNITA is present in the northern Namibia and inseparable from the South African Defence Force.
- An immediate meeting of the western contact group for the purpose of implementing UNSCR 435.

Every day our people suffer and die at the hands of the Apartheid regime of South Africa. Any delay is intolerable.

7. Further, we ask your government:

- To reject any contact with officials of the illegally imposed “interim government.” This was neither organised nor supported by the vast majority of the Namibian people.
- To join with the sixty-six nations calling for South Africa to abide by the regulations of the International Atomic Energy Agency or be expelled from that organisation. We relate this issue to South Africa’s vast exploitation of Namibian Resources.
- To implement the UNSCR 283 (1970) and 301 (1971) calling for a trade

embargo against South Africa's illegal occupation of Namibia.

- The present interim government is maintained by brutal force. Not only are the Namibian people denied adequate education, medical care, employment and housing, but people are also arrested, tortured, murdered, maimed and raped. Our land is being destroyed.

The above speech is a hybrid of deliberative, epideictic and forensic rhetoric. Smith (as cited in Hubanks, 2009) illustrates the simultaneity of the types of rhetoric: "In essence, a sermon can be epideictic, praising or blaming good and evil; forensic, judging men guilty of sin; and/or deliberative, advising what course leads to salvation" (p. 211).

The Washington speech shows a reflection of deliberative rhetoric from paragraph 6 to paragraph 7. In these paragraphs, Bishop Dumeni wanted to commit the USA government to future action. The paragraphs also promoted what was beneficial and avoided the harmful. Paragraphs 2 to 5 show the elements of epideictic speech because they consist of condemnation of the illegal occupation of Namibia by South Africa. There was also a thanksgiving extended to the Americans for their efforts in creating UN Resolution 435 of 1978. In paragraph 1, the speaker expresses his gratitude.

Epideictic rhetoric was also used (paragraph 6) to blame the Americans for supporting the UNITA rebels and for supporting the linkage of Namibia's independence to the presence of the Cubans in Angola. In the last sentence of paragraph 7, the interim government was accused of denying Namibians basic services, for allowing the soldiers

to murder, rape and arrest the Namibians and for allowing the destruction of property by members of Koevoet and SWATF.

The forensic rhetoric was reflected in this speech because the speech made reference to the pronouncement of the International Court of Justice in 1971 that South Africa had occupied Namibia illegally. The use of the phrase “illegal occupation of our country” in paragraph 4 shows that a judgment invalidating the presence of South Africa in Namibia had been delivered in a court of law. By saying, “we ask your government to reject any contact with officials of the illegally imposed ‘interim government’. This was neither organised nor supported by the vast majority of the Namibian people” in paragraph 7, Bishop Dumeni showed that it was against the law to establish the government against the will of the Namibians.

Deliberative rhetoric is found in paragraphs 6 and 7, in which Bishop Dumeni committed the US government to future action. In paragraph 6, Bishop Dumeni appealed to the US government to stop supporting UNITA and to reject the linkage of the Cuban troops’ withdrawal from Angola to the independence of Namibia. In paragraph 7, Bishop Dumeni further commits the US government to future action by asking it to impose sanctions against the South African government. Based on the analysis of the Washington speech, it is clear that the rhetoric of a speech can intentionally or unintentionally be a combination of deliberative, epideictic and forensic rhetoric or can be simultaneously epideictic and deliberative; speaking not only to what is, but to what should or should not (Hubanks, 2009).

Apart from the reflection of the three types of rhetoric in the speech of Bishop Dumeni, he also used the five canons of Aristotle in his speeches. The next subsection examines the speeches of Bishop Dumeni to find out the extent to which he might have used the canons of Aristotle, i.e., invention, arrangement, delivery, style and memory.

4.4 Invention

It is evident in the analysed speeches that Bishop Dumeni did thorough research and preparation in writing his speeches. The use of figures, statistics, examples and quotations are a testimony to the fact that Bishop Dumeni paid attention to “constructing or finding lines of argument, examining subjects, searching for material to develop texts, articulating goals, and/or researching for intertextual support for a discourse” (Lauer, 2004, p.3).

Bishop Dumeni applied logos extensively in his speeches to support his argumentation. He used the statistics to argue his case in 1979 at Wartburg Seminary when he was awarded an honorary doctorate:

Together with the two other Lutheran churches, which are all members of a federation called the United Evangelical Lutheran Church in South West Africa/Namibia, the total of Lutherans amounts to 400,000 or 40% of the total population of Namibia... (Appendix 2a).

By using statistics, Bishop Dumeni wanted to show that the Lutheran church had a large following in Namibia. This translated into providing evidence that the war situation affected many people.

Similarly, in his speech at Minnesota in 1987, Bishop Dumeni also used statistics to demonstrate how the colonial government oppressed the Blacks in Namibia:

We are the *slaves*, they are the *baas*. We do the work, but the riches go into different pockets. The ratio of white to black wages is 18 to 1. The government spends the equivalent of 700 dollars per year on the education of each white child and the equivalent of 100 dollars on each black child. The South Africans have taken 77% of the good land for the white farmers, while half of the population is confined to 5% of the arable farm land in the north. But this is not enough suffering for us. To keep us in prison, the South Africans use their army, their security police, and their *appointed interim government* (Appendix 2h).

Lunsford and Ruszkiewicz (2001) explain that people use numbers to understand the past event, evaluate the present and speculate about the future. The statistics given by Bishop Dumeni gave the readers a chance to speculate about the future of the Blacks in Namibia. The prediction was that Blacks were likely to remain in abject poverty and the level of education among them would be very low. The ratio of Whites to Blacks of 18 to 1 shows that the wage of one white man was 18 times higher than that of one black man. This translated into the huge economic disparities

that existed between Blacks and Whites in Namibia. Spending 700 dollars on each white child annually and a mere 100 dollars per black child per annum meant that a black child received limited educational resources and facilities, hence the inequitable distribution of resources. This meant that a white child would have access to quality education leading to the production of the skilled labour force in the white community and the opposite was likely to happen to the black community. By stating that “77% of the good land good land for white farmers while half of the population is confined to 5%...”, Bishop Dumeni suggested that Whites advanced economically whereas the many Blacks became landless, and this situation forced them into employment for the Whites (Moleah, 1983). In this case, Bishop Dumeni presented himself as a knowledgeable man on the economic situation in Namibia. Through his ethos and logos, he was likely to convince the American audience to feel sorry for the black Namibians and to take measures to ensure that the inequalities and disparities were dismantled in Namibia. West (as cited in Casey, 2007) recommends “inspiring rhetoric that speaks to democratic issues of equality of opportunity, service to the poor and a focus on public interest” (p. 10).

The statistics in the Minnesota speech further demonstrate the severity of the situation. They clearly provide evidence that Blacks in Namibia suffered economically and educationally whereas their white counterparts enjoyed the privileges. Lunsford and Ruskiewicz (2001) explain that “a fair way of conveying the authority and credibility is to back up your claims with evidence (p. 71). Hence, Bishop Dumeni reveals unequal distribution of wealth and economic disparities between Blacks and Whites through

statistical information in the speech as evidence for his claim. Bishop Dumeni also employed antithesis [in bold] such as: We are the *slaves*, they are the *baas*, to emphasise the inequality and racial discrimination which existed between Blacks and Whites. By using the phrase “appointed interim government”, Bishop Dumeni emphasised that the interim government was imposed on the masses. The interim government was appointed on June 17, 1985. Quoting from the statement by Dr Absai Shejavali, the then Secretary General of the Council of Churches in Namibia (CCN), on the rejection of the interim government by the CCN on the Day of Prayer for justice and peace in Namibia on June 16, 1985, Katjavivi, Frostin and Mbuende (1989) opine that:

The Council of churches does not think it appropriate to celebrate an event which has already further divided the people of our land and whose imposition on the country without any electoral mandate of the people will not bring the prospect of a speedier end to the conflict and to peace closer. In fact we have fear that the introduction of this government may even bring an escalation to the violence (p. 150).

In the Minnesota speech, Bishop Dumeni also clearly gave an example of the method used by South Africa to oppress the Namibians, “To keep us in prison, the South Africans use their army, their security police, and their appointed interim government” (Appendix 2h).

In the same Minnesota speech, Bishop Dumeni also used statistics to show how the Bantustan policy affected Blacks: “But we are divided, with 94 percent of Namibia’s

people broken up into homeland governments, Bantu education, Bantu health facilities and separate development” (Appendix 2h). Ninety-four percent means that only six percent of the entire Namibian population did not live in homelands. The division of Blacks into homelands was confirmed in the Odendaal Commission report of 1964, which recommended that 40% of the territory be divided into homelands based on black ethnic groupings (Moleah, 1983). This leads to the conclusion that only six percent of the Namibians received quality service. This argument was intended to make the American audience to imagine the sufferings of the Blacks in Namibia and to drum up support for the Namibians.

Furthermore, Bishop Dumeni included the word “Bantu” to show separate treatment. The word “Bantu” was coined by a German linguist, Wilhelm Bleek, who undertook a first comparative study of Bantu languages in 1862. Bleek demonstrated that these languages had very similar grammar. Hence, Bleek had to devise an artificial name to identify the family that he was describing. He chose a word that occurred in all of the Bantu languages in some form or another depending on its sound system - the word for “people” in Isizulu, *abantu*, because many Bantu languages have the stem which either ends in *ntu* (Oshindonga, Isizulu, IsiXhosa and Rukwangali), *tu* (Kiswahili), *nhu* (Oshikwanyama) (Haacke, 2009, p. 1).

This word “Bantu” was abused during the reign of Dr Verwoerd, the Prime Minister of South Africa (1958-1966) to refer to people of lower status. The word “Bantu” smacked of the days of apartheid when there were separate institutions for Blacks and Whites. It

was used to refer to ethnic category because it included the Nama and Damara speakers who belonged to Khoisan family. The word was linked to the divide-and-rule policy of South Africa. Bishop Dumeni did not use it as a linguistic term but as a political term. He used it in the sense that during apartheid, Blacks were given poor service. The use of word “Bantu” thus drew the attention of the audience to the fact that there was separate development for Blacks, thus calling for support to end separate development.

Apart from using statistics, Bishop Dumeni also used figures in some of his speeches. The figures were used in the Wartburg speech in 1979 to support his case:

ELOK had at the end of 1978 a membership of 280,000, an increase of 12,000 from the previous year. The increase is mainly the result of a high birth rate, but we could also book 3,700 adults and children that were baptized through the missionary outreach of the church. The parishes are large; some have up to 10,000 members with only one or two pastors. Presently there are 60 parishes and every year some new ones are formed, as overly large parishes are being divided. There is a shortage of pastors, but we are happy that there is a constant flow of youth to our theological institutions. The church is financially in great trouble. Last year we had a deficit of R40, 000- R50, 000 and had to borrow from the 1979 budget. This year we have another amount of US\$60, still not assured. Foreign assistance has been *decreasing*. The local income is *increasing* slightly (Appendix 2a).

The figures were used to show that the church, whose membership was so large, needed support. In this case, Bishop Dumeni appealed to the pathos of his audience to do anything possible to save ELOK from the predicament she faced.

Bishop Dumeni used the phrase: “financially in great trouble”, with an intention of getting his listeners to show sympathy for ELOK and make some financial contribution to the budget. The antithesis [in italics]: foreign assistance has been *decreasing*. The local income is *increasing* slightly, shows that the international community did not seem to show mercy for the church that was financially bankrupt and its members suffered due to colonialism. Heritage and Greatbatch (1986) explain that, “political messages conveyed with contrasts are naturally emphasized because, in effect, the core assertion is normally made twice - in a positive and negative form” (p. 122).

Furthermore, Bishop Dumeni appeared to have considered the needs and desires of his audience when he addressed them. In 1980 when he addressed the audience at the ruins of Oniipa printing press he said, “The service brought to a halt here is extended to more than 55 thousand Lutherans who belong to more than 98 churches all over the world” (Appendix, 2b).

In this speech, Bishop Dumeni expressed his concern about the number of Lutherans and churches who were left without services. The speech was intended to “create hatred toward the supposed enemy either internally or externally” (Samson & Mohammed, 2010, p. 163) because the audience consisted of local and international audience. Bishop Dumeni also appealed to the pathos of his audience by giving them the number of

Lutherans and churches who were affected by the destruction of the printing press globally and locally, because he wanted listeners from abroad to become aware that the destruction affected them directly. By saying “Our sister churches receive the services from the printing press”, he wanted to show that the destruction of the press affected the entire Namibia and not only ELCIN members.

In the same speech, Bishop Dumeni provides the figures to illustrate the extent of damage, thereby eliciting the responses of anger toward the supposed enemy:

The cost of this damage estimated at R350-000-00. To rebuild this printing press today would cost us between R400-000-00 –R500-000-00. Most of the workers have lost their job as a result of this blast. Our clients have been robbed of the service though they did not commit any offence (Appendix 2b).

It is clear from this speech that Bishop Dumeni sought to convince his audience that many people faced a bleak future. By citing the figures, the Bishop meant to ignite the audience’s feelings of hatred for the supposed enemy (Kangira, 2010) and to persuade them to think of measures they would take to remedy the situation.

In the same speech, he also provided examples of the affected clients such as schools and parishioners. Mwangi (2009) argues that:

A speaker can increase his or her chance of appearing competent by incorporating in his or her speech the views of someone else who has special knowledge or who has expertise on the subject matter. The views of those with

special knowledge ... is commonly known as “expert testimony”, while those views of ordinary people with firsthand experience is referred to as “peer testimony” (p. 19).

While addressing the worshippers at the ruins of the ELOK printing press, Bishop Dumeni used what one may refer to as expert testimony. Bishop Dumeni quoted verses from the Bible to back his stand on love for God and forgiveness: What separates us from our love for God? (Romans 8:37). Ayres and Miller (1994) point out that

“a quotation from an expert in the field will add to the audience perception of you as a credible speaker; the quotation suggests that the speaker must have done some homework or she or he would not have known about the supporting statement.

Bishop Dumeni himself was “the second proximate authority” (Crowley & Hawhee, 1999, p. 186). He was respected in his community as a leader of the church and he observed several political incidents. He also made statements based on what he observed, as he was often physically present when some atrocities happened. Such qualities boosted his ethos, thereby making his speeches convincing and credible.

Furthermore, during his speech in Budapest 1984, he also provided figures to prove his case that “the first Baptism [in Owambo] took place 101 years ago and today we have 71 parishes and 145 pastors with many evangelists and church workers” (Dumeni, 1984).

Bishop Dumeni repeated the same technique during the funeral service of the Oshakati bomb blast victims in Ongwediva in 1988:

We have 18 [*sic*] coffins here in which those who have lost or given up their lives for the freedom of our country, Namibia (Appendix 2l).

In addition, to the use of figures, quotations and statistics, Bishop Dumeni provided examples to support his argumentation. In 1983 in Harare during the Lutheran Pre-assembly, Bishop Dumeni provided examples of arrests, harassment and imprisonment of church workers:

This is even more so because of the continued arrests and imprisonments of many people - church workers, such as pastors, teachers and others. Among those who have been imprisoned recently is the Rev. Heikki Ausiku - vice-dean of ELOK Kavango circuit, Director of Nkurenkuru Bible School as well as a member of ELOK's Church Council who was supposed to be one of ELOK's representatives at this consultation. Likewise, another ELOK representative to this meeting, Dean Matti Amadhila was refused passport extension, therefore he could not be present either. Mrs. Hilja Shivute who was chosen to be Rev. Ausiku's representative was granted a passport at the very last moment (Appendix 2c).

In this case, Bishop Dumeni gave specific names of church workers who were either imprisoned or harassed. Giving specific example made his case stronger to persuade his

audience in Harare to show their solidarity and pan-Africanism towards the suffering Namibians. His examples here were based on the incidents for which concrete evidence was available. Wood (2003) mentions two kinds of examples:

Examples derived from reality and examples that are made up. Naturally, the most trustworthy kind of examples are the ones that are based on reality as their validity is higher than the validity of made up examples, which in turn can only be used to illustrate probabilities by example (p. 136).

The examples given by Bishop Dumeni in this case were based on reality as they referred to the incidents that occurred in the real world. The examples were thus valid and authentic as there were substantive evidences. These examples were intended to boost the authenticity and credibility of his claims (Lunsford & Ruszkiewicz, 2001).

Likewise, Bishop Dumeni used a similar rhetorical technique in his Minnesota speech in 1987. He said:

Just two weeks ago, a farmer and his wife were admitted to Onandjokwe Lutheran Hospital with serious injuries. They had been beaten up by white South African soldiers. They wanted to know where the freedom fighters were. But Mr. Shindjala Nghaamwa and his wife Victoria did not know where the freedom fighters were. Mr. Nghaamwa was taken away from his wife, brought to a water place. His head was held under the water for many minutes, and then he was beaten up with clubs and kicked with army boots until he was unconscious. He was brought back to his wife after they had beaten and kicked

him. They even shot chickens. Mr. Nghaamwa lost some fingers. Ms. Nghaamwa has a broken right arm (Appendix 2h).

This example was used to demonstrate the tyranny and cruelty of the South African army. The army used coercion and subjected the civilians to torture to extract information from them on the whereabouts of the SWAPO fighters. The actions of the South African army depicted them as the merciless characters. In this case, Bishop Dumeni portrayed himself as the knowledgeable character about the incidents. Through such ethos he was likely to woo the audience to his side, because they were able to imagine the sufferings, thereby developing antagonism towards the oppressors and developing compassion for the oppressed Namibians.

In the same speech, Bishop Dumeni provided an example of torture in Namibia:

We are together against injustice, rejecting both the occupier and his appointed government when our children are tortured by the army, like the young boy whose face was held near the exhaust pipe of an army truck, we speak out (Appendix 2h).

In this speech, Bishop Dumeni also mentioned that a young boy was held over exhaust pipe by the security forces. This was in reference to an incident in which Portus Blasius, a fifteen-year old school-boy from Onhemba village in northern Namibia, suffered severe facial burns after soldiers from South Africa's occupation army forced his face against the exhaust pipe of an army vehicle. Bishop Dumeni showed the audience the picture of Portus to prove his statement (K. Dumeni, personal communication, March

12, 2012). It is an undeniable fact that using visuals may trigger the emotions of the listener and that they bring a presentation to life and have power to persuade (Lunsford & Ruskiewicz, 2001). By showing the picture of the brutalised boy, Bishop Dumeni portrayed himself as a well-informed researcher, thus he used his ethos to appeal to the pathos of the audience. Further, the picture, as the concrete evidence of brutalities in Namibia, was likely to push the American audience into making a final decision on whether to support Bishop Dumeni or not.

This subsection revealed that the speeches of Bishop Dumeni consisted of facts, figures statistics and examples. Thus, the Aristotelian canon of logos played a role in the invention of Bishop Dumeni's speeches. The examples, figures and statistics used by Bishop Dumeni supported his arguments or statements and were intended to appeal to the pathos of the audience to rally behind Bishop Dumeni. By providing proofs in his speeches, Bishop Dumeni showed that he considered the needs, beliefs and desires of his audiences.

4.5 Arrangement of Bishop Dumeni's speeches

In the following subsection, the structural elements of Bishop Dumeni's speeches are discussed:

4.5.1 Exordium

This subsection presents the types and nature of introduction to the speeches of Bishop Dumeni. The subsection also provides the definition and purpose of an introduction. The preludes, which may include invocations or salutations, are presented.

In Book II of the *Rhetoric*, Aristotle contends that the main purpose of the introduction is “to make clear what is the end (*telos*) of the discourse.” Crowley and Hawhee add that, “other functions of introductions, according to Aristotle, include making the audience well disposed toward the rhetor and the issue and grabbing their attention” (2004, p. 23).

Kangira and Mungenga (2012) define exordium as “the introduction of the speech in which the speaker states the purpose of his speech” (p. 112). An exordium is “a passage which brings the mind of the auditor into a proper condition to receive the rest of the speech. This is accomplished if he becomes well-disposed, attentive and receptive” (Cicero as cited in Smethurst, 1967). According to Quintilian, “the sole purpose of the exordium is to prepare our audience in such a way that they will be disposed to lend a ready ear to the rest of our speech” (IV i 5). Analysing the exordium of Khurumah’s speeches, Mwangi (2009, p. 270) lists four functions of exordium: “announcing the purpose of the speech; stating the thesis of the speech; attempting to capture and hold the attention of the audience and attempting to win the trust of the audience.”

Aristotle, Quintilian, Cicero, Kangira and Mungenga (2012) and Mwangi (2009) express similar opinions that the aim of the exordium is to capture the minds of the listeners and to provide the purpose of the speech. Steinberg (as cited in Mathe, 2006) lists five types of introductions: “an anecdote; a startling statement; a quotation; a humorous statement and a rhetorical question” (p. 194). It is important to find out whether Bishop Dumeni used any of the types of introduction as suggested by Steinberg.

The speeches of Bishop Dumeni were often characterised by invocation. Mbiti (1969) defines invocation as “common versions of prayer used by Africans” (p. 65). Mbiti further states that, “invocations are short and spontaneous form of prayer asking God to intervene for a particular purpose” (p. 65).

In analysing the speeches of Bishop Dumeni, invocation mainly served as a prelude to an introduction. Invocation is an act of asking for help from a god or a person who has power. It is also a prayer especially at the beginning of a public ceremony. Being a head of ELCIN, Bishop Dumeni began his speech with an invocation combined with salutation when he addressed the local audience and international audience, for example, when he addressed the audience at the LWF pre-assembly held in Harare from 7-16 December, 1983, he said:

Mr. Chairperson, honorable delegates, brothers and sisters. I would like to greet you all in the name of Triune God, the Father, Son and Holy Spirit (Appendix 2c).

There is, however, a combination of invocation and a protocol type of salutation in which he first addressed the chairperson, followed by honourable delegates. He placed the chairperson on the highest pedestal as he repeated “the Chairperson” more than three times, while “honourable delegates” and “brothers and sisters” were repeated two times. Repetition here was used to keep the audience attentive and to call on the delegates to support the cause for the liberation of Namibia. Bishop Dumeni used the ethos of the dignitaries to show that the assembly was important.

The form of salutation by Bishop Dumeni when he addressed mourners was different from the form of salutation he used when he addressed audience at a different occasion. Addressing the mourners during the funeral service of Rev. Nghihalwa in Ohalushu in 1987, Bishop Dumeni used exactly the same salutation before he embarked on his speech:

Dear brothers and sisters. May the grace and peace of God the Father and of our Lord Jesus Christ be with you all. Amen (Appendix 2j).

Bishop Dumeni repeated the same technique when he addressed the audience after the Oshakati bomb blast in 1988 on the radio:

Dear brothers and sisters. May the grace and peace of God the Father and of our Lord Jesus Christ be with you all. Amen (Appendix 2k).

Although he incorporated invocation as a prelude to this introduction, he omitted addressing the delegates individually in terms of ranks as he did in Zimbabwe in 1983.

One can argue that this salutation was influenced by the circumstances. This was a funeral speech. In Oshiwambo, when a clergyman addresses mourners, one tends to see them as fellow mourners or brothers and sisters in Jesus Christ. The words “brothers and sisters” show close affinity and consubstantiality. In this case, Bishop Dumeni employed the same strategy as Julius Nyerere. Nyerere referred to his audience in Addis Ababa in 1969 as “my brothers”. He also used “the word “brother” when he referred to individual leaders, for example, “brother President Sekon Toure, our gallant brother from Algeria, brother Den Bella, our brother President Senghor” (Mwangi, 2009, p. 224).

Mwangi (2009) further stresses that “[the] word ‘brother’ brings to mind the image of family and the love that bounds within” (p. 27). Mwangi argues that such an image is intended to establish commonality among all in attendance.

Bishop Dumeni employed an approach slightly different from the one applied by Nyerere because the two leaders addressed their audiences at different epochs in history. Nyerere addressed his audience at a time when women did not have a voice in decision making, whereas Bishop Dumeni addressed his audience at a time when women could partake in decision-making. This suggests that Bishop Dumeni used the words “brothers and sisters” to show the break from paternalistic attitudes and his support for equality.

Bishop Dumeni concluded his invocation with the word “amen”. In ELCIN of which Bishop Dumeni was head, it was and still is common for clergy to conclude their salutation with the word “Amen”. The use of the word “Amen” is stressed in the liturgical

book of ELCIN and it is expected of a pastor to stick to this procedure. Being a bishop, Bishop Dumeni said the word “Amen” to lead by example.

The length of salutation by Bishop Dumeni depended on the type of audience he addressed. When he addressed local audience, particularly the members of his church, ELCIN, his salutation was short: “Dear brothers and sisters” or “Dear listeners”. This is evident in his speech at the funeral service of Rev. Fredrik Nghihalwa, and the funeral of the victims of the Oshakati bomb blast.

The common words and phrases of Bishop Dumeni were: “Your excellencies”, “comrades and friends”, “brothers and sisters”, “honourable members” and “your grace”. The phrase he often mentioned last was “brothers and sisters”. The use of this phrase is linked to his profession, because in addressing the parishioners or worshippers, a cleric always opens the service with this phrase. He thus stuck to the use of this phrase even when he addressed a non-religious gathering. His reason for pushing this phrase to the end of his salutation is not clear, but it can be assumed that he intended to address his audience according to hierarchy as brothers and sisters seemed to refer to the people of lower rank.

On the contrary, the salutation: “comrades”, appeared only once in Bishop Dumeni’s Kabwe speech in Zambia in 1988. The meeting was between members of the SWAPO external wing and the Namibian delegation. The word “comrade” was a part of SWAPO slogans such as “*viva comrades*” and it was a common salutation during SWAPO assemblies.

Here, Bishop Dumeni wanted to keep the audience attentive as well as to give reverence to the language of SWAPO. He persuaded his audience by using the stylistic identification in order to cause them to identify with his interest (Burke, 1969). Despite using the SWAPO language, he did not abandon his theological stand because he referred to his audience as brothers, sisters and friends. This form of address was adapted from Apostle Paul's style of address to his congregation. Paul referred to his people in his letters as "brothers" and this was a standard form of address. In Romans 12:1 Paul says: *I beseech you brethren by mercies of God*, and in 1 Corinthians 7:24 he repeated the same word: *Brethren, ... let each one remain with God*. There were also a number of occasions in the four gospels where Jesus called his followers "brothers". For example, in John 20:17 he referred to his disciples as "my brothers".

Bishop Dumeni did not stick to one form of salutation, but he combined salutation with thanksgiving in some speeches. For example, during the funeral of his daughter at Ongwediva on 12 March 1988, Bishop Dumeni used salutation:

Dear brothers and sisters, on behalf of my family I would like to thank God for his great mercy upon us which he revealed to us through you. We have experienced the love of God in the past days when you rendered assistance to us and you have also come today to attend this ceremony for our last born: Anna Ndahambelela Twahafifwa yaDumeni (Appendix 2t).

By using the phrase "in the past days", Bishop Dumeni showed that the fellow Christians supported the Dumeni family continuously. He attributed the generosity

of the people to the work of God. Bishop Dumeni's choice of words such as "mercy" and "assistance" were intended to extol the virtues of his audience and to maintain communality with them. As the head of the church, Bishop Dumeni seemed to believe that the Christians fulfilled the second commandment of God:

"Love thy neighbour as thyself."

Furthermore, his speeches were peppered with invocative words and phrases when he addressed members of churches. Thus in his speech to the delegation of the Roman Catholic Church, the Anglican Church and the Lutheran Church that visited Oniipa on October 4, 1984, he said:

Brothers and sisters in Jesus Christ! You are the delegates of three churches from SA and Namibia and you are our guests... You must feel that we are one in Jesus Christ, our Lord and Saviour of us all.

On behalf of ELOK, I still want to say a special word of thanks and appreciation to you the delegates from SA. The strong Christian love of God motivated you to come to visit us. "Love one another." It is because of this agape you are our guests today, having been so courageous enough to come to this part of our country which is called "an Operational Area" in Namibia.

"Perfect love drives out all fear", 1 John, 4:18. (Appendix 2f).

One can clearly observe the repetition of invocation. For example, he began with "Brothers and sisters in Jesus Christ ... we are one in Jesus Christ." Bishop Dumeni chose to use the biblical language because the audience consisted of bishops and pastors.

Again, Bishop Dumeni quoted the biblical verse to establish commonality with his audience. The biblical language was combined with the words of gratitude extended to the guests. The use of the biblical language promoted the credibility of the speaker because the Bible is regarded as a credible source. A minister (as cited in Kent, 2007) stresses that, “the Bible is our sole authority. And we have no other source of truth except the Scripture” (p. 7).

Bishop Dumeni further based his delivery on Jesus’ commandment of love and oneness in Jesus Christ in the same address. He chose adjectives such as “courageous” and “operational [area]” to explain the severity of the war situation in the northern part of Namibia. The adjective “courageous” suggested that many people feared to come to the war zone as the area was militarised and some roads were lined with landmines. By coming to the north, they demonstrated their fearlessness for war. He stressed the word “love” to show that love transcends fear. The word “operational” describes the situation that prevailed in Owambo then, namely the fight between SADF and PLAN fighters.

Similarly, Bishop Dumeni employed invocation at the mass burial of the Oshakati bomb blast victims on February 27, 1988 in Ongwediva:

Grace and peace be yours from God who is, who was and who is to come and from the seven spirits in front of his throne, and from Jesus Christ, the faithful witness, and the first to be raised from death and who is also the ruler of the kings of the world. He loves us and by his sacrificial death he has freed us from

our sins and made us a kingdom of priests to serve his God and father. To Jesus Christ be the glory and the power forever and ever! Amen (Appendix 21).

This was the longest invocation Bishop Dumeni had ever used. It befitted the occasion, because the mourners were in a state of shock and fear. This invocation was used as a consolatory message to the grieving people. Bishop Dumeni used the ethos of Christ such as “the faithful witness and the first to be raised from death and the ruler of the kings of the world” to demonstrate the frailty of death and the powerlessness of earthly leaders.

Apart from invocations, Bishop Dumeni incorporated biblical quotations as an introduction to a speech. On July 19, 1984, Bishop Dumeni began his speech with a biblical verse and a short sermon when he addressed the audience in Budapest, Hungary:

For this reason I bow my knees before the father from whom every family in heaven and on earth is named: that according to the riches of his glory he may grant you to be strengthened with might through his spirit in the inner man.

St Paul thanked God for every family on earth and I today thank God for the people of Hungary and especially for the people of SC MOR Congregations of the Lutheran church in Hungary... (Appendix 21).

Here, Bishop Dumeni began his speech with a short narrative from the Bible and a brief history of his church and country. The only difference is that he did not conclude his

salutation with the word “Amen”. It can be argued that the word “Amen” was skipped because this conference was not confined to religious people only.

Although he quoted from the Bible in Kabwe, Zambia in 1988, the biblical verse was followed by a salutation:

The peace that Christ gives is to guide you in the decisions you make. Col. 3:15

Master of Ceremony,

Your excellencies,

The president of SWAPO, Dr Sam Nujoma,

Members of the Central Committee of SWAPO,

Guests from abroad, kings and headmen

Brothers and sisters, friends (Appendix 2m).

On behalf of those Namibians who have travelled here allow me to say a few words. It was indeed a great honour to have these proceedings opened by *his honour* the Secretary General. We are most grateful to you *sir* for doing so and to your country for hosting this important gathering. We, Namibians, deeply appreciate the friendship and hospitality which your country has so unselfishly extended to our people (Appendix 2m).

Here, Bishop Dumeni employed the rhetorical device known as “expletive”. Expletive is “a word or phrase in a sentence that does not contribute to meaning, but sustains the thought of a sentence” (Crystal, 2008, p. 179). These empty words were used to draw the attention of the audience to the fact the meeting was attended by very important people

who deserved recognition for their attendance. Here, Bishop Dumeni used honorific terms to show respect to people of different statuses. Leech (as cited in Aremu, 2011) defines politeness principles as “verbal and non-verbal behaviour that maintain harmonious relations” (p. 134). Leech further states that politeness is often relative to people and their culture expressed through language. In Oshiwambo culture, words of deference play an important role in conversation. By addressing the delegates by titles of honour, he seemed to pay homage to his culture in which such language is revered.

In the salutation, Bishop Dumeni avoided mentioning the names of the leaders. Mentioning the names of the leaders or adults in conversational situation is seen as a taboo in Oshiwambo culture. The chiefs and other leaders are always addressed by their words of respect. Bishop Dumeni seemed to have adopted the same attitude of addressing leaders by honorific terms such as Master of Ceremony, Your excellencies, and so on, but he digressed from the norm when he said: The President of SWAPO, Dr Sam Nujoma. This is against Oshiwambo norms, because personal names of prominent leaders are skipped in the forms of address. This avoidance language is not confined to the Oshiwambo culture only. The Zulu of South Africa called this language “*ukuhlonipha*”, meaning to respect. Avoidance speech, or “mother-in-law language” is also a feature of many Australian Aboriginal languages, Austronesian languages, some North American languages and some Ethiopian languages (Crystal, 2008 Koopman, 2002).

By using words of respect, Bishop Dumeni intended to establish a good relationship with his audience. Brown and Levinson (as cited in Aremu, 2011, p. 134) argue that, “politeness refers to verbal and non-verbal behaviour that maintain face in a conversation” (p.134). In this case, Bishop Dumeni tried to establish a common ground with his audience, because it was a standard procedure in SWAPO to list names of people in order of their ranks as a prelude to a speech. In short, the audience is made consubstantial with the speaker, because he used their language and adjusted his attitude to identify himself with the audience. Commenting on the significance of establishing a common ground in exordium, Ayres and Miller (as cited in Mwangi, 2009) point out that “a speaker establishes common ground when he or she points out or implies as many similarities as possible between himself or herself and the audience, especially their common interest in the topic of speech” (p. 22).

At this occasion in Zambia, Bishop Dumeni did not want to shy away from his noble call as he took oath that he would always uphold Christian values. In the same vein, he wanted to show allegiance to the political leaders. Bishop Dumeni held the Secretary-General of the Organisation of African Unity (OAU) in high esteem by referring to him two times in his introduction using two different titles: “his honour” and “sir”. In doing so, Bishop Dumeni wanted to show that the presence of the Secretary-General at the gathering made it more historic. The word “sir” was used ten times by Bishop Desmond Tutu in his letter to Prime Minister John Vorster in 1976 (Tutu, 1983). Bishop Dumeni was not the first clergyman from ELOK to address somebody other than a lawyer as “his honour”. His predecessor, Bishop Auala and other co-signatories used the title of

“honour” when they wrote an open letter to Prime Minister Vorster in 1971 (Katjavivi *et al.*, 1989).

The use of “your country” signified that Zambia had been very helpful and sympathetic to the liberation struggle of Namibia. The Zambian Government hosted the Namibian refugees during the struggle for liberation in Namibia.

The biblical quotations by Bishop Dumeni at the beginning of his speech in Zambia were also observed in the speech of President Thabo Mbeki. On January 11, 2000, President Mbeki addressed the Centenary Synod of the Ethiopian Episcopal Church in Port Elizabeth (Mbeki 2000). Mbeki (as cited in Gitay, 2001) started his speech by quoting the late President of the African National Congress, Oliver Tambo, who addressed the World Consultation of the World Council of Churches in 1980 as follows:

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that move upon the earth. Genesis 1:27-28 (p.52).

Like Bishop Dumeni, Mbeki chose to begin his speech with the biblical quotations because he deemed it fit for the occasion. This type of introduction was determined by the circumstances. Beginning with a biblical verse in Mbeki’s speech appealed to the attention of the religious leaders. The use of biblical verses may serve as a persuasive tool. Gitay (2001) explains the significance of religion as a means of persuasion:

“Religion has been a means and a strategy for delivering the message persuasively. The religious argument here functions as a means of persuasion” (p. 53).

Perelman (as cited in Gitay, 2001) insists that a successful argument must start from the audience’s position, and he makes his point as follows:

To make his discourse effective, a speaker must adapt to his audience. What constitutes this adaptation, which is a specific requisite for argumentation? It amounts essentially to this: the speaker can choose as his points of departure only the theses accepted by those he addresses (p. 56).

Another type of introduction used by Bishop Dumeni was to state the purpose of the gathering. In his speech at the ruins of the ELOK printing press, Bishop Dumeni said:

It is with great sadness to inform you that the printing press of ELOK which has been serving the church and the entire nation for 81 years since 1901 has been destroyed for the second time by an enemy of the church and of the nation on 19.11.1980 midnight (Appendix 2b).

In the above text, Bishop Dumeni gave the purpose for the gathering. Mathe (2006) emphasises that “the rhetor states the purpose of his speech in the exordium to draw the attention of his audience to the intention of his speech” (p. 7).

In this speech, Bishop Dumeni used pathos to win the sympathy of the audience when he said, “It is with great sadness to inform you that the printing press of ELOK which has been serving the church....” The audience included members of sister-churches from

Namibia and abroad. He employed the canon of *logos* as he demonstrated that he had a sound knowledge of the subject matter when he stated facts about the printing press. According to Mathe (2006), *logos* refers to “rational appeals, and apart from providing facts and figures, a logical appeal may be argued by providing examples and testimony” (p. 78). Bishop Dumeni also tried to make use of *ethos* in his introduction. He established rapport with his audience by giving facts and figures about the printing press, for example “... of ELOK which has been serving the church and the entire nation for 81 years since 1901 has been destroyed...” Thus, he presented his ethical appeal with his knowledge and expertise. Steinberg (1999) explains that:

Ethos is concerned with the credibility of the speaker. Speakers who address culturally diverse audiences will be more readily accepted if they are perceived as credible. The more credible the speaker is perceived by the listeners, the greater will be his success in winning their respect and confidence (Steinberg, 1999, p. 246).

Samovar and Mills (1989) lists components that explain why some speakers are regarded as being more credible than others: competence, poise, dynamism, moderation, goodwill, sincerity and concern. Aristotle however broadens the concept of “*ethos*” to include expertise and knowledge. *Ethos* is limited, in his view, by what the speaker says. Others such as Isocrates, however, contended that a speaker’s *ethos* extends to and is shaped by the overall moral character and history of the speaker - that is, what people think of his or her character before the speech is even begun.

Being a bishop might have boosted the credibility of Bishop Dumeni, because people tend to regard the leader as the authority.

Bishop Dumeni stated the purpose of his speech in the exordium in 1983 in Harare, Zimbabwe: “Mr. Chairperson, brothers and sisters, at this juncture, allow me to share with you all some experiences with regard to the current situation in Namibia” (Dumeni, 1983).

He used a similar technique when he addressed the mourners at the funeral service of the Oshakati bomb blast victims in 1988 in Ongwediva, where he also stated the purpose of his speech:

We have come together here having thought of two different kinds:

We have come together in deep sorrow from the deaths of our beloved ones, to comfort one another and to encourage one another in faith. We have gathered also to express our sympathy and sorrow for all our injured ones. Some are at different hospitals. The others are at their homes nursing their wounds while some are among us here. We have come to pray to God to heal them and to strengthen them in faith. We wish them all complete health. It was good you came.

We have come together to bring out our gratitude for so many lives that have survived the accident. We praised God for having saved them to help us further. “Praise the Lord, my soul and do not forget how kind he is. I would have

preferred listening today, but I accepted this request in order to be a good listener from now on” (Appendix 21).

Mwangi (2009) argues that “a speaker establishes common ground when he says things that the audience knows to be true, which happens when the speaker connects his or her ideas with the currently held beliefs” (p. 30). The audience at the funeral of the Oshakati bomb blast victims of Bishop Dumeni consisted mostly of Christians, who were aware that only through prayer could God help the wounded and comfort the bereaved families. Bishop Dumeni thus stressed the significance of prayer and the greatness of God during this difficult time to connect his ideas with the currently held beliefs of the listeners.

The first and second paragraph stated the purpose of Bishop Dumeni’s speech, namely, paragraph 1: “We have come together to comfort one another...” and paragraph 2: “We have come together to bring out our gratitude for so many lives that survived the accident.” In this introduction, Bishop Dumeni made references to hearers and to the affected families. He was aware that the subject was well known by the audience, but he made an introduction to motivate the hearers to treat the subject with seriousness and give it the prominence it deserved.

Aristotle (1991) explains that:

In the speeches of display, we must make the hearer feel that the eulogy includes either himself or his family or his way of life or something of the kind.

The introductions of political oratory will be made out of the same materials as

those of forensic kind, though the nature of political oratory makes them very rare (p. 1416a).

In the same introduction, Bishop Dumeni appealed to the pathos of his audience when he said, “We have gathered to express our sympathy and sorrow for all our injured ones. Some are at different hospitals. The others are at their homes nursing their wounds while some are among us.” He wanted to draw the audience’s pathos to the fact that situation was severe. The use of “wounds” and “hospitals” in this exordium drew the attention of the audience to the evils of apartheid and the effects of the refusal of South Africa to allow for the implementation of the UNSCR 435 of 1978, which was adopted to pave way for the independence of Namibia.

Aristotle (1991) underscores the importance of pathos in rhetoric:

The emotions are all those feelings that so change men as to affect their judgments, and that are also attended by pain or pleasure. Such are anger, pity, fear and the like, with their opposites. We must arrange what we have to say about each of them under three heads. Take, for instance, the emotion of anger: here we must discover (1) what the state of mind of angry people is, (2) who the people are with whom they usually get angry, and (3) on what grounds they get angry with them (p. 56).

Bishop Dumeni was well aware that his audience was angry at South Africa for her refusal to allow the Namibians to exercise their democratic right. The Namibians often called for the withdrawal of the South African soldiers from the Namibian territory and

the head of the Owambo Administration overtly added to this call in 1987. He, therefore, tried to capitalise on their popular discontent with the colonial government in order to win more sympathy from his audience. By contrasting death with gratitude, he wanted to call on the audience to witness the miraculous acts of God and to encourage the grief-stricken audience to seek solace in religion.

Whereas Bishop Dumeni used invocations or salutations in other speeches, in his speech at Wartburg Theological Seminary in 1979, Bishop Dumeni did not use invocations, biblical quotations or salutations. He simply expressed his joy and stated the purpose of his speech:

It was a great surprise to me to receive the message of your honorable board of regent's decision to confer upon me THE DOCTOR OF DIVINITY DEGREE, HONORIS CAUSA. I felt then and I still feel today that I am not personally worthy of this honour. I decided however to accept your decision on behalf of my church (Appendix 1h).

Bishop Dumeni repeated the pronoun "I" to signify his humbleness and the possessive "your" to show his appreciation to the board of Wartburg Seminary for deciding to bestow an honour upon him.

Similarly, invocations and salutations were also absent in his Minnesota speech. Bishop Dumeni used ethos at the beginning of the speech when he addressed the audience at

Minnesota in 1987. However, in this case he did not state the purpose of his speech in the introduction:

I stand today before you as a leader of the largest church in Namibia, the Lutheran Church. But I come to you with the full support of the Anglican, Roman Catholic and AME churches. Altogether we are more than 70% of the Namibia's people. Active Christians who believe that human rights, human dignity, freedom from unjust laws and police and speaking out for the poor and the oppressed people.... (Appendix 1h)

Bishop Dumeni here demonstrated that he had knowledge on the subject matter and that he was competent enough to address the audience as he had the full backing of the other churches in Namibia. By saying that he was the leader of the largest church, he wanted to boost his credibility. According to Crowley and Hawhee (1999) "rhetors use the first part of a discourse to establish their ethos as intelligent, reliable and trustworthy. A leader is seen as a credible source of information and what he says represents the view of his folks" (p. 81).

As a leader of the church, Bishop Dumeni was regarded as the authority. Bishop Dumeni was qualified to give testimony based on his good reputation in ELCIN. Aristotle (1991) argues that, "ethos can also be affected by the writer's reputation as it exists independently from the message - his or her expertise in the field, his or her previous record or integrity" (p. 94). The ethos shown by Bishop Dumeni was exhibited by great leaders such as Nelson Mandela who showed great understanding of what

Aristotle referred to as ethos, the character of the speaker. The word “character” in classical Greek comes from an individual’s reputation and behaviours (Crowley and Hawhee, 1999).

By mentioning that he was the head of ELCIN, Bishop Dumeni wanted to show his ethos. According to (Wareing, 2004), “the affective function of language is concerned with who is allowed to say what to whom, which is “deeply tied up with power and social status” (p. 9). In other words, people tend to pay more attention to the speech of a person with a high status. Being a leader of the largest church in Namibia must have made him command respect during his speech as will be revealed in Chapter 5.

Furthermore, by saying that he was the leader of the largest church in Namibia, he also wanted to portray himself as the source of trustworthy information. A leader is often seen as the source of credible and reliable information. Aristotle (as cited in Mwangi, 2009) stresses that, “a leader who is seen as trustworthy by the audience stands a better chance of persuading the audience than the one who is not” (p. 65). Hill (2009) acknowledges that:

Ethos is basically an interpretation by the audience of qualities possessed by a speaker as the speaker delivers the message. Thus, by the way a speaker argues, an audience makes judgments about his intelligence, character, and good will.... The way in which a speaker supports his arguments and organizes his materials can impact the assessment of his intelligence (p. 47).

In addition, there were some occasions where Bishop Dumeni avoided using invocation and biblical quotations. It was not clear whether Bishop Dumeni did so deliberately or it was an omission. The types of audience he was addressing were similar to the types of audience he addressed in other places where he used invocations. He was addressing the audience at Gettysburg in the USA in 1987 and his audience consisted of theological and non-theological students when he said this:

May I say how pleased I am to be here with you in Gettysburg today. This is a historic place. This has been a place of Christian learning for more than hundred years. Many leaders of the church have been taught here and many leaders of your communities in teaching, arts, business and medicine. Gettysburg was once a place of war when brothers fought brothers because of the desire for one part of your country to keep alive the sinful practice of slavery. But now it is a place of peace, of learning, of preparation for future (Appendix 2v).

Bishop Dumeni contrasted war with peace to emphasise that there was civil war in Gettysburg when the British oppressed the Americans. This was also a reference to the American civil war between Blacks and Whites in 1683. The Americans treated Blacks as slaves and Blacks reacted against slavery. By saying, “many leaders of the church have been taught here”, he was referring to the training of his pastors as well. Some pastors of ELCIN were trained at Gettysburg College. In this introduction, he depicted Gettysburg as a place of evil, but Bishop Dumeni also heaped praise on Gettysburg

through ethos such as “place of peace, of learning, of preparation for future.” By speaking good and bad about Gettysburg, he wanted to show that the good conquered the evil. This ties in with the Oshiwambo saying: *Ehenge lya shituka etathapy* (Infertile land became fertile land, i.e., the land that was once bad became the good one).

Bishop Dumeni used a similar strategy in Canada, Ottawa in 1986, where he used the expression of gratitude in his introduction. Bishop Dumeni began with the rhetorical device of ethos by describing the Canadians as helpful people who supported Namibians morally and materially:

Greetings to our friends in the Church of God. We, your Namibian brothers and sisters wish to extend our gratitude for your welcome of our delegation and for all that you are doing on our behalf, both in moral and material support. You make us feel part of worldwide family (Appendix 2r).

Bishop Dumeni attempted to establish rapport with the audience by referring to them as brothers and sisters. With the words “brothers and sisters”, Bishop Dumeni tried to construct a global Christian identity. The phrase “Church of God” showed that the Christians belong to a single community in the name of God. This means that Christians belong to one God.

Bishop Dumeni then shifted to the rhetorical device of pathos to evoke the feeling of sympathy in his audience:

...We remain disappointed that the colonial regime of South Africa did not grant you the necessary visa. But we are slaves of hope, and we continue to pray that you will yet be able to visit us in Namibia (Dumeni, 1986).

“We-ness” was emphasised here to show that Christians in Namibia were a united force against the colonial government.

In this introduction, Bishop Dumeni also used what Kangira and Mungenga (2012) called “together-words”. One example of this is: “our friends”. The speaker used the together word, because he wanted to emphasise that unity and solidarity existed between the Canadian churches and the Namibian churches. He used the words “brothers and sisters” to show the oneness. Kangira and Mungenga (2012) observed the same technique in the speeches of President Hifikepunye Pohamba’s inaugural speech:

To show that he [Pohamba] and the audience shared the same beliefs and values, Pohamba invariably used together words: “we” and “our.” Some examples are: “our beautiful country”; “our struggle for national independence”; “Our Government and ‘Our SWAPO Government.” The constant use of “our” and “we” drew the audience in, to believe that they were part of the process of governance and not just passive participants. By using “we” and “our”, the speaker was emphasising the importance of value throughout his speech (p. 114).

Apart from using inclusive words such as “we” and “our”, Bishop Dumeni used exclusive words such as “you” and “your”, for example, “you make us feel part of the

world family” in Canada in 1986. By using exclusive words the speaker stressed the role which the Canadian churches played in the decolonisation process. The Evangelical Lutheran Church in Canada (ELCIC) called for the immediate implementation of the UN Resolution 435 without preconditions and for an end to a state of emergency and the release of all persons held in detention. ELCIC made an urgent appeal to the Prime Minister of Canada and the Minister of Foreign Affairs to encourage Britain, Japan, Israel, West Germany and the USA and Western governments to cease their involvement in supporting the government of South Africa.

Throughout this subsection, it has become clear that Bishop Dumeni’s introduction to speeches included biblical verses, a short narrative, quotations, expression of gratitude, a statement of purpose and thanksgiving.

4.5.2 Statement of facts

A statement of facts consists in the persuasive exposition of that which either has been done or is supposed to have been done or, to quote the definition given by Appolodorus, is “a speech instructing the audience as to the nature of the case in dispute.” In a statement, of facts the readers are informed of the circumstances that need to be known about the subject. Quintilian (as cited in Laurin, 2012, p. xxx). Quintilian also advised that this portion of the discourse be lucid, brief, and plausible. Bishop Dumeni often stated his facts clearly and briefly. In 1980, while addressing the worshippers at the ruins of the ELOK printing press, he said:

All of you who are gathered here today bear the testimony that, our service provider, the printing press of ELCIN is no more. The service and activities of the press has been ground to a standstill. The service was not only extended to ELOK members, it was extended to all the Lutherans all over the world and it was also extended to our sister churches and friends who helped us to rebuild this press. This press does not belong to certain individuals as some people might think (Appendix, 1b).

The audience was informed that the service of the ELOK printing press was delivered locally and internationally. By saying: “This press does not belong to certain individuals as some people might think”, he seemed to make reference to the representatives of the colonial authorities in the Owambo Administration who alleged that evil things came from Oniipa. “Some claimed that the printing press belonged to Bishop Dumeni and the church governing council” (K. Dumeni, personal communication, July 20, 2011).

Bishop Dumeni also stated his facts briefly and in a lucid way when he addressed the audience in Minnesota and Canada respectively:

In Minnesota, Bishop Dumeni stated his facts as follows:

I live in an occupied country.

, the Namibians are in prison, and the prison is our own country. We are held hostage by the only nation of the earth, which uses race as a criterion for the definition of justice. I stand before you a bishop of a people in chains, the

chains of racism and oppression. We have been in chains for more than hundred years (Appendix 1h).

Here, Bishop Dumeni told the audience those facts about the Namibian situation. He illustrated the suffering of the Namibians with facts. The words “occupied” and “prison” were meant to draw the attention of the audience to the fact that the Namibians enjoyed no freedom and thus the emotions of the audience would be whipped up to render assistance to the suffering Namibians. The Bishop’s phrase of “a people in chains” was intended to appeal to the pathos of the audience. Such a phrase may evoke the feeling of pity in the audience to sympathise with the Namibians. Bishop Dumeni used his ethos by demonstrating the kind of leader he was in order to persuade the audience to rally behind him.

In Canada, Bishop Dumeni also stated the facts:

Our need for your help remains as urgent as ever. South Africa continues to occupy our country in defiance of the international law, denying the Namibian people their basic human right to self-determination (Appendix 1r).

With this statement, Bishop Dumeni tried to portray South Africa as a violator of the international law, thereby encouraging the Canadians to isolate South Africa. Additionally, Bishop Dumeni shows his ethos and logos as someone with vast experience in some activities (Crowley & Hawhee, 1999).

4.5.3 Confirmation

Mwangi (2009) describes confirmation as follows:

Confirmation is defined as a core of discourse in which the argument is presented and proven. In other words it is the part of the speech that contains supportive arguments, that is the arguments in support of the speaker's position. It is the presentation of our arguments together with their corroboration. A speaker uses various techniques to help support what he or she is saying. He can validate evidence from the authorities by arguing that the authority had made a study, is trained in research, is free from prejudice, is free from exaggeration or consistent with his or her thinking (p. 10).

Similarly, Laurin (2012) describes confirmation as:

“central and represents the main body of the speech, that is, a further demonstration of the argument exposed before. It is in this part of the discourse principally that one adds all the material pertinent to the subject to strengthen even more the initial theme/idea” (p. XXXI).

The speeches of Bishop Dumeni include various arguments such as desire for freedom, and effects of oppression and suffering. These arguments are presented and substantiated below:

Bishop Dumeni showed in his speeches the desire for freedom and peace in Namibia. He regarded the dawn of freedom as the precondition for true peace and democracy in

Namibia. Addressing Bishop Tutu and his wife, Bishop Dumeni claimed: “No change has been made during the past years and people’s aspirations are being demolished by frustration and no indication of solution to be reached in the near future.” He supported this claim with these observations: “We notice the escalation of war in our country, military build-up in terms of personnel and armaments, death and suffering of people day in and day out. The desired UNSCR is not yet put into practice” (Appendix 2i).

In a similar situation, when he addressed the audience in Brussels in 1986, his argument was that “the Namibians demand freedom and independence from South Africa.” He substantiated this argument through the following comments:

In fact, I will miserably fail in my duty if I did not make it unmistakably clear here that we shall never retreat back [sic] in our demand for freedom and independence of Namibia, our country. I would like to clearly reiterate it here that there is no reverse gear in this vehicle, i.e. our resolute desire and determination in demanding our independence (Appendix 2p).

There is a shift from the first person singular “I” to first person plural “we”, in which Bishop Dumeni shows personal responsibility and collective responsibility respectively. He carried on using the two persons interchangeably to demonstrate the fact that people contributed towards the fight against colonialism in their individual capacity and collectively.

In addition, the speeches of Bishop Dumeni presented the prevalence of oppression and suffering in Namibia. In his speech at Wartburg on May 13, 1979, Bishop Dumeni said:

“Injustice prevails. The basics of apartheid and discrimination are still there.” He substantiated this argument with his observation of the situation in Namibia. He observed that:

The population of Namibia is a much divided one. We have now a country on the verge of or actually deep in civil war, with sons of the same mother fighting one another, a situation where it is difficult to trust in anybody. We live in a situation where power-hungry parties try to use all means in order to obtain opportunity to rule (Appendix, 1a).

The “we” in the above paragraph is inclusive, because it refers to the people of Namibia. It was meant to draw the attention of the audience to the fact that the people of Namibia suffered the same fate. Bishop Dumeni announced that apartheid and discrimination were the order of the day. By saying “the sons of the same mother fighting one another”, he made reference to the fact that some Blacks joined the colonial army and others joined PLAN. It was, therefore possible for the sons to fight against one another while serving different forces.... Bishop Dumeni illustrated that there were attempts made by various political parties to legitimise their position to rule Namibia. This was a reference to internal political parties such as AKTUR, DTA, HNP, LF and NCDP, which were organised an undemocratic election in 1978. This election was imposed on the Namibians as they were threatened to cast their vote, preferably for the DTA.

In the paragraph under discussion, Bishop Dumeni used a combination of logos and pathos to appeal to the emotions of the listeners when he said, “We have now a country

on the verge or actually deep in civil war.” He appeared very concerned about conflicts and absence of peace in Namibia.

In the same speech, Bishop Dumeni advanced an argument that, “We are not liked by the government.” He supported this claim by reminding the audience of what they heard and saw in the media. He also reminded them of the reported incidents about the actions taken against church workers: “This you can see and hear in the media, especially on the radio, in speeches and in action against church workers.”

The harassment and oppression of church workers was widely reported by local media and international media. The *Omukwetu* of May 1982 reported on how the church service was disrupted in Elombe and parishioners were beaten up. Bishop Dumeni himself was sworn at by soldiers. Similarly, *The Dateline: Namibia* of 1982 published a report by Bishop Dumeni: “Some church members have been killed, others have died as a result of land mines Private houses have been put aflame and many innocent civilians have had their properties either destroyed or damaged” (Dumeni, 1982, p. 2).

In this case, the inclusive “we” did not refer to the people of Namibia, but to his church, ELCIN. He appeared to illustrate that the church suffered a lot. Many church workers were thrown in jail for political reasons and some were physically attacked. Dumeni (as cited in Katjavivi *et al.*, 1989) clearly illustrated the suffering of the members of his church:

In some parishes services have been disrupted in a rude manner by hindering parishioners going to church; some people had arranged to take their children to

baptism, but on the way they were instructed by the army officers to climb into the army trucks without explanations or given reasons. Some pastors who intended to conduct services were also seized and detained that day, although it was obvious that they are spiritual leaders, and were accordingly prevented from conducting services and other duties (p. 94).

Furthermore, in his speech at the ruins of the printing press at Oniipa in 1980, Bishop Dumeni provided a strong argument to back his claim about the suffering of the Namibian people:

We have really suffered. The cost of this damage estimated at R350-000-00. To rebuild this printing press today would cost us between R400-000-00 – R500-000-00. Most of the workers have lost their jobs as a result of this blast. Our clients have been robbed of the service though they did not commit any offence (Appendix 2b).

The “we” here is used in the same sense as in the previous paragraph to refer to ELCIN members only. The Bishop appealed to the pathos of the audience when he said, “We have really suffered... Our clients have been robbed of the service though they did not commit any offence.” Here, he wanted to emphasise that the attack was aimed at innocent people.

Bishop Dumeni employed the same strategy in Harare in 1983, arguing that many people were in jails and were not given a chance to stand trial. He further listed several examples of suffering that the Namibians underwent to support his claim:

In fact we have many people in jails. These people are being held in *incommunicado* without any privilege or opportunity of a fair trial in a duly constituted court of law. The frequency of abductions of people without anybody knowing exactly by whom and where to has been quite high this year, 1983. Government laws and proclamations are weighing so heavily upon civilians, particularly laws such as the dusk to dawn night curfew which for years has been operative in the so called operational area of the north as well as the notorious and draconian proclamations namely, AG 9 and AG 26. On the other hand, again some of our people are serving life imprisonment while some are serving prison terms ranging from 5 to 10 years (Appendix 2c).

“The pathetic appeal in the argument in the above paragraph is very strong” (Mwangi, 2009, p. 136). The bad deeds committed against the Namibians by the South African government were described through words such as “abductions”, “fear”, “notorious”, “draconian”, “crippled” and “*incommunicado*”. This was meant to portray the South African government as vicious and merciless. By giving concrete examples, he wanted to portray himself as a wise man who had sound knowledge of the subject, thereby boosting his ethos. He employed the word “heavily” to show that the laws and proclamations were aimed at causing untold suffering to Namibians: “Government laws and proclamations are weighing so heavily upon civilians....” He substantiates his claim with the fact that “because of the night curfew they are unable to bring to hospital those who fall ill or simply get hurt during the night.” Bishop Dumeni employed the pronoun

“we” to show that he and the masses shared the same fate and suffering and the possessive “our” showed collective responsibility.

Additionally, in welcoming the British parliamentarians at Oniipa in 1985, Bishop Dumeni advanced this claim:

But my country is a country of suffering people: we are occupied illegally by South Africa and we are suffering under the brutal rule of apartheid, government enforced racism. The South African Government does not believe that God has made every family on earth to be one in Jesus Christ. Rather we who have black skin are treated as slaves, as animals, as servants to those who have white skin. And so this very day in Namibia we have teachers and lay evangelists in prison. We have people missing. We don't know where they are. The army has taken them away and their families are without fathers and mothers and husbands (Appendix 2e).

Bishop Dumeni maintained that his country was a country of suffering people. This argument was supported by various facts that he listed, such as the imprisonment of evangelists and lay people, the disappearance of people without trace, the illegal occupation of the country and bad treatment extended to Blacks as opposed to good treatment extended to the Whites. These incidents were meant to evoke the feeling of pity in the audience. By giving such evidences, Bishop Dumeni proved to be a knowledgeable man on the subject. He described the South African government as the government with a “Pharisees” attitude, which does not believe in oneness in Jesus

Christ. The reference was also made to families whose parents went missing in prisons. Such a statement was intended to appeal to the pathos of the audience.

Similarly, on June 30 1987 at the LWF conference in Geneva, Bishop Dumeni argued that “the continuing existence of dusk to dawn curfew in Northern Namibia particularly in Ovamboland [sic] region remains the most single cause of suffering among the people of Namibia.” Bishop Dumeni provided reasons to show that the Namibians did not like the curfew:

Last year, three Namibian Bishops namely Rt. Rev James H. Kauluma of the Anglican Diocese of Namibia, the Rt. Rev. Bonifatius Hausiku of the Roman Catholic Diocese in of Windhoek and myself Kleopas Dumeni of ELCIN have served a notice of a motion to the Windhoek Supreme Court asking the court to have the curfew regulations declared invalid, for it is good for nobody, but it simply gives the SADF a free certificate to kill and maim people at will and to burn down schools, clinics and even church buildings under the cover of darkness (Appendix 2g).

Bishop Dumeni gave the proof that the curfew regulation has an adverse effect on the lives of civilians. He further pointed out that soldiers could cause destructions at night. He portrayed the colonial authorities as merciless as they supported the curfew, which led to the untold suffering of civilians. The courage and unwavering determination of the applicants to have the curfew declared null and void is shown by their courage to lodge an appeal against the verdict.

This subsection has revealed that Bishop Dumeni made several claims and provided substantive evidences to prove his claims through examples, facts and valid reasons. The claims and supportive arguments were meant to convince his audience to support the fight for liberation in Namibia.

4.5.4 Refutation

There are several definitions of refutation. Mwangi (2009) defines refutation as “a part of the speech where the speaker responds to variant or opposing arguments. The speaker attempts to devalue views that are different from those he or she is advocating” (p. 10). Rieke and Sillars (as cited in Van Eermeren & Garssen, 2009) view refutation as a way of both attacking the other’s argument and defending one’s own. Van Eermeren (1996) makes a distinction between weak and strong refutation.

In a strong refutation, one is to attack the stand point by showing that the proposition is unacceptable whereas the opposite or contradictory proposition is acceptable. In weak refutation it is sufficient to cast doubt upon the attacked standpoint without a defense of the opposite” (p. 36).

Ilie (2009) describes the essence of refutation as follows:

Refutation applies to a general mode of argumentation within a certain topic of invention such as the contradiction by means of which the speaker replies to the counterargument of his/her opponent. Refutation can be achieved in a variety of

ways including logical appeal, emotional appeal, ethical appeal and wit (joke, humour, and sarcasm) (p. 37).

Bishop Dumeni employed both strong and weak refutations in his speeches. Strong refutations appeared in his speech in his LWF speech in 1984. Bishop Dumeni refuted the allegation by the colonial government in South West Africa (now Namibia) that the establishment of the Ministerial Council was geared towards bringing peace in South West Africa:

Actually, the only development on the political scene thus far is the creation of the so-called Ministerial Council of 12 men under the leadership of Mr. Dirk Mudge on July 1 1980 granting as such executive power to that council and its DTA dominated National Assembly. It is quite clear to every one of us including the authorities themselves.... For it will never bring peace to our war torn country. It is an institution that cannot bring the long desired peace to the people who very badly need it. It is doomed to be an end in itself in the long run (Appendix 2d).

Bishop Dumeni here tried to provide counterarguments to his case in order to counter negative responses from his audience: “the institution of such a Council is not the answer to the Namibian problem at all for it will never bring the long desired peace to the people who very badly need it” (Dumeni, 1980). Cockcroft (as cited in Nygaard, 2004) argues:

The author of text can successfully make use of the ethos appeal if he manages to foresee the negative reactions and responses which his audience will possibly have to the text. That way he can prepare for the situation beforehand and thus include arguments in the text that will forestall the negative reactions (p. 28).

Bishop Dumeni successfully employed his ethos to appeal to the pathos of the audience with the strong refutation: “the institution is not an answer to the Namibian problem” Here, he paints the gloomy picture of the council which he considered as a fruitless exercise in an attempt to settle the question of Namibia. This suggests that the authorities were trying to brainwash the world into believing that all was well in Namibia.

It appears that the Ministerial Council established in Namibia in 1980 was also not supported by the western countries as revealed by the US Ambassador to the UN, Ambassador Donald McHenry, who noted that:

The most significant fact action inside Namibia has been South Africa’s creation of a so called “Council of Ministers composed entirely of members of the Democratic Turn Halle Alliance, the party which won the South African supervised elections of December 1978. These elections were boycotted by major internal political parties as well as by SWAPO and not recognized by the international community. This “Council of Ministers” has been given considerable authority by South Africa and the Government seems to be scaling down the visibility and scope of the Administrator General. In response to this

action, the Governments of the Five released a statement on July 11, making clear their refusal to recognize the Council of Ministers and their insistence to be held accountable for the implementation of the U.N. settlement plan (“The most significant fact,” 1980) .

This statement by Ambassador McHenry seems to have cemented Bishop Dumeni’s stance on the establishment of the Ministerial Council. It also shows that the sentiment that Bishop Dumeni expressed on the issue was widely supported as the five western countries (Britain, Canada, USA, France and Germany) added their voice to the rejection of the council.

Bishop Dumeni also made strong refutations in response to the South African propaganda that SWAPO was a communist party. This propaganda was circulated globally.

“In newspaper reports from South Africa and in the American press it has been alleged that Namibia’s largest independence party, the South West Africa People’s Organization, is a Marxist communist group controlled by the Soviet Union because many members of churches in America are concerned about these charges (“In newspaper,” 1982).

Samson and Mohammed (2010) argue that “propaganda as a feature of political discourse is deliberately false and misleading information that supports or furthers a political course or the interest of those in power” (p. 163). Bishop Dumeni refuted these allegations through this statement in Minnesota in 1987:

They call *us* communist terrorists. Who are the freedom fighters? The members of SWAPO are the children of our mothers, our sisters and brothers. They are full members of our churches - baptized Christians. It is well known that SWAPO receives aid from the Eastern countries. It should also be known that SWAPO receives support from Western countries. SWAPO is the people of Namibia. Most of them are Christians. SWAPO has churches in their refugee camps. Many SWAPO freedom fighters have been baptized and confirmed in the military camps. Does this sound like communism to you? (Appendix 2h).

The words “children of our mothers”, “our sisters” and “our brothers” showed that the freedom fighters and members of churches were one and the same. These words also showed that the church and SWAPO were one and the same. The sentence “SWAPO is the people of Namibia” portrayed SWAPO as the sole representative of Namibians. The pronoun “our” suggests a close connection between the speaker and the referent and a sense of inclusiveness. Bishop Dumeni further dispelled the notion of the existence of communism in SWAPO by referring to the support that SWAPO received from both communist countries and democratic countries.

The pronoun “us” [in italics] in “they call *us* communist terrorists” showed that the SWAPO freedom fighters and the other Namibians could not be divorced from one another. The verb “baptised and confirmed” indicated that the freedom fighters met all the requirements of being Christians. This suggests that SWAPO freedom fighters and members of SWAPO could not be construed as an anti-Christianity group. Thus it dispels

the notion of South Africa that SWAPO was a threat to the survival of Christianity in South Africa (Namakalu, 2004).

Bishop Dumeni used contrastive words such as “communist terrorists” and “freedom fighters” to illustrate that the South Africans labelled Namibian freedom fighters as communist terrorists, but to the suffering Namibians they were considered freedom fighters.

Tutu (1983) made an equally strong refutation about America’s fear of communism:

Mr. Reagan obviously is concerned about Soviet expansionism and almost everything else is subordinated in his foreign policy to this almost obsessional concern to stem the tide of communism. Any Government however repressive which declares itself opposed to communism and the alleged Soviet desire for global hegemony becomes a blue-eyed boy of the Washington Administration (p. 114).

According to Katjavivi *et al.*, (1989), the Reagan administration had the fear of communist influence in the region and there was a prevalent feeling expressed by the delegates at the inter-confessional consultation on Namibia that the Namibian struggle for independence was being prejudiced by an unjustified fear of communism. The consultation was held in Hanover, Germany from 23-25 November, 1986.

In addition to strong refutation, Bishop Dumeni also made weak refutations on some occasions. Reacting to the Oshakati bomb blast in 1988 through his speech, he used

weak refutation to counter the allegations made by both SWAPO and the interim government. Both SWAPO and the interim government accused each other of being responsible for the blast. However, Bishop Dumeni exercised his diplomacy in this case and left the audience in doubt:

Kutya olye, kutya olye e shi ninga omutondi gwoshigwana shi. (Whoever is responsible for this [incident], whoever is responsible for this is an enemy of this nation) (Appendix 2k).

Bishop Dumeni did not entertain the views of any of the warring parties, thus showing his impartial attitude. The warring parties were accusing one another of the responsibility. This kind of refutation is needed under certain circumstances, particularly if one does not have concrete evidence on this issue. In this case, Bishop Dumeni could not heap blame on any warring party, as there was no legal ground on which to hang his response.

The interim government claimed that SWAPO was indeed responsible for the blast and the colonial army revenged on SWAPO fighters by attacking the bases in Angola. The SWAPO Secretary for Information and Publicity, Hidipo Hamutenya claimed:

SWAPO had nothing to do with the blast at Oshakati. The bombing is part of dirty South African propaganda campaign to smear the name of SWAPO (Hamutenya, 1988).

Bishop Dumeni argued that he could not heap blame on a specific party, because he did not have concrete evidence, but God knows who was responsible for the blast and on the judgment day, the culprit will be condemned to eternal death (K. Dumeni, personal communication, July 20, 2011).

Bishop Dumeni repeated weak refutations when he addressed the audience during the mass service at the ruins of the ELOK printing press on December 14, 1980. A member of the Owambo Administration claimed that SWAPO was responsible for the blast (K. Dumeni, personal communication, March 12, 2011). Bishop Dumeni refuted the claim in the following manner:

The enemy has decided to stop the activities of the printing thereby denying the people the services meant for them. Who is this enemy and vandal? This enemy is known to God. The enemy knows himself who he is. His cohorts who together with him made a joint decision to annihilate this press know why they did this. I do not know his face. All I know is his work which demonstrates that he is the enemy of the church and the nation. I know we have the big responsibility to ensure that his soul is saved (Appendix 2b).

This is weak refutation because Bishop Dumeni did not point a finger at any person. Again, he created doubts in the mind of the audience. The words, “I do not know his face” seem to reveal the weakness in his arguments, thereby portraying himself as an honest man who avoided making empty statements and acknowledge his limited knowledge on the subject. This is a powerful technique for building credibility, because

it allows the audience to conclude that the speaker has evaluated his/her position critically (Lunsford & Rusziewicz, 2001). Obviously, Bishop Dumeni avoided heaping blame on anyone, because there was no concrete evidence as to who was responsible for the blast. Bishop Dumeni here exercised diplomacy because he did not hurt any of the warring parties.

This subsection reveals that weak and strong refutations were part of Bishop Dumeni's speeches. He demonstrated weak refutation through the use of diplomatic language by creating doubt in the minds of listeners without showing any opposition to the allegations. Strong refutation is revealed through the statements that showed that the allegations made were unacceptable and deserved condemnation.

4.5.4 Conclusion

Aristotle refers to the conclusion as the "epilogue" and stresses that an epilogue consists of four parts: to make the audience well disposed towards the speaker and ill-disposed towards the speaker's opponent, to magnify or minimise the leading facts, to excite the required state of emotion in the hearers and to refresh the memories of the hearers.

In addition, Steinberg (1999) explains that "The goals of a conclusion are "to sum up and tie the main points together, to remind the audience why the information is important to them and to motivate them to think or act on the ideas presented" (p. 197). Mathe (2006) argues that, "a weak conclusion or no conclusion at all can destroy the impact of an otherwise effective speech (Mathe, 2006, p. 58).

There are different types of conclusion for any speech or narrative. These include: a question, which could be a rhetorical question or hypophora; a strong statement, which forcefully states your opinion; a well known quotation from a famous person or song; an open conclusion, which allows the reader or listener to draw his own conclusion; a predictive conclusion, which expresses some thoughts about the future based on evidence; an exhortation, which challenges the readers or listeners to action; a personal comment, which expresses the lessons you have learned; and a summary, where the main ideas are said in a different way (Blakeley, n.d).

The types of conclusion mentioned above appear in the various speeches of Bishop Dumeni. Bishop Dumeni ended some of his speeches with quotations from the Bible. The following examples illustrate quotations in the speeches as a conclusion:

Addressing the audience through the SWABC Oshiwambo radio service after the Oshakati bomb blast in 1988, Bishop Dumeni concluded his speech with biblical texts and the invocation:

I encourage you to remain steadfast in faith because to enter the kingdom of God one has to go through thick and thin (Acts 14:21). Paul and Barnabas preached the good news in Derbe and many people turned to Jesus, thereafter they turned to Lystra and Iconium and Antioch in Pisidia. The peace of God which passes all understanding, may keep your hearts and souls in Jesus Christ (Appendix 21).

Bishop Dumeni used what Crowley and Hawhee (1999) called honorific language. Adjectives such as “gracious”, “merciful” and “compassionate” showed that God cared for his people. Jesus here is treated with respect. Bishop Dumeni chose these adjectives in an excellent and appropriate way. He wanted to convey the message to the audience that the Lord would never abandon them.

Bishop Dumeni illustrated how Paul and Barnabas worked hard to convert people to Christianity, but many Jews and Gentiles turned against them. He said, “In Lystra, Iconium, Derbe they were harassed, but they told their followers that they had to suffer a lot before they entered the kingdom of God” (Appendix 2k). Bishop Dumeni here drew the analogy between the Namibians and the biblical Paul and Barnabas. Paul and Barnabas suffered for speaking the truth and the Namibians had to suffer for demanding the genuine freedom. This was a message of consolation to the bereaved Namibians and an encouragement for them not to give up their faith in Jesus Christ but to continue telling the truth amidst the difficulties confronting them. He saw Paul and Barnabas as the role models for the oppressed Namibians. The sentence: “many people turned to Jesus” implies that the gentiles abandoned their wicked ways. In the same vein, Bishop Dumeni made the call to the Namibians to continue preaching to the oppressors in order to convince them to abandon their wicked ways and grant the Namibians true freedom.

In this conclusion, Bishop Dumeni switched from the first person “I” to the second person “you” to establish rapport with his audience. A student cited in Micciche (2004,

p. 719) argues that Malcolm X's use of "you" in "not Just an American Problem but a World Problem" involved his African American audience in an intimate way:

Speaking in the second person helps urge audience members to personally take responsibility for creating a political change and becoming active participants in the revolt for racial equality... (Micciche, 2004, p. 719).

By using biblical texts, Bishop Dumeni wanted to console the listeners and turned to Jesus for consolation during the times of grief. Bishop Dumeni used adjectives such as "gracious", "patient" and "compassionate" to portray Jesus as the source of their courage and consolation. The speaker used Jesus' ethos to show that despite the tragedy that befell the audience, there was indeed Jesus who is ever prepared to come to their rescue.

Likewise, Bishop Dumeni used a biblical quotation to conclude his speech at the funeral of the Oshakati bomb victims in 1988:

In conclusion therefore God who is the source of all hopes, may he fill you up with joy and peace from your faith so that you may be strengthened in your expectation for the power of the Holy Spirit (Rom 15:13). Therefore the peace of God which passes all understanding, may keep your hearts and souls in Jesus Christ (Appendix 21).

Apart from using quotations as part of his conclusion, on some occasions he used summaries. Below are examples where summaries were used in the conclusion.

In the Kabwe speech, Bishop Dumeni concluded thus:

May the Lord help us as we start this consultation, according to our respective responsibilities to work according to the norms of his will in order to build up his kingdom and a just society even in Southern Africa and particularly in Namibia. The greatest joy lies in the fact that: We all serve one God and all serve one man-kind, ourselves included! Thank you (Appendix 2m).

Bishop Dumeni used the same strategy in his Ottawa speech in 1986:

Our situation is desperate, brothers and sisters, and we urgently seek help now more than ever. The suffering and terror imposed on our people is intolerable. For all you can do for us, we give thanks and praise God's holy name. Pray for us as we pray for you.

Bishop Dumeni included the words "brothers" and "sisters" to involve this audience in an intimate way. The words "suffering", "terror" and "intolerable" were meant to appeal to the audience to imagine the suffering of the Namibians and to render them the necessary support.

Bishop Dumeni used the same strategy again in the Minnesota speech in 1987:

We are like Peter in chains. The people of Namibia, the churches of Namibia, cry out for a just peace. May your nation return to its noble ideals of supporting our just independence. We are crying, we are dying. The work of peace, the work of justice, is honourable work. It is the work favoured by God our creator.

I have spoken the truth to you in a spirit of love, pray with us, and work with us. May God grant us peace. Thank you (Appendix 2h).

It seems in all the cases, Bishop Dumeni concluded the preceding speeches in the form of summaries because he wanted the audience to internalise the gist of his speeches.

Notwithstanding the use of summary, Bishop Dumeni also relied on rhetorical questions and hypophora to conclude some of his speeches. This strategy appeared in his speech at the ruins of the ELOK printing press in 1980:

Finally, ELOK, what separates us from our love for God? ELOK, we sin if we do not serve the people of God. Whatever the cost might be: We are not after fame. We want to remain obedient to God. We do want God to show us what to do. We do not lose anything if our properties are destroyed. When we give we earn more. When we lose we earn. If we forget then our sins will be forgiven and if we are murdered we shall have eternal life. Rom 8:38,39. Hymn 168 (Appendix 2b).

This was a combination of hypophora and a song as the speaker also concluded the speech with a song from the ELCIN hymn book called *Ehangano*. Bishop Dumeni asked the audience to sing with him. The hypophora was used to remind his Christian audience of their duty to remain steadfast in faith despite the difficulties that befell them. The song added to the courage of the Christians to remain firm believers. This song held its greatest appeal to the Christian audience. It had a high ascriptive value for the religious audience, because it was well-known in ELCIN circles.

Addressing the British parliamentarians in 1985, Bishop Dumeni ended the speech with rhetorical questions:

We would like to get our independence through Resolution 435 of the UN.

What is really blocking this process?

Why is the will of the majority of the Namibians up to now not taken into account in determining the future of this country?

The speaker asked a plethora of questions to challenge the audience to give their opinions on the questions. By employing questions, Bishop Dumeni wanted to move the audience to a specific feeling to sympathise with his ideas and to help Namibians to gain their independence.

This conclusion, however, shows a combination of two types of conclusion, i.e., rhetorical questions accompanied by a personal comment. Bishop Dumeni said, “I believe you know much about Namibia.” This was his personal comment on the experience of the visitors on the situation in Namibia. The personal comment was added to invite the audience shed more light on the questions raised. The speaker also wanted the audience to give their personal views on the Namibian situation.

On three occasions, Bishop Dumeni used a type of conclusion known as a “predictive conclusion.” A predictive conclusion is a conclusion that expresses future action. Bishop Dumeni used a predictive conclusion in the speech at the reopening of the press at Oniipa in 1982:

The confession of believers who suffered for the truth should become mine and yours which says, “Whatever I do, I do it as a Christian and as an obedient child of Christ. I believe that God the Almighty will give me power and be merciful to me in future so that I will struggle to preach the true gospel. I will do my Christian duty to fight for justice, peace and faith. “God is our mighty fortress. I would like all of us to say, “God, the father, God the son and God the Holy Spirit is our mighty fortress. Amen (Appendix 2o).

The use of the future tense in the preceding paragraph shows that the speaker wanted the Christian audience to commit themselves to future action. There is also an expression of hope that God would do what he had promised the Christians. There is a promise by Christians that they would fulfil their Christian obligation to ensure that peace, justice and faith are maintained. The main aim of this conclusion was to draw the attention of the audience to the fact that the power of God was insurmountable.

In Brussels on June 14, 1986, Bishop Dumeni repeated the predictive conclusion, expressing hope for independence and a free Namibia:

Mr. Chairman, I am quite convinced that the independence of Namibia will be coming. Then we will share the same rights. Peace will prevail in Namibia. Blacks and Whites will live longer together in harmony. For we hold firmly to the truth that all men are created equal. We persevere in the struggle, praying together, working together and standing together, firmly believing and hoping Namibia will be free one day and that justice, peace, equality and human rights

for all will be protected and safeguarded by law, where it is now being despised and violated (Appendix 2p).

This conclusion shows that Bishop Dumeni had utopian beliefs about the future of Namibia. He depicted independent Namibia as a perfect world where people would live in harmony. He contrasted the independent and free Namibia with the colonised Namibia. He believed that whereas the laws were being violated and despised in the colonised Namibia, in the free Namibia justice, equality and human rights would be protected. He used the first person “I” to declare his personal belief and “we” to demonstrate shared beliefs about the future of Namibia.

A predictive conclusion also appeared in Bishop Dumeni’s speech at the LWF conference in Geneva, June 30, 1987:

The fact that this year we have a very poor rainfall in Namibia will make life even harder for many people. There will be a serious shortage of food for many black residents this year. We will need your help in this respect. We are earnestly asking you all to keep on supporting the good cause of Namibia and the Namibian people both within and without the country, as you already have been doing it for years now. This support includes material as well as moral and economic support (Appendix 2g).

Bishop Dumeni predicted future events in the conclusion, such as the shortage of food, and the dawn of independence. He further predicted that poor rainfall would make life unbearable for the Namibians. The speaker also expressed hope for the dawn of freedom

amidst the problems that faced Namibia. The present continuous tense was used to remind the audience to continue rendering similar assistance in the future as they did in the past.

Apart from the predictive conclusion, Bishop Dumeni also included serious requests in his conclusion. He made strong appeals to his audience to join hands in helping the Namibians. Such type of conclusion is called “exhortative conclusion.” The following two examples give evidence of exhortative conclusion in Bishop Dumeni’s speech in Budapest at the LWF conference in 1984:

...I ask you to pray for me and the people of Namibia, that we may also have the strengthening of Christ and that our suffering may also have the strengthening of Christ and that our suffering will end and peace will come. God bless you all. Amen (Appendix 2d).

In this paragraph, Bishop Dumeni requested the audience to launch a passive strategy of praying for the Namibians. This conclusion was carefully crafted to suit the audience, which consisted of Christians, namely the Lutherans. Prayer is regarded as one of the cornerstones of the Lutheran churches. Therefore, Bishop Dumeni wanted to create communality with his audience. By using invocative words in his last sentence, he spoke the language of his audience.

Although Bishop Dumeni made an appeal in Washington in 1986, he did not use invocative language. This seemed to be a deliberate choice, because he was addressing Mr. Chester Crocker and his delegation. These were the representatives of the

Government. It was therefore the appropriate forum to articulate the desires of the Namibians:

It is in this context that we urgently seek a reversal of your policies. We ask the U.S. government to adopt a policy in which your country is no longer complicit in the suffering of the Namibian people. Again we thank you for receiving us. We ask that you communicate your response to us in care of the chairman of our delegation (Appendix 2s).

The exhortative conclusion was also used in Minnesota in 1987 when Bishop Dumeni said:

We are in prison. The Namibians are in prison. We are waiting for the angel of God. It is my conviction that God can still do miracles as he did in Peter's time, for the angel who will tell his people to get up! God is with us. Please my brothers, please my good sisters. Remember us in prayer. Help our churches with education and advocacy. Walk with us. Sing with us. Pray with us. Fight with us. We are praying for God's angel to tell us, get up! We are waiting for the chains to fall. In Christ's name. Amen (Appendix 2h).

The word "prison" was repeated to emphasise the sufferings that Namibians were going through. There was a shift from the pronoun "we" to the noun "Namibians". The noun served as a qualifier for the pronoun. It was used to show the audience who the sufferers were. Bishop Dumeni pleaded with the Americans to help the Namibians to achieve true democracy and self-sufficiency. Bishop Dumeni here acted like a prophet. He

prophesised about the fall of chains and the dawn of an angel who would lift up the Namibians.

Bishop Dumeni made use of repetition in his conclusion to show eagerness for the independence of Namibia. By saying, sing *with us*, pray *with us*, fight *with us*, he wanted to ignite in the audience the desire to support the struggle for the liberation of Namibia. “The effect of using this feature, i.e. repetition, is that the audience will repeatedly be reminded of which aspects the author finds important in the text (Dittmer, as cited in Nygaard, 2004, p. 30). Dittmer further emphasises that “repetition makes it easier for the audience to seek out and understand what the most important aspects of the case are” (p. 30).

Although he used the first person “I” at the beginning of his speech, he switched to the first person plural “we” in his conclusion, because he wanted to show that the suffering of the Namibians affected the entire nation. The final words of his conclusion: “We are waiting for the chains to fall. In Christ’s name. Amen”, show that this was a prophecy about the fall of the South African government in Namibia. The words, “In Christ’s name. Amen” meant that through the power of Christ the chains would fall. It was a prayer extended to the audience to step up the pressure on South Africa to give Namibia her independence and mobilise support for the speedy implementation of UNSCR 435. It was also aimed at calling on the international community to reject the linkage of Namibia’s independence to the withdrawal of Cubans in Angola.

The conclusion of the Harare speech in 1983 appears to have been different from the types of conclusion demonstrated previously. In this speech, Bishop Dumeni ended his speech with thanksgiving and appeal:

In conclusion, allow me Mr. Chairperson and you all brothers and sisters on behalf of the Namibian people and my church, in particular, to express to you all our deep and sincere thanks to the independent African states and the Christian bodies in their respective countries for their solidarity and support of the Namibians in their struggle, especially those who are sojourning in your countries as refugees. It is because of you that our people could thus far survive and live to this very day. You have hosted them, you have fed them and you have shared with them your educational and health facilities - in fact - you have shared everything with them. We cannot thank you all enough for that. But we do know for sure: God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do. Hebrews 6:10. Please keep on doing that good job until Namibia is free and independent when they then will be in a position to return home in peace. We hope that day is not too far away in the future anymore. The very same words of thanks and gratitude is also meant for the LWF on account of all help and assistance to the Namibians, both those in exile as well as those at home in Namibia. Thank you very much indeed, Mr. Chairperson (Appendix 2c).

In this conclusion, Bishop Dumeni addressed the chairperson at the beginning of the paragraph and at the end to emphasise his thankfulness towards the Christian body in general and the Lutheran body in particular. The repetition was used to demonstrate the greatness of the help extended to Namibians. He further used anaphora to stress how Namibians were supported during the liberation struggle: “*You have* hosted them, *you have* fed them and *you have* shared with them your educational and health facilities - in fact - *you have* shared everything with them.” He also prophesied the dawn of Namibia’s independence when he predicted the free and independent Namibia and the return of the exiled Namibians home (line 11 and 12). There is a strong use of the declaratives and expressives when the speaker thanked the Christian body and African states for supporting Namibians in their struggle for independence. Laurin (2012) emphasises that:

In many cases the repetition signifies a progressive intensification of an idea or feeling, therefore conveying an emotional response. It is usual that the tone of the voice will become more and tenser (p. xi).

By identifying an anaphora, “you have”, it is possible to define the proper action. The choice of certain kinds of rhetorical figures competes with the realm of elocution. By establishing what kind of action is required for a certain context, it is possible for the speaker to find the appropriate rhetorical figure (Laurin, 2012, p. xi).

This kind of repetition used by Bishop Dumeni also reflects a common figure of repetition which Laurin (2012) called “climax”, which always carries a feeling of

increasing tension. This figure of speech refers to either a group of words said with an increasingly higher tone of voice, for example: “*You have* hosted them, *you have* fed them and *you have* shared with them your educational and health facilities - in fact - *you have* shared everything with them.”

The first “*you*” reminded the listeners of how helpful they were towards the Namibian refugees by accommodating them. The second “*you*” informed the audience that they went an extra mile to feed them. The speaker could at this point decide to talk faster and faster to stress the excitement or slower and slower to underline the weight of words (Laurin, pixie). The third “*you*” informed the audience that other countries extended further support to Namibian refugees because they allowed them access to educational and health facilities. The last “*you*” reinforced the first two by pointing out to the audience that they cared for the Namibian refugees in their totality and summarised the information given in all the “*you*”s. There is a repetition of the same phrases at the beginning of each sentence. Crowley & Hawhee (1999) confirm the reflection of anadiplosis in climax: “Strictly speaking climax uses anadiplosis.... A less a strict application of the figure refers to the placement of phrases or clauses in order of their increasing importance” (p. 246).

There is an element of spirituality in this conclusion. The “spiritual argumentation” (Nabea, 2010, p. 197) was used to urge the African states not to give up supporting the Namibians.

This subsection revealed that Bishop Dumeni used various types of conclusion to end his speeches, such as quotations, rhetorical questions and hypophora, summaries, predictive conclusions and exhortative conclusions.

4.6 Style in the speeches of Bishop Dumeni

Buch (as cited in Mwangi, 2009) defines style as “the manner in which something is said or written” (p. 12). Bush further explains that, “[a]n effective style makes the speech clear, emotional, memorable, interesting, vivid and emphatic” (p. 12). In addition, Crystal (2008) defines style as “the relations among the participants in a language activity, especially the level of formality which includes tenor and manner” (p. 460).

Mathe (2006) gives detailed information about the nature and use of style in discourse:

The canon of style revolves around language construction. Style is an analytic exercise where the rhetor maximizes the correctness, clarity, appropriateness and ornament of their message to achieve the greatest level of acceptance by the audience. Various techniques such as grammatical conventions, diction, tropes, sentence structure and figures of speech are the tools used to add to the style. But they are not simply means to an end, rather the choice of tools depends on the needs of the audience (Mathe, p. 61).

The stylistic devices identified by Mathe are appropriate for this study, because in this chapter, the devices are as follows: metaphor, euphemism, repetition, proverbs, boosters, hedges, rhetorical questions, apostrophes, similes, code mixing and switching,

hypophora, sound bites, antithesis, parallelism and honorific and pejorative language. Salazar (as cited in Mwangi, 2009) who focused on the role of rhetoric in transforming South Africa from apartheid to democracy, found the use of emotive quotes, unusual words, first person pronoun, similes, hyperboles, allegories, reiterative devices and rhythmic collocation to increase effectiveness of the texts he analysed. It appears that Salazar (as cited in Mwangi, 2009) and Mathe (2006) expresses a similar opinion that tropes and grammatical conventions feature prominently in rhetoric. Lindhardt (as cited in Nygaard, 2004) concludes that “style is just as important as course in the course of communication and that the two together constitute the message” (p. 24).

In the following subsections, the stylistic choices of Bishop Dumeni are analysed in the context of the political situation in Namibia before independence.

4.6.1 Code mixing and code switching

“Code mixing also called intra-sentential code switching or intra-sentential code-alternation occurs when speakers use two or more languages below clause level within one social situation” (Cardenas-Carlos & Ishayanti, 2009, p. 69).

In his Minnesota speech, Bishop Dumeni resorted to code mixing when he used the Oshiwambo word “*omakakunya*” and the Afrikaans word “*baas*.” Shariq (2013) explains that:

The motivation for borrowing which most readily comes to mind is NEED. If the speakers of a given language take over new cultural items, new technical,

religious concepts, or references to foreign locations, fauna, flora, there obviously is a need for vocabulary to express these concepts or references. The easiest thing, then, is to take over the foreign word together with the foreign article or idea. The reason for borrowing must be sought in a different areas namely prestige (p. 374).

The use of borrowing in this context applies to the first reason for borrowing – need. It appears that Bishop Dumeni opted to use the Oshiwambo word “*omakakunya*” to express the bad treatment of the Blacks more vividly. Besides, it describes the activities of the notorious soldiers vividly. He used the same word in his English text, as there was no other word that could describe the cruel soldiers adequately. Denotatively, the word “*omakakunya*” means those whose heads are shaved clean. As part of their training, the heads of new recruits were shaved clean. The Oshiwambo verb stem “*kunya*” means to be shaved clean or to gnaw. Connotatively the word means a cruel, tyrannical and aggressive person.

Bishop Dumeni also used the Afrikaans word “*baas*” when he was addressing the international community in Minnesota, USA, because he wanted to remain close to the language in which the word was used. On the contrary, the word “*baas*” was used to show the white superiority and supremacy in Namibian politics at the time. The word was used to show the inferiority of the Blacks. During the struggle for liberation in Namibia Blacks were compelled to address their white male employers as *baas* (master, boss). “Code switching or inter-sentential code-alternation occurs when a bilingual

speaker uses more than one language in a single utterance above the clause level to appropriately convey his/her intents” (Cardenas-Carlos & Ishayanti, 2009, p. 68).

In his address to fellow awardees of Doctorate Honorary degrees in Theology on May 13, 1979 at the Wartburg Theological Seminary, USA, Bishop Dumeni said: “The South Africans, though their national theme nicely says ‘EX UNITATE VIRES’, have in all their work practiced the policy of ‘DIVEDE ET IMPERA.” The reason for this borrowing must be sought in prestige. Here, Bishop Dumeni switched to Latin, which is one of the biblical languages. Bishop Dumeni used Latin to show the audience that he was exposed to Latin during his preliminary course in Oshigambo in 1955 and at Elim, 1956-1957 as a student of theology. The use of Latin in this case obviated the need for borrowing, because what was expressed in Latin could be said clearly in English. It can, thus, be argued that Bishop Dumeni used Latin in this sentence to show prestige.

Writing on the possible reason for code switching, Crystal (1997) opined that:

Switching to a minority language is a very common means of expressing solidarity with a social group. The language change signals to the listener that the speaker is from a certain background; if listener responds with the same switch, a degree of rapport is established (p. 362).

Bishop Dumeni spoke three Oshiwambo dialects, namely, Oshindonga, Oshikwanyama and Oshimbadja, and tended switch to Oshikwanyama when he addressed the audience

in Uukwanyama area. For example, when he addressed the mourners at the funeral of Rev. Fredrick Nghihalwa in Uukwanyama he spoke in Oshikwanyama.

Mwangi (2009) advises that code switching is used to establish common ground between the speaker and the audience:

Common ground can also be established through code switching. A speaker can switch from the main language that he or she is using in the speech to another language (or several other languages) that he or she and audience shares in common. In the case that a speaker shares a mother tongue with the audience, a switch to this language can be employed to express shared ethnic identity. In other words a speaker switches to the first language of his or her audience, the members identify with him or her as a member of their ethnic group (p. 23).

When Bishop Dumeni addressed the mourners at the ruins of ELOK printing press in Ondonga, he spoke in Oshindonga. When he wanted to emphasise a point, he switched to Oshimbadja, his mother dialect. He also switched to Oshimbadja when he was irritated or sad. Language switching is a complex and subtle phenomenon, with speakers usually being totally unaware of the extent to which they have been switching in conversation (Crystal, 1997, p. 363). When Bishop Dumeni addressed audiences in other tribal areas where other dialects such as Oshikwambi, Oshingandjera, Oshimbanhu, Oshikwaluudhi and Oshikolonkadhi are used, he switched between Oshindonga and Oshimbadja. This can be attributed to the fact that speakers of these dialects use Oshindonga in official communication and there is a close affinity between Oshimbadja

and the dialects of West Owambo in terms of prosodic features. The proximity of Oshimbadja to those Oshiwambo varieties is indicated the isoglosses shown in the map below.

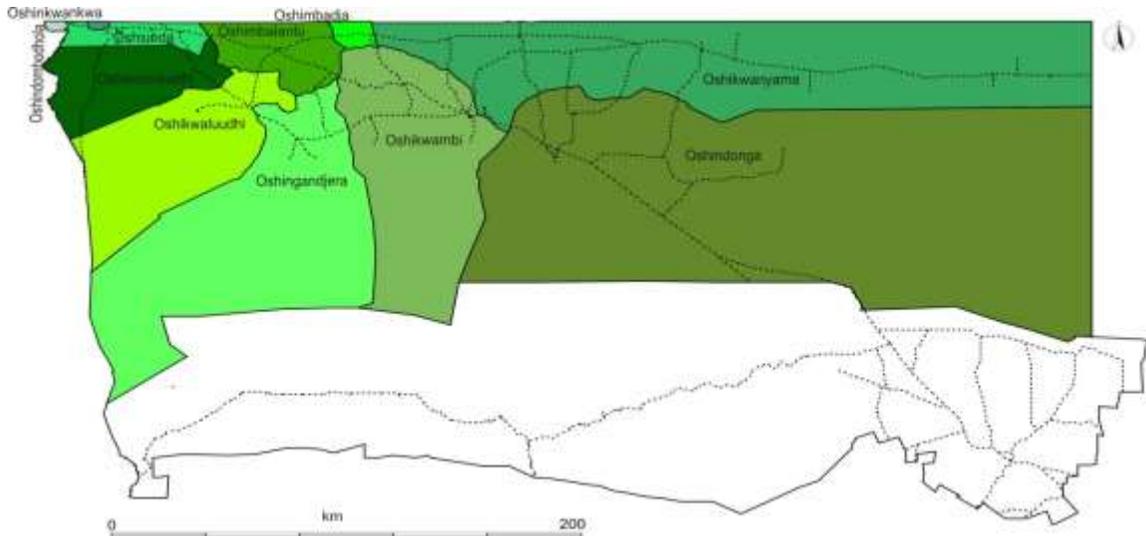


Figure 4: Map of the dialects of Oshiwambo (*Source: Martin Hipondoka, 2011*)

4.6.2 The use of satire and gory details

Satire is defined as “the use of humour to criticise someone or something and make them seem silly” (Runddell & Gwyneth, 2002, p.1258). Gory details refer to events which involve injuries.

The use of the gory details and satire appeared in Bishop Dumeni’s Minnesota speech of 1987 when he said:

Just two weeks ago, a farmer and his wife were admitted to Onandjokwe Lutheran Hospital with serious injuries. They had been beaten up by white

South African soldiers. They wanted to know where the freedom fighters were. But Mr. Shindjala Nghaamwa and his wife Victoria did not know where the freedom fighters were. Mr. Nghaamwa was taken away from his wife, brought to a water place. His head was held under the water for many minutes, and then he was beaten up with clubs and kicked with army boots until he was unconscious. He was brought back to his wife after they had beaten and kicked him. *They even shot chickens.* Mr. Nghaamwa lost some fingers. Ms. Nghaamwa has a broken right arm (Appendix 2h).

The words: “taken away”, “held under water”, “beaten up and kicked” and “unconscious” painted a gloomy picture in the minds of the audience. The speaker wanted the audience “to feel the indescribable pain” (Kangira, 2010, p. 66) which Mr. Nghaamwa went through. In this case, Bishop Dumeni included gory details.

In this speech, Bishop Dumeni showed how cruel and brutal the colonial forces were. By showing how Namibians were treated inhumanely by the colonial forces. Bishop Dumeni wanted to appeal to the pathos of the audience to sympathise with the Namibians and show dislike for the colonial army. The South African forces were portrayed as silly beings who vented their anger at chickens. Bishop Dumeni satirised the South Africans forces by indicating that it was absolute folly to shoot at chickens. In arguing that they shot at chickens, Bishop Dumeni was eager to make the work of the South African army to appear foolish and laughable. According to Lunsford &

Ruszkiewicz (2001), “humour, satire and parody are potent forms of emotional argument that can make ideas or individuals seem foolish or laughable” (p. 63).

In addition, Bishop Dumeni presented the gory details of the events that happened as a result of the actions of the so-called *omakakunya*. The bad attitudes of the South African soldiers were confirmed by Katjavivi *et al.* (1989) who showed the ruthless action of South African army and police vividly:

The churches have been attacked by the South African authorities through their individual members. For example, in 1974 the practice of flogging suspected SWAPO members and sympathisers became widespread in Ovamboland [sic] conducted by the Ovamboland [sic] Bantustan authorities with the aid of and connivance of the South African army (p. 19).

4.6.3 The use of hedges

Crystal (2008) defines hedges as “an application in pragmatics and discourse analysis of a general sense of the word (to be no-committal or evasive) to arrange items which express a notion of impression or qualification” (p. 227).

Yule (as cited in Aremu, 2011) describes hedges as “cautious notes in human expressions.” He adds that:

Hedges are used to mark the maxim of quantity and relevance in our speech. Expressions like (i) ‘to my mind’ (ii) ‘as far as I know’, (iii) ‘to guess’, (iv) ‘I may be mistaken’ and words like (v) ‘but’, ‘so’, etc. are often used as hedges in

our speech. Words like ‘well’ and ‘anyway’ are also used for hedging when a speaker (a) is confused or (b) does not want to commit himself in utterances. Hedges are also used by speakers to express the extent to which they are abiding by the maxims (of quantity or relevance) (p. 140).

In addition, Holmes (1990) reveals that “speakers might use these devices when genuinely uncertain about the facts, or alternatively to mitigate the force of an utterance ‘for the sake of politeness’” (pp. 53-54). Such uses, according to Holmes, are “quite legitimate.”

Bishop Dumeni employed hedges on some occasions in his speeches to express uncertainty or tentativeness in his statements. In his Harare address during the LWF pre-assembly in December 1983, Bishop Dumeni made use of hedges once: For example: “*I think* we are all grateful.” Bishop Dumeni expressed uncertainty about how the participants felt about the organisation of the conference, and he could not speak with certainty.

The use of hedges can also be observed in his Minnesota speech:

Namibia might *possibly* be oppressed by communism. It *seems* more evident than ever before that Namibia will within a couple of years be separated from South Africa. One can however not say how it will be achieved. Now it *seems* as if there would be a growing interest towards the policy and ideology of the communist bloc (Appendix 2c).

By using the word “seems” or “possibly”, Bishop Dumeni appeared to be no-committal. He avoided speaking with authority, because he did not have full evidence whether Namibia would be dominated by communism or not as the future of Namibia was not predictable. Hedges do not only perform the function of avoiding to speak with authority; they also allow the listeners to exercise their own judgment. This suggests that Bishop Dumeni wanted his audience to form their own opinions and make their own judgment on the question of communism as a threat to the future of Namibia. Lerner (2008) argues that:

Hedges or mitigating devices lessen the impact of an utterance and soften the force of a proposition. For example, using hedges like *I think* and *kind of* allows a speaker to avoid imposing his viewpoints on the listeners because hedges emphasise the uncertainty or indefiniteness of ideas and leave room for modification and further discussion. Hedges are also a form of cooperative speech. Using them gives the listeners authority to provide feedback, and accept or disregard the assertion (p. 66).

Another example of a hedge appeared in Bishop Dumeni’s radio speech on February 19, 1988: “Fellow believers *maybe* are tired and have abandoned prayers. Wake up let us pray to Jesus to save us.” The word “maybe” shows that Bishop Dumeni did not have proof to back up his claim. Hedges may therefore be used as immunity against prosecution, because the speaker used them to show that he did not speak with authority.

The use of “I think you hear our voice” in the same speech was to show that the Bishop was sceptical and unsure of the response the Canadian government might give. He also doubted whether the Canadians would support the Namibians in their struggle for independence. The government of Canada supported the South Africans who refused the Namibians the right to exercise their democratic right.

Similarly, while addressing the audience in Ottawa, Canada in 1986, Bishop Dumeni resorted to hedges: We suffer economically, socially and spiritually. *I think* you hear our voice. It is very important for you to do something freely and motivated by love (Appendix 2r). It seems here that Bishop Dumeni doubted the position of the Canadians. The Canadian government supported South Africa, therefore he wanted “to put the audience in frame of mind suitable for the reception of the speaker’s ideas” (Thornssen & Baird, as cited in Mwangi, 2009, p. 358).

4.6.4 The use of synecdoche

Synecdoche refers to a “figure of speech in which a part represents the whole or, less commonly, the whole represents a part, as in the use of the word ‘society’ to mean high society” (Figure, n.d).

Bishop Dumeni also used synecdoche in some of his speeches to illustrate the constant and frequent suffering the nation was going through at the hands of the South African government. For example, when he addressed the audience in Brussels in 1986 he said, “I have seen too many of my people being imprisoned, and killed. I can say it all to you in one sentence, namely that killings and sufferings of all kinds are our *daily bread*.”

The phrase “daily bread” demonstrated the persistence of killing and suffering in Namibia on a daily basis. The essence of this word was to whet the memories of the audience to imagine the terrible situation that Namibians were going through.

Bishop Dumeni repeated the same phrase in Ottawa, Canada in November 1986: “Suffering is *our daily bread*.”

He made use of synecdoche: “our daily bread”. The use of synecdoche is linked to the second petition of the Lord’s Prayer. In synecdoche, the whole is represented by the part. Therefore, in this instance, Bishop Dumeni made reference to all of forms of suffering such as economic suffering, social suffering and spiritual suffering which occurred on a daily basis. Synecdoche was used to concretise the idea that main focus is on the suffering of the Namibians.

4.6.5 Hypophora

Crowley and Hawhee (1999) define hypophora as “the question for which an answer is given” (p. 372). The use of this figure of speech gives the rhetors an opportunity to question the opinions or practices of those who oppose them or to anticipate and answer objections that might be made to their positions.

Bishop Dumeni posed a question in his speech at the ruins of the ELOK printing press and provided an answer to this question in a diplomatic way: “Who is this enemy and vandal?” (Dumeni, 1980). This rhetorical device is what is referred to as hypophora. By

asking this question, Bishop Dumeni wanted the audience to reflect together with him.

The question was answered in an ambivalent way:

This enemy is known to God. The enemy knows himself, who he is. His cohorts who together with him made a joint decision to destroy this press know why they did this. I do not know his face. All I know is his work which demonstrates that he is the enemy of the church and the nation. I know we have the big responsibility to ensure that his soul is saved. I have also requested the police to look for him and to investigate this matter (Appendix 2b).

Nabea (2010) notes that “the answers are meant to persuade the reader/listener to buy the line of argument of the author, instead of being left free to carry self-evaluation of issues” (p. 191). Therefore, Bishop Dumeni’s answer to this question was meant to persuade the audience to accept that there is an enemy whom they should pray for.

Bishop Dumeni further posed the question, “Who is this enemy and vandal?” to show that there was no concrete evidence as to who the perpetrator was. He also wanted the law to take its course, because he informed the audience that he had requested the police to conduct forensic investigation into the matter.

His answer to this question seems to have been aimed at invoking the feeling of hatred in the audience: “he is the enemy of the church and the nation.” Bishop Dumeni also invoked the feeling of love and compassion when he said, “I know we have a big responsibility to ensure that his soul is saved.” The use of the pronoun “we” implies that the audience and the speaker did not have to wish the enemy trouble but to show him

love by praying for his forgiveness. The last line of the answer shows that Bishop Dumeni wanted the enemy to face full wrath of law.

It must be noted that hypophora was also used in biblical times in Paul's epistle to the Romans. Paul wrote, "*Does God only belong to the Jews? Isn't he also the God of the Gentiles? Yes, he is*" (Romans 3:29). In this manner, Paul confirms to the reader that God is the God of both Jews and Gentiles. Again, Paul says, "*Do we destroy the Law by our faith? Not at all. We make it even more powerful*" (Rom 3:31, *Youth Bible, 2004*).

As a religious person, Bishop Dumeni seems to have copied the use hypophora from the Bible. By using the same strategy as the biblical Paul, he showed the authenticity of the Bible. The Apostle Paul is regarded as an influential biblical character in ELOK circle, because "he articulates what is relevant to our current life." (K. Dumeni, personal communication, July 12, 2011).

Furthermore, Bishop Dumeni used hypophora in his Minnesota speech: "They call us terrorist communists. Who are the freedom fighters?" This question calls on the audience to reflect on fear for the dawn of communism in Namibia. The speech goes on to say, "the members of SWAPO are children of our mothers, our sisters and brothers, they are full members of our churches, baptized Christians" (Appendix 2h).

The answer to this question is the refutation of the claim by the Americans and their proponents that communism has nothing to do with the independence of Namibia: "Communism is not our problem." This answer also implies that communism was the problem of the Americans who feared its expansion into Africa. This was a reference to

the cold war between communists and capitalists. Bishop Dumeni's question carried validity because the fight against communism resulted from the arms and technological race between Soviet Union and the USA. The fight to gain political, economic, and social and cultural dominance turned America and Soviet Union into political opponents (Mcguire, 1991).

Another instance where he used hypophora was when he addressed the audience on radio on February 19, 1988 after the Oshakati bomb blast:

Let us ask ourselves this question: What does this incident mean to us today? It means: God is speaking to us, let us listen carefully. Let us pray to God so that he reveals to us our enemies so that they repent and be saved (Appendix 2k).

In the above text, Bishop Dumeni asked questions and provided the answers. In the first questions, he gave an answer to refute the claim that the freedom fighters were troubling ordinary citizens and pointed out that the South African government was the problem to the Namibian people. In the second question, Bishop Dumeni further showed that the incident (Oshakati bomb blast) was a sermon to make the people turn away from their sins. He saw the incident as a punishment from God to make the people turn away from their sinful acts. By using hypophora, Bishop Dumeni used the same strategy as Julius Nyerere who employed hypophora in 1963 in Addis Ababa:

But what is going far enough? No good mason would complain that his first brick did not go far enough. And what is being revolutionary? A true revolutionary is not an unrealistic dreamer. A true revolutionary is not who

analyses any given situation with scientific objectivity and acts (Mwangi, 2009, p. 183).

Both African and world leaders tend to apply this strategy. For example, President P. W. Botha of South Africa in 1985 used hypophora when he addressed his cabinet:

Does anyone of you know a white country without an investment or interest in South Africa? Who buys our gold? Who buys our diamonds? Who trades with us? Who is helping us develop other nuclear weapon? The very truth is that we are their people and they are our people. It is a big secret. The strength of our economy is backed by America, Britain, and Germany (Botha, 1985).

Similarly, Martin Luther King, in his letter from a Birmingham jail on April 16, 1963, also used hypophora effectively through implied questions and answers:

You may well ask why direct action? Why sit-ins, and marches and so forth? You are quite right in calling for negotiation. Indeed this is the very purpose of direct action. Non-violent direction action seeks to create such a crisis which has constantly been refused (p. 77).

It appears that hypophora is commonly used in political rhetoric, not only by Bishop Dumeni. It was also used in the other parts of world by leaders such as Martin Luther King in 1963 in Birmingham and Kwame Nkrumah in 1963 in Addis Ababa. A similar strategy also appeared in George Orwell's book, *Animal Farm*, when one of the characters, Major, asked:

You cows that I see before me, how many thousands of gallons of milk have you given during this last year? And what has happened to that milk which should have been breeding up sturdy calves? Every drop of it has gone down the throats of our enemies. And you hens, how many eggs have you laid in this last year, and how many of those eggs ever hatched into chickens? The rest have all gone to market to bring in money for Jones and his men. And you, Clover, where are those four foals you bore, who should have been the support and pleasure of your old age? Each was sold at a year old (Orwell, 1946, p. 2).

Orwell also showed that hypophora was used in events leading to the Russian Revolution of 1917.

The main aim of hypophora is to answer questions the audience may have and to prevent counter-arguments from one's opponent, and Bishop Dumeni employed this strategy in a similar way.

It is obvious that hypophora has been a worldwide phenomenon over centuries. Leaders in Europe, America and Africa have been employing hypophora in their speeches. The leaders in the 19th century followed the strategies of their predecessors. The merit of hypophora is that it clears all doubts that may arise.

4.6.6 Use of boosters

Dudley-Evans (1994) defines boosters as “linguistic devices that the writers use to affirm their confidence in a claim that they are putting forward.” Bishop Dumeni used

boosters in most of his speeches. For example, in his speech in Harare in 1983 he used the following boosters: “of course”, “indeed”, “in fact”, “furthermore”, “first of all”, and “likewise.” This shows that the speaker was confident in his claim to the international community. He repeated the same booster in the Minnesota address two times and in his LWF speech in Geneva in 1987 once. This technique was intended to boost the ethos of Bishop Dumeni to demonstrate that he had full knowledge of what he was articulating.

Bishop Dumeni used boosters to show that he had substantial evidence for what he articulated. According to Holmes (1990), the booster “of course”, like other pragmatic particles is formally varied. It may occur in a range of syntactic positions and it may be pronounced in a variety of ways, with some correlation between intonation and function. Holmes (1990) argues that:

Of course is never used to express uncertainty or imprecision. Its epistemic modal meaning is unambiguously to express certainty and to assert a proposition with confidence. It is not a hedge, then, in the sense in which Robin Lakoff uses the term, but rather a ‘booster’ or intensifier. Though *of course* is consistently emphatic in effect, it appears to signal different types of meaning depending on its context. Firstly, its function may be primarily and predominantly simply to emphasise the proposition being asserted (BOOSTER) (p. 190).

4.6.7 Figures of speech

Figures of speech are defined as departing from the usual language. Aristotle argues that it is well to give to everyday speech an unfamiliar air and emphasises that the use of words other than the ordinary one makes the language appear stately. Mathe (2006) notes that, “in the speeches, tropes are used to appeal to the imagination and to add colour” (p. 112).

4.6.7.1 Metaphors, similes, and sound bites

According to the Macmillan English Dictionary for Advanced learners, a metaphor can be defined as a “word or phrase that means one thing and is used for referring to another in order to emphasise their similar qualities” (Runddell & Gwyneth, 2002, p. 895). According to Searle (as cited in Aremu, 2011, p. 133), “Speakers of an utterance often mean more than they literally say through their speeches since our utterances are elastic and ambivalent in meaning.” Aristotle confirms that metaphor gives style clearness, charm, and distinction as nothing else can. Aristotle further argues that “metaphors like epithet must be fitting, which means that they must fairly correspond to a thing being signed; failing this, their inappropriateness will be conspicuous” (p. 116).

Cohen (1979), Weinberg (1995), and De Landtsheer and De Virji, 2004 (as cited in Orwenjo (2010) describe the comprehensive use of metaphor:

Metaphors offer an important advantage to political speakers by enabling them to make a close contact with their audience. Such a close contact makes the

speaker and the audience to be drawn closer to one another and constitute a single community. For politicians, such a close contact facilitates and enhances their persuasive efforts. Metaphors enable the politicians to stir up emotions in their political discourse. This is because emotions play a central role in provoking metaphorical effects, thus when the politicians feel the need to be emotive or to stir the emotions of their audience they resort to metaphors (p. 66).

One of Aristotle's canons of rhetoric pathos appeals to emotion. By recognising the power of emotions as the most important element of rhetoric, Aristotle seems to acknowledge that the use of metaphor is quite significant in speeches. Metaphor is seen as tool in rhetoric to stir up emotions.

In the analysed speeches of Bishop Dumeni, it becomes clear that he mostly used metaphor to stir up the emotions of his audience and to appeal to their attention for help, and to draw the attention of the listener to the power of God. In some cases, Bishop Dumeni used metaphor to show the immortality of the divine Spirit. In the following example taken from his speech at the ruins of the ELOK printing press in 1980, Bishop Dumeni vividly showed that divine power cannot be overcome by earthly powers: *Oshaanda osha hanaunwa po ihe mwene gwoshaanda omo eli* (The anthill is destroyed but its owner is still inside). This is the extended metaphor used by Bishop Dumeni. The printing press was metaphorised as *oshaanda* because, traditionally, a building was referred to as *oshaanda*.

The word *oshaanda* is linked to the arrival of the missionaries in Owambo in 1870. The Finnish missionaries made bricks and built rooms. The Aawambo were not used to the brick houses as they made their rooms with sticks. This situation then prompted them to refer to the Finnish missionaries as *aantu yomiiyanda* (people from the anthill). *Oshaanda* is also linked to the creation of man in Oshiwambo. The Aawambo believed that a man and woman emerged from the *oshaanda*. It is believed that the creator lived in *oshaanda*. Due to its divine nature, traditionally, when the king is installed he is expected to go to *oshaanda* for divine blessing. By saying: *Mwene gwoshaanda omo eli* (the owner of the anthill is still inside) he was referring to the fact that the power of God is insurmountable. In other words, even if the printing press was destroyed God had the power to enable it to be rebuilt. The logos here was meant to show that the power of God cannot be overcome by the enemies, thus the Christians did not have to fear.

At the funeral of Josef Dumeni in 1987, Bishop Dumeni used a metaphorical language when he said to his mother, Meme Mukwamhalanga, “The sword has pierced your heart.” The word “sword” showed the sadness that befell Mukwamhalanga (Dumeni, 1987). Death was metaphorised as a sword. A sword is the most dangerous weapon according to biblical tradition. Here he wanted to appeal to the ethos and pathos of the audience to show compassion for his mother.

Here, Bishop Dumeni employed the same strategy as the biblical Simeon who said to Mary, “*The sword will pierce your heart*” (Lk 2:35). The analogy is drawn here between Mary and *Mukwamhalanga*. Mary’s son was killed to save people from their sins.

Mukwamhalanga's son was killed due to the struggle for the independence of Namibia. Thus, both Mukwamhalanga and Mary suffered the same fate. Simeon showed such compassion for poor Mary whose heart would be broken when her Son died on the cross. Bishop Dumeni also showed compassion to his mother for the loss of Josef Dumeni. It is against the tradition of the Aawambo to mention the name of one's biological parent. Hence Bishop Dumeni addressed his mother by the clan name, Mukwamhalanga.

Similarly, metaphor appeared in Bishop Dumeni's Minnesota address in 1987. He said: "I stand here before you as a Bishop of people in chains - the chains of racism and oppression. We have been in chains for more than hundred years."

The phrase "the Bishop Dumeni of people in chains" was intended "to portray his good character to entertain the right feelings towards his hearers and put his hearers in the right frame of mind (Aristotle). This phrase thus evokes the feeling of pity in the minds of the audience.

The sentence "We have been in chains" concisely summed up the main argument of the speech. Such a sentence works well as a sound bite. This expression was very effective and memorable to the audience. Here, sufferings, atrocities and torture of the Namibian people were compared to chains. The word "chains" is used metaphorically in the Bible to refer to bondage and severe suffering. Bishop Dumeni equated Namibians to the biblical Peter who was arrested and put in jail and was handed over to be guarded by soldiers, but the people of the church prayed earnestly to God for him. He was tied with

chains and there were guards on duty. “Suddenly angel shook Peter by the shoulder, woke him up and the chains fell off Peter’s hands at once” (Dumeni, 1987). This was one of Bishop Dumeni’s prophetic speeches, in which he predicted the dawn of Namibia’s independence through the power of prayer. He compared the prayer of the Namibians to the prayer of the people of the church when St Peter was in chains. He assured his audience that his people were like the church when St Peter was in chains:

It might surprise you to know that each Sunday we pray for those in power, we pray to God as great decisions concerning our country are being made by the nations (Appendix 2h).

In addition, in his speech at the funeral of the Oshakati bomb blast victims in 1988 Bishop Dumeni also gave the following metaphors [in italics]:

This incident reminds us of the *Cassinga massacre* which took place on the 4th May 1978.... I personally sympathise with you in this *dark cloud*, in great sorrow, in fear, in sufferings, in killings and loss of properties in this difficult situation in which we find ourselves now (Appendix 2l).

Here, he used a historical example by mentioning the Cassinga massacre, which took place on May 4, 1978. Aristotle (as cited in Crowley & Hawhee, 1999) pointed out that a “successful example may be drawn from history” (p. 175).

The use of the word “Cassinga” in this context is closely linked to the Aristotelian rhetorical device called pathos. Such a word forced the audience to think of the tragic

event in Cassinga on May 4, 1978 when more than 300 hundred Namibians were attacked and killed by the South African troops in Angola. It brought back the memory of sadness, and it may have caused the mourners to cry. The use of the word “Cassinga” was also an appeal for pity and compassion from the international audience to put pressure on South Africa to allow for the implementation of UN Resolution 435 of 1978 - which could allow the Namibians to partake in the UN supervised election. The phrase “dark cloud” symbolises a moment of sadness. It evokes emotions because the audience might be forced to think of perpetual suffering. More sympathy was drawn from the audience when Bishop Dumeni mentioned that the Cassinga people were murdered in a similar fashion.

Bishop Dumeni drew an analogy between Cassinga and the Oshakati bomb blast. The massacre at Cassinga started with the SADF Air force bombardment of the camp. This was followed by a drop of SADF paratroopers into Cassinga. The paratroops killed several people. Here, Bishop Dumeni illustrated in both incidents that innocent people were killed. He also wanted to show that the killing and massacre of the people was being perpetuated due to the refusal of South Africa to allow the implementation of UN Resolution 435 of 1978. In the Oshakati massacre, several people were killed in the blast and the South African government was indirectly or directly involved.

In his radio speech after the Oshakati bomb blast on February 19, 1988, Bishop Dumeni used metaphor when he said, “We are thrown in the *den of lions* or in the *fire*.” The phrase “den of lions” is linked to a biblical character, Daniel, who was thrown in a pit of

lions by king Darius' right hand men, but the lions did not attack him. Bishop Dumeni metaphorised the Namibians as Daniel. He used this metaphor to show the frailty of death. The word "fire" metaphorically referred to the bitter suffering the Namibians went through and the grief that befell the nation due to the deaths of the bomb victims.

Foss (1989) reveals that:

In the new understanding, in contrast, metaphor does not simply provide support to an argument; the structure of metaphor itself argues. It explicates the appropriateness of the associated characteristics of the vehicle to those of the tenor and thus invites auditors to adopt the resulting perspective. If the audience finds the associated characteristics acceptable and sees the appropriateness of linking the two systems of characteristics, the audience accepts the argument (p.190).

In the metaphor "We are thrown in the *den of lions*", there is a reflection of "tenor and vehicle" (Foss, 1989). The "we" is the tenor and "the den of lions" is the vehicle. In this sentence, the tenor and vehicle share a common place. Black (as cited in Foss, 1989, p. 190) refers to the interaction between two terms as "interaction theory."

In his funeral speech at the mass burial of Oshakati bomb blast victims, Bishop Dumeni used metaphor to show that the Namibians were very sad at the loss of lives in the blast:

We are in a *sea of tears* here. We are crying and now *the tears have become a river*. And we need someone to rescue us. We have sixteen coffins in which those who have lost their lives followed those who have also given up their

lives for the freedom of our country. They are the fighters who have left torture and killing and have entered the land of the living (Appendix 21).

In this text, Bishop Dumeni also used metaphor, which included the tenor and vehicles, for example, “the tears have become a river.”

The phrase “sea of tears” and the sentence “tears have become a river” show that Bishop Dumeni wanted to solicit sympathy from the audience. The three sentences “We are in sea of tears here”; “We are crying”; and “now the tears have become a river” is a combination of metaphor, sound bite and hyperbole. While the first two sentences reflect a comparison, they also sum up the main argument of the speech, because they revealed the extent of the suffering, oppression and perpetual mourning. Bishop Dumeni also appealed to the audience’s pathos in his speech. He told the audience, “We need someone to rescue us.” The logos in his speech was intended to show that those who died in the blast had not died in vain but had died for the freedom of the country. Bishop Dumeni also used the rhetorical device of hyperbole when he said, “the tears have become a river.” With this hyperbolic utterance, he wanted to show that the Namibians observed the mourning period perpetually, thus appealing to the pathos of the audience for sympathy and consolation.

Bishop Dumeni referred to the ethos of the bomb blast victims by describing them as the fighters who had left torture and killing and had entered the land of the living. This is also in line with Christian belief that there is life after death. It is custom in ELCIN to describe the deceased as having gone to God.

Again, in the same speech he used metaphor to show that South Africa was to be held responsible for the deaths of the Oshakati bomb blast victims either directly or indirectly:

The deaths of thousands of God's people in Namibia have been caused by the war. Those deaths are the *fruit* of the South African government's refusal to sign a cease-fire with SWAPO. These deaths *and others* are the *fruits* of the refusal to hold the election (Appendix 21).

The use of word "fruit" was very significant because it linked South Africa to the deaths of the victims. It alluded to the fact that South Africa's uncompromising attitude and her delaying tactics in the implementation of UN Resolution 435 of 1978 made her a guilty party. Bishop Dumeni attributed all the killings of innocent people to the persistent refusal of South Africa to hold elections. The use of the word "others" demonstrates that South Africa was seen as the main perpetrator in the killing of the civilians prior to the Oshakati bomb blast.

Another metaphor in the same speech was the word "sweat": "the *sweat* you just experienced should not be considered as something you have never experienced before." The word "sweat" refers to the difficulties the Namibians had been experiencing and the deaths of twenty-seven people in the blast, as well as the injuries sustained by several people. This metaphor was not used to embellish the speech but to support the argument. Bishop Dumeni used words such as "sweat" and "fruit" in his text where the tenor is absent but only the vehicle is present. Martin Luther King Jr., in his speech of 1963, *I*

have a dream, used metaphor in the phrase: “whose symbolic shadow we stand.” In this metaphor, the vehicle is included but the tenor is simply implied (Foss, 1989, p. 192).

In his speech, Bishop Dumeni revealed that the people of God, the Israelites, suffered the same fate. They cried to God for help and he responded by destroying their enemies. Here, Bishop Dumeni made a serious appeal to Namibians to seek God’s help. He used the analogy to link the suffering of Namibians to the suffering of the Israelites under Egyptian rule. This was a combination of prophecy and analogy. Bishop Dumeni assured his audience that if they prayed earnestly like the Israelites, God would respond to their prayer and the South African government would be stripped of its power to rule Namibia.

Apart from metaphor, simile also appeared in the speeches of Bishop Dumeni. In his Minnesota speech, he occasionally switched to simile:

We are like Peter in chains. The people of Namibia, the churches of Namibia, cry out for just peace. May your nation return to its noble ideals of supporting our just independence. We are crying.... The work of peace, the work of justice, is honourable work. It is work favoured by God our creator.... May God grant us peace (Appendix 2h).

Here, Bishop Dumeni’s argument was that Namibians, just like the biblical Peter, would gain freedom from oppression and suffering. He emphasised that the persistent prayer would lead to the total decolonisation of Namibia. Just as God responded to Christians during time of the biblical Peter, he would also respond to the cry for help by the

Namibians. Bishop Dumeni further used simile to justify his stand: “But as St Paul said to the Ephesians, we must speak the truth in a spirit of love. And I am speaking in that spirit.”

Bishop Dumeni equated himself to the biblical Paul who told the Ephesians the truth about what God desired from the Ephesians. Bishop Dumeni, like Paul, told the Americans about the true history of struggle for independence in Namibia. It was not the first time for Bishop Dumeni to portray himself as St Paul. He did the same when he addressed the people in Budapest, Hungary in 1984: “St Paul thanked God for every family on earth and I today thank God for the people of Hungary and especially for the people of SC MOR Congregations of the Lutheran Church in Hungary” (Dumeni, 1987).

In the same speech, Bishop Dumeni used simile to demonstrate how Blacks were treated by the soldiers of South Africa: “The South African does not believe that God has made every family on earth to be one in Jesus Christ. Rather we who have black skin are treated *as slave, as animals, as servants* to those who have white skin” (Dumeni, 1987). This sentence was intended to rouse the feeling of pity in the audience to help the people who suffered due to the apartheid system. It suggested that Blacks were relegated to the status of sub-humans. Bishop Dumeni attempted to convince the audience to help the suffering Namibians to restore their human dignity that had been shattered by colonialism.

Bishop Dumeni used this comparison to show the Afro-centric attitude towards animals because slaves and servants were generally treated badly. In Oshiwambo culture,

animals are treated inhumanely, particularly a dog or a donkey. A dog is given dirty food, which is thrown on the ground. It is not allowed inside the house. The dog is beaten when it is seen indoors. To call someone “a dog” is the worst swear word in Oshiwambo. Dogs are given dirty water to drink after the people have washed their hands. A donkey is used to plough the fields, but it is simply beaten when it gets tired. In short, being treated as an animal means that one is treated mercilessly and badly.

In the Budapest speech in 1984, Bishop Dumeni argued that the South African government claimed to be committed to Christianity, but it was adamant in not upholding the Christian principles and morals. The logos in this statement was meant to show how morally incorrect and unfair it was to treat the Blacks badly. It was also meant to appeal to the international community to call the South African government to order. Furthermore, Bishop Dumeni wanted to show that the South African government paid lip service to unity, which is entrenched in the Christian faith. He used simile three times to emphasise that Blacks were incarcerated in their own country.

Bishop Dumeni exhibited a similar attitude when he made reference to the South African government. In 1982 when the South African soldiers disrupted a church service, Bishop Dumeni said to the commander, “You are representing the government which claims to be subscriber to the principles of the freedom of religion.” This implies that the bishop felt that the South Africans should have been ashamed of themselves, because their actions were in contravention of what their Government believed in - freedom of religion. President P. W. Botha, in response to a letter by the Rev. Franke Chijkane, the

General Secretary of the South African Council of Churches (SACC) in 1988, claimed that, “religious freedom is the cornerstone of proper human rights. It is a well-known fact that South Africa is a country that cherishes and safeguards freedom of religion” (Botha as cited in Vosloo, 2008, p.7).

Another example of simile is found in Bishop Dumeni’s address to the nation on Oshiwambo radio service after the Oshakati Bomb blast on February 19, 1988:

“I request you, you who pray, to pray *like Esther* in whose book there are these words: When he saw his nation being oppressed, being killed, she told the ruler: release those who have been sentenced to death. People were really set free” (Appendix 2k).

The use of the pronoun “you” was meant to establish a connection between Bishop Dumeni and his fellow Christians. It referred to the Christian community of his church, ELCIN in the first instance, and the Christians all over the world, because the speech was initially delivered in the local language, Oshiwambo and was translated into English to make it accessible to the international community and Namibians whose mother tongue was not Oshiwambo.

Bishop Dumeni compared the Christians from all walks of life to the biblical Esther. Esther believed in God and fasted to ensure that the Jews were saved from foreign domination. This account of Esther showed the heroism of the Jewish individuals who provided the means for the salvation of their people. Bishop Dumeni wanted Christians to pray earnestly to ensure that Namibians were saved from the foreign domination of

South Africa just as it had happened for the Jews who were dominated and colonised by the foreign power. The simile was meant to assure the Christians, particularly the Namibians, that God was able to answer their prayer to be freed from the bondage of South Africa.

4.6.7.2 Euphemism

Lutz (1989) defines euphemism as “positive or inoffensive expressions used to soften unpleasant realities” (p. 12). Lutz further states that, “when a euphemism is meant to deceive, it becomes doublespeak the purpose of which is to turn the powerless into powerful and the unreasonable into reasonable” (p. 13). According to Al-Quran and AL-A’zzam (n.d., p. 1) euphemisms are consciously employed to hide unpleasant or disturbing ideas, even when the literal term for them is not necessarily offensive. Euphemistic expressions generally characterise discourse in public relations and politics, where it is sometimes referred to as doublespeak and is equated to politeness. The speeches of Bishop Dumeni, especially the funeral speeches were lined with euphemistic expressions.

In his radio speech to the ELCIN members on February 19, 1988, he said, “God is speaking to us.” This euphemistic expression is commonly used by ELCIN members when they are referring to the passing on of someone or a misfortune that has befallen someone. This euphemistic expression is used as a substitute for saying someone is dead. The expression sounds pleasant and is used to avoid the unpleasant expression.

During the funeral of the Oshakati bomb blast victims, Bishop Dumeni euphemistically said of the deceased that, “Their lives have not died. They will rise from the dead.” Here, Bishop Dumeni deliberately avoided referring to the victims as being dead. This is in line with Oshiwambo culture in which it is a taboo to refer to the deceased as being dead, but alternative euphemistic expressions are used, e.g., *Okwa ka vululukwa* (He/she has gone to rest), *Okwa mana oondjenda* (He/she has stopped walking), *a shuna* (He/she has gone back). By showing his knowledge of the Oshiwambo culture and adhering to it, he was appealing to both the ethos and pathos of Oshiwambo people. This helped him to identify with the audience who were predominantly Oshiwambo speakers.

Writing on obituary announcements in Nigeria, Aremu (2011) observed a similar practice about the dead: “The Nigerian socio-cultural beliefs state that we must not condemn the dead especially in the public. Socio-culturally, the announcer of obituaries in Nigerian print and electronic print must be modest, tactful and pleasant in speech about the dead” (p. 137).

This is exactly what Bishop Dumeni did during the funeral service of his daughter, Anna Dumeni, on March 5, 1988. Anna succumbed to injuries after the Oshakati bomb blast. Bishop Dumeni used euphemistic expressions to refer to the death of his daughter: *Kalunga okwa zimine eindilo lye nokwa aludhwa kuuwehame uudhigu... Omukalo ngoka a hulitha nagwo... Anna Twahafifwa vululukwa nokukotha nombili.* (God responded to her request and she has recovered from her serious injuries... the way her life came to an end... Anna Twahafifwa rest and sleep peacefully). Here, euphemistic

expressions [in bold] were intended to avoid the word “death” or “die”. ‘The expression “rest and sleep peacefully” is used by many ELCIN pastors and is linked to the expression used by Jesus Christ when he was told that biblical Lazarus was dead. Jesus responded that Lazarus was asleep when Martha told him that her brother was dead. It is a taboo to say in Oshiwambo “so and so is dead.” This expression is only allowed when one refers to animals.

According to Verderber et al. (2008), “the speaker needs to show sensitivity by avoiding offensive humour, dirty jokes, racist or sexist remarks. Such remarks may not be intended to be offensive but if some listeners are offended you will have lost verbal immediacy” (p. 204). In this speech, Bishop Dumeni avoided the offensive remarks by replacing them with a pleasant language.

4.6.7.3 Apostrophe

Simpson (1972) defines an apostrophe as “a figure of speech in which an absent person or a personification is addressed” (p. 48). Bishop Dumeni also employed the rhetorical device of apostrophe when he said *Anna Twahafifwa vululukwa nokukotha nombili*. Kangira (2010) explains that, “the apostrophe has the effect of calling for the attention of the audience to the purpose of gathering.” In Oshiwambo culture, apostrophe is used to address the deceased to demonstrate the immortality of the soul and to draw the attention of the audience to the fact that the dead are spiritually on earth. Respect is, therefore, shown to them in their absence by asking them for permission to conduct various rituals. For example when there is a wedding ceremony, permission is sought from the ancestors

or the dead by going to their grave. A piece of soil is thus thrown to their grave as way of communicating with them. This ritual is accompanied by verbal forms such as *Ookuku okanona keni oka hala okuninga ohango* (Ancestors, your child wants to tie the knot). This ritual is still conducted by a few Aawambo in secret due to the fear of excommunication from some Christian churches.

Bishop Dumeni continued to use euphemistic expressions to show that Anna Twahafifwa had gone into eternity where life is different from earthly life. He thus said: *A mangululwa muulunde. Ita ka longa we uulunde. Ita ehama we. Ita si we* (She is liberated from the bondage of sin. She will no longer commit sin. She will no longer fall ill. She will never die). This is a Christian belief that there is life after death in which no difficulties are experienced. Life after death is reflected in the Oshiwambo saying: *Kunda ongundu ngee kwa luudha ongame tandi ya* (Greet the multitude of people when the night falls I will come).

Kent (2007) explains that “the funeral came out of the formal commendation or praise for the dead found in classical Greek encomium and that the funeral ceremony was used primarily as a vehicle for praising individuals, democratic customs and institutions” (p. 1).

Kangira (2010) makes a similar observation in the Shona culture when he analyses the funeral speeches of Robert Mugabe: “The speaker did not mention Hunzvi’s dark side in his eulogy, keeping to the Shona proverb, *wafa wanaka* (the deceased is saintly). This

was in line with the Shona culture which does not allow speakers to say the bad things done by the deceased” (p. 41).

In short, euphemism during funerals is used to avoid causing much pain to the bereaved people, hence the use of the soft language. Foss (as cited in Kent, 2007) suggests that “eulogies function to reify death for the shocked audience, to reduce personal fear of mortality by reference to an afterlife, to allow the audience to reorient to the deceased and to reassure the audience that community will continue in spite of their loss” (p. 18).

4.6.7.4 Proverbs

Doke and Vilikazi (as cited in Canonici, 1996) define a proverb as “a pithy sentence with a general bearing on life” (p. 15). Finnegan (1970) explains that:

Proverbs are used in oblique to get at an opponent, to defy a superior in a polite and oblique way, to make an effective and unanswerable point in a speech. Proverbs are consciously used by speakers not only to make effective points but also to embellish their speeches in a way admired and appreciated by their audiences. It is part of the art of an accomplished orator to adorn his rhetoric with apt and appealing proverbs (p. 408-409).

According to Achebe (1958), while dialogue is usually direct in its meaning, speakers often adorn conversations with proverbs or references to folktales, which play a profound role in shaping Igbo beliefs.”

Bishop Dumeni sometimes included proverbs in his speeches for various purposes.

Finnegan (1970) emphasises that:

Proverbs were used in oratory, particularly in law cases or disputes. They are often used by one or the other of the parties to get at his opponent or try to make out a good case for himself by drawing some analogy through the image in a proverb. They are skilfully introduced into speeches at crucial moments and are influential in the actual decisions reached (p. 186).

Finnegan further argues that proverbs are used for comment or persuasion. She also stresses that “a proverb is an anecdote in a nutshell.” Finnegan shows that proverbs have persuasive effects; therefore, they may fulfil such a function in rhetoric.

Bishop Dumeni employed proverbs in his speeches either to appeal to the pathos of the audience or persuade them to support him. Addressing the audience in Geneva in June 1987, he said, “In this respect one should call a spade a spade and nothing else. These kinds of actions are nothing else but an outright premeditated action of pure brutality and unreserved inhuman use of violence.” This proverb suggests that in order to convince the audience to support you as a speaker, you need to give specific information and to tell the truth. In this case, he had to cite several incidents of brutalities, which would give the audience the true picture of the political situation in Namibia.

The proverb: “call a spade a spade” was chosen at an appropriate time because Bishop Dumeni was to give specific detailed information of what transpired in Namibia then.

This was at the LWF conference. He appeared to regard it as *kairos* to give the world information on incidents in Namibia, such as the bad effects of the “dusk to dawn” regulation on civilians in northern regions of Namibia, killing of innocent people, wanton destruction of properties, beating of civilians by the soldiers, etc.

Proverbs appeared in the speeches of Bishop Dumeni particularly when he spoke in his mother tongue. He spiced most of his sermons with proverbs. Siran (1993), in tracing meaning in the Vute proverbs, reached interesting conclusions that “the proverb genre has more to do with the rhetoric (i.e. method of expression) than with ethic (i.e. moral connotations or content) owing to the required skill in verbal know-how” (p. 34). Siran clearly shows the interrelationship between rhetoric and proverbs. His approach to the use of proverbs shows why Bishop Dumeni threw proverbs regularly in his Oshiwambo speeches.

During the funeral of his brother Josef, Bishop Dumeni continually spiced his speeches. At this funeral, he said, “*She ku nangela osho shi na ounongo noku ku lya.*” (What lays in wait for you finds tricks to bite you, i.e., it is not easy to escape an ambush). The proverb is used in direct reference to the ambush laid by the South African army to kill his brother. Josef was shot dead without warning by South African troops waiting in ambush. This proverb indicates that the enemy carefully planned the death of Josef Dumeni and it also suggests that this was a deliberate act to end the life of an innocent person. Such proverbs were intended to reveal the truth and to make the audience develop anger for the enemy and to show mercy to the bereaved family.

In the same speech, an emotionally collected Dumeni also summed up the untimely death of his brother in the form of the Oshiwambo saying, “*Elaka olo la dipaa ongobe haonga.*” (The person who ordered a head of cattle to be slaughtered is the one who killed; not the spear). In other words, the person who commanded the war is the one who killed his brother, not the person who pulled the trigger. This proverb ties in with the Oshiwambo proverb: *Momutse gwomutumwa ihamu yi mbole* (One does not cause a messenger a bump on the head, i.e., do not become angry with a messenger). This means that one does not vent his/her anger on someone who has been sent. In the Oshiwambo worldview, the slaughterer of a cow is exonerated from wrongdoing. The person who identifies the ox to be killed is considered the slaughterer. Ndjembo (2007, p. 62) explains that “*Ohaku ti ngandi okwa tsela mohango yomunona gwanima. Ihe sho ongombe tayi dhipagwa otashi vulika moshigunda otashi vulika nomoshilongo kee mo.*” (There is saying in Oshiwambo: So and so has slaughtered an ox in the kraal during the wedding ceremony of the child of so and so, but the slaughtering might have been done in his absence). Ndjembo further explains that according to Oshiwambo culture, the one who commands the killer is considered the accused number one and the real culprit. In this case, the sender was the Government of South Africa, particularly, President, P. W. Botha who was the chief commander of the South African army. Botha was, therefore, indirectly responsible for the death of Josef Dumeni. He was thus the main culprit according to Oshiwambo culture. Bishop Dumeni put blame squarely on the shoulders of the South African Government for the death of his brother. He showed that the SA government could not be exonerated from the killings of the Namibians, as her president

was the chief commander of the army. By placing the blame squarely on the South African government, Bishop Dumeni wanted to turn the audience against the South African government.

The curfew regulation, which ordered the soldiers to shoot to death whoever travelled before dawn and after dusk, was implemented with the blessing of President P. W. Botha. It seems to be a world trend that the commander is accused of killing when people are killed at his order. Bishop Dumeni's statement was thus supported by his tradition. The truth expressed by the proverb: *Elaka olo la dipaa ongobe haonga* was proved by the fact that Ms. Shinene Dumeni, the widow of Josef Dumeni sued the SA Minister of Defence and the interim government for the amount of nearly R100,000.00 for the death of her husband and related damages. She claimed that members of SADF wrongfully killed her husband who in his lifetime was obliged to support her and the children. The SA Minister of Defence and the interim government were found guilty and fined.

4.6.7.5 Repetition

Repetition is the technique that is used by most speakers and writers for emphasis. There are different types of repetition which a speaker or writer may use. Jones and Wareing (1999) argue that, "repeating certain phrases contributes towards making the ideas contained in them seem common sense" (p. 39). In long speeches, "word repetition can be used to hold the speech together, but also to emphasise moral values" (Beard 2000, p. 39).

Repetition of phrases and sentences is important for persuasion because they help the listener to retain and remember the important information with ease. Canonici (1996) expresses that repetition is used to emphasise information and helps one to retain such information. Nygaard (2004) also explains the role of repetition in a text or discourse:

The effect of using this feature is that the audience will repeatedly be reminded of which aspects or issues the author emphasises in the text by using repetition to make it easier for the audience to seek out and understand what the most important aspects of the case are. This is another criterion for persuasion, namely that the audience must understand the case in order to be persuaded. By repeating certain words that appeal to the audiences' emotions, the repetition makes the effect of the pathos appeal stronger (p. 34).

Repetition technique appeared frequently in the speeches of Bishop Dumeni. In concluding his speech while addressing the audience at Harare, Zimbabwe during the LWF Pre-Assembly All African Consultation in December 1983, Bishop Dumeni expressed his gratitude towards most African countries for extending their helping hand to the Namibian refugees. He said, "*You have hosted them, you have fed them, you have shared with them you educational and health facilities, you have shared everything you have with them*" (Dumeni, 1983).

Here, Bishop Dumeni repeated the same phrase at the beginning of each sentence. There is also a series of clauses that are not separated by conjunctions. This type of repetition is a combination of asyndeton and anaphora. This repetition was intended to emphasise

the spirit of solidarity shown towards the Namibians who were in exile. Aristotle wrote in his *Rhetoric* that asyndeton is more effective in spoken oratory than in written prose. Aristotle further stressed the significance of repetition in oratory:

Thus strings of unconnected words and constant repetitions of words and phrases are very properly condemned in written speeches; but not in spoken speeches - speakers use them freely for they have a dramatic effect. In this repetition there must be a variety of tone (p. 112).

Aristotle further confirms that, “the asyndeton can be used effectively in the ending of the works”, and he himself employs this device in the final passage of his *Rhetoric*: “I have done. You have heard me, the facts. The facts are before you. I ask for judgment” (Aristotle. *Rhetoric*, Book III, Chapter 19).

Asyndeton was employed by Bishop Dumeni to make ideas memorable. Addressing his distant audience after the Oshakati Bomb blast, Bishop Dumeni combined the rhetorical device of asyndeton with anaphora [in italics]: “*We* have lost, *we* are beaten, *we* are saddened, *we* are afraid. *We* are thrown in the pit of lions, *we* are thrown in the pit of lions.”

The first person plural was used to show that Bishop Dumeni was personally affected by the political situation in Namibia. The first “we” refers to the loss of lives including the victims of the Oshakati bomb blast. The second “we” refers to the suffering that people were going through. The third and the fourth “we” draws attention to the fact that fear and sadness reigned, thus evoking the feeling of hopelessness in the local people and the

feeling of sympathy in the international community. The last “we” summarises all the other “we”s and appeals to the emotions of the audience. By using the first person pronoun plural “we”, Bishop Dumeni echoed Julius Nyerere of Tanzania, who used the same device when he addressed the African summit held in Addis Ababa in 1963. Nyerere repeated the word “we” to show that the aspirations for freedom and unity were shared by those in attendance (Mwangi, 2009).

Apart from using anaphora and asyndeton, Bishop Dumeni also used epistrophe in some of his speeches. Addressing the mourners on the February 19, 1988, Bishop Dumeni said, “What we need and hope for is *peace*. We want *peace*.” Bishop Dumeni repeated the word “peace” seven times to show the great desire for peace in Namibia. He quoted 2 Peter 1:2, the biblical text that emphasises peace, to draw the attention of the audience to the fact that only peace would lead to cessation of hostilities and innocent killings.

Bishop Dumeni also used epistrophe as part of his concluding remarks when he addressed the audience in Minnesota in 1987:

*The work of peace, the work of justice, is honourable work, it is the work favoured by God. We are together against injustice, rejecting both the occupier and his appointed government when our children are tortured by the army, like the young boy whose face was held near the exhaust pipe of an army truck, **we speak out**. When they rape our women, **we speak out**. When they detain *our pastors, evangelists, our people*, **we speak out**. When the government destroys*

justice, the church speaks out and we will always **speak out**. If we do not then we are unfaithful (Appendix 2h).

Epistrophe [in bold] is in the above text combined with asyndeton [in italics]. The rhetorical function of this repetition is to provide dramatic or poetic emphasis on an idea or a passage (Jobe & Stevens, 2009). Flowerdew, Crockrof and Crockrof (as cited in Pu, 2007), stress that “the technique of using a series of nouns or verbs is described as being highly persuasive and replicating a sense of emotional, intellectual or sensory pressure in the audience” (p. 211). Here, Bishop Dumeni includes the verb “speak out” to make his speech more persuasive and memorable. The “we-ness” was emphasised because Bishop Dumeni wanted to identify himself with with his audience (Burke, 1965).

The sentence “we speak out” here refers to the all Christians in Namibia. It was repeated to show that the church was eager to expose the iniquities of the colonial government. In this case, the church was not afraid to speak the truth. When Bishop Dumeni said, “If we are not then we are unfaithful,” he meant that if they did not speak the truth about the suffering, then they deserved to be recalled from their pastoral duties. On the day of his ordination, Bishop Dumeni as the leader of ELCIN, as part of his oath he declared, “I will defend the peace of our country; and I will confidently advise pastors of this church and request them to do likewise.”

Another example of repetition appeared in his Kabwe speech, Zambia in 1988. Here, he repeated the technique that he used in Minnesota in 1987, though in a slightly different way:

Functions *may differ*, cultures *may differ*, colors *may differ*, but the truth remains: we are but a one people of God (1 Peter 2:9).

The repetition here is illustrated through three part lists which Bread (2000) defines as a particular variant of repetition used when new ideas or pieces of information are presented in three parts. The three-part list frames the argument so that the audience understands that the sentences belong together (Kulo, 2009). According to Charteris-Black (as cited in Kulo (2009), “the first part of the three part list is supposed to initiate an argument, the second part emphasises or responds to the first and the third reinforces the first two and is a sign that the argument is completed, assisting the audience by suggesting when it is appropriate to applaud” (p. 7). The three-part list suggests here the irrelevance of the biological traits and cultural practices as determinants for racial segregation. The “spiritual argumentation” is conveyed in this speech “to call for peace, unity and tolerance among the people” (Nabea, 2010, p. 196). The spiritual argumentation was intended to remind the audience that they belonged to one God. What Bishop Dumeni alluded to when he said “a one people of God” is reflected in the American declaration of independence: “... we hold those truths to be self-evident, that all men are created equal, they are endowed by their creator with certain alienable rights. Among those are life, liberty and pursuit of happiness” (Casey, 2007, p. 77).

The three-part list is further observed in Bishop Dumeni’s welcoming speech to Bishop Tutu and his delegation at Oniipa in 1987:

We welcome your delegation. *We welcome* Bishop Kauluma. *We welcome* everybody

This type of repetition at the beginning of the sentence is called anaphora. Bishop Dumeni used anaphora on different occasions to emphasise his ideas. Mwangi (2009) listed the functions of anaphora:

- To emphasise the idea;
- To enforce the idea;
- To increase rhythm;
- To raise emotionalism;
- To increase attentiveness;
- To make the idea memorable;
- To amplify the idea (p. 222).

Kulo (2009) emphasises that presenting statements in groups of three is particularly appealing, thus political speakers use three-part lists to augment their arguments.

Delivering a speech at Gettysburg in 1987, Bishop Dumeni made use of anaphora to show the eagerness of the Namibians for justice, peace and freedom: “*We long for a just peace. We long for the South Africans to leave Namibia... We long for peace and freedom so that our young people can be like you...*”

The other type of repetition which appears in the speeches of Bishop Dumeni is called “climax”. Both Mwangi (2009) and Laurin (2012) define climax as the arrangement of consecutive words, phrases, clauses or sentences in order of mounting intensity or

importance, usually parallel structure. It is also the heaping of idea on idea. In his speech at the funeral of the Oshakati bomb blast victims, Bishop Dumeni showed the effectiveness of the three-part list through spiritual argumentation:

*Kalunga ota ti: **Hekelekeni** aantu mboka ye li moondholongo. **Hekelekeni** mboka ya hatwa pevi koluhodhi. **Hekelekeni** nokutsa omukumo mboka ya kanitha eitaalo.* (**Comfort** those who are in prison. **Comfort** those who are overcome with grief. **Comfort** and encourage those who have lost faith)
(Appendix 2k).

Here, there is a combination of anaphora, climax and three part lists. The anaphora is signified by the use of the words “comfort”. Anaphora is used much in the same way as great speakers such as Martin Luther King in his famous speech “*I have a dream*” (Young, 2013). Climax is signified by arrangement or heaping idea on idea in order of importance. Being in prison was less significant than being overcome with grief. The imprisoned people suffered but were alive. The grief-stricken people implied the loss of lives and loss of faith signified spiritual death. In this case, Bishop Dumeni attempted to exhort his audience to remain steadfast in God and to console each other in times of grief.

Climax also appeared in his speech at the ruins of the ELOK printing press: “We have come to comfort the church and the nation saddened by this incident: ELOK members, the entire nation and international friends.” The audience was organised in order of their size to symbolise a hierarchical structure. Bishop Dumeni began with ELOK members,

because there was enough proof that they were the ones who were directly affected by the incident. Commenting on the use of climax in rhetoric, Harris (2010) advises that:

Always begin with a point or proof substantial enough to generate interest, and then continue with ideas of increasing importance. That way your argument gets stronger as it moves along, and every point hits harder than the previous one (p. 16).

In his Minnesota speech in 1987, he used climax as he placed the sentences in order of mounting intensity: “Mr. Nghaamwa was taken away from his wife, brought to a water place. His head was held under the water for many minutes, and then he was beaten up with clubs and kicked with army boots until he was unconscious” (Dumeni, 1987).

This quotation shows the suffering and oppression that Mr. Nghaamwa went through in order of their intensity. Firstly, he was isolated from his wife thus suffering psychologically. Secondly, he was tortured by keeping his head under water for many minutes hence he was exposed to physical abuse. His physical abuse was intensified through physical assault, which finally led to unconsciousness. This climax was meant to portray the mercilessness of the South African soldiers and to show that it was wrong to treat a human being in such a manner and to solicit sympathy from the audience.

4.6.7.6 Rhetorical questions

According to Mathe (2006), “a rhetorical question is one in which no answer was expected or desired. Its purpose was to stimulate thought” (p. 94). A rhetorical question

creates suspense in the audience and allows the audience to draw their own conclusion based on the presentation.

The role of rhetorical questions in persuasive speeches is evident in several speeches of leaders in Africa and probably elsewhere in the world. Political activists such as Kwame Nkrumah of Ghana and Sir Todd Gardfield of Zimbabwe included rhetorical questions in their speeches. During the African Summit in Addis Ababa in 1963, Nkrumah addressed 32 heads of state of independent governments and asked them rhetorical questions to persuade them to form a political union:

Which independent African state which of you will claim that its financial structure and banking institutions are fully harnessed to its national development? Which will claim that its material resources and human energies are available for its own national aspirations? Which will disclaim substantial measure of disappointment and disillusionment in its agricultural and urban development? (Mwangi, 2009, p. 140).

Using rhetorical questions also seems to be a worldwide phenomenon as many African leaders and world leaders use this rhetorical device in their political speeches.

This device is also used in the Bible. It was, therefore, not strange for Bishop Dumeni to use this device because as a Bishop he regarded the Bible as a credible source. The New Testament abounds with rhetorical questions, for example:

Is it not the rich who boss you around and drag you off to court? (James 2:6)

Are they not the one who makes fun of your Lord? (James 2:7)

You are bunch of snakes, how can you say anything good? (Mathew 12:34)

Which is greater the gold or the temple that makes God sacred? (Mathew 23:17)

Are you blind? Mathew (23:19).

Rhetorical questions as a rhetorical device were common in political rhetoric during the Russian Revolution. Orwell (1946) shows how the speech of Major in *Animal Farm* was riddled with rhetorical questions such as: “What is the nature of this life of ours? Is this simply part of the order of nature? Is it because this land of ours is so poor that it cannot afford decent life to those who dwell upon it...? Major asks” (p. 72).

Bishop Dumeni, thus, as a leader of the church, employed rhetorical questions like other African or world leaders. The rhetorical questions asked by Bishop Dumeni on various occasions served a purpose; to draw the audience’s attention to important facts of his speeches as well as to evoke certain feelings in the audience, thus appealing to their pathos. The rhetorical questions had different implications.

In the conclusion of his speech at the ruins of the Oniipa printing press, Bishop Dumeni also used a rhetorical question: “ELOK, What separates us from loving God?” This question was linked to the biblical text from Roman 8:35-37: “What can separate us from the love of God? Can trouble, suffering, and hard times or hunger, nakedness, or danger and death...?” Bishop Dumeni used the scripture to appeal to the audience to remain steadfast in God despite the destruction of the printing press.

Another occasion where Bishop Dumeni asked rhetorical questions was at Oniipa when he addressed guests from the British parliament on February 25, 1985. Here, he asked a series of questions. Howard (2010) emphasises that “the idea to ask questions in a row was to challenge the listeners directly” (p. 167). Hill (2009) expresses a similar view that “the series of rhetorical questions get a listener into the mindset of yea or nea saying (p. 58). On this occasion, Bishop Dumeni asked the following questions to challenge the listener to agree or disagree with him:

1. We would like to get our independence through Resolution 435 of the UN. What is really blocking this process?
2. Why is the will of the majority of the Namibians up to now not taken into account in determining the future of this country?
3. What is the standpoint of the British Government with regard to the Cuban issue in Angola which is linked to the settlement of the Namibian problem?
4. What is the Western countries’ view with regard to Resolution 435? Is that resolution still alive or dead?
5. How do you feel when the wealth of our country is being exploited while people are suffering?
6. What else can be done so that the independence of this country Namibia can be hastened, that death and bloodshed can be stopped? What justice, peace and human right can be respected in Namibia like in other countries? (Appendix 2e)

This plethora of questions was directed to the audience to evoke the feeling of pity in the British parliamentarians. When many questions are asked successively, this form of questioning is called *pysma*. These questions are asked to threaten someone or to express one's feeling (Zimmermann, 2005).

Such questions may require complex answers. The series of questions asked by Bishop Dumeni needed complex answers, for example, the answer to the first question: What is really blocking this process [of implementing Resolution 435]?

The answers to this question may vary, e.g., the linkage of the Namibian to the withdrawal of Cubans from Angola; the fear of the spread for communism in Africa; and the unwillingness of the western powers to force South Africa to come to the negotiating table. Bishop Dumeni deliberately asked these questions because the then British Prime Minister Margaret Thatcher supported Ronald Reagan of USA in the linkage of the Namibian question to the withdrawal of Cuban troops from Angola.

These rhetorical questions carried different implications. The first question was a serious call to the British parliamentarians to inform the church what the obstacles were towards the implementation of the UN Resolution 435. The second question was an appeal to the British parliamentarians to ensure that the democratic process was allowed to take place in Namibia. The majority here referred to the oppressed, particularly the Blacks. There is a clear reference to the implication that the will of the minority was taken into account but the majority of the Namibians were ignored. The third question was meant to challenge the British Government to reveal its position on the linkage of the Cuban

withdrawal from Angola to the Namibian question. The Prime Minister of Britain, Margaret Thatcher was seen as an ally of the Reagan Administration. Margaret Thatcher was one of the advocates of constructive engagement, a policy devised by the Reagan Administration as a means of encouraging South Africa to gradually move away from apartheid (Toler, 1982).

The fourth question was posed as an argumentation to probe whether the western countries were serious about the implementation of the UN Resolution 435. By asking whether the resolution was dead or alive, Bishop Dumeni expressed his view on the status of Resolution 435. The use of contrastive words “dead or alive” were meant to question the validity of the resolution as it did not produce the desired result since its adoption in 1978. The last two questions were an appeal to the pathos of the British parliamentarians. It alludes to the fact that the economic resources of Namibia were being plundered by the minority for their benefit, whereas the majority of the Namibians suffered economically. The words “death” and “bloodshed” were used to win the sympathy of the British parliamentarians to woo them to his side. There was an innocuous remark on the violation of human rights in Namibia as the speaker asked, “What justice, peace and human right can be respected in Namibia like in other countries?” This was an indication that whereas in other countries justice and respect for human rights reigned, there was a flagrant violation of human rights in Namibia.

Bishop Dumeni seemed to have adopted the use of *pysma* from his predecessor, Bishop Leonard Auala. Bishop Auala who served as his mentor for six consecutive years used

pysma in most of his speeches (1973-1978) when Kleopas acted as an assistant Bishop. In 1973, there was a meeting in Windhoek between leaders of Nedersduits Gereformeerde kerk (NGK) and leaders of ELOK and ELOK. Rev. Kleopas Dumeni accompanied Bishop Auala to this meeting presumably as part of his mentorship program. The aim of the meeting was to clarify the mission work of NGK among the Blacks. During the meeting, Bishop Auala used pysma to challenge the NGK church:

Is the decision of NGK to preach the gospel among the Blacks based on the allegations that some members of our churches are oppressed by our churches? Is the work of your church among members of our churches aimed at silencing members of our churches to remain silent about the oppression and suffering meted out against our members by your Christians? Why should the pastors of our church remain silent when our members are oppressed by the members of your churches? Can your pastors not admonish your members to stop such practice? Is this mission work? Do you want to train us to remain obedient to the government through your mission work? Does your church not get involved in politics in that manner? (Auala, 2009, p. 136).

Bishop Auala used the same strategy in his sermon during the funeral service of King Fillemon Elifas, the second Chief Minister of Owambo, on 23 August 1975:

What caused this death? Is it the system that we are following? What is it, may be? Should we retain this system? Should we continue with the government of this nature? Does this death not show us that the system of the government we

are following is not correct? Should we continue operating under such circumstances? (Namuhuja, 1983, p. 70).

There is saying in Oshiwambo: *Oshithi ohashi landula ompadhi* (Ankle follows the foot, i.e., the novice copies the example of his/her mentor. The frequent use of *pysma* by Dumeni seems to prove that Bishop Auala acted as Dumeni's role model.

In Brussels in 1986 during the peace conference, Bishop Dumeni also asked rhetorical questions to demonstrate the international community's slowness in accepting the UN peace proposal for Namibia, namely the implementation of the UN Resolution 435. At this conference, he asked, "The question now is no longer, how is the situation in Namibia today? But the question should be: What can this meeting do to facilitate the immediate implementation of UN Resolution 435 without any further delays? (Appendix 2p).

This question was raised because Bishop Dumeni was fully aware that the audience had vast knowledge about the situation in Namibia as he had been informing the same audience about the Namibian situation since 1973 as an assistant bishop to the time he was elected the Bishop of ELOK in 1978. The Namibian question also dominated both local media and the international media. He wanted the meeting to take prompt action. This is illustrated through part of his last sentence of the speech: "I plead with you: act now." It seems Bishop Dumeni felt that the international community was dragging its feet in resolving the Namibian conflict and doubted their seriousness. He expressed his doubt in his introduction in the first paragraph: "For quite some time these last few

months, I have been burdened with the feeling that the issue of Namibian independence has been taken off the table and put aside” (Appendix 2k).

In the same speech, Bishop Dumeni posed this rhetorical question: “What can this meeting do to clear away that evil stumbling block in the way of the Namibian independence?” He asked this question in reference to the linkage of Namibia’s independence to the presence of the Cuban troops in Angola. South Africa set the withdrawal of the Cuban troops from Angola as a precondition to the implementation of the UN Resolution 435.

In Minnesota in 1987, Bishop Dumeni applied the same rhetorical strategy during the conference organised by NNC:

Many SWAPO freedom fighters have been baptized and confirmed in military camps. Even you have chaplains in your own army. (1) *Does this sound like communism?* Let us talk about communism again. The South Africans are telling you that they are defending us against communism. (2) *Are you so naïve to believe that?*

Last fall, I was in a meeting with one of your state department officials.... For the sake of argument I asked him if Africa is too far way to send aid to help us, then why is it not too far way to worry about Cubans...? But Namibia is too far way to take active part in our destruction. (3) *Is this the new American concept of justice and freedom?* (Appendix 2h).

Ilie (as cited in Nabea, 2010) concludes that, “rhetorical questions can be used as an effective persuasive strategy, especially in political speeches” (p. 189). The argumentation on the question of communism is presented for a similar purpose to persuade the Americans to reconsider their attitudes towards communism in relation to the independence of Namibia. The three questions in the speech were crafted well to appeal to the American audience. The first question indicated that the SWAPO fighters were incorrectly labeled as communists. The allegation made by South African government that SWAPO was a communist party was refuted through the first rhetorical question. The second rhetorical question was a call on the Americans to distinguish between the truth and lies. This type of rhetorical question is called *epipectis*. In this *epipectis*, Bishop Dumeni, rebuked or reproached the Americans for believing that South Africa defended the Namibians against communism.

The last question casted doubt on the American concept of freedom and justice. It suggested that the Americans did not apply freedom and justice which they practiced in their country because they supported the linkage of Namibia’s independence to the withdrawal of the Cuban troops from Angola. The withdrawal of the Cuban troops from Angola was set as a precondition for the implementation of UN Resolution 435. This interrogative technique was a good argumentation strategy, because Bishop Dumeni wanted to demonstrate that South African was spreading propaganda against SWAPO to conceal the truth about the real oppression of the Namibian people. This was also an appeal to the *logos* and *pathos* of the Americans to exercise their judicious judgment.

It appears that the Americans rallied behind Bishop Dumeni and hated South Africa, because the churches started a massive campaign after this speech to call for immediate economic sanctions against South Africa. Lunsford and Ruszkiewicz (2001) stress that:

If the writers can use words to rouse the readers to specific feelings, they might also move them to sympathise with the ideas associated with those feelings, and even to act on them. Make people hate an enemy and they will rally against him; help people to imagine suffering, and they will strive to relieve it (p. 50).

Further rhetorical questions appeared in his radio speech after the Oshakati bomb blast on February 19, 1988. On this occasion, Bishop Dumeni asked, “How and when will the Namibians be rescued from death, suffering and the brutal state of slavery wherein they have been held captives for so many years?” This question brought a different angle into the argument by suggesting that there was failure on the part of the world community to end colonialism in Namibia. The question further appealed to the logic and pathos of the audience by presenting information about the political situation in Namibia. The question further showed that black Namibians were relegated to slavery. The adjectives “brutal” and “many” denote the severity and perpetuation of colonialism.

Bishop Dumeni further asked a rhetorical question in the same speech Bishop Dumeni asked: “For how long will we lament over the death of Cassinga? Bishop Dumeni expected no answer to this to question. He wanted to show that the Namibians experienced perpetual suffering and that the suffering of the Namibians extended over a longer period. He emphasised the word “Cassinga” and “Oshakati” as he wanted to draw

the analogy between the Cassinga massacre of 1978 and the Oshakati bomb blast. In both incidents, many lives were lost due to the refusal of SA to grant Namibia freedom. According to Beard (as cited in Kulo, 2009) explains the historical significance of analogy:

Analogies, where contemporary situations, are compared with historical events or myths are common features in political speeches. Ideas and concepts are intended to be clarified in an analogy by comparing them with supposedly well-known phenomena. Analogy compares two different things for special effects. It is often extended to several sentences, paragraphs or even the whole essays. It clarifies and emphasizes points of comparison (p. 5).

Charteris-Black (as cited in Kulo 2009) also expresses a similar view with regard to the role of analogy:

Analogies may be used to support argument if for instance real examples or precedents are close in time or if it is an extremely sensitive issue. During the civil rights movement, a characteristic of Martin Luther King's speeches was drawing the analogies between the situation of the African American and the oppression of the Hebrew in Egypt. In these analogies King managed to merge biblical time with present time (p. 5).

The Oshakati and Cassinga incidents were drawn together to merge the incidents of 1978 with the incident of 1988. This analogy was intended to show that the oppressors continued to cause unnecessary loss of lives, thereby appealing to the pathos of the

audience in an attempt to make the audience hate the perpetrators. Bishop Dumeni asked another question to appeal to the audience to reflect with him: “For how long will we witness the burials of the dead of 19.2.1988 at Oshakati?” This question was also meant to call the audience both locally and internationally to do everything in their power to ensure that the killings of the people were brought to an end. This rhetorical question also aroused fear among the audience. They feared that more deaths of this nature were in the offing.

According to Cicero (1967, p. 351), “fear is excited by highlighting “either the perils of individuals or those shared by all: that of private origin goes deeper, but universal fear is also to be traced to the similar source.” Aristotle (as cited in Mwangi, 2009, p. 24) noted that:

Fear is accompanied by the expectation that one is going to suffer some fatal misfortune. It can therefore be stirred by making an audience think that they are likely to suffer. He notes that fearful things include: evil that brings destruction or pain; people whom one has made to suffer for these are likely to revenge; enemies and rivals; unjust people; those capable of injuring and ill-treating one.

In the same year, 1988, Bishop Dumeni also used rhetorical questions when he delivered a speech at Kabwe in Zambia in 1988. The meeting was held between the Namibian delegation and SWAPO. In his speech, Bishop Dumeni asked, “Why do we bother ourselves about different colors of our skin and yet we forget about the color of our

blood? Bishop Dumeni echoed Todd, who in 1951, while addressing the boy scouts and girls guides argued that:

There was a great need for people to do unto others as they would have them do unto them. Rhodesia was divided along racial lines, however: You can't tell by the colour of a man's skin whether he is a devil or saint or whether he is educated or not (Casey, 2007, p. 63).

Todd advocated for equality using the biblical ideal. Bishop Dumeni also used the biblical ideal in his speech in Zambia in 1988 to stress equality of all men on earth and the oneness of the people in God: "Functions may differ, cultures may differ, colors may differ, but the truth remains: we are but a one people of God (Peter 2: 9). Dr Zephania Kameeta of ELCRN made a similar claim in the *Dateline Namibia* in 1987 when he parodied Psalm 133:

The war will end and the people together will rebuild the country.
There will be no reference to the colour of the skin,
for all will be regarded as the people of God,
the people he created in his image.

Kameeta made a prophecy about the new Namibia stressing that skin colour would not be significant. It appears that Bishop Dumeni expressed the same opinion as Kameeta when he said, "we are but one people of God." In the Kabwe speech, Bishop Dumeni continued to show that people are equal before God: "Why are *we* disturbed by the

differences of our cultures, and yet we forget our one faith?" The delegation consisted of both Whites and Blacks.

With this question, Bishop Dumeni wanted to stress that both Blacks and White were created by God because in Namibia, the Blacks were discriminated against based on their skin colour. He also wanted to emphasise that our cultures should not transcend our faith in God. This was a gospel of unity and reconciliation directed to the people who were exiled for many years due to colonialism, and those who were oppressed due to colonialism. Bishop Dumeni's use of first person plural was his attempt to construct a universal identity that binds all people together. His admission that all the people are created by one God indicated that he was open-minded and tolerant about people with different cultures and skins. Bishop Desmond Tutu of the Anglican Church made a similar observation in his letter to President P. W. Botha on April 8, 1988:

The Bible teaches that what invests each person with infinite value is not this or that arbitrarily chosen biological attribute, but the fact that each person is created in the image of God (Gen. 26). Apartheid, the policy of your government, claims that what makes a person qualify for privilege and political power is that biological irrelevance, the colour of a person's skin and his ethnic antecedents (Allen, 2006, p. 292).

It has become evident that Bishop Dumeni asked rhetorical questions on several occasions. Using rhetorical questions seems to be a world phenomenon, because the world-renowned personalities such as Martin Luther King, Kwame Nkrumah, and Sir

Garfield Todd used rhetorical questions in their speeches. George Orwell also used rhetorical questions in his famous novel *Animal Farm*. The Bible, which is a credible source for Bishop Dumeni's church, ELOK abounds with rhetorical questions.

4.6.7.7 The use of antithesis

Antithesis is defined as “contrary ideas expressed in a balanced sentence. It is the juxtaposition of two words, phrases, clauses, or sentences contrasted or opposed in meaning in such a way as to give emphasis to their contrasting ideas and give the effect of balance. This is a device often used in rhetoric” (Lanhan, 1991).

Bishop Dumeni used antithesis in most of his speeches to give the effect of balance. In his speech to the Minnesota audience in 1987, he said:

Stop vetoing the call for strong sanctions against South Africa. I have said many times, we need *strong* action, not *weak* games. We need a short, sharp, shock so that there will be freedom (Appendix 2h).

The phrase “strong action” is contrasted with “weak games”. By using the phrase “strong action”, Bishop Dumeni wanted to show that the Americans had to be serious about the implementation of Resolution 435 of the United Nations, which could bring independence to Namibia. He regarded the linkage of the Namibian independence to the withdrawal of Cubans from Angola and the aid to UNITA rebels as weak games. The government of the United States of America had vetoed against the call for economic sanctions against South Africa. The church wanted the Americans to join other nations

in taking measures against South Africa. The phrase “weak action” implied that the linkage of the withdrawal of Cubans from Angola was irrelevant to the independence of Namibia. The word “weak” is a challenge to the Americans to step up pressure against the colonial regime. The logos in this instance was that it was unacceptable for the Americans to hesitate in implementing the UN Resolution 435 and that America, being one of the world powers had the capacity to end colonialism in Namibia.

Delivering a speech at Gettysburg in 1987, Bishop Dumeni used antithesis to show that America, despite being one of the powerful countries on earth, had refused to support the liberation struggle for Namibia:

America can be a force for *good*... but it can be also be a force for *evil*. We look to America for policies of justice, but we are disappointed that your government has not been willing to work hard for our freedom from South Africa (Appendix 2).

The word “evil” implied that because America supported the South African government, which caused untold suffering to the people of Namibia; it was considered as a force of evil. Bishop Dumeni accused the American government of siding with the enemy of the Namibian people. The implication was that the American government, by being unwilling to ensure the implementation of UN Resolution 435, it was indirectly responsible for the atrocities in Namibia. He prophesied a good America, which would

apply policies of justice. The word “good” meant that America had all the resources needed to enable Namibia to obtain freedom.

In the same year, while he was addressing the mourners at the funeral of Rev. Frederick Nghihalwa in 1987, Bishop Dumeni used antithesis:

In Namibia I have never witnessed a case where a white person has beaten or killed a fellow white person nor have I witnessed white people destroying the properties of fellow white men. I have only seen white people being treated humanely and with respect. I have observed a similar situation in other countries. The soldiers and policemen in other countries treat people with humility. To my dismay I have observed and heard that black soldiers and policemen, the so-called *omakakunya* and Koevoet members under the auspices of South Africa, beat their own people. They kill innocent people from their parishes and destroy their properties (Appendix 2j).

Bishop Dumeni contrasted white soldiers with black soldiers. He complained that the black soldiers were being seen as bad people who maltreated their own people whereas the white soldiers were portrayed as good mannered people who treated their fellow Whites humanely. The black soldiers and police were further portrayed as people with little understanding who attacked and killed their own brothers and white soldiers and police were portrayed as sensible beings who had high regard for their fellow Whites.

Here he also employed the rhetorical device of antithesis when he contrasted the work of the black soldiers with the work of white soldiers. He further showed the villainy of black soldiers when he said that, “they beat, kill their own people and destroy their property.” He showed that Whites were treated humanely while Blacks lived like slaves or aliens in their own country. There is a reflection of anger in this speech. The use of the politically incorrect word “*omakakunya*” showed that Bishop Dumeni was furious. *Omakakunya* refers to the contemptible little creatures that gnaw people down to the bone. It was used in a pejorative sense to denigrate all South African soldiers, regardless of skin colour. In Oshiwambo noun classes, the word belongs to Class 5, which includes augmentatives and derogation. By using this word “*omakakunya*”, Bishop Dumeni wanted to show that the *omakakunya* were cruel, merciless and tyrannical. Shigwedha (2011) argues that, “the security forces were called *omakakunya*, which means merciless and brutal forces. It is a local slang originating from the earlier period of the South African rule of Namibia when the government institutionalised chiefs or headmen in place of customary kings among different ethnic communities of northern Namibia (Shigwedha, 2011, p. 143). The word *omakakunya* was intended to evoke anger and hatred in the audience towards the South African soldiers and to appeal to the ethos and pathos of the Americans to come to the rescue of the Namibians.

4.6.7.8 *Parallelism*

Mwangi (2009) defines parallelism as “the recurrent structure or length of clause but with continual variation” (p. 236). Mwangi further explains that parallelism is used to

emphasise ideas. Delivering a speech at the ruins of the ELOK printing press in 1980, Bishop Dumeni said, “*Jesus oku na omwenyo, ina mbomwa po*” (Jesus Christ is alive, he is not destroyed). By using this parallelism, he used the ethos of Jesus to convince the audience that by the power of Jesus everything was possible. This parallelism was employed to emphasise the idea that the divine power of Jesus Christ would enable the printing press to be rebuilt in the near future, thus using his ethos as a Christian to appeal to fellow Christians to come to terms with the incident and to hope for miracles through Jesus Christ. This suggests that Bishop Dumeni was calling for peace and tranquillity among the Christians.

In a similar situation, Bishop Dumeni applied the same technique during the funeral of the Oshakati bomb victims in 1988. Bishop Dumeni used parallelism in paragraph 7 to emphasise the consolation from Jesus Christ: “*Jesus ne mu fudhithe. Ne mu hekeleke.*” (May Jesus make you breathe. May He comfort you).

Bishop Dumeni used the second person “you” although he was personally affected by the death of his parishioners because he wanted establish contact with the audience. The use of the second person is common practice in ELCIN. When a pastor or clergyman addresses his audience, he speaks to them as a man of God. The messenger of God has to speak in the second person because he conveys what God has commanded him to do.

4.6.7.9 Irony

According to the Heinemann Macmillan English Advanced Dictionary (2005), an irony is “a form of humour in which you use words to express the opposite of what the words really mean” (p. 760).

Addressing the Rev Staalsett and Mrs. Staalsett at Oniipa in 1987, Bishop Dumeni used the ironical language: “When the South Africans kill SWAPO people, they drag them through the village with their cars so that everybody can see the *terrorists*. The word “terrorists” is used in an ironic sense, because Bishop Dumeni here meant the freedom fighters. The Bishop made reference to a situation which was prevalent in war zones. For example, in 1978 the bodies of the “terrorists” were attached to the army vehicles and driven through the villages. Such incidents were also confirmed by Moleah (1983) that “all three delegations confirmed that reports of atrocities were indeed a reality. They mentioned the attaching of corpses to the army vehicles and dragging them through villages, exhibiting them to their parents and children, raping of women by security forces” (p. 280-281).

Bishop Dumeni used the word “terrorist” in the ironic sense, because the freedom fighters were labelled as terrorist by the South African government. This irony was “made up purposely to hide the truth from the listeners” (Samson & Mohammed, 2010, p. 163). A classic example of irony is found in Mark Antony’s speech in William Shakespeare’s play, *Julius Caesar*, when he said, “Who you all know are *honourable men*. I will not do them wrong; I rather choose to wrong the dead, to wrong myself and

you than I will wrong such *honourable men*.” Mark Antony used the phrase “honourable men” to refer to the conspirators.

4.6.7.10 Metonymy and antonomasia

Bishop Dumeni also used the rhetorical device of metonymy. A metonymy is when an idea or concept is replaced by a single word. The foundation of metonymies is conceptual as is also the case with metaphor. “They can be useful in political speeches as they reduce or increase responsibility” (Kulo, 2009, p. 5). During the struggle for liberation in Namibia, the name “Botha” served as a metonymy for unrighteousness and cruelty. Charteris-Black (as cited in Kulo, 2009) observes metonymy during the Second World War by stating that, “the church served as a metonymy for a righteous and heroic Britain” (p. 5). In a similar situation, when Cassinga was attacked on May 4, 1978, Botha as a ruler of South Africa stood for a state because he authorised the South African army to launch an offensive against Cassinga. This was evident in a SWAPO song:

Shigwana shetu sha dhengwa kuBotha

Mokashinga sha ponokelwa

Botha henda ke na

(Our people are attacked by Botha

Cassinga was attacked

Botha is merciless) (n.d.).

It is clear that in this song Botha served as metonymy for the South African government. Bishop Dumeni also employed metonymy in Minnesota speech in 1987: “But to Pretoria. I am dangerous and an opinion maker.” The rhetorical impact of metonymy was meant to appeal to the pathos of the audience to inspire the audience “to translocate from its state of mind” (Kangira, 2010, p.37).

Here, Bishop Dumeni regarded Pretoria as having a close association with the South African government because Pretoria was the capital city of South Africa. The name “Pretoria” was associated with oppression and colonialism. The name evoked anger in the Namibian people, because it was a place where colonial laws were crafted. Bishop Dumeni repeated the same technique in the same speech when he said, “Let me tell you what it means to be ruled by Pretoria.” Pretoria here referred to the State President Mr. P. W. Botha and his Cabinet. In the ensuing paragraphs he said, “We call upon you to shout to Washington.” Again, he saw Washington as having a close link with the USA government as it was the capital city of USA. The Whitehouse had its seat in Washington where important decisions were made. Washington was seen as a proponent of the colonial regime in Namibia and was associated with the procrastination and delay of the peace process in Namibia. Bishop Dumeni accused the American government of supporting the *status quo* in Namibia on several occasions. For example, when he was addressing the audience in Brussels in May 1986, he said, “Now even the Reagan Administration is a part of theft of our freedom by placing a stumbling block on the way of our independence, the irrelevant Cuban-linkage issue” (Dumeni, 1986).

The theft that Bishop Dumeni alluded to in his speech is reflected in the following statement in Oden (1991):

The British Rio Tinto Zinc Corporation was (and still is) the majority owner of the Rossing Uranium Mine, at the time the largest open cast mine in the world. All other major mining operations were controlled by South African interests. Tsumeb Corporation Limited (TCL), for example, was a subsidiary of Goldfields South Africa. Likewise CDM, which ran the lucrative diamond mines in the south of Namibia, was majority owned by DeBeers, a wholly owned subsidiary of Anglo-American (p. 3).

The Namibians believed that the wealth of their country was being stolen by the British and the Americans as emphasised in the following political song:

Ouyamba womedu letu tawu manwa mo

Li na okawe nongopolo momina yaShomeya

(The wealth of our country is being plundered

It has diamond and copper from Tsumeb Mine....)

This song alluded to what was considered by Bishop Dumeni as theft of freedom. The Americans and British had the exclusive right to trade in diamonds and copper, whereas the Namibians worked as blue-collar employees to line the pockets of the alien people.

Closely linked to the use of metonymy is the use of antonomasia, which appeared in Bishop Dumeni's speech at the reopening of the ELOK printing press in 1982: "Today

the church tells the Pilate of this world that: Pilate you do not have power. The power has been given to you by God.”

Bishop Dumeni referred to the government leaders as *Pilate*. He equated the leaders with the biblical Pontius Pilate who was governor of Judea from A.D. 26-36. Pilate was told by Jesus that he held no power to rule him, as the power was given to him by God. Bishop Dumeni directed the message to the leaders of the Namibian government at the time not to abuse their power as Pilate did. Pilate was told the truth by Jesus. Bishop Dumeni also made an impassioned call to the ELOK members to continue telling the truth. In equating Pilate with government leaders, Bishop Dumeni wanted to show that the powers of the government leaders could only be perpetuated according to the will of God and that abuse of power might lead to the fall of Government.

By using the biblical Pilate, Bishop drew an analogy between Pilate of Judea and P. W. Botha of South Africa. In this analogy, Bishop Dumeni managed to merge biblical times with the present time. In Bishop Dumeni’s speeches, the biblical situation served as a “prototype for contemporary circumstances” (Kulo, 2009, p. 5).

Whaley and Holloway (1997) note that, “analogy allows political speakers to engage their audience by simplifying complex arguments into common sense reasoning. (p.63). Bishop Dumeni was addressing the Christianity community when he compared Botha with Pilate. The situation of Pilate and that of Botha were well known by the Christians. The story of Pontius Pilate is studied by Christians during Easter every year, hence its

popularity among Christians and the name ‘Botha’ was common in Oshiwambo revolutionary songs..

4.6.8 Grammatical construction

Grammatical construction includes the types of sentences, voices, tenses, deixes and grammatical persons used by Bishop Dumeni in his speeches. Beard (2000) observes that pronoun reference is always important in putting over a piece of political persuasion. Beard argues that, “the pronouns politicians use in their speeches are worth looking at because they make a significant contribution to the overall effect” (p. 46).

In addition, Crowley and Hawhee (1999) point out that “the prominent features of style that affect voice and distance are grammatical person, verb tense and voice...” (p. 121).

The next subsection analyses these three features in the speeches of Bishop Dumeni

4.6.8.1 Grammatical persons

A grammatical person is “a category used in grammatical description to indicate the number and nature of the participants in a situation” (Crystal, 2008, p. 359). Crystal also gives three types of persons: first person, second person and third person, and distinguishes between the inclusive “we” (the speaker, hearer and others) and the exclusive “we” (the speaker and others, but not the hearer).

The speeches of Bishop Dumeni are replete with grammatical pronouns. Bishop Dumeni relied on the pronoun “I/my” when he wanted to stress personal achievement in the struggle for the freedom of Namibia and resorted to the use of “we” when he wanted to

give the impression of collective achievement by ELCIN and the other churches in Namibia. At the funeral of Rev. Nghihalwa, Bishop Dumeni mentioned the first person repeatedly:

I have visited several countries in the world. I have seen many soldiers and policemen in several countries. Some of the countries I have visited are countries which are regarded as world powers. I have never witnessed women, men, children or old people being beaten or tortured before they are found guilty in the court of law.

*In Namibia I have never witnessed a case where a white person has beaten or killed a fellow white person nor have I witnessed white people destroying the properties of fellow white men. I have only seen white people being treated humanely and with respect. I have observed similar situations in other countries. The soldiers and policemen in other countries treat people with humility. To my dismay I have observed and heard that black soldiers and policemen, the so-called *omakakunya* and Koevoet members under the auspices of South Africa, beat their own people (Appendix 2j).*

Bishop Dumeni's use of the first person singular "I" in the above text shows his personal experience and observation and an emphasis of his ethos as the leader of the church. The first "I" and the second "I" draw the attention of the audience to the fact that Bishop Dumeni bore the testimony that what happened in Namibia did not happen anywhere else in the world. The third "I" provides additional evidence that world

powers did not allow atrocities. The fourth “*I*” summarises the first three and unravels the situation in other countries where human rights were upheld. The fifth “*I*” and the sixth “*I*” portray a slightly different picture in Namibia where Whites treated one another humanely. The seventh “*I*” sheds more light on the treatment of the Whites and the eighth “*I*” summarises the information given from the first to the seventh “*I*’s. The last “*I*” is in sharp contrast with all the “*I*’s and evokes the feeling of anger and hatred in the local audience and pity in the international audience. It further shows that Blacks were set against each other by South Africa who remote-controlled the black soldiers.

Additionally, in his sermon at the ruins of the printing plant, Bishop Dumeni made use of inclusion and emphasised collective desire and responsibility:

Finally, ELOK, what separates *us* from *our* love for God? ELOK, *we* sin if *we* do not serve the people of God. Whatever the cost might be: *We* are not after fame. *We* want to remain obedient to God. *We* do want God to show *us* what to do. *We* do not lose anything if *our* properties are destroyed. When *we* give *we* earn more. When *we* lose *we* earn. If *we* forget then *our* sins will be forgiven and if *we* are murdered *we* shall have eternal life (Appendix 2b).

The pronoun “we” was repeated thirteen times and the genitive “our” three times to show the collective responsibility to serve God. The plural pronoun demonstrates the spirit of togetherness of the ELCIN members. Samson and Mohammed (2010) argue that, “certain types of words can activate particular presupposition, reveal the speaker’s attitude and require the agreement of the reader for interpretation” (p. 173). In this case,

Bishop Dumeni mentioned the words “destroyed” and “murdered” to illustrate the destructive nature and the ills of the enemy. He then used the word “God” four times to show that God controls the earthly government and to show the greatness of God over the world powers. In other words, he wanted to show that divinity triumphs over secularism. The adjective “obedient” implies that the audience did not have to submit to the colonial rule and remain obedient to it because the earthly rule is temporary, whereas the heavenly kingdom remains forever.

The speaker may tactfully use the inclusive “we” or the exclusive “we.” Commenting on Nujoma’s speech, Mathe (2009) notes that the use of personal pronouns by Nujoma such as “my”, “I”, “us” and “we” is appropriate in that “my” and “I” confirm his authority and “us” and “we” make a connection with the audience. Samson and Mohammed (2010) make a similar observation in the Nigerian Military coups announcements:

“I” is used only five times as a distancing strategy in order to show that the coupists are in charge. The speaker also displays a preference for “we” five times as speaker inclusive in order to show the collective essence of the coup event. “Our” as an adjective was used two times also to portray speaker inclusiveness. “My dear countrymen” was used two times to create a more intimate association with Nigerian people (p. 171).

It must be pointed out that the speaker may choose exclusive words when he wants to portray that the addressor and addressees are not in mutual agreement and that they do

not support each other. In such cases, the speaker may use pronouns such as “you”, “they”, etc. to show exclusivity.

Bishop Dumeni applied the same technique in Hungary in 1984 where he shifted from the first person singular to the first person plural:

I am from Namibia; a country in Southern Africa: on behalf of the 353,000 members of *my* church *I* bring you greetings and thanks for *your* witness. The first missionaries came to *my* part of Namibia from Finland in 1870. The first Baptism [in Owambo] took place 101 years ago and today *we* have 71 parishes and 145 pastors with many evangelists and church workers. *My* people are eager to hear the word of God and they are worshipping right now in Namibia, while *we* are here

But *my* country is a country of suffering people: *we* are occupied illegally by South Africa and *we* are suffering under the brutal rule of apartheid, government enforced racism. The South African Government does not believe that God has made every family on earth to be one in Jesus Christ. Rather *we* who have black skin are treated as slaves, as animals, as servants to those who have white skin (Appendix 2d).

In this speech, Bishop Dumeni used the pronoun “I” to show his authority and to show his audience that the information he provided was credible. He shifted to the use of the first person plural “we” to emphasise the fact that he was part of the suffering masses and that fighting for freedom was a collective responsibility.

Here, Bishop Dumeni also wanted to show his authority when he used the personal pronoun “I” and “my” which he repeated five times. Makamani (2010) observes that “Mugabe has often used ‘my’ in reference to his country and this has caused some critics to lambast him for regarding Zimbabwe as his personal possession” (p. 7). Johnson (as cited in Makamani, 2010) explains that, “the use of linguistic expressions is consistent with scholars’ observation that language can be used for image building and to forge identities” (p. 7).

Similarly, Bishop Dumeni used the possessive pronoun “my” in reference to Namibia and its people, for example, “my country, my people.” The possessive “my” is politically incorrect and exhibited patriarchal tendencies. It is, therefore, linked to a paternalistic attitude. In a similar case, in 1973 when the Prime Minister of Owambo, Fillemon Elifas addressed the Owambo cabinet, he used the possessive pronoun “my”: “... therefore my cabinet and I will strive towards the promotion of our identity” (Namuhuja, 1983, p. 39). His successor, Cornelius Ndjoba often spoke of “my people and I” The use of “my” seems to have been rooted in the blood of Aawambo. It is reflected in several Oshiwambo praises of the seven tribes:

Tse Aandongo *ya*Nangolo dhaAmutenya

Aakwambi *ya*Ashipala shaKwedhi

Aakwanyama *ya*Mushindi waKanhene

Aambalantu *ya*Kamhaku kaHuhua

Aakwaluudhi *ya*Nambula dhaMukatha

Aangandjera *ya*Kale kaAmadhila.

Aambadja *ya*Naushona waKasheya kaNefete.

The genitive morpheme “*ya-*” shows that the tribes regard themselves as personal possessions of their *aakwaniilwa* (royal leaders). It seems the possessive pronoun “my” is a typical characteristic of the Oshiwambo culture because political and spiritual leaders used it in their speeches. When a chief addressed his subjects, he addressed them as “my” people. Similarly, when he referred to his polity, he talked of “*oshilongo shandje*” (my country/polity). Bishop Dumeni belongs to the Aambadja royal family. Thus, it was not strange for him to use a language that expresses possession. This may also be regarded as man’s language, because in Oshiwambo tradition men use this language at different levels, namely, family level, clan level, polity level, etc.

Kanana (2000), writing on the patriarchal attitudes of the Aawambo men, confirms that:

Traditionally, the king of a tribe (*Ovawambo* tribe) as he is always a man, is the owner of the country, (the traditional society he is ruling). All things that are dwelling in the particular area he is controlling (animals, people, trees, and the land) are said to be his. It is believed he is the owner of the country *mwene woshilongo*. Under his supervision he appoints headmen entrusting them with districts. They are called *omalenga oovene vOikandjo* (plural), *Mwene woshikandjo* (sing), lords and district owners. Under the headmen’s supervision there are village owners *oovene vomikunda*, (*mwene womukunda* in singular) (p. 35).

Kanana's confirmation explains why Bishop Dumeni tended to use the possessive pronoun "my". It shows that the use of this possessive pronoun is an Oshiwambo tradition. Traditional leaders see their subjects as their possession. Bishop Dumeni, thus, used the typical language of Aawambo when he referred to the church as "my church" or to the parishioners as "my people".

Bishop Dumeni further used possessive pronouns in the Hungary speech in 1984, referred to earlier. He said, "My country is the country of the suffering people and we are suffering" to demonstrate the gravity of the illegal occupation by South Africa. With this sentence, Bishop Dumeni used verbal tactics to complement pathos, thereby appealing to emotions of sympathy. Aristotle (as cited in Mathe, 2009) confirms that:

In addition to taking a stance that was morally worthy (ethos) and proofs to support argument (logos) the successful rhetorician should also be able to arouse the feelings (pathos). This could be done both through considering fundamental human experiences and arguments that appeal to the feelings (p. 67).

By saying "my country" and "my church", Bishop Dumeni wanted to show his authority. The use of the possessive pronoun "my" illustrates that he was in charge of the church.

Additionally, Bishop Dumeni used the first personal pronoun "we" inappropriately in some cases. In other words, "he use[d] another pronoun in situations where he might

have been honest to use the pronoun ‘I’” (Brozin, 2010, p. 12). For example, in the Minnesota speech of 1987 he said, “When they rape our women, *we speak out*. When they detain our pastors, evangelists, our people, *we speak out*.” It is an undeniable fact that Bishop Dumeni spoke out. The incidents that he mentioned were honestly the ones that all Namibians hated and they would have spoken against them. The Namibian people might have motivated him to speak out, but he was the Bishop who had a strong influence in the nation. He also had the authority and power to oppose the colonial authority publicly. Therefore, it would have been appropriate to use the pronoun “I” “to cause less confusion.” (Brozin, 2010, p. 2). The researcher believes that Bishop Dumeni used the pronoun “we” strategically to inform the international community that suffering was unbearable to all the Namibians who could have spoken the same language had they been granted the platform to do so (Brozin, 2010).

Bishop Dumeni also incorporated the pronoun “we” to show a spirit of inclusiveness as well as to show that the suffering affected all the Namibians. He then switched to the second person singular to show the connection with the audience:

And so today I pray for *you* and for *your* strengthening in Christ and I ask *you* to pray for me and the people of Namibia, that we may also have the strengthening of Christ and that our suffering may also have the strengthening of Christ and that our suffering will end and peace will come. God bless *you* all.
Amen (Appendix 2d).

The first and second person pronoun in this text implies mutual responsibility. Bishop Dumeni showed his determination to pray for the people of Hungary and appealed to them to reciprocate.

In his Ottawa speech in 1986, Bishop Dumeni employed the first person plural “we”, the possessive pronoun “our” and the second person “you/your”.

Greetings to *our* friends in the Church of God. *We*, *your* Namibian brothers and sisters, wish to extend our gratitude for *your* welcome of *our* delegation and for all that *you* are doing on *our* behalf, both in moral and material support. *You* make *us* feel part of worldwide family. *Our* relationship was to have been strengthened by a visit from *your* national council last June, but *we* remain disappointed that the colonial regime of South Africa did not grant *you* the necessary visa. But *we* are slaves of hope, and *we* continue to pray that *you* will yet be able to visit *us* in Namibia (Appendix 2r).

The pronoun “you” showed immediacy and proximity with the audience. The inclusive “our” in lines 1 and 3 shows mutual relationship. Verderber, Verderber and Sellnow (2008) explain the significance of words in creating closeness between the speaker and the audience:

Develop your verbal immediacy to reduce the psychological distance between you and your audience. In other words, choose words that enhance the connection between you and members of your audience. Verbal immediacy can be achieved by using “we” language.... The use of plural personal pronouns

like ‘we’, ‘our’, ‘us’ rather than ‘you’ or they conveys a sense of connection with your listeners and involve them in the topic and occasion (p. 200).

The pronouns “we” and “our” do not just show inclusiveness, but they may reveal binary opposition, as that which appeared in Bishop Dumeni’s Ottawa speech in which “we” and “us” excluded others. In this case, Bishop Dumeni used “we” and “us” to refer to the delegation that represented the Namibian nation. On the contrary, he included “we” and “our” strategically to show that assistance extended to Namibia by the Canadians was appreciated by the whole nation. Brozin (2010), analysing President Obama’s speech, argues that, “the use of the pronoun ‘we’ creates problems. It is not always clear who the speaker is including, because sometimes it represents the American people but sometimes it represents the audience who is present” (Brozin, 2010). Brozin further argues that “by using we or you in political contexts you always create two sides where one is the ‘we’ where the speaker includes himself/herself and then there is ‘they’ which depending on the context, is more or less acceptable” (p. 6).

The use of “we” and “our” in the Ottawa speech by Bishop Dumeni may raise difficulties because it is not clear who was being referred to. For example, was he referring to his delegation and himself, or was he referring to the Namibian nation? Also, when he said, “We pray that the soldiers of South Africa will leave our country and allow *us* peace and freedom”, in his Hungary speech in 1984, it is not easy to determine whether the “we” referred to the members of his church or to the entire Namibian nation without close examination. In this case, the close examination of the

context in which a pronoun is used may provide an answer as to who the pronoun represents. In this speech, Bishop Dumeni was referring to the suffering nation of Namibia.

Furthermore, Bishop Dumeni included the first person and second person for a specific purpose in his Hungary speech. Crowley and Hahwee (1999) compare the first and second person with the third person:

Generally the first and second person creates less distance between the rhetor and an audience than does third person discourse, because participants in the action are referred to directly. In the third person discourse, the issue or subject is foregrounded instead, and references to the rhetor or his/her audience tend to disappear. This third person discourse creates the greatest possible rhetorical distance. First and second person discourses are used in situations where rhetors are physically proximate to audiences – in conversation, and in more formal speech situations as well. In settings where spoken discourse is used, “I” and “you” actually refer to participants in the situation, even when the audience is very, very large” (p. 122).

By saying, “you make us feel part of the world family”, Bishop Dumeni showed that his audience was proximate to him and this was intended to express appreciation to the Lutherans for the solidarity they showed the Namibians. According to Crowley and Hawhee (1999),

“The first person discourse always implies the presence of the hearer or a reader, a “you” who is listening or reading, whether that you is explicitly mentioned or not. The “I-you” relation indicates to members of an audience that a rhetor feels close enough to them to include them in a relatively intimate conversation” (p. 123).

The second person pronoun “you” or possessive pronoun “your” were also used to draw the attention of the audience to the message of his speech. Bishop Dumeni used the word “you” to appeal to the audience to participate actively in the decolonisation process of Namibia and to tell them that their voice and action could make a difference in the Namibian situation. The phrase “brothers and sisters” was used here as in all other speeches to establish communality with the audience as well as to show that the Lutherans in Namibia and in America were part of one family in Jesus Christ. By using the terms “brothers and sisters”, Bishop Dumeni bolstered the values of togetherness, egalitarianism and equality in the audience (Kangira & Mungenga, 2012, p. 112). In a similar fashion, Bishop Dumeni use of the word “friends” demonstrated the friendship that existed between the LCA and ELCIN. The word “friends” is also found in Shakespeare’s play, *Julius Caesar*, in Mark Antony’s speech. Mark Antony started his speech as follows: “Friends, Romans and Countrymen, lend me your ears.” He persuaded the audience to his side when he addressed them as Friends, Romans and Countrymen. In this case, Bishop Dumeni use of the word “friends” had a similar function.

Although the first and second person appeared frequently in the speeches of Bishop Dumeni, there were occasions where he used the third person or a combination of first, second and third person pronouns. Since the first and second person pronouns have been discussed in the previous paragraph, the discussion of this extract from the Minnesota speech of 1987 focuses on the use of the third person:

The *government* spends the equivalent of 700 dollars per year on the education of each white child and the equivalent of 100 dollars on each black child. *The South Africans* have taken 77% of the good land for the white farmers, while half of the population is confined to 5% of the viable farm land in the north. *They* kill, rape, torture imprison my people without trial. *They* call us communist terrorists. *They* kill the brave young people who are fighting for our freedom (Appendix 2h).

The third person pronoun “they” and the third person subjects such as “the government”, “South Africans” show that the people referred to were not part of the audience. This created the distance between the speaker and the people he referred to.

Third person is appropriate when rhetors wish to establish themselves as authorities or when they wish to efface their voice so that the issue seems presented as objectively as possible. In the third person discourse, the relationship of both rhetor and audience to the issue being discussed is more important than the relation between them (Crowley & Hawhee, 1999, p. 12).

In this case, Bishop Dumeni established himself as the authority, because he presented the arguments in a way that showed that he had enough evidence for what he stated. Thus, he did not leave room for avoiding responsibility for his statement.

As has been seen above, Bishop Dumeni used different grammatical persons to perform different functions. The first person and second person were used to show close proximity between the speaker and the audience. The third person was used to create the greatest possible rhetorical audience. The meaning of pronouns such as “we” in a political speech requires closer examination of the context in order to determine what a pronoun represents because the pronoun may be either inclusive or exclusive.

4.6.8.2 Voice

Crystal (2008) defines voice as “a category used in the grammatical description of sentence or clause structure, primarily with reference to verbs to express the way sentences may alter the relationship between the subject and object of a verb without changing the meaning of the sentence” (p. 515). Two voices are distinguished in languages, namely, passive voice and active voice.

Bishop Dumeni often used the active voice. A number of active sentences in his speeches suggest that he used the active voice to show that he was in a position to speak on behalf of Namibians. For example, in Minnesota, 1987 he said, “I remind you under international law, South Africa is illegally occupying Namibia. They kill, rape, torture and imprison my people without trial.” By using the active voice in the last sentence, Bishop Dumeni intended to focus the attention of the audience on the doer of the action

in the sentence, in this case, the South African soldiers who committed the atrocious acts against Namibia. It shows also that the recipients of the action, which Bishop Dumeni referred to as “my people” to show his authority, were in a miserable situation. Crowley and Hawhee (1999) explain that “active constructions force the rhetors to betray their presence as creators of the discourse; they also force them to take over the responsibility for their assertions” (p.129).

By saying, “They kill, rape, torture and imprison my people without trial” in his Minnesota speech, Bishop Dumeni showed that he took responsibility for his actions and that he could prove beyond reasonable doubt that the South African soldiers were indeed the culprits. In using his ethos as a knowledgeable person, he wanted to appeal to the pathos of his audience to come to the rescue of Namibians and save them from their predicament.

Apart from active constructions, Bishop Dumeni also applied passive constructions in his speeches. Nygaard (2008) asserts that:

The passive voice is not an invention of the devil; it is simply a grammatical option. Using it does not automatically make you a bad writer any more than it automatically makes you objective. It serves the full purpose by putting the focus on the object rather than the subject (p. 55).

In passive construction, the grammatical subject no longer names the agent. Instead, the recipient becomes the grammatical subject and the agent is pushed into a prepositional phrase or dropped from the sentence (Crowley & Hawhee, 1999, p. 126). As opposed to

active constructions, “the passive constructions permit rhetors to avoid taking overt responsibility for their statements” (Crowley & Hawhee, 1999, p. 129). In the second example below, Bishop Dumeni said, “We are being held incommunicado.” This is a passive construction, which avoids mentioning the names of the culprit (Crowley & Hawhee, 1999). The following examples taken from various speeches of Bishop Dumeni illustrate the operation of the passive construction on various occasions:

1. At Oniipa, 1980: “He is not destroyed in the bomb blast.”
2. In Harare, 1983: “We are being held incommunicado.”
3. In Budapest, 1984: “We are occupied illegally by South Africa.”
4. At Oniipa, 1984: “People’s aspirations are destroyed by frustration.”
5. At Oniipa, 1984: “Black people are being oppressed by evil laws.”
6. At Oniipa, 1985: “People are still being beaten up, their properties are destroyed.”

In examples 1, 2 and 6, the doers were dropped from the sentences. Describing such sentences, Fahnestock (2011) says, “These are agentless passives which are called dishonest construction. In some contexts it means that no one receives the blame for the action” (p. 160). The doer of an action was not specified in the said examples because the agent could be understood from the context. In example 2, the agent was left out purposely because the agent was unknown as there was no concrete evidence as to who planted the bomb that destroyed the printing press. In this way, the speaker avoided overt responsibility for the statement.

In the third, fourth and fifth examples, the recipient and the doer of the action are transparent because the speaker wanted the audience to become aware of the evil of apartheid. In this case, the speaker was prepared to take overt responsibility for his statement. He mentioned the doer of an action deliberately because he had substantiation for his assertion.

It is clear from the analysed examples of sentences from various speeches of Bishop Dumeni that both active and passive constructions are relevant in rhetoric. The active voice allows the speaker to show authority and to demonstrate that he/she has substantive evidence for what he says. The passive voice, particularly the agentless, enables the speaker to make statements without being held responsible as he omits the doer of the action. Thus, it serves as immunity from legal prosecution. However, the agentive passive construction performs the same function as the active voice. Bishop Dumeni thus used the agentless passive and the agentive passive constructions to achieve his intended purpose, i.e., to show overt responsibility and to avoid blame.

4.6.8.3 Tense

Crystal (2008) defines a tense as “a category used in the grammatical description of verbs, referring primarily to the way the grammar marks the time at which the action denoted by the verb took place” (p. 479).

Bishop Dumeni applied the past tense, future tense and present tense, because his speeches involved all types of rhetoric such as epideictic, forensic and deliberative. Aristotle (1991) in his work, *On Rhetoric*, argues that:

Deliberative oratory is concerned with the future and with persuading someone to take a certain course of action. *Forensic oratory* deals with events that happened in the past - whether a certain man or institution did or did not do something and what we ought to do consequently. Epideictic oratory deals with the present by recommending someone or something to the audience as worthy of praise or blame (p. 10).

This shows that the three tenses are important in rhetoric. The rhetoric of Bishop Dumeni is a combination of all three tenses because he appealed to his audience, for example in Minnesota, to ensure that Resolution 435 was implemented: “We need a short, sharp, shock so that there will be freedom” (Dumeni, 1987). By saying, “there will be freedom tomorrow”, he committed the audience to future action.

In the same speech, Bishop Dumeni used the past tense to refer to past action. The past action is linked to forensic rhetoric, for example, “like the young boy whose face was held over the exhaust pipe of an army truck, we speak out” (Dumeni, 1987). There is a sudden shift from the past tense to historical present tense, for example, “we speak out.” Brinton (1992, p. 3) argues that the “aim of historical present is to portray the past event more vividly and to transport the event into the reader’s [or listener’s] present experience” (p. 3).

Additionally, in his funeral speech during the burial of Oshakati bomb blast victims, Bishop Dumeni included the historical present tense when he said, “These deaths and others are the fruits of SA government’s refusal to allow the Namibians to hold a free and fair election.” The refusal of the South African government to allow Namibians to exercise their democratic right happened some years ago, but Bishop Dumeni used the present tense to make the event more vivid and to show its permanence, thereby drawing the attention of the listeners to the real problem that delayed the freedom of Namibians.

Bishop Dumeni used all three main tenses: past tense, present tense and future tense, because he described past and present events and depicted future events. He also used the historical present tense to make the past events more vivid.

4.6.8.4 Sentence construction

Bishop Dumeni did not stick to a specific sentence construction; he used various sentence types to convey his messages. He used simple sentences to appeal to, or persuade the audience. Lunsford and Ruszkiewicz (2010) advise orators to use simple sentences as follows:

“Avoid long complicated sentences and use straightforward syntax as much as possible. Remember, too, listeners can hold onto concrete verbs and nouns more easily than they grasp a steady stream of abstractions. So when you deal with abstract ideas try to illustrate them” (p. 288).

Bishop Dumeni used the following sentence types in his speeches: indicative sentences, interrogative sentences, imperative sentences, subjunctive sentences, and hortative sentences. “The indicative sentence is commonly used in the speeches to connote force and authority in the speeches. It is used to inform, assert and declare” (Samson & Mohammed, 2010, p. 172). Indicative sentences consist of simple and complex sentences.

In his speech to the audience in Minnesota in 1987, Bishop Dumeni began the speech in a simple sentence: “I am very happy to be with you today. It is a long way from the occupied land of Namibia to St Peter Minnesota.”

There was, however, a sudden switch to a complex sentence: “*I am very happy to be here, to see so many old friends, to meet so many new friends*, and of course many of the young people who are from my country and are studying in your country.” Bishop Dumeni used subjunctive constructions to express his wish to come to Minnesota. The construction was characterised by asyndeton [in italics] “to yoke parallel commas” (Crowley & Hawhee, 1999, p. 67) thus vigorously and forcefully expressing the seriousness of the visit.

This complex sentence was used to give information about his connection with Minnesota. He portrayed the picture that he was not a new-comer to the place because he did his youth training course in Minnesota in 1969, and that Minnesota was host to students from Namibia. The students whom Bishop Dumeni referred to in his speeches were sent to USA colleges as part of the struggle for independence. Bishop Dumeni

often called for the international community to assist with the training of Namibians in various fields and sending the students to USA was a response to his call.

In addition, a simple sentence appears while addressing the audience at Wartburg College in 1979 and again he switched from the simple sentence to a complex sentence to give detailed information, so as to convince the audience to rally behind him:

We need your help. Your Government if they so desired and if their citizens would cooperate, could throw in more strength and put more pressure on South Africa to accept the proposals of Dr Waldheim so that the UN Plan could be implemented (Appendix 2a).

The simple sentence of “We need your help” suggested that the time of playing double standards was over. The use of the conditional conjunction “if” two times showed that Bishop Dumeni doubted whether the Americans would ever respond to his request/demand. The first “if” suggested that the Namibians were not ready to buy faces any longer; it was time for action. The American government was not being enticed into supporting the Namibians, but it had to do it voluntarily. The second “if” was used to suggest scepticism about whether the citizens of America would throw their weight behind the attempts to force South Africa to accept the UN Plan. The American government refused to sanction the UN plan for Namibia.

Bishop Dumeni “suddenly changed from a commanding tone to that of diplomacy” (Samson & Mohammed (2010, p. 170).

We know that the Christians in many countries, also you here in the USA, have been praying for us and have been working hard for us. We are thankful for all the assistance we have received either directly from the churches in America or through the offices of the Lutheran World Federation. We feel and know that we belong to a big family, where brothers and sisters really love each other and care for each other (Appendix 2a).

Bishop Dumeni resorted to diplomatic language on this occasion, because he was aware that the blame strategy would not go down well with the audience who included members of ELCA. ELCA extended a helping hand to the Evangelical Lutheran Church in Owambo-Kavango (ELOK). Bishop Dumeni thus heaped an avalanche of praise on the Americans for various assistance extended to Namibians. The Wartburg Seminary was a place where the Namibia National Concern was born and a Namibian family (Rev. Absai Shejavali and his wife Selma Shejavali and their children) lived in this place. This initiative was a pressure group in the USA, and this prompted Bishop Dumeni to use diplomatic language. Dina. M Stinson, in his Master of Divinity thesis provided succinct information, which led to the praise argumentation by Bishop Dumeni. It is worth quoting Stinson here:

The Namibia Concerns committee at Wartburg Theological Seminary began as a sub-committee of the student Global Concerns Committee while the Shejavalis lived and studied in Dubuque. Originally, the committee was small, consisting of approximately eight volunteers. In 1978, the committee began the

Namibia Newsletter to continue to tell the story of the Shejavalis, to educate Wartburg students about Namibia... (Stinson, 2010, p. 32).

The strategy used by Bishop Dumeni was intended to strengthen the mutual ties and support that ELOK received from the people of Wartburg Theological Seminary, and to continue promoting the bilateral relations between the Wartburg community and ELOK. The intensification of this advocacy program culminated in the launching of the newsletter known as the *Namibia Newsletter*.

In addition to simple sentences, the Minnesota speech of 1987 was inundated with interrogative sentences to ensure the effectiveness of the speech and to ignite the interest of the audience in the speech:

Are you so naïve to believe that? Is this the new American concept of justice and freedom? Does this sound like communism? Why is it the same people are not concerned about the real oppression, the killing, the torture? ... Who are the freedom fighters? (Appendix 2h).

Bishop Dumeni made use of the interrogative sentences to draw the attention of the audience to the real issues that threatened peace and stability in Namibia. He presented specific information for the audience to make their own judgment.

Furthermore, some sentence types appeared in Bishop Dumeni's speeches to make the speeches more interpersonal and to invoke the feeling of responsibility in the audience.

Wang (2010) gives the role of moods in rhetoric:

Mood is often used to express interpersonal function and shows what role the speaker selects in the speech situation and what role he assigns to the addressee. If the speaker selects the imperative mood, he assumes the role of giving commands and put the addressee in the role of one expected to execute orders (p. 255).

Bishop Dumeni appeared to have used some sentence types to create an interpersonal relationship between him and his audience. One of the moods that appears in his speeches is the hortative mood. This mood is found in a welcoming speech of Bishop Dumeni to Bishop Desmond Tutu and his delegation in 1987: “Let me just give you a hint on our political situation....” He repeated the same technique twice in Minnesota in 1987: “Let me tell you what it means to be ruled by Pretoria”, and: “Let me tell you, when this happens, the church speaks out. Let us talk about communism.” (Appendix 2i).

Here, he made use of the illocutionary force to call on the Americans to ponder over the issue of communism. Bishop Dumeni tried to get the hearers to reconsider their linkage of Namibia’s independence to communism. This directive was also a challenge to the Americans to conduct a thorough investigation whether or not communism was a problem in Namibia. Bishop Dumeni did not just include the hortative mood in his speeches once. It appeared in speeches where he appealed to fellow Namibians for collective responsibility. For example, in his speech after the Oshakati bomb blast on February 19, 1988, Bishop Dumeni used the hortative mood four times. Here, Bishop

Dumeni engaged in what Carter (as cited in Orwenjo, 2010, p. 175) called “appeal to sense of community ideals”:

Let us ask ourselves this question: What does this incident mean to us today? It means: God is speaking to us, let us listen carefully. Let us pray to God so that he reveals to us our enemies so that they repent and be saved. Let us turn away from sins of any kind so that our conscience remains clear, so that when the Lord dawns unexpectedly he will find us steadfast in faith, in peace with God and our fellow human beings (Appendix 2k).

Bishop Dumeni seems to attribute the Oshakati incident to the sins of the Christians. He imposed blame on the sins of all Christians including himself. These utterances are linked to a speech act known as “directive” in which a speaker tries to get the listeners to do something, such as begging, commanding and requesting. According to Austin (as cited in Aremu, 2011) “our utterance performs different acts such as rebuking, commanding and warning” (p. 133). Bishop Dumeni requested his audience to examine themselves, to listen, to pray and to repent. In the funeral speech during the burial of the Oshakati bomb victims, he said, “Let us have free elections - UN 453/78. So let us all sing hymn 168 (Omaimbilo), 138 (Ehangano). *Kalunga oye egameno.*” Again here, he created connections with his audience and seemingly directed his request to those with the power to allow the holding of democratic elections in Namibia. He also made the event a participatory one by asking the audience to join him in singing. The singing was intended to console the bereaved audience, because singing, particularly in African

culture, is carried out to reduce pain. Similarly, Christians sing songs during difficult time. This implies that Bishop Dumeni sang a song to reassure the audience that God had not abandoned them. It appears that Bishop Dumeni used his Christian-cum-traditional values to give the message of hope to the audience whose hope of peace had been dashed by the Oshakati bomb blast. It must be noted that well-known songs may move the souls of the listeners, because the listeners can join the singer with spontaneity. Dylan (as cited in Foss, 1989) distinguished between low ascriptive values and high ascriptive values in songs thus: “A low ascriptive value pertains to any aspect of a song which is unfamiliar and perhaps even unattractive to the audience; a high ascriptive value indicates familiarity, association, and feelings of attraction” (p. 52). The hymn sung by Bishop Dumeni at this funeral had a high prescriptive value because it was well-known in ELOK circles. It was sung as an opening song when the pastor entered the divine service.

In the same speech, Bishop Dumeni changed from a hortative mood to an imperative mood:

Leave all evil deeds, because this is a difficult time. May they abandon evil deeds which are clung to their hands. Jn. 3:8. This incident and the other previous incidents are a sermon, education and serious teaching to us. Fellow believers maybe are tired and have abandoned prayers. *Wake up!* Let us pray to Jesus to save us, “Lord save us” (Appendix 2k).

The imperative sentence was intended to show the audience that it was high time to abandon their wicked ways so that salvation could come their way. In this way, Bishop Dumeni used the blame strategy by attributing the deaths of 27 people to the sinful acts of the Christians.

Bishop Dumeni seems to attribute the Oshakati bomb blast to the evil deeds of the audience. He quoted a biblical text to support his command. He appeared to believe that God was angry with the people because of their sinful acts. The use of imperative sentences can also be observed in his Minnesota speech, “Remember us in prayer. Help our churches with education and advocacy. Walk with us. Sing with us. Pray with us. Fight with us.”

By using the imperative mood consecutively, Bishop Dumeni appealed to the pathos of his audience to do anything possible to get the Namibians out of oppression and exploitation. By saying, “Remember us in prayer”, Bishop Dumeni seemed to echo the words of one of the criminals who was crucified with Jesus and uttered these words: “God remember me when you come into power” (Lk 23:40, *The Youth Bible, 2004*).

Addressing the audience in Ottawa, Canada in 1980, Bishop Dumeni changed from indicative mood to imperative mood:

We ask you to support our efforts in the following ways:

- continue your prayers for the Namibian people and their independence;

- disseminate in the next 30 days the Hanover message to all congregations in the country, urging prayer and political action;
- appoint appropriate persons in your various structures to receive and share information from churches in Namibia and the Namibia Communications Center in London.
- provide these persons with necessary material support;
- represent in all ways possible the Namibian cause to your respective governments; urging the imposition of sanctions until the UNSCR 435 is implemented;
- work with churches of other denominations for Namibian independence;
- take up urgent issues when requested by the Namibian churches;
- avoid involvement in any way with interior government or other South African structures in Namibia (Appendix 2r).

This speech is inundated with “much of the imperatives normally used to ensure the grip of the situation” (Samson & Mohammed, 2010, p. 173). The series of imperative sentences was intended to request the Canadians to take swift action to ensure the implementation of UN Resolution 435.

The preceding quotation consists of seven imperative sentences. The first sentence was a request to the Canadians to carry on praying for the suffering nation so that the oppression and exploitation could come to an end, leading to the dawn of independence

in Namibia. The second sentence urged the Canadian Lutherans to urgently inform all the congregations that time had come to step up pressure against South Africa to grant Namibia her independence. The third and fourth sentences were a call on the Lutherans in Canada to establish a permanent link between Namibian churches and the Namibian Communications Center (NCC) in London so that the Canadians could be kept abreast on what was happening in Namibia. The NCC was a project of the Namibian Christian Communications Trust directed by the Rev. John Evenson. The Namibian Christian Communications Trust was an ecumenical agency working in cooperation with churches in Africa, Europe and North America that provided information related to the Namibian independence struggle in the 1980s (Eriksen, 1989). The audience was also asked to provide the appointed people with facilities that could enable them to receive and channel information to and from the relevant people. The fifth sentence urged the Lutherans in Canada to present information about the situation in Namibia to the Canadian government. The Canadian government vetoed against the impositions of the sanctions against South Africa. This sentence was therefore aimed at urging the Lutherans in Canada to convince the Canadian government of the need to ensure that economic sanctions against South Africa remained in force until UN Resolution 435 was implemented. The sixth sentence called on the Lutheran churches in Canada to work in cahoots with other churches in Canada to mount pressure on the Canadian government to support Namibians in their struggle for independence. The final sentence requested the Canadians to reject the representatives of the South African government in Namibia, namely, the Multi Party Conference (MPC) and leaders of the second tier authorities.

This subsection has revealed that Bishop Dumeni employed various types of sentences such as indicative sentences, imperative sentences, hortative sentences and interrogative sentences. The sentence types performed different functions to satisfy the locutionary, illocutionary and perlocutionary act of the speech.

4.6.8.5 The use of deixes

Apart from the types of sentences in the speeches of Bishop Dumeni, the Minnesota speech, the Switzerland speech and the Zimbabwe speech were often characterised by the use of deixes and epithets. “Deixis can simply be said to refer to a relative position or location such as here and there or to a point of reference such as *me* or *you*” (Nabea, 2010, p.191). Bishop Dumeni used deixes to dichotomise between suffering Namibians and the oppressors. He referred to the suffering Namibians as “*we*”, “*our*”, “*us*” and to the oppressors as “*they*”, “*their*”, “*them*”, etc.

The inclusive *we*, *our*, *us* were intended to show who the sufferers were, thereby evoking the feeling of sympathy in the audience to support the struggle for liberation in Namibia, and also to exert pressure on the oppressors to allow the democratic elections to take place in Namibia. Kangira (2010) explains the meaning of deixis in the speech of Robert Mugabe thus: “the undertone of *those* and *them* was that there were people who were evil and there was the *us* side which was good” (p. 32).

In the speeches of Bishop Dumeni, namely, the Minnesota speech, the Switzerland speech and the Zimbabwe speech, the “othering discourse” (Bucher, as cited in Kangira, 2010, p. 320) was used in reference to the South African government as an evil side and

the church and black Namibians as the good side. Bishop Dumeni thus sought to maintain a “positive face” (Brown & Levinson, as cited in Makamani, 2010, p. 8) for himself while creating a negative face for South Africa. Bull (as cited in Makamani, 2010) argues that “[f]ace management is not just about avoiding making yourself look bad but it can also involve saying things which make you look good in the eyes of others” (p. 8).

Writing on dichotomy between the Kalenjin and Kikuyu communities in Kenya, Nabea (2010) made similar observations:

The arguer who is the voice of the Kanjin presents the self-using person deixes such as “I”, “we”, “ours”, “us”, and “ourselves”. Similar deixes are also used by the Kikuyu arguer to present the Gema community as the one that belonged together. The deixes of belonging are juxtaposed with those of othering such as “they”, “them”, “their” and “these” (p. 191).

Babe, Riggings and Wodak (as cited in Nabea, 2010) also show that deixes “... are preceded by negative constructions presenting the self in good light and the other in bad light” (p. 191). Bishop Dumeni presented the colonial authorities in a bad light and the suffering Namibians in a good light in Minnesota in 1987. Presenting the negative and positive sides was meant to appeal to the audience to develop hatred for the oppressors and to sympathise with the sufferers:

We are slaves, they are the baas, the masters. We do the work, they get the riches. In education the puppet government spends 700 dollars a year on white

children, and less than 100 dollars per year on each black child. Black children are 40 times more likely to die from tuberculosis than the Whites. For every 180 dollars the white earns, the black man earns 10 dollars. *They* have taken 77% of the good farming land for 6% of the people and left the rest for the 94% *they* call us all communists and terrorists.... *I* am a pastor in Christ's church, called to be a bishop by the people of God. But to Pretoria *I* am dangerous and an opinion maker (Appendix 2h).

“*We*” and “*I*” are juxtaposed with the othering such as “*they*” to distinguish between the sufferers and the oppressors. In this instance, the Namibians were portrayed as the sufferers, the colonised and the third class citizens who were there to make the white wealthy. They were treated as inferior people. Whites were portrayed as real oppressors and exploiters of the Blacks. The dichotomy was strengthened by the use of politically incorrect words such as *puppet*, *baas* and *blacks*. These words were used to score political points. It is well known that politics cannot exist without the strategic use of language (Chilton, 1998). Bourdieu (as cited in Orwenjo, 2010) sees language as “an instrument of symbolic power by which individuals pursue their interests” (p. 61). Bishop Dumeni used political language to inform the international community that Blacks in Namibia were excluded from the system and that concerted efforts were necessary to liberate Namibians from the yoke of colonialism. The word “puppet” implies that the colonial government was imposed on the suffering people. It referred to the interim and second tier authorities that were remote-controlled by Pretoria through the Administrator General of SWA/Namibia. By employing the word “puppet”, Bishop

Dumeni persuaded his audience to reject the South African government as a government of evil people. The word “*baas*” established the ethos of Bishop Dumeni as an opponent of the apartheid system and suggested that the South African government did not care about the well-being of the Blacks.

The word “*baas*” further suggested that Whites were in the superior position and were seen as people who were fit to rule and had to be treated as first class citizens, whereas Blacks were associated with dishonesty, low intelligence and primitiveness. By referring to the colonial government as a “puppet government”, Bishop Dumeni made use of *parrhesia*, a kind of figure that uses strong expressions or even unpleasant ones. Bishop Dumeni demonstrated courage and boldness in this speech, because using politically incorrect words or phrases in reference to the South African government or to its proponents could invite the wrath of the law.

By saying, “I am a pastor in the church of Christ called to be a bishop by people of God”, Bishop Dumeni used his ethos to convince his audience that he was qualified to speak on the subject (Aristotle).

4.7 Memory in Bishop Dumeni’s speeches

A closer examination of the speech of Bishop Dumeni led the researcher to the conclusion that there were evidences of the canon of memory in his speeches. Bishop Dumeni used proverbs, caricatures, antithesis, parallelism, metaphor, repetitions and simile in his speeches. In oral culture, such literary devices are used as mnemonic devices.

Ong (as cited in Swadley, 2008) stresses the significance of oral tradition in remembering thoughts:

In primary oral culture, to solve effectively the problems of retaining and retrieving carefully articulated thought you have to do your thinking in mnemonic patterns shaped for ready oral recurrence. Your thoughts must come into being in heavily rhythmic, balanced patterns in repetitions and antithesis in standard thematic settings... in proverbs which are constantly heard by everyone so that they come to mind readily and which themselves are patterned for retention and ready recall or in other mnemonic forms. Serious thought is intertwined with memory systems. Mnemonic needs determine even syntax (p. 34).

Although Bishop Dumeni used a prepared text, it was obvious that he incorporated the elements of oral culture into his speeches to make them memorable to his audience. By including proverbs and other sayings in his speeches, he made it easier for his target audience to commit to memory the gist of his speeches, because figure of speech and proverbs are repeated in oral culture. These serve as good mnemonic devices. Stroop (as cited in Casey, 2007 p. 114) provided clear information on the importance of narrative in remembering:

A community is a group of people who have come to share a common past, who understand particular events in the past to be of decisive importance for interpreting the present, who anticipate the future by means of shared hope, and

who express their identity by means of common narrative.... What distinguishes a community from a crowd or a mob is common memory which expresses itself in living traditions and institutions.

Bishop Dumeni quoted common verses from the Bible to make it easier for the audience to recall the text. For example, at the funeral of Rev. Nghihalwa he repeated the verse: “God forgive them for they do not know what they do.” He also used well-known characters in the Bible such as Peter, Paul and Stephen to help the audience recall the events.

Bishop Dumeni used proverbs in some of his speeches, not just as an embellishment, but because of their popularity in the community and their ability to express universal truth. The proverb may sum up the main points of the speech, thus making it easier for the audience to remember the theme of the speech.

4.8 Delivery in the political rhetoric of Bishop Dumeni

Delivery is one of the most important aspects in rhetoric and contributes to the success of a persuasive speech. Mathe (2006) explains the use of delivery in discourse:

Delivery concerns itself with how something is said rather than what was said by focusing on the use of gestures, voice and physical movements. In other words it is rules or standards for presenting a speech. The canon of delivery helps writers decide how to format their compositions either in print or electronically in a way that is most effective for audience (p. 67).

Quintilian considers delivery very important in rhetoric and argues that “all attempts at exciting the feelings must prove ineffectual unless they are enlivened by the voice of the speaker, by his look and by his action of almost his whole body” (n.d).

In this subsection, the elements of delivery are discussed. These elements include verbal elements and non-verbal elements. The verbal elements include pitch, rate, pauses, volume, variety, pronunciation and articulation, and the non-verbal elements include appearance, eye contact, facial expressions, body movements and posture (Morreale & Bovee, 1988). The non-verbal and verbal elements of a speech are discussed below with specific reference to the speeches of Bishop Dumeni.

4.8.1 Verbal elements of a speech

The investigation of the verbal elements in this subsection is confined to the speeches that Bishop Dumeni delivered in Oshiwambo. The speeches delivered in English could not be examined in a similar way due to the unavailability of audiovisual equipment. The verbal elements in this subsection includes pitch, rate, volume, pronunciation and pauses.

According to Crystal (2008), pitch refers to “the attribute of auditory sensation in terms of which a sound may be ordered on a scale from low to high” (p. 114). Bishop Dumeni tended to begin his sermons or speeches in a low voice. He increased his volume as he progressed. Toward the end of his speech, he tended to speak in a loud voice. The

intonation in his speeches was used accurately. He raised his voice a bit louder when he asked a question, made a statement or issued a command. The loudness of the pitch showed which information Bishop Dumeni wanted to stress, while softness revealed the sombre mood of the speaker. This means that Bishop Dumeni used his ethos to express his feelings about the incident and to appeal to the audience to win their hearts.

Additionally, through intonation, one could figure out when he was sad, happy or angered. For example, during the funeral service of the Oshakati bomb blast one could detect that he was not happy. He spoke moderately softly, but he raised his pitch when he spoke about the perpetrators of the incident and the reluctance of South Africa to allow Namibia exercise their democratic right.

In a similar situation, Bishop Dumeni varied his intonation from rise/fall intonation to fall/rise intonation while speaking at the ruins of the printing press in 1980. Sometimes he switched to flat intonation, which Mohammad and Samson (2010) argue that, “it is used when someone does not want to speak.” In Oshiwambo, the use of a flat tone does not only signal unwillingness to speak, but it shows sadness as well. On this occasion, Bishop Dumeni was not unwilling to speak, but he wanted to show his unhappiness. To show his emotions and seriousness, he used rise/fall intonation or fall/rise intonation. Bishop Dumeni used a high tone to stress certain words, especially when he mentioned the word ‘*okaTokolitho* (resolution) which appeared in his speeches of 1988 at the funeral service of the Oshakati bomb blast victims. The third syllable in this case was said louder. By speaking louder, Bishop Dumeni was trying to draw the attention of the

listeners to the significance of UN Resolution 435. Farb (2005) reveals that, “tonal languages rely on vocalized tones to communicate meaning of a word. In these languages the rising or falling tone changes the meaning of a word” (p. 303).

What Farb reveals applies to Oshiwambo, a language Bishop Dumeni used on this occasion and is a tonal language that consists of only two tones, namely, high and low tone. One word can be changed into a sentence by changing the tone, for example, the word: “*egumbo*”. If this word is spoken with low tone, it means “house”, but when spoken with high tone it means “it is a house.” Bishop Dumeni used high tone and low tone interchangeably to vary the meaning and grammatical function of the word, for example: *Kombinga yandje oNDA li nda yuulukwa ndi pulakene* (Personally I wanted to listen). When the high tone falls on the second syllable of the pre-stem [in capitals], then it shows the recent past tense, but as soon as the high tone falls on the first syllable of the verb stem, then it shows the remote past tense.

The rate at which Bishop Dumeni spoke varied and was determined by the circumstances. At the funeral, he spoke at a moderate speed and sometimes a bit slower, especially at the beginning, but in the ensuing paragraph he spoke at a high speed. Morreale and Bovee (1998) argue that, “Speedier talkers prevent listeners from absorbing the ideas and making connections between points” (p. 27). However, Mathe (2006) opines that, “a faster rate of delivery is preferred over a slower rate of delivery. Bishop Dumeni often spoke at a moderately fast rate sometimes. By speaking

moderately fast, Bishop Dumeni drew the attention of the listeners and ignited their interest.

There is evidence that Bishop Dumeni often spoke in a loud voice. His voice was loud enough to be heard by a large audience even when there was no microphone. Morreale and Bovee (1998) confirm that:

The relative loudness of the speaker's voice while delivering a speech is recommended. One should vary his/her intonation to attract his listeners. The range of voice from high to low expresses enthusiasm, commitment and excitement in one's speech. The variety of pitch does not lead to a monotone. Variety adds personality and an immediacy to one's words that can bring one closer to his/her audience by making the speech more like a spirited credibility (p. 2).

By speaking loudly, Bishop Dumeni tended to show interest in his material (Mathe, 2006). This strategy was used to attract the audience to the speech to listen with attentiveness and also to elicit response from the audience.

In addition, Bishop Dumeni pronounced most words correctly when he addressed the audience in Oshindonga, one of the Oshiwambo dialects, but he pronounced words with an Oshimbadja accent. His Oshimbadja accent, however did not affect mutual

intelligibility. Although at times he elided Oshindonga phonemes or replaced them with the equivalent Oshindonga phonemes, such changes were of no effect to the intelligibility of the text. For example, addressing mourners at the funeral service of the Oshakati bomb blast victims, he said: *Etheni oilonga yuukolokoshi*. In this case, he replaced *o* with *i* because in the text it read: *Etheni iilonga yuukolokoshi*. This is what Crystal (2008) calls “free variants”, which he defines as “the substitutability of one sound for another in a given environment with no consequent change in the word’s meaning.” He also elided a sound in the same speech: *Otandi pandula Kalunga omuluukumwe woshiwana*. The original version reads: *Otandi pandula Kalunga moluukumwe woshigwana*. In this case, “g” has been elided, because it does not crop up in his dialect. The mixture of dialects can be attributed to the fact that in addition to his mother dialect, he lived in different tribal areas of Owambo due to the nature of his work. Mixing dialects was intended to identify with his audience, which consisted of the speakers of different dialects of Oshiwambo. According to Beech, Harding: Hilton-Jones (1993) “a word can be spoken in different ways by various individuals or groups, depending on many factors, such as: the area in which they grew up, the area in which they now live, if they have a speech or voice disorder, their ethnic group, their social class, or their education” (p. 55).

Furthermore, when he addressed the audience in Oshimbadja or Oshikwanyama, a “*d*” was pre-nasalised, for example *ndulu* for *dulu*. The prenasalisation of this alveolar

plosive can be attributed to speech disorder. In the normal Oshimbadja or Oshikwanyama, “d” is not accompanied by a nasal. This addition of an extra sound to a word, however, does not affect intercommunication. The redundant use of prenasal appears in his speech at the ruins of ELOK printing press: *Hekelekeni aantu ye li moondolongo*. Although the entire text was in Oshindonga dialect, the pre-nasalised Oshimbadja word is included. The insertion of *n* before *d* is redundant, because Oshimbadja does not permit the use of *n* before *d*. This is only allowed when two nasals occur in the same environment. Baucom (1972, 1975) called this process Kwanyama law in which the second nasal is always deleted. The inclusion of Oshimbadja words can be attributed to the fact that Oshimbadja was his mother dialect.

Likewise, Bishop Dumeni was very careful about pausing. He tended to pause to signal the end of a sentence. He paid attention to punctuation marks such as commas and full stops. This shows that his speeches were rehearsed properly. This is evident in his speeches at the funeral of the Oshakati bomb blast victims, in which there is evidence that he paused to signal the end of a sentence. He applied a similar strategy in other speeches that he delivered in Oshiwambo. Hilaire (2011) notes that, “it is okay to pause when you are giving a presentation. To a speaker, a pause can feel like confusion, but to the audience a pause appears thoughtful” (pp. 187-198). Additionally, Morreale and Bovee (1998) stress that:

“pauses are used to add emphasis and meaning to selected phrases and sentences. They can be inserted to allow audience members a moment to think about an idea, to indicate a shift to a new idea, to a new section of your speech or to heighten audience anticipation of one’s next idea” (p. 2).

4.8.2 Non-verbal communication

Non-verbal communication refers to all intentional and non-intentional stimuli between communicating parties, other than spoken word. Successful interaction in communication requires not only the understanding of verbal speech, but of non-verbal messages as well. Yelle (2004) states that, “characteristic to non-verbal communication is that it is less systematised than verbal communication. It is culture-bound and ambiguous” (p. 113).

Nonverbal communication can be divided into four categories, namely, kinesics, proxemics, paralanguage and chronemics. Of the four categories, paralanguage and kinesics played a major role in the speeches of Bishop Dumeni. This study has thus examined the two categories in the speeches of Bishop Dumeni.

Quintilian sees the actions of hands as being most closely involved with speaking:

As for hands without which all action (i.e. delivery) would be crippled and enfeebled, it is scarcely possible to describe the variety of their motion since they are almost as expressive as words. For the other portions of the body

merely help the speaker, whereas the hands may be almost said to speak.

(Book. XI III. 55-87).

Bishop Dumeni liked hand movements. Such hand movements could be observed during the delivery of his funeral speech at Ongwediva in 1988. On this occasion, Bishop Dumeni tried to keep eye contact with his audience and lifted up his hand when he stressed a point and moved it down and progressed with the speech. He also threw his index finger into the air. Throwing an index finger into the air is in line with Oshiwambo tradition of swearing to God. Such idiosyncratic behaviour was observed during the delivery of the speech at the funeral of the Oshakati bomb victims. When the Aawambo swear to God, they lick their index finger and throw it in the air while uttering these words: *Oshili shaKalunga megulu mo* (I swear to God who is in heaven). The Aawambo believe that heaven is in the sky. When emphasising a point, he pointed his index finger at the audience. Bishop Dumeni sometimes put his hands together to signal the end of his speech. This hand signal is linked to the counting system of Aawambo. The Aawambo exhibit this hand signal when they mention the number ten. Ten indicates completeness or fulfillment in Oshiwambo.

Quintilian discusses the term *chironomy* in *De Institutione Oratoria*, which is a gestural counterpart of verbal delivery. Commenting on the role of hands, Quintilian emphasises that hands “may also be said to speak.” Yelle (2004) claims that “despite the multitude of tongues spoken all over the world, people of the world share in common the universal language of the hands (p. 34).

It is true that people share the common language of the hands. Bishop Dumeni used his hands to make a cross sign at the funeral of his daughter Anna Dumeni, which is a universal practice by Christians all over the world, although the meaning signalled by the hands may differ from culture to culture. For example, curving both hands may mean to initiate a fight in some cultures. The curving of both hands in Oshiwambo culture is not simply confined to initiating a fight. The Aawambo may curve both hands when they want to initiate a play called *Nyeenyeeka*. In this play, the initiator asks his co-participants to identify the hand that has a pip.

It is important to combine voice with gesture when delivering to draw the attention of the audience to the most important facts. Writing on the role of voice and gesture in rhetoric, Pernot (2006) argues:

It would be interesting to classify the different uses of voice and gesture in prayer. In terms of voice one would look down or turn downwards towards the ground. In terms of gestures one could look at the different movements of the hands and body that accompanied the words of the prayer and reinforced the desired effect as with prostration, the seat or crouching position or the hands raised at the different ways of reciting prayers either aloud or in a low voice, using song, litanies, cries and shouts (p. 24).

In addition to hand movements, Bishop Dumeni gave a nod when wanted to emphasise a point. It must be noted that moving the whole body may also be used to emphasise a

point (Finnegan, 1970). Bishop Dumeni also moved his head up and down to keep eye contact with his audience while staying on his text.

Furthermore, the physical appearance of Bishop Dumeni contributed to the effective delivery of a speech. A few scholars (Hancock, 2012; Lunsford & Ruszkiewicz, 2001) mentioned that physical appearance contributes towards the success of rhetoric.. The colour of a dress “speaks” a certain language as well as the objects that the orator may use. Wilson (as cited in Rampley, 2005) also states that:

In all societies the body is ‘dressed’ and everywhere dress and adornment play symbolic, communicative and aesthetic roles. Dress is always ‘unspeakably meaningful.’ The earliest forms of ‘clothing’ seem to have been adornments such as body painting, ornaments, scarifications (scarring), tattooing, masks and often constricting neck and waist bands. Many of these deformed, reformed or otherwise modified the body” (Rampley, p. 68).

Dressing was meaningful and communicative when Bishop Dumeni delivered some of his speeches. When Bishop Dumeni delivered a funeral speech at Ongwediva, he was clad in a black cassock and white bands. “White in the ELCIN church symbolises happiness and gratitude to God who sent His Son Jesus Christ who conquered death and brought us salvation ” (Shivute & Loytty, 2007, p. 47).

It can be argued that Bishop Dumeni dressed in white bands to symbolise purity and restfulness. White is regarded as a colour of rest (Spurgeon, 1876). Given the

explanation of Spurgeon, it becomes evident that Bishop Dumeni at the funeral of the Oshakati bomb blast victims wore white bands to symbolise the restfulness of the dead in heaven and black to show that death is conquered by Jesus Christ.

It has become evident that in delivering his speeches, Bishop Dumeni applied both verbal and nonverbal forms of communication. He used non-verbal communication such as facial expression, body language and hand movements to attract listeners to the speeches and also to keep them attentive. The verbal communication used by Bishop Dumeni includes volume, tone, intonation, pauses, loudness and emphasis, which added weight to the spoken word. His physical appearance also contributed to the success of the speech.

4.9 Speechwriting for Bishop Dumeni

Bishop Dumeni used ghost writers to prepare some of his speeches. Namibian students who studied in the USA, particularly members of the NNC, were used to prepare his speeches when he had to conduct speeches in the USA. The General Secretary of the church also prepared some of his speeches. Some of his colleagues at the ELCIN head office also took turns to contribute to the speech writing. In some cases, a speech was prepared by a number of people to ensure that it was of good standard.

Before the speeches were written, Bishop Dumeni jotted down the main ideas he wanted to be incorporated in the speeches, and handed such ideas to the speech writers. He

would read the speech to ensure that all the main ideas were incorporated. “I jotted down main ideas deliberately so that at the end of the day the speech was really mine” (K. Dumeni, personal communication, July 10, 2011). Permission was also granted to speech writers to add any ideas that would make the speech more appealing and spectacular.

Apart from using colleagues and students, there were speeches that he prepared himself and asked his colleagues to contribute to the final draft. Such speeches were only seen by himself and a contributor, because he did not like to entrust many people with confidential information. He was also worried that the speeches might be leaked to the agents of the colonial authorities. To ensure that no one else would lay his hands on the speeches of this nature, he filed his speeches in the incorrectly labelled files, for example, he filed such speeches in a file labelled “baptisms.”

As there was a lack of electronic equipment, Bishop Dumeni initially wrote his own speeches by hand, and he would then give them to a family member to do the secretarial work. He did the proofreading and final editing himself, but Mr. Olle Erikson, one of the speech writers, also proofread and edited his speeches. Bishop Dumeni had much confidence in Mr. Erikson, because Erikson showed hatred for the colonial regime. The researcher saw the draft speeches of Bishop Dumeni, which he prepared and gave to a colleague with a note: “Please add what you think, is appropriate

4.10 The use of honorific and pejorative language

Honorific language “treats people and things respectfully, while pejorative language disparages and downplays people and things” (Crowley & Hawhee, 1999, p. 156). Here is an extract from the funeral speech of Bishop Dumeni during funeral of his daughter, Anna Dumeni which exhibits the use of honorific language:

Anna okwa li omunambili sigo eso lye. Inandi mona Kandaha ta nyenyeta nenge ta kondjo nayakwawo megumbo. Oha ningi omapuko ihe oha taamba omapukululo noku ga tula miilonga. Okwa li e na omalalakano omawawawa. Okwa li e na ookuume oyendji nokwe tu thigile ookuume oyendji... (Anna was a kind person. I have never seen her fighting or arguing with her peers at home. She made mistakes, but she was tolerant to advice and implemented the advice. She was determined to achieve her goals. She had many friends and left us with many friends (Appendix 2t).

The ethos of Anna Dumeni conveyed the message that people had been robbed of a young person who had vision. By presenting the good qualities of Anna Dumeni, he drew more sympathy from the audience. The language of Bishop Dumeni “painted the picture of something very good and desirable being brought to nought by circumstances beyond the control of human beings” (Kangira, 2010, p. 31).

Furthermore, honorific terms such as “kind” and “tolerant”, were meant to evoke the feelings in his audience that his daughter was the kind of a person who commanded respect. If the emotive terms had been omitted, then the speech would not have exhibited

an emotional appeal to the audience. Bishop Dumeni seemed to have applied the same strategy as Mark Antony who described the ethos of Julius Caesar through honorific terms in Shakespeare's play. Mark Antony used honorific terms at the funeral of Julius Caesar to describe Caesar's ethos: "He was my friend, faithful, and just to me" (Hume, 1996, p. 58) to remind the listeners that Caesar was a good man.

According to Grayn and Baden (as cited in Kent, 2007), "an eulogist should show that his subjects, by his character and actions, demonstrated that he possessed the virtues esteemed by the society of which the audience is a part" (p. 6). Grayn and Baden also explain that the eulogist should draw his/her evidence from the deceased's traits of character, aspirations and goals, outstanding accomplishments and influences on men, and time. While describing the qualities of her daughter Anna, Bishop Dumeni drew the evidence from the goal of Anna: "She had a good vision. She wanted to study dentistry or to become a teacher. This is why she was working with a dentist Dr Kaarto in Onandjokwe while searching for scholarship."

In this funeral speech, Bishop Dumeni demonstrated that he had "the virtue to present the characters of the deceased." The expectations of the Oshiwambo audience he was addressing was always that *Omuntu omwaanawa ngele a si* (the the dead is always good) and that is exactly what Bishop Dumeni did to list the good character of Anna Dumeni. Gray and Baden (as cited in Kent, 2007) further suggest that, "eulogies reveal something of the occasion such as he was kind, he was brave, he was sincere, and he was generous." (p. 6). On the contrary, Bishop Dumeni contradicted the Oshiwambo

belief by saying: “Yes, she made mistakes.” However, he did not elaborate on the mistakes and this shows that while on one hand he was paying allegiance to his culture, on other hand, as man of the cloth, he was obliged to speak the truth. He softened this admission by saying, “But she was always prepared to accept advices and implement them.” The rhetorical impact of this description was that such a young person should not have died” (Kangira, 2010, p. 31). The logos that lied in the description of Anna’s qualities was that whoever planted a bomb was wrong to kill a young person who could have contributed towards the socio-economic condition of Namibia. The message to the audience was that Anna Dumni was exemplary, thus they ought to emulate her.

Apart from honorific language, Bishop Dumeni included pejorative language in some of his speeches. While addressing the LWF Conference on June 30, 1987 in Geneva, Bishop Dumeni used pejorative language. According to the Macmillan English Dictionary for Advanced Learners (Runddell & Gwyneth, 2001), pejorative expresses criticism or bad opinion of someone. In the following paragraph, Bishop Dumeni gave examples of criticism and disapproval:

I am here referring to the new practice of driving military *Casspirs* and *buffels* through civilian homesteads in broad daylight and trampling innocent civilians to death inside their very huts as in the case of the Onamutayi sisters and the mother and child at Onawa under the cheap *propaganda* of hot pursuit of guerrillas of SWAPO or killings in cross fires. Homesteads are nowadays being put aflame purposely, for no reason at all but simply under the *false* pretext of

accidental cross fire incidents. But whatever the argument may be, such actions of naked *brutality* and violations of the basic human rights and of privacy can in no way be condoned under such *false* pretext, be it that of hot pursuit or of somebody being accidentally killed in a cross fire incident. In this respect one should call a spade a spade and nothing else. These kinds of actions are nothing else but an outright premeditated action of pure *brutality* and unreserved *inhuman* use of violence. Moreover, it has also become a common practice these days for the South African armed forces, both army and Koevoet contingents, to roam around neighborhoods beating innocent civilians, whatever age group or sex they may be, for no apparent reason at all (Appendix 2g).

Bishop Dumeni used pejorative language such as “brutality”, “propaganda”, “false”, “inhuman”, and “trampling” to show the detrimental effect that the war situation had on the Namibians and also to cast a negative pall over the South African army. In this way, he appealed to the pathos of the audience to sympathise with the sufferers in Namibia. This suggests that he wanted the audience to feel the pain of the incidents as he himself felt. Bishop Dumeni further employed the words “*Casspir*” and “*Buffels*” to evoke the memory of anger and hatred. These vehicles were used to destroy homesteads and other properties. The phrase “trampling innocent people to death” had a chilling effect in the audience “as they imagine[d] how painful it ha[d] been the way they were murdered.” (Kangira, 2010, p. 42). The word “innocent” in the last line portrayed the mercilessness shown to the civilians by the soldiers. The Onamutayi sisters and the mother and child

from Onawa referred to in the speech were trampled to death in their homesteads though they had committed no crime. This showed the audience how brutal and cruel the forces were in the operational area.

In addition, the words “propaganda” and “false” suggest that South Africa spread lies about the killing of innocent people, branding them as terrorists. Here, the speaker portrayed the members of the army as propagandists and liars, thus appealing to the ethos and pathos of the audience to join him in condemning the acts of brutalities. The word “inhuman” in the same speech showed the ethos of the South African soldiers in treating the oppressed and portraying them as a danger to the colonised people.

The pejorative language [in italics] also appears in the speech of Bishop Dumeni in April 1987 during the funeral of Rev. Fredrik Nghihalwa:

You must pray for the *murderer*. All the *perpetrators* and *oppressors* should be prayed for. Jesus who is the head of the church, used to do that, “God forgive them for they do not know what they are doing (Lk. 23:34). We want all the white and black oppressors, *killers* and *colonisers* to repent and abandon their sinful acts and stop oppressing the people of God so that they can be saved, once their sins are forgiven (Appendix 2j).

The emotive terms such as *murderers*, *oppressors*, *perpetrators*, *killers* and *colonisers* were used to show how cruel and tyrannical the South African army was towards the people of Namibia. These words evoked the feeling of fear, compassion and hate in the audience. This language was meant to intensify the audience’s reaction to the events

narrated in the preceding passage. The pejorative language was softened when Bishop Dumeni appealed to the audience to rather pray for their enemies. In this case, Bishop Dumeni used his ethos to show that he was a true believer in the word of God by quoting a biblical verse that deals with forgiveness. The verse sought to encourage the audience to avoid promoting violence and to show their true Christian colours by co-existing with their enemies. In this way, Bishop Dumeni called for peaceful co-existence with people who were branded killers or colonisers.

In the following paragraph, pejorative language [in italics] is evident in Bishop Dumeni's welcome address to Rev. and Mrs. Staalsett at Oniipa in 1986:

This war is *madness*. When the South Africans kill SWAPO people, they drag them through the village with their cars.... And the soldiers shoot at dead bodies, full of *hatred*. Then our men and women come along and look at the faces of the dead bodies (Appendix 2n).

The pejorative language is signified by words such as *madness* and *hatred*, which evoke the feeling of hatred and fear in audience. The language was used to show the cruelty of the South African army who went to the extent of deconsecrating the corpses by shooting at them. The army instilled fear among the villagers by dragging the dead bodies through the villages. This shows that the army had no respect for the cultures of the Aawambo. According to Oshiwambo tradition, a dead body is hidden away from the children until burial. Viewing a dead body by children is seen as a taboo. It was feared that the children would develop hallucinations and delusions should they view the body.

In Brussels, in 1986, Bishop Dumeni described the complicity of the American government in committing crime in Namibia: “Now, even the Reagan Administration is a part of the *theft* of our freedom by placing a stumbling block on the way of our independence, the irrelevant Cuban linkage issue.”.

In this case, the Reagan administration was demoted to the level of criminals. Theft is a criminal offence punishable by law. By referring to the Reagan administration as an accomplice in the theft of Namibia, Bishop Dumeni wanted to demonstrate that the administration had a hand in the colonisation of Namibia. This strategy was intended to appeal to the ethos and pathos of the American audience to put pressure on the Reagan administration to support the implementation of the UN Resolution 435 in order to guarantee the Namibians their long awaited freedom.

In this subsection, the researcher has revealed that Bishop Dumeni “established commonality with his listeners through various techniques” (Mwangi, 2009, p. 129). He used imageries to make his speeches appealing. He made ideas attractive through various figures of speech and stylistic devices such as euphemism, simile, metaphor, etc. Other stylistic devices such as repetition, parallelism, and so forth were used to draw the attention of the audience to the main themes of the speeches and to evoke responses in the audience as well as to emphasise ideas. Asyndeton, epistrophe and anaphora were also used to make the speeches spontaneous and memorable as well as to give the feeling of rapidity, multiplicity and climax (Mwangi, 2009). Bishop Dumeni employed

diplomatic language to call for unity and reconciliation in order to establish common ground between himself and the audience.

The researcher has further revealed that the speeches were also accompanied by borrowing, code mixing and switching to establish consubstantiality with the audience. Boosters were employed to express certainty, and hedges were used express uncertainty or doubt. Some speeches were also characterised by proverbs to express sound moral character of the rhetor and to boost the ethos. Furthermore, rhetorical questions were used for various reasons, such as to rebuke the audience as in case of apoplexies, to elicit complex answers from the audience as in case of pisma, and finally, to elicit direct answers from the audience. Closely allied to rhetorical questions was the use of hypophora, which was intended to anticipate counterarguments.

4.11 Conclusion

This chapter dealt with the analysis of the speeches of Bishop Dumeni. The speeches were analysed in terms of their structure. The analysis of the structure involved the following features: introduction, body and conclusion. In analysing these structural features of the speeches, the formulations and the nature of the features were taken from various speeches to establish the similarities and differences. The three modes of persuasion of Aristotle and the five canons of rhetoric developed by Aristotle were used to examine the quality and nature of the speeches of Bishop Dumeni. The relevance of the Aristotelian canons and his three modes of persuasion were tested and proven in the

analysis process. The speeches of Bishop Dumeni provided evidences of the use of Aristotelian canons and the three modes of persuasions.

In analysing these data, semiotic theory and critical discourse analysis and other relevant theories were used to complement Aristotelian theory, because the researcher could not rely on a single theory to do an in-depth analysis of the speeches of Bishop Dumeni.

The analysis of the data involved both the verbal and non-verbal elements of the speeches. The language of the speeches was examined. This examination of the language involved the stylistic and linguistic devices employed by Bishop Dumeni in the delivery of the speeches. The examination revealed that Bishop Dumeni used various stylistic devices and extralinguistic features to make his speeches more persuasive and appealing to the audience. The study has found out that the common themes in the speeches of Bishop Dumeni were as follows:

- Salutations and invocations
 - Expressions of gratitude
 - Political situation in Namibia
 - Appeal to the audience for support and help
 - Hopes and cry for freedom of Namibia
 - Call for forgiveness and reconciliation
 - Use of biblical texts
- Appeal to God for help.

CHAPTER 5: RESPONSES OF THE AUDIENCE TO BISHOP DUMENI'S SPEECHES

5.1 Introduction

This chapter focuses on the responses of the audience to the speeches of Bishop Dumeni. These responses include the responses of both the immediate and distant audiences to the speeches of Bishop Dumeni. Thomas (1989) notes that:

The response to any speech can be measured in two ways: the immediate response reflected by the actions and comments of the persons present during the speech; and the delayed response as measured by the actions and comments of those who received only a “second hand” account through such media as conversation, letters and newspapers, (p. 88).

The audience of Bishop Dumeni consisted of the immediate audience and distant audience. The distant audience read the messages in newspapers or listened to the radio, whereas the immediate audience reacted to the message during the delivery of the speech. Wood (2011) notes that, “contemporary scholars deduce that Aristotle’s view of epideictic audiences as not merely recipients of conventional beliefs, but as observers who actively responded to the messages of epideictic rhetors” (p. 142).

In this chapter, the semiotic theory is used to interpret the non-verbal behaviour of the audience and the pragmatic theory is used to supplement the semiotic theory in interpreting the rhetorical context. Nida (1991) acknowledges that:

Words never occur without some added paralinguistic or extralinguistic features. And when people listen to a speaker, they not only take in the verbal message, but on the basis of background information and various extralinguistic codes, they make judgments about a speaker's sincerity, commitment to truth, breadth of learning, specialised knowledge, ethnic background, concern for other people, and personal attractiveness (p. 26).

In the light of the above statement, the semiotic theory appears to be the most appropriate in interpreting the non-verbal codes in the speeches of Bishop Dumeni. Non-verbal codes are important in inter-lingual communication, hence the need for interpretation of signs and codes.

The chapter is divided into the following: the responses of the local pastors, the responses of ordinary people, the responses of the international community and the responses of the supporters of colonial authorities. The responses of the international community are based on the written responses in the print media because they were not accessible to the researcher, whereas the responses from other groups emanated from the interviews and other written responses. The interviews included supporters of SWAPO and the proponents of the colonial regime in order to present information objectively.

5.2 Responses of local pastors

This subsection deals with the responses of the pastors who served under Bishop Dumeni. These pastors include the pastors who supported the colonial regime and those who were against it. The pastors consisted of immediate and distant audiences. They listened to his speeches on radio and read the messages of Bishop Dumeni from the newspapers, particularly the *Omukwetu* and *The Namibian* newspapers. The researcher interviewed ten local pastors who served under Bishop Dumeni.

The reactions of the pastors with the exception of very few were highly favourable. One of the pastors who acted as his secretary described how he encouraged Bishop Dumeni to press ahead with his speeches:

I had discussions with him from time to time. I told him to include examples of atrocities in his speeches before he went abroad. When I read his speeches in the *Omukwetu* newspaper, I was glad and felt that the members of the Owambo Administration would know the truth. I believed the truth was hidden from them in many cases. I regarded his speeches as a great challenge to the colonial authority (Anonymous, personal communication, May 12, 2012).

This response shows that the respondent showed appreciation for the speeches of Bishop Dumeni. The response further shows that Bishop Dumeni won the hearts of some audiences. It is also evident in the response that Bishop Dumeni's speeches created a close connection between himself and some of his audience. This connection indicates that "the audience accepted his description of reality" (Ling, 1989, p. 349).

Additionally, by including more examples of atrocities as advised by colleagues, it showed the cordial relationship that existed between him and his colleagues. This suggests that the success of his speech depended on the advice of his colleagues. The other eight pastors indicated that they wrote letters to show their approval of Bishop Dumeni's speech or supported him in person.

Bishop Dumeni did not receive support from all pastors because, of the ten interviewed pastors, one indicated that he did not support him. This pastor said, "Look, he caused the church much trouble through his outspokenness. Had he kept quiet, the printing press would not have been destroyed during his tenure" (Anonymous, personal communication, June 15, 2012). This response reveals that not every pastor was pleased with the speeches of Bishop Dumeni. It suggests that Bishop Dumeni was regarded as a troublemaker by some pastors and an advocate of peace and justice by other pastors. One of the pastors commented, "Bishop Dumeni was a fire extinguisher." This was in reference to his speech at the funeral of Reverend Nghihalwa in Ohalushu in 1987. In this speech, Bishop Dumeni pleaded with the mourners to pray for the enemies. This response portrays Bishop Dumeni as a peacemaker and a promoter of the spirit of national reconciliation. The distribution of the responses of the interviewed pastors is reflected in Figure 5 below:

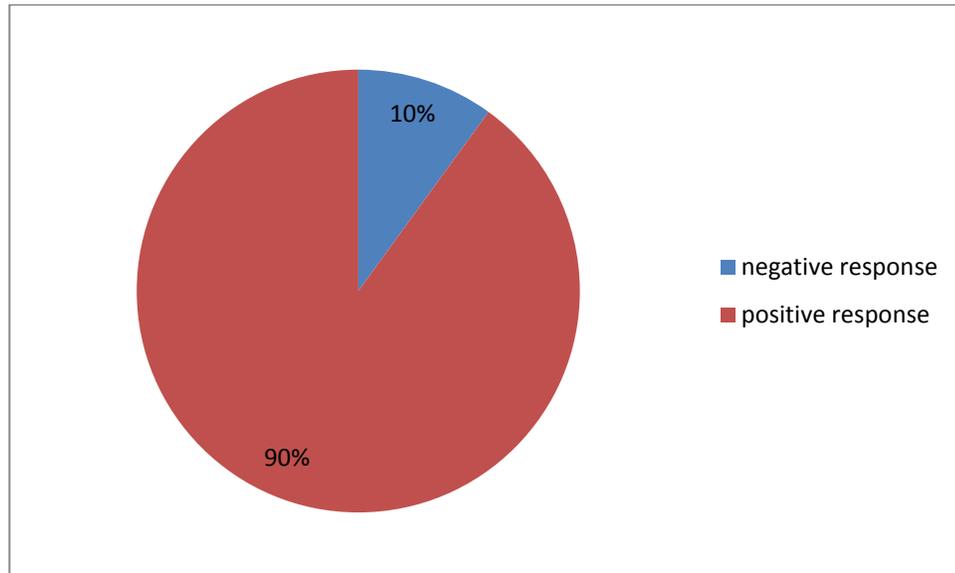


Figure 5: Percentages of pastors who responded to Bishop Dumeni's speeches

The above figure shows that a large number of pastors interviewed responded positively to the speeches of Bishop Dumeni. Nine pastors who represent 90% of the interviewees supported the speeches. Eight pastors indicated that they wrote letters to congratulate him or personally went to his office to inform him that they were in favour of what he did.

Of the sampled pastors, there were some who were known for their anti-Dumeni's attitude and supported the colonial authorities publicly, but they spoke a different language during the interview. Three of the pastors served in the Owambo Administration. It can be assumed that certain factors contributed to their change of mindset. Fear of reprisal might have compelled them to hide the truth of how they felt about the speeches. After independence, it was not easy to associate with the defunct

regime, particularly in Owambo. The majority of the Aawambo supported SWAPO. Thus, showing opposition to the ruling party was likely to cause marginalisation and stigmatisation of the non-supporters of SWAPO. Therefore, several people who were pro-South African government either showed apolitical tendencies or showed support for the current SWAPO government.

In addition to interviews, the letters in the files of Bishop Dumeni showed the magnitude of the support he received from the pastors. The following extracts from letters demonstrate the massive support Bishop Dumeni enjoyed from his colleagues:

One of the letters written to Bishop Dumeni read, “Your address was moving and showed courage and determination to fight the enemies. Keep on exposing the iniquities of our enemies....” Another letter described Bishop Dumeni as “a fearless character, the voice of the voiceless....” “You are our David...” (E. Angula, personal communication, February 4, 1988), read another letter. This letter likened Bishop Dumeni to the biblical David who defeated Goliath. It seems the letter was prophesying that Bishop Dumeni would the defeat the enemy of the Namibians, just as the biblical David defeated Goliath. These letters were a reaction to his speech of February 27, 1988 at the funeral of the Oshakati bomb victims in Ongwediva. Thomas (1989) notes the responding in the form of a letter after the speech of Senator Aaron Blurr in 1805:

The New York Chronicle for March 13, 1805 carried a letter exalting... The Federalist reports that it was considered to be the ‘most dignified, sublime, and impressive speech that was ever uttered; the effect which it produced justifies

these epithets. One Senator said he wished that the tradition might be preserved as one of the most extraordinary events he had ever witnessed (p. 89).

This shows that letters are one of the tools used by the audience to react to political speeches. Two assumptions can be made here: 1) letters may be employed as a response to a speech by the distant audience and 2) letters may be used as a response to hide the identity of the author as was case with the responses forwarded to Bishop Dumeni by his audience.

The evidences from the interviews and letters show that many pastors were in favour of Bishop Dumeni's speeches, "although individuals were affected to varying degrees" (Thomas, 1989, p. 88). The evidences further show that very few pastors were hostile towards Bishop Dumeni's performance. No pastor exhibited neutral attitude towards the speeches of Bishop Dumeni. This suggests that the pastors were either pro-Dumeni or anti-Dumeni.

5.3 Responses of ordinary people

Ordinary people in this study refer to lay people who were members of ELCIN during the tenure of Bishop Dumeni. This also includes members of other churches such as Roman Catholic, and Anglican. These responses have been drawn from the print media, interviews and the watching of the visuals.

The responses of the ordinary people also vary. Both immediate and delayed responses to the speeches are demonstrated. An immediate response is revealed regarding Bishop

Dumeni's speech at the ruins of the ELOK printing press on November 19, 1980. The audiences had mixed feelings to the speech. One parishioner remarked, "*Omumbisofi ina hala okupopya kutya olye a fike oshinyanyangidho. Oshinima osha fikwa po koombulu. Otadhi holekelwa shike ano?*" (The Bishop does not want to reveal the identity of the person who burned down the press. It is burned by the Boers. Why is it being hidden?) (S. Ekandjo, personal communication, April 20, 2012). This suggests that the listeners wanted Bishop Dumeni to confirm the rumours that circulated then that the South African soldiers were responsible for the bomb blast.

In the same speech, Bishop Dumeni requested that those who wanted the press to be rebuilt, and those who objected to the idea to raise their hands. All the listeners raised their hands in support of the proposal to rebuild the church. The unanimous support for the request reveals that the audiences were convinced by the credibility of the speaker to support his line of thinking. This response, however, was not spontaneous, because the speaker demanded it, but the situation somehow prescribed the response, because the situation, which is strong and clear, dictates the nature of the response (Bitzer, 1968, p. 10).

It appears that not all listeners were optimistic about the proposal to rebuild the printing press, because one listener remarked, "Even if we rebuild it, the Boers are going to destroy it again" (E. Angula, personal communication, March 11, 2011). This listener expressed pessimism and appeared to regard the reconstruction of the printing press as a futile exercise. But many listeners were very optimistic and showed determination that

they would rebuild it, even if it was destroyed many times. The optimists included a listener who uttered these words publicly: “*Nando naye shi hanagule po natango otatu shi umbulula po ashike.*” (Even if they destroy it again we will rebuild it) (K. Dumeni, personal communication, 1980). One of the listeners echoed the sentiment of Bishop Dumeni by saying: “*Nando naye hanagule po lwiikando omayovi otatu shi tungulula po owala*” (Even if they will destroy a thousand times, we will rebuild it) (S. Ekandjo, personal communication, July 20, 2011). By using the hyperbolic expression “a thousand times”, the listener showed that the activities of the church could not be silenced by the foes of the church.

The words of Bishop Dumeni and the reaction of the listeners bore fruit, because the parishioners raised enough money to rebuild the press. The friends of ELOK also made a major contribution towards the rebuilding of the printing press. On June 6, 1982, a special service was held for the reopening of the printing press.

Subsequently, Bishop Dumeni addressed the audience at the consecration of the printing press in 1982. On this special day, some members of the audience ululated and danced to show their appreciation. Ululation is done to show a sense of great joy. A response in the form of ululation and dance is a typical Oshiwambo tradition and most of his audience in this occasion consisted of Oshiwambo speakers. The listeners also clapped hands to show their appreciation. It is important to note that “clapping and cheering constitute the most direct and immediate means by which an audience can display its collective support for a political argument and for the speaker who produces it”

(Heritage & Greatbatch, 1986, p. 110). Contrary to this argument, Atkinson (as cited in Heritage & Greatbatch, 1986) claims that:

Most people have the basic fear of social isolation and prefer to express opinions or judgments that are in concert with their peers. Each individual audience member faced with a political assertion with which he or she agrees is, therefore, placed in a situation of choice in which the positive expressive value of applauding may be outweighed by the negative cost of being found alone in this expressive act (p. 111).

As such, it cannot be proven beyond reasonable doubt that all the listeners who clapped hands supported Bishop Dumeni's request as fear for isolation might have contributed to the huge applause.

In a rather different way of responding, the well-known ELCIN choir broke into a song:

Tu hambeleleni Tate yetu ngu gwomegulu

Tu hambeleleni Tate yetu ngu gwomegulu

Tu tange tu hambeleleni

Oshok' oshinyanyangidho shetu osha pwa

Yetu oshinyanyagidho shetu osha pwa...

(Let us praise our Father who is in heaven

Let us praise our Father who is in heaven

‘Cause our printing press is completed

‘Cause our printing press is completed

This day, the sixth of the sixth month

We are thankful, for our church press has been completed...

(ELCIN, 1993, p. 173).

The singing was accompanied by the use of drums. A drum in Oshiwambo culture may be used to signal victory and great jubilation. For example, during the *olufuko* (initiation) festival, drums are beaten to signal the graduation of the initiates from childhood to adulthood and to entertain the attendees.

The message expressed in this song would have a “high prescriptive value” (Gonzalez & Makay, 1989. p. 49) to Bishop Dumeni’s Christian audience. A closer examination of this song reveals the Christian beliefs in the power of the heavenly father. By placing God at the highest pedestal, the song responded directly to the theme of Bishop Dumeni who claims that, “the power of God is revealed through voluntary work, through the work performed without any coercion” (K. Dumeni, personal communication, March 11, 2011). This was in reference to the contributions made towards the rebuilding of the printing press.

It seems the singing of songs as response to a performance is an African phenomenon. Finnegan (1970) acknowledges the role of songs in performances in Africa:

Songs provide a formalized means for audience participation. The common pattern is for the words of the song whether familiar or new to be introduced by

the narrator who acts as a leader and soloist while the audience provide the chorus (p. 385).

Furthermore, responding in the form of song or praise is a typical characteristic of the Aawambo. Songs have gained currency among the Aawambo since time immemorial. When a person delivers a speech, the audience may throw in a verse or two to show their approval. For example, when a funeral speech for a chief or king is delivered, the mourners may respond by breaking into a song or praise. Chirwa (2001) also observes a similar situation in Malawi during the reign of Kamuzu Banda. Chirwa reports that when Kamuzu Banda claimed that “everything he said was a law, the Women League composed a song congratulating him and showed their approval of this announcement” (p. 14). This means that positive response may be shown through various means such as songs, gestures and verbal comments. Reacting to speeches dates back to the ancient time, because in Shakespeare’s play, Julius Caesar, there is also a positive response to speeches of Mark Antony. The part of his speech to which he received positive responses was as follows:

When the poor have cried, Caesar hath wept. Ambition should be made of sterner stuff: Yet Brutus says he was ambitious and Brutus is an honourable man. You all did see on that the Lupercal I thrice presented him with a kingly crown. Which he did thrice refuse: Was this ambition? (Hume, 1996, p. 58).

Mark Antony received positive responses to this speech. The respondents to his speech referred to him as a noble man and the one who had reasons for what he said, while the

Brutus were called villains and murderers. Mark Antony evoked a feeling of anger in the audience and turned them against Brutus.

In a similar case, the feeling of anger could also be observed when Bishop Dumeni delivered a speech at the ruins of the ELOK printing press. Some listeners shook their heads and pulled their faces to express dismay when Bishop Dumeni mentioned that the press was destroyed by the foes of ELOK.

There is an analogy between the responses to the speech of Bishop Dumeni and those to the speech of Mark Antony. In both speeches, the audience was won over to the side of the speaker and acted in the best interest of the speaker. The audience also responded promptly during the speech in both cases.

The responses of the audiences to the speeches of both Mark Antony and Bishop Dumeni are clear example of what Thomas (1989, p. 88) called “immediate response”, because the audience wept or reacted verbally while the speaker delivered the speech. Such kind of a response was also noted by Senator Mitchill (as cited in Thomas, 1989) when he commented on the reaction of the audience to the speech of Senator Aaron Blurr of the Washington Federalist, the third vice president of the United States at the close of the eighteenth century:

There was a solemn and a silent weeping for perhaps five minutes. For my own part, I never experienced anything of the kind so affecting me as this parting scene of the Vice President of the Senate in which he had sat for six years as a Senator and four years as a presiding officer. My colleague General Smith,

stout and manly, as he is, wept as profusely as he did. He laid his head upon the table and did not recover from his emotion for a quarter of an hour more (p. 88).

Weeping as a form of response also occurred while Bishop Dumeni delivered a speech at the funeral of his daughter, Anna Dumeni in 1988. Bishop Dumeni narrated the good qualities of Anna. The students of Oshigambo High School where Anna was a student the previous year held one another and wept. Some of the children sobbed incessantly and wept throughout the speech. This showed that Bishop Dumeni appealed to the pathos of the Oshigambo students. Bishop Dumeni also mentioned that Anna had been in great pain for two weeks, and such a statement touched the emotions of some listeners and tears could be seen welling in their eyes or running down their cheeks. This was the immediate response to the speech as the actions were exhibited during delivery.

There were also immediate responses to Bishop Dumeni's speech by ordinary people in 1988 at the funeral of the Oshakati bomb blast victims in Ongwediva. Bishop Dumeni began his speech with these words:

Dear brothers and sisters, what disturbs peace is sin, disobedience to God, disregard for his words and commandments. People who are committing sinful acts are responsible for deaths, horrible accidents which instil fear among us. The deaths which occurred on 19.2.1988 were caused by sinful acts... (Appendix 21).

While he delivered the speech, members of the audience could be seen pulling their faces when the Bishop stated that South Africa's refusal to sign the ceasefire with SWAPO was indirectly responsible for the incident, but people also responded to the speech through gestures. The gestures "are spontaneous, idiosyncratic, and determined by situation and context" (McNeill, 1992, 2005, p. 83).

The listeners to the funeral speech in Ongwediva showed anger and sadness through gestures, which were linked to this sad occasion. Some people bit their lower lip with the upper teeth expressing anger at the perpetrators. Other shook their heads in dismay and sobbed. Older people could be seen holding their cheeks with their hands. This is a sign of being abandoned and sadness in Oshiwambo culture. According to Quintilian (n.d.) (and here he follows Cicero) "the orator uses gestures to convey the force of what is being said and to indicate the objects of his thought, but not as a substitute of what he says in words."

Towards the end of the speech, it became a participatory event. The bishop requested the audience, "So let us all sing Hymn 168 (Omambilo) 138 (Ehangano). *Kalunga oye egameno* (A mighty fortress is our God)." All the mourners joined the Bishop in singing the song. Some people remained with their heads bowed down as if they were praying. This showed that the mourners were overcome with grief and melancholy. A classical example of the participatory event song is found in *Animal Farm* by George Orwell in which Old Major began a song: "Beasts of England..." and other animals joined in towards the end of the speech (Orwell, 1946, p. 40).

Bishop Dumeni was not the only one who received immediate positive response to his speech. Martin Luther King also received positive immediate response from the audience while he was addressing them on August 28, 1963 in Washington DC because “there was applause and cheering coming from thousands of people standing in the crowd urging him to go on with the speech” (Alfayez, 2009).

The existing evidence from interviews and visuals indicates that ordinary people responded to Bishop Dumeni’s speeches through verbal and non-verbal communication. The audiences spoke in favour of the speeches and exhibited non-verbal behaviour to show their approval. Reaction to a speech through song can be said to be a cultural tool to show approval among the Aawambo.

In addition to the responses obtained from viewing of visuals on the responses of the audience, there were responses elicited from the ordinary people. One of the interviewees compared Bishop Dumeni to the biblical Moses. In his words he said, “The outspokenness and courage of Bishop Dumeni led to the release of several prisoners. I was once jailed for political reasons, but the fact that Bishop Dumeni made statements at international conferences about illegal detention of the Namibians led to my release” (Anonymous, personal communication, March 12, 2012). The other four interviewees related that they went to see Bishop Dumeni personally to thank him for his moving speeches about the atrocities committed in Namibia by the South African soldiers. They gave Bishop Dumeni several examples of atrocities being committed which he incorporated in his speeches, such as the shooting of chickens by *omakakunya* and the

names of the women raped at gunpoint. The interviewees also indicated that in some cases, they wrote letters to Bishop Dumeni to thank him for the speeches that appeared in the *Omukwetu* newspaper. Ling (1989) also notes positive responses in the form of letters to the speech of Edward Kennedy on July 25, 1969 about the events surrounding the death of Miss Mary Jo Kopechne in Massachusetts:

The positive response of the people of Massachusetts was virtually assured. During the next few days thousands of letters of support poured into Kennedy's office. The overwhelming endorsement was as much as an act of purification for the people of that state as it was of Kennedy (p. 349).

In a related manner, Bishop Dumeni also received a short letter in response to his Ongwediva speech of 1988. The content of the letter was as follows: "Bishop Dumeni your speech was quite moving. You told the army to withdraw. That is what we want to hear. The Boers must go and leave us in peace" (Anonymous, personal communication June 12, 2012). In addition to the letter, some audiences called to congratulate him, but they spoke in a metaphorical language because the calls were taped, for example, "the red wasps must have heard that the black wasps do not want the red wasps to stay in their nest.... The red wasps referred to the South African army and the black Namibians were metaphorised as black wasps" (A. Ngaikukuete, personal communication, May 15, 2011).

Additionally, another interviewee said, "*Omumbiisofi Dumeni okwa li he ya lombwele ombahu nokawawa unene mOshipopiwa shoka ninga kuAmerika mo-1987.* (Bishop

Dumeni gave them detailed information, especially in the speech that he delivered in America in 1987” (Anonymous, personal communication, April 20, 2012). The interviewee was referring to Bishop Dumeni’s speech in Minnesota in which he gave detailed information about atrocities in Namibia. Such response showed approval for Dumeni’s speeches.

Another approval for the same the speech came from an interviewee who remarked, “He was in a position to say things which we could not say. His office was open to us to tell him what he could incorporate in his speeches.” Another interviewee reported that he was detained, but was released through efforts of Bishop Dumeni who shouted to the international community for help. They described Bishop Dumeni as a fearless and courageous fighter. According to Aristotle (1991), the audience tends to believe the speaker and judge the speaker by the way he behaves and his popularity.

Two other interviewees supported Bishop Dumeni, but they expressed that they feared for his life. We were concerned when he gave examples of the people who were tortured and feared that the Government would detain him without trial, but Bishop Dumeni assured them he was not afraid to be harassed in the name of the truth. Of the eight interviewees, four indicated that they supported Bishop Dumeni but they never revealed it to anyone. They read the speeches in the *Omukwetu*, and one regarded Bishop Dumeni as the Moses of Namibia.

Bishop Dumeni was considered as a prototype of the biblical Moses, because Moses was sent by God to allow Pharaoh to release the Israelites, but Pharaoh was adamant.

Pharaoh continued to enslave the Israelites and they confronted Moses. Moses prayed to God. Similarly, Bishop Dumeni asked President P. W. Botha to give the Namibians the right to rule themselves, but Botha was adamant and Bishop Dumeni mobilised the world to pray for the liberation of the Namibians. Through the efforts of Moses, the Israelites were released, and through the efforts of Bishop Dumeni, the Namibians were granted freedom after many years of tribulations. Observing a similar situation with regard to Sir Garfield Todd, Casey (2007) explains that, “Biblical metaphors were applied to the situation as a prophetic person and ethos emerged for Todd’s speeches. The African weekly reported that, ‘Todd is the Moses of our age’” (p. 66).

Despite the massive support he got from the ordinary people, some ordinary people were against the content of his speeches. One person, who represents 10% of the total interviewees, did not support Bishop Dumeni. He expected him to preach the word of God only. He pointed out that Bishop Dumeni erred when he turned into a politician-cum-preacher. This person was unhappy because Bishop Dumeni criticised the conduct of the black soldiers. The interviewee revealed that he sided with the South Africans because he believed the situation was made worse by people who talked a lot, like Bishop Dumeni. He added that the speeches of Bishop Dumeni were geared towards tarnishing the image of the Owambo Administration. He further claimed that Bishop Dumeni only reported on the atrocities committed by one warring party, and never on those committed by the other party. The alleged silence of Bishop Dumeni on the atrocities of SWAPO was reiterated by Mr. Nicholas Winterton who wrote a letter, which was published in *The Advertiser* newspaper of 1986. Part of the letter read:

... they [Bishop Dumeni and Bishop Kauluma] loudly condemn the so called atrocities by the South African army and on the other they keep silent about the wanton killings of men and women and kidnapping of children in Ovamboland by SWAPO terrorists (“They loudly,” 1986).

Bishop Dumeni clearly showed that ELCIN did not condone atrocities from whatever quarter. Here, Bishop Dumeni made his point clear that ELCIN was against all forms of violence, imprisonment, torture, etc. He did not recuse any warring party from the violation of human rights. He extended the call to anyone to release prisoners. The word “anyone” shows that both SWAPO and the South African government had some prisoners. The word can also be perceived as being neutral as the bishop was not taking any sides.

The above responses lead one to conclude that Bishop Dumeni enjoyed overwhelming support among ordinary people. The result of responses of the ordinary people are summarised in Figure 6 below.

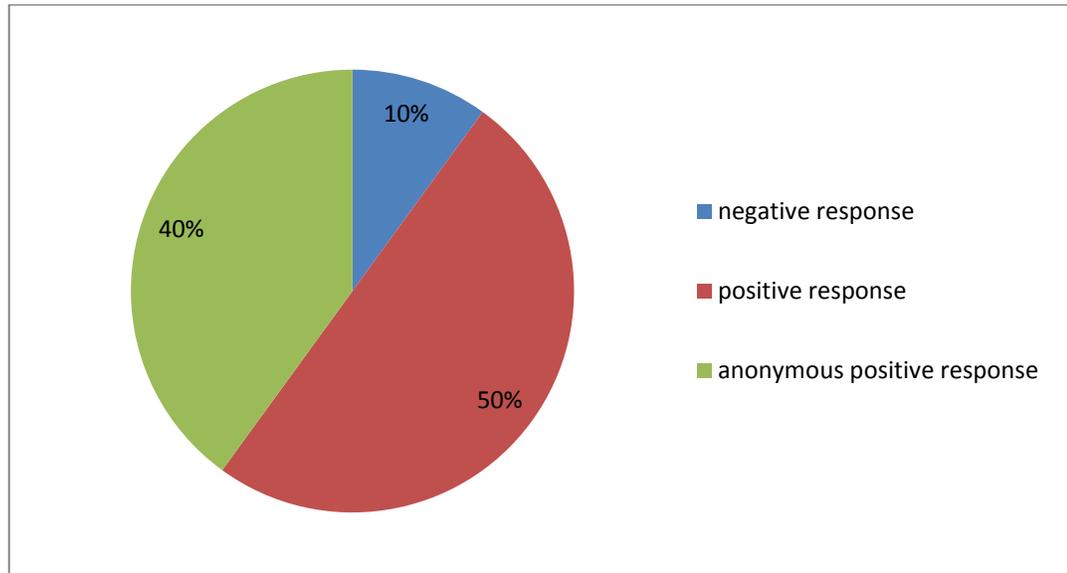


Figure 6: Percentages of ordinary people who responded to speeches of Bishop Dumeni

Figure 6 shows that Bishop Dumeni enjoyed an overwhelming support. Of the ten ordinary people interviewed, nine supported him, which constitutes 90% of the total interviewees. Of these 90%, 40% revealed that they supported him anonymously by writing him pseudonymous letters. One person, who represented 10%, responded negatively to the speech of Bishop Dumeni. The low percentage in negative responses can be attributed to the fact that many ex-supporters of colonial authorities did not like to show their true colours. Fear for reprisal might also be one of the contributing factors. Ostracism and possible stigmatisation might have led to the concealment of true information. Five of the interviewees targeted were obvious supporters of the South African government in the pre-independence era and served in the government and

army, but they were reluctant to disclose true information. Four people who supported Bishop Dumeni anonymously were the ones who were afraid to show public support for the speeches. Some wrote letters in support of the speeches to the *Omukwetu* newspaper without disclosing their identity. During the interviews, they gave varied reasons why they concealed their identity, such as “I was afraid of being detained”, “I did not like my name to go on the hit list”, and “I feared being assaulted by the security forces.” The fear of the interviewees was justified because many people were detained without trial. Aristotle, in Book II, illustrates the grounds for the fear factor:

We shall not fear things that we believe cannot happen to us, nor people who we believe cannot inflict them upon us; nor shall we be afraid at times when we think ourselves safe from them. It follows therefore that fear is felt by those who believe something to be likely to happen to them, at the hands of particular persons, in a particular form, and at a particular time (p. 1383a).

The listeners to Bishop Dumeni’s speeches, particularly the local audience, had grounds for fear, because they feared that the South African government through its agents such as SWATF or Koevoet would harm them if they supported Bishop Dumeni publicly. The existence of a hit list published in the *Omukwetu* newspaper of May 15, 1980 and republished in the *Windhoek Observer* newspaper of June 7, 1980 might have increased the fear among the supporters of Bishop Dumeni.

It is evident that Bishop Dumeni received overwhelming support from ordinary people. The immediate verbal and non-verbal responses as well as the responses from the

interviews revealed the people's unwavering support for his speeches. However, negative responses were also recorded. The negative responses lead one to conclude that not all audience members approved the messages of Bishop Dumeni.

5.4 Responses of the international community

The international community included his audiences at international conferences in countries such as the United States of America (USA), Canada, Germany, Austria and Hungary.

Bishop Dumeni delivered speeches at an international conference in Minnesota in 1987. This speech prompted members of the international community to respond either negatively or positively to his arguments. When he addressed the audience at Minnesota in the USA in 1987, he gave various examples of atrocities committed against civilians by the security forces and appealed to Americans for help: "We call upon you to shout to Washington, to senators, to our congressmen, stop this aid to South Africa and UNITA. Remove this irrelevant linkage of Cubans in Angola." Dumeni's call for advocacy in Minnesota received massive support in the USA in the form of delayed responses in the *Dateline Namibia* newsletter. Following this speech, the *Dateline Namibia* published an article in defiance of the Reagan Administration:

The US administration agrees with South Africa's claim that "communism" is the cause of regional suffering and bloodshed. But communists do not occupy Namibia and brutalise its people. It is South Africa - and only South Africa - which is responsible for these crimes. And America does nothing. Some years

ago at a Washington meeting with the State Department a respected leader of the Lutheran church told our policymakers that what North Americans cherish most - the right to choose our own government - we often deny to others in the name of “the free world”: Bishop Dumeni and the Namibian people are the living - and dying - proof that this is terribly truly bad (“The USA Administration,” 1987).

This shows that some Americans, particularly members of the ELCA were convinced by the speech of Bishop Dumeni in Washington that the Namibians were suffering. Thus, they used the newspaper as a tool to convince the broader section of the American population that South Africa caused untold suffering to Namibians. This response contains a self-blame strategy on the part of the Americans and portrayed that South Africa was a perpetrator. This was a serious call on the American government to extend justice and democracy to the other people. This call is in conformity to the American “belie[f] that all men should be treated in the same way no matter who they are or where they come from” (Lunsford & Ruszkiewicz, 2001, p. 94). This belief is enshrined in the American declaration of independence that “all people are created equal” (Lunsford & Ruszkiewicz, 2001, p. 94). Bishop Dumeni seemed to have capitalised on the American famous words to woo them to his side.

Furthermore, in the same speech, Bishop Dumeni claims, “The government spends the equivalent of 700 dollars per year on the education of each white child and the equivalent of 100 dollars on each black child.” His speech seems to have had an impact

on the Lutherans in America who decided to educate the Namibians in their colleges.

The *Dateline Namibia* (1990) newsletter explains that:

The Americans began to focus on the total lack of educational facilities in the territory [Namibia]. It was an area where the Lutherans with their network of church supported colleges throughout United States believed they could help and in 1986 after extensive consultations with the Bishop of the Namibian Lutheran churches, the first ten Namibian students arrived in the United States to take up full scholarships (“The Americans began,” 1990).

It was during this period that James Unglaube played a key role in promoting an outreach program to the African nation of Namibia:

Mr. Unglaube served as a Director of the LCA’s department for higher education in the 80s. Lutherans all over the world at the time were advocating for Namibian independence. Mr. Unglaube and Carthage trustee Naomi Linnell, at the time a higher education staff person in the former American Lutheran Church, proposed that Lutherans in the United States should form a tangible support. The proposal was made that 100 Namibian students be educated in the colleges of the church. The ELCA decided to finance the Namibian students through a full scholarship. The idea of educating the Namibian students was sold to 28 colleges and a couple of colleges supported the idea (“Mr. Unglaube served,” 1990).

The establishment of the education program clearly showed the positive response through action by the Evangelical Lutheran Church in America.

Another positive response to the speech of Bishop Dumeni appeared after he had delivered his speech in Minnesota in the US in 1987. He called on the USA residents for support:

Help our churches with education and advocacy. Walk with us. Sing with us. Fight with us. We are praying for God's angel to tell us, get up! We are waiting for the chains to fall. In Christ's name. Amen (Appendix 2h).

The response to this call for support is evident in the *Dateline Namibia*:

The American Christians have found many different ways to express their support from advocacy for Namibia in Washington to theological training for Namibian pastors and priests and humanitarian assistance to refugees ("The Americans Christians," 1990).

This report indicates that many Americans were moved by the speeches of Bishop Dumeni. Another attempt to show sympathy for Namibians after the Minnesota speech was by Reverend Evenson of ELCA. Evenson called on the friends of Namibia in the USA to write to the Congress and remind them of US involvement in the support of South Africa's economy and government and to ask them to support the implementation of an unaltered UN Security Council Resolution 435 so that Namibia might be free. John Evenson used what Foss (1989) called "delayed response" as his response was in

the *Dateline Namibia* newsletter of 1990 and called on the friends of Namibia to write to the ambassador of South Africa in the USA to express their concern about the safety of the Namibian Christians, especially Bishop Dumeni:

Let government officials know of your concern about Namibia. Let them know that the time for the freedom of Namibia has come. Your letters and telephone calls to congressional or parliamentary representatives can assist in putting their attention on the continuing, illegal occupation of Namibia by the South African Defence Force. You can make a difference. Write to:

The Honorable
 United States Senate
 Washington, DC
 20510

The Honorable
 House of Representatives
 Washington ("Let the government," 1990).

Another response to advocacy is evident in this quotation from the *Namibia Newsletter*:

Pastors and lay people would later form a Namibia and Southern Africa education and advocacy networking committee within the synod, The Namibia Task Force. Those who would guide the task force would include Rev. Lynn Opderbecke, Rev. Ron Christian, Rev. Harold Jansen, Rev. Roy Enquist, Mr.

Joe MacMahon, and Mrs. Carolyn and Mr. Benjamin Bartell, many who would continue their leadership for years. What is of interest is that the relationship began as a semi-political one bound by interest for justice in an expression of outrage over political realities and apartheid policies. These sentiments were made manifest by the circulation of publications highly critical of the then current conditions and policies for the purpose of raising the consciousness of church members and for advocacy (Kuchinsky, 2012, p. 86).

Furthermore, in the same speech Bishop Dumeni appealed to the international community in Minnesota in 1987 to impose economic sanctions against South Africa when he said, “Stop vetoing the call for strong sanctions against South Africa. I have said many times, we need strong action, not weak games.” The ALC started a vigorous campaign to encourage members of ALC to sever ties with South Africa. Through this campaign, members of ALC were urged to:

- 1) prohibit any new investment by US companies in South Africa;
 - 4) prohibit the sale of Kruger rand gold coins in the United States;
 - 5) oppose loans to the South African government or its related agencies by multilateral lending institutions in which United States operates;
- (“prohibit,” 1984).

The American Lutheran Church (ALC) succeeded to withdraw its share from co-operation with operations in South Africa and, by 1985, the ALC had only retained three shares of its original thirty in companies which had ties with South Africa. This shows

that the economic sanctions which Bishop Dumeni called for had an impact on American companies trading with South Africa. Bishop David W. Preus of ELCA also made an impassioned call to the USA government to discontinue supporting South Africa. When he addressed the US Secretary of State's advisory committee, Bishop Preus said, "In our view, the US government has provided the South Africans with the perfect excuse not to implement 435." The convincing speeches of Bishop Dumeni thus prompted the ELCA to confront its government.

In addition to the request for assistance, advocacy, education and imposition of sanctions against South Africa, Bishop Dumeni also appealed to the international community for constant prayer for peace and freedom in Namibia. For example, in Budapest in 1984 during the LWF Conference in his closing remarks, he said:

I ask you to pray for me and the people of Namibia. We may also have the strengthening of Christ and our suffering may have the strengthening of Christ and that the suffering will end (Appendix 2d).

He made similar calls on the Canadians in Ottawa in 1986 towards the end of his speech: "Pray for us as we pray for you." He made further calls for prayer in 1987 in Minnesota where he said:

Remember us in prayer.. Sing with us. Pray with us. (Appendix 2h).

In response to his call for prayer for Namibia in Minnesota, Bishop Dumeni seemed to have received massive support. The *Dateline Namibia* reports that:

In response to the appeals of the Namibian churches for prayers, action and advocacy in support of peace and freedom in Namibia, almost every nation and denomination in the world has condemned South Africa's continuing hold on Namibia, and its gross violation of human rights. Many religious groups and humanitarian organizations in the United States, Canada and Europe provide financial and material aid to the thousands of Namibians driven into exile by the fighting and South Africa's harsh colonial rule ("In response to," 1987).

ELCA was not the only church that responded to the speeches of Bishop Dumeni, but the Evangelical Lutheran Church in Canada (ELCIC) also responded to his speech at Ottawa, Canada in November 1986. In this speech, Bishop Dumeni stressed that, "Suffering is our daily bread. We suffer economically, socially and spiritually. I think you hear our voice. It is very important for you to do something freely and motivated by love."

His words seemed to have touched ELCIC. Following his address, ELCIC called for the immediate implementation of the UN Resolution 435 without preconditions and for an end to a state of emergency and the release of all persons held in detention. ELCIC asked its members in all expressions of the church to pray fervently for their brothers and sisters in South Africa and Namibia in their struggle to maintain the integrity of the

Gospel, the unity of the Church, and the realisation of justice for all the people of South Africa. It made an urgent appeal to the Prime Minister of Canada and the Minister of Foreign Affairs to encourage Britain, Japan, Israel, West Germany, USA and western governments to cease their involvement in supporting the government of South Africa. ELCIC further called on the Canadian government to firmly reject the policy of “constructive engagement” withdrawing from the “Contact Group” on Namibia and seeking a new mandate for the implementation of UNSCR 435 (ELCIC National Church Council, 2013).

This subsection has shown that the international community responded positively to the speeches of Bishop Dumeni. Churches such as the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada responded by appealing to their governments and individuals to support Namibia in their struggle for independence, and to cease supporting South Africa.

5.5 Responses of the representatives of the SA government

These responses include the responses of the members of the Owambo Administration, the Administrator General of SWA/Namibia, the commanders of SWATF, the commanders of the police force of South West Africa and Koevoet. The responses of the ex-members of Owambo Administration were mostly drawn from the interviews, whereas the response of the Administrator Generals, the commanders of SWATF and commanders in the police force of South West Africa were taken from letters written to Bishop Dumeni and the newspapers. This was done because these people could not be

accessed. Some of them passed on and others left Namibia after independence, thus it was hard to trace them. The responses of the representatives of the South African government are presented in Figure 7 below:

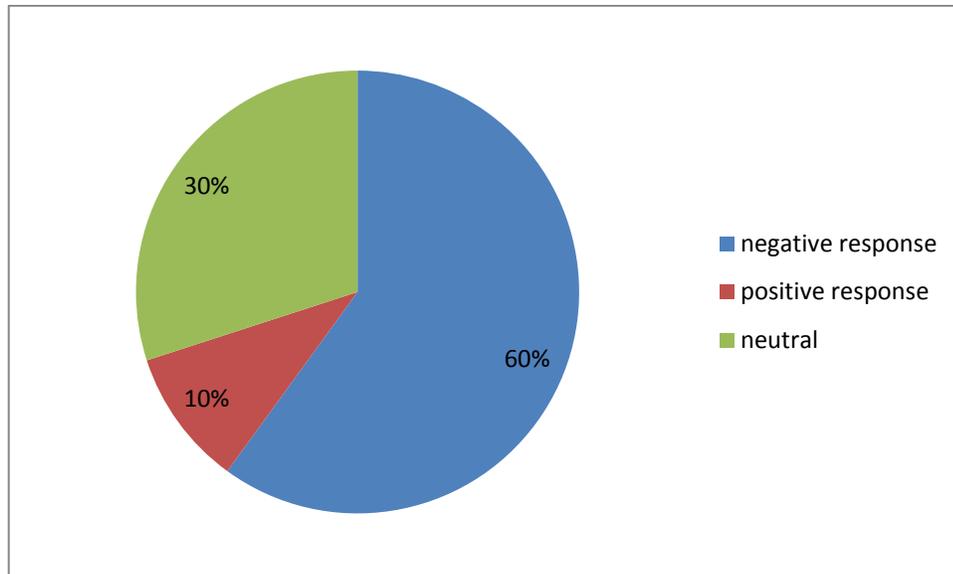


Figure 7: Percentages of representatives of colonial authorities who responded to speeches of Bishop Dumeni

Figure 7 shows that, of the ten representatives of the colonial authorities interviewed, six indicated that they were not in favour of the speeches of Bishop Dumeni. This constitutes 60% of the total respondents who represented the colonial regime. These respondents, who included ex-members of SWATF and Koevoet, revealed that they hated the church, particularly ELCIN, because the head of ELCIN never spoke for them; he just spoke in favour of SWAPO. They pointed out that Bishop Dumeni reported the

atrocities allegedly committed by SWAPOL, SWATF and Koevoet at international conferences, but he was mute about the activities of SWAPO.

They further stated that they were not happy with the speeches of Bishop Dumeni at the time, because he was too critical of the Owambo Administration. They claimed that Bishop Dumeni was pro-SWAPO and anti-South African government. On the contrary, one was happy with some of the statements he made, because the civilians were tortured and their properties were destroyed for no apparent reason. He managed to make statements that they were not allowed to make, as they feared the colonial authorities.

We wanted Bishop Dumeni and *Omukwetu* to be silenced, but we feared the international community. I paid him a visit and wanted to discuss with him his attitudes towards the government, but when I got to his office I changed my mind (Anonymous, personal communication, June 12, 2012).

In a rather rare response, one ex-member of SWATF claimed that he supported neither South Africa nor Bishop Dumeni. In his words, he said, "I was neutral." He claimed that both parties were fuelling tensions in Namibia. This respondent showed a neutral stand, but his neutrality was questionable, because he served in the SWATF, which supported South Africa. According to *Politics and Government* (n.d), "neutral means a nation or a person who is not an ally of, a supporter of, or favors any of the sides that are at war with each other, disputing parties or in a contest." Based on this definition, this respondent was not neutral as he claimed, because he was a member of SWATF, which Bishop Dumeni claimed was responsible for the suffering of the Namibians.

On the contrary, three former members of the Owambo Administration, which represents 30% of the interviewees, indicated that they were in favour of Bishop Dumeni's speeches but they were afraid to disclose their stand, because the colonial government would have eliminated them. They argued that he spoke the truth and wanted justice extended to all people. They further argued that they never told him that they supported his statements, as they feared the colonial authorities. One of them related that he supported Bishop Dumeni openly on various occasions, especially with regard to the "dusk to dawn" regulation. Bishop Dumeni referred to him in his speech at one international conference.

A former senior police officer revealed that he did not like the speeches of Bishop Dumeni because he acted more like a politician than a religious man. He wanted him silenced as he was too outspoken. He said, "He was supposed to preach the Gospel of God only not get involved in politics."

Similar sentiments were also expressed by Mr. Vorster during a meeting with church leaders in 1973 in reaction to the statement by Bishop Auala that "the church rejects the policy that encourages whites to put obstacles in path of the church." Mr. Vorster asserted that:

Every kind of cooperation can be expected from him as a good Christian as long as the church sticks to her duty, which is preaching the Gospel; but if the church, to the contrary, understands her chief task to be getting involved in

politics, the cooperation is likely to suffer as a result (Katjavivi *et al.*, 1989, p. 55).

This showed that Bishop Auala was expected to be neutral. However, being neutral contradicted the oath he took when he was consecrated as a Bishop in 1963. The oath in part reads: I will defend the peace of my country and will advise all pastors to do likewise. Kameeta (as cited in Katjavivi *et al.*, 1989, p. 64) maintains that:

A prophetic voice can never be neutral in a situation of conflict. Neutrality has in fact no place in the vocabulary of God. There is and will be no such a time where this voice can be tamed into neutrality. How can the messenger of God be neutral while God who is sending him or her is never neutral?

Apart from the responses that came from the interviews, there were responses obtained from newspapers and other documents. Defence Force chief, Major General Charles Lloyd refuted the claim by Bishop Dumeni in his speech at LWF meeting in Geneva 1981. Bishop Dumeni said: “One sees the ever increasing military build-up in terms of deadly weapons and military equipment and explosives, manpower and escalation of violence” (Appendix 2g).

In his response to this statement, the Chief of Defence responded as follows:

But, *if* the Lutheran Bishop of Owambo or any other church leader has factual evidence about atrocities, he should, *if* he is sincere, come forward with his evidence so that those accused of having committed atrocities can be charged in

a court of law. It is strange that these sanctimonious churchmen have never bothered to collect evidence of the ghastly actions such as the coldblooded murder of a headman in front of his beloved ones committed by SWAPO in the course of the freedom for those people (“But if,” 1982,).

The use of the conditional conjunction ”if” demonstrated that Major General Lloyd did not accept the reports of atrocities committed by the security forces. It also showed that the Major General doubted the credibility of Bishop Dumeni’s statement. This is expressed by the second “if”: *If* he is sincere. The Major General also accused Bishop Dumeni of being insincere and referred to him and other church leaders as “sanctimonious churchmen.” By using this label, he accused them of hypocrisy. General Lloyd resorted to name-calling as he wanted to ostracise Bishop Dumeni and other church leaders. Name-calling is often used in politics to win an argument or to induce rejection or condemnation without objective consideration of the facts. This was an attempt by General Lloyd to cow Bishop Dumeni into silence. When he said, “they never bothered to collect evidence of the ghastly actions...,” he wanted to show that Bishop Dumeni and his fellow church men played double standards.

Furthermore, there was a negative reaction to the speech of Bishop Dumeni at the funeral speech of the Oshakati bomb blast when he said:

Those deaths are the fruits of South African government’s refusal to sign a ceasefire with SWAPO. These deaths and others are the fruits of the refusal to hold the election. However much the South African government denies her

involvement in these deaths, we will not relieve her from them. This has been made known to South Africa by ELCIN... (Appendix 21).

In response to this statement by Bishop Dumeni, J. Sunde of the intelligence section in Rundu compiled a secret document:

With regard to the church, Bishop Kleopas Dumeni of the ELOK church which changed its name recently to ELCIN is the major activist and agitator of SWAPO. It has been said that he has various direct connections with Bishop Desmond Tutu. Bishop Dumeni's main theme is an attack on South Africans when speaking in (Kuonhama). One of his daughters was killed by a bomb on the 19th February, 1988 in the Oshakati Bank. This is what boosts his rage against the whites, showing it for the first time on the 1st anniversary of this attack last February, in a public commemoration mass held in Oshakati. He has two sons in SWAPO, outside of Namibia (n.d).

The document used the invented ethos of Bishop Dumeni such as the "major activist" and "agitator of SWAPO" to evoke the feeling of hatred in the readers. It further referred to the connection of Bishop Dumeni with Bishop Desmond Tutu. The South African government did not like Bishop Tutu because he was the prototype of Bishop Dumeni - the sharp critic of the South African government. The quotation from the secret document revealed that the colonial authorities saw Dumeni as an enemy of South Africa. This is revealed by the sentence: "Bishop Dumeni's main aim is an attack on South Africa." It is clear that Bishop Dumeni faced stiff opposition from the South

African government. According to *Police Narratives*, “Dumeni was regarded by the Defence Force, the Government as one of the main threats” (“Police Narratives”, n.d).

Additionally, when Bishop Dumeni arrived at JG Strydom Airport, (now Hosea Kutako International Airport) after delivering his speech in Minnesota in which he stated that the SA soldiers flew helicopters over a group of mourners in Okongo with corpses dangling from the helicopters, a soldier informed him that General Meyer wanted to see him, to prove certain issues he mentioned in the USA. He agreed to meet Meyer to provide evidence for what he said. The agent of the General threatened that should it transpire that he had no evidence for his statement, he would be imprisoned under the Terrorism Act. Bishop Dumeni indicated that he had proof for what he said because he knew the time and place where such an incident took place and other mourners who attended the funeral of Rev. Shangheta and other people also bore testimony to the event. He waited for the meeting with General Meyer, but the meeting never materialised (Dumeni, personal communication, February 28, 2009).

5.6 Conclusion

This chapter showed that Bishop Dumeni received support locally and internationally. Although there were people who opposed him, the positive response outweighs the negative response. The responses of the audience show the evidence that the supporters of Bishop Dumeni's speeches exceeded his opponents. This suggests that the effectiveness of Bishop Dumeni's speeches lay in his character and "the circumstances surrounding the presentation as well as the composition of the speeches and the ideas contained in them and the blending of logical, personal and emotional appeals into an impelling and effective message" (Thomas, 1989, p. 90).

The local audience reacted to the speeches of Bishop Dumeni through various means, such as verbal responses in the form of letters, immediate or delayed comments and newspapers articles. Non-verbal responses were also provided in the form of kinesics such as emblems, illustrators, regulators and affect displays.

The international community and some local people encouraged him to press ahead with his campaign to fight for the liberation of Namibia. The local people visited him to assure him that they were supporting his efforts to liberate Namibia. The international community responded to Bishop Dumeni's speeches by taking political action and conducting prayers for peace.

CHAPTER 6: THE RELATIONSHIP BETWEEN THE ENGLISH AND OSHIWAMBO VERSIONS OF BISHOP DUMENI'S SPEECHES

6.1 Introduction

The previous chapter examined the responses of the audiences to the speeches of Bishop Dumeni. This chapter focuses on the relationship between the English version and the Oshiwambo version of the speeches. Bishop Dumeni translated a few of his speeches from English into Oshiwambo or *vice versa*. When the original text was in English, it was translated into Oshiwambo to satisfy the needs of the local people. Similarly, when the original text was in Oshiwambo, it was translated into English to make it accessible to non-speakers of Oshiwambo in Namibia and to the international community. The researcher relied heavily on Nida's theory of translation to evaluate the translated versions of Bishop Dumeni's speeches. The aim of using Nida's theory was to examine whether Bishop Dumeni employed various translation approaches, such as the free translation approach, the dynamic equivalence approach and the formal equivalence approach.

The original version and the translated version were compared and evaluated to find out if both texts had identical content and style or whether adjustments were made based on circumstances and the type of audience. The merits and demerits of Bishop Dumeni's translation techniques were identified and possible solutions were suggested where necessary.

6.2 Translation process

Bishop Dumeni delivered speeches abroad, which he translated into Oshiwambo for the consumption of the members of his local church. Bishop Dumeni also delivered several speeches in Oshiwambo when he addressed local audiences. Such speeches were made accessible to the international community through translations as well. The speeches were translated into English and forwarded to sister churches, such as ELCA in the USA, ELCIC in Canada, and so on. The aim of this section is to evaluate the standard and quality of the translated versions as opposed to the original versions and also to establish how Bishop Dumeni used the translation techniques to appeal to his audiences.

Although Bishop Dumeni delivered several speeches, it is only a few of them that have been translated into English. With regard to other speeches, only a few summaries appeared in the *Omukwetu* newspaper. The translations that appeared in the newspaper were done by Rev. Sebulon Ekandjo, the then editor of *Omukwetu*. It was mostly the speeches that were delivered in Oshiwambo for which translation into English was made accessible to the wider audience locally and internationally.

For the purpose of this chapter, only six speeches were studied for which a complete translation was available. These speeches were selected because a complete translation of the other speeches was not readily available for scrutiny. The speeches selected for this section are as follows: speech 1: The Wartburg speech, speech 3: The Ongwediva funeral speech, speech 12: The Minnesota speech, speech 14: The Ohalushu funeral

speech, speech 15: the funeral speech at the burial of Josef Dumeni. The specific aim of this evaluation was to examine whether the messages were transferred adequately from the source language into the target language and to examine whether the author applied the principles of translation as advocated by Belloc (as cited in Calteaux, 1989). The principles of translation are:

The translator should consider the work as an integral unit. The translator must render intention by intention. The translator should never embellish. The translator should render idiom by idiom and idioms of their nature demand translation into another forms from that of the original (pp. 24-25).

These principles are still relevant for translation today because they serve as guiding poles in the translation process. In analysing the translation of Bishop Dumeni's speeches, the researcher placed greater emphasis on transposition of the content and form, adaptation and untranslatability. It is important to take into account the language and culture of the people when dealing with translation and to make sure that the message is intelligible enough for the target readers or listeners. The possible effective method to do an adequate translation is not how the message is said in the source language, but how the message is to be said in the target language. Venuti and Baker (2000) explain that:

Intertextuality is central to the production and reception of translations. Yet the possibility of translating most foreign intertexts with any completeness or precision is so limited as to virtually nonexistent. As a result, they are usually

replaced by analogous, but ultimately different intertextual relations in the receiving language. The creation of a receiving intertext permits a translation to be read with comprehension by translating-language readers. It also results in a disjunction between the foreign and translated texts, a proliferation of linguistic and cultural differences that are at once interpretive and interrogative. Intertextuality enables and complicates translation, preventing it from being an untroubled communication and opening the translated text to interpretive possibilities that vary with cultural constituencies in the receiving situation (p. 157).

Translating a foreign text into one's mother tongue is a complicated task, and this may be attributed to cultural differences between the source language and the target language. The translator has the mammoth task of ensuring that the message to be conveyed to the target reader does not get lost in the translation process. Translators make leeway by combining different approaches of translation to meet the standard of translation.

6.3 Untranslatability

Catford (1965) distinguished two types of untranslatability, namely, linguistic and cultural untranslatability. At the linguistic level, untranslatability occurs when there is no lexical or syntactic substitute in the target language for a source language item. In this case, the translator would have to restructure the word order and adjust the syntax of the sentence in accordance with the system of the target language.

With regard to cultural untranslatability, Catford (1965) noted that, “it is caused by the absence in the target language culture of a relevant situational feature for the source language text. In such situations, the translator tries to find solutions to cultural differences between two languages” (p. 66).

Bishop Dumeni had to grapple with untranslatable lexical items. In his speech during the funeral service of Oshakati bomb blast victims on February 25, 1988, he used the Oshiwambo word *Aamwatate*. The literal translation of this word is “my father’s children.” By using the word *Aamwatate*, Bishop Dumeni “tended to use the language that had a foreign tinge to it” (Laukkanen, 2002, p. 49). Being a sex distinguishing language, English does not have an equivalent term for *Aamwatate*. Bishop Dumeni was, therefore, forced to use two words in English to substitute the word in the source language. In the English version he used the words “brothers and sisters” as a substitute. Calteaux (1989) argues that:

Once the principle is accepted that the sameness cannot exist between two languages, it becomes possible to approach the question of loss and gain in the translation process. The problems of loss in translation, lie in particular around the difficulties encountered by the translator when faced with terms or concepts in the source language that do not exist in the target language (p. 23).

In this case, the source language lost, while the target language gained in the translation process. The translator can at times enrich or clarify the source-language text. Moreover,

what is seen as “lost from the source language may be replaced in the target language context (Calteaux, 1989, p. 23).

The word *aamwatate* is, however, a direct translation from the biblical word: *brethren*. In the New Testament, the term “brethren” is used in the Gospels to describe the relationships among the Jews. Jesus himself called his disciples “brethren” (Matthew 23:8). “The Apostle Paul constantly applied the term with those in the church, and used it at least 99 times in his epistles. No amount of gender revision can change the fact that the term “brethren” employed to refer to believers in general, is a New Testament usage” (Myers, 2013). The inclusion of the word *aamwatate* is evidence that Bishop Dumeni wanted to show his close connection with his Christian audience.

In Oshiwambo, the word “*aamwatate*” is confined to church language only. In ordinary use, the word signifies a full brother or sister. “*Aamwatate*” in Oshiwambo culture is used in reference to a half-brother or sister or to signify people who have the same father but not the same mother. If two people have the same father but not the same mother, they are regarded as half-relatives, because the clan system in Oshiwambo is determined through the mother. Tirronen (1986) defines “*aamwatate*” (fathers) as “my brother or sister on my father’s side or my father’s brother’s child” (p. 239). In Oshiwambo, all people who are related to one’s father, regardless of sex, are referred to as *ootate*. The clan system of the Aawambo is matrilineally organised. Thus, the use of the word *aamwatate* would be inappropriate to express affinities and intimacy in Aawambo worldview because it does not really show close proximity as the word “*aamwameme*.”

Another untranslatable word is “*omakakunya*” as shown in Table 1 below:

Table 1: The untranslatability of the words "*omakakunya*" and "*aamwayina*"

Oshiwambo version	English version
Mupyamunene onda mono nondu uva aakwiita aaluudhe naapolisi mboka haa ithanwa <i>omakakunya</i> niilyo yokufuta mbyo yi li mewiliko lyaSouth Africa taa dhenge <i>aamwayina</i> .	To my dismay I have observed and heard that black soldiers and policemen, the so called “ <i>omakakunya</i> ” and Koevoet members under the auspices of South Africa, beat their own people.

(See Appendix 2j)

Table 1 shows the untranslatability of the words “*omakakunya*” and “*aamwayina*”. This word appeared in his funeral speech at Ohalushu in 1987. Bishop Dumeni retained this word in his English version. Achebe (1958) explains that “language has a way of either including or alienating a listener. The gods have their language which lowly humans cannot understand.” (p. 58). By using the word *omakakunya*, Bishop Dumeni alienated the listeners or readers because they may not understand the meaning of the word. This does not seem to be a deliberate action, but it appears that the speaker was forced by the circumstances to use this word because it was seen as the only word that described the activities of the soldiers vividly in order to appeal to the pathos of his audience. This word was intended to evoke the emotion of anger in the audience. The omission of this word would thus not make the text to have the same impact. This word “*omakakunya*” does not have an equivalent in English. The capitalisation of the word *Omakakunya* was

meant to draw the attention of the non-Oshiwambo speaking audience to the significance of the term, to prompt them to learn and use it in their utterances (Manyawu, 2012).

In the same speech, the word *aamwayina* is untranslatable. Bishop Dumeni translated the word as “their own people.” The phrase “their own people” does not really carry the same meaning as “*aamwayina*”. This word literally means “his mother’s children.” In this case, the word does not refer to the relations by consanguinity, but it refers to affinity and close relationship among the Aawambo. The word could thus, be translated as “people who share the same origin, culture, language and religion.”

Furthermore, when Bishop Dumeni addressed the audience during the funeral of his daughter, Anna Dumeni, he translated the word “*meme*” as “Mrs.” in his English version (see Table 2 below):

Table 2: An untranslatable word “meme”

Oshiwambo version	English version
Okwa kala muuwehame uudhigu iiwike iyali konima yoshiponga moshipangelo shaKatutura mOvenduka. <i>Meme</i> Aino, omukulukadhi gwandje, okwa kala naye ethimbo alihe. Ngame otwa kala naye oshiwike shimwe. Tango onda hala	She had been in great pain for two weeks in Katutura Hospital in Windhoek after the blast. <i>Mrs.</i> Aino Dumeni, my wife, kept an eye on her all the time. Personally, I stayed with her for one week. I would like to thank <i>Mrs.</i> Aino Dumeni for encouraging

okupandula <i>Meme</i> Aino ngoka a tsu ndje omukumo...	me to go and help our fellow Christians with funeral arrangements.
--	---

(See Appendix 2u)

Table 2 shows example of an untranslatable word “*meme*”. It can be assumed that Bishop Dumeni translated the word “*Meme*” as “Mrs.” to make the message clear to the non-Oshiwambo speaking audience, thereby concealing the real trend inherent in Oshiwambo in which the husband addresses his wife by first name only, just like his own children. Bishop Dumeni, however, broke the traditional norm by addressing his wife in an unusual way. It is possible that Bishop Dumeni copied this way of addressing his wife as *meme* from the European culture in which the wife is addressed as “Mrs.” so and so. This influence of the European culture has created ambiguity in the use of the word “*meme*” because it led the husbands to refer to both their biological mothers and wives as “*meme*.”

By using the word “Mrs.” Bishop Dumeni also sought to connect with his audience, which consisted of non-Oshiwambo speaking people. In addition, by incorporating the qualifier, “my wife”, he was showing his cultural awareness about the polysemantic nature of the word “*meme*” in his mother tongue.

The word “*meme*” is untranslatable and cannot narrowly be translated as “Mrs.” Tirronen (1986) explains that the word “*meme*” in Oshiwambo means “my/our mother; a form of addressing a woman who is not very old” (p. 226). The definition by Tirronen is narrow, as it does not provide all possibilities. In addition to Tirronen’s definition, the

word “*meme*” is also a form of addressing one’s mother’s sister or used to refer to one’s mother’s male relatives. It would be misleading to provide “Mrs.” as an equivalent for this polysemous word. It can be concluded that the cultural differences between two languages gave rise to this situation because one word in English can be translated into Oshiwambo in the form of a paragraph and one word in Oshiwambo can also be translated into a paragraph in English. Referring back to the English word “Mrs.”, the word can be translated into Oshiwambo as follows: a way of addressing one’s biological mother, a married or unmarried woman who is not very old, or one’s maternal or paternal relative; an endearment word used to address a young female or girl to create consubstantiality; a word used to address a young female person who holds a high position; or a form of address which may be used for one’s mother’s brother. The context determines what the speaker implies with the word “*meme*.” This long and cumbersome translation of a word may be commendable, but it leads to the production of voluminous text which might become uninteresting and boring to the readers or listeners.

Haacke (2009) observes similar difficulty with regard to the translation of the word “*tate*” and argues that “African kinship terms have no equivalent terms in English and it would be a mistake, for example, to translate the word ‘*tate*’ as meaning ‘father’” (p. 34). To expand on Haacke’s explanation, the word “*tate*” is a word of respect for an adult male person, a word of an address for a royal person, married or unmarried. Thus, it cannot be loosely translated as “father”. Neethling (1997) argues that “cultural terms are difficult to translate, therefore it would be appropriate to retain the original word in

the translation process and give some indication of the meaning of the word” (p. 19). This is the strategy used by Bishop Dumeni when he retained the words “*baas*” and “*omakakunya*” in his English text in the Minnesota and Ohalushu speeches respectively. Bishop Dumeni, however, did not give some indication of the meaning of the terms. This omission might be excusable because the explanation of the meaning of terms might have given rise to authorial intrusion. This technique, though it is acceptable, is “a widely denounced technique in literary criticism” (Neethling, 1997, p. 21) because the acceptable explanation of such terms could cover paragraphs.

The word “*paife*” or “*ngashingeyi*” as shown in Table 3 below is another good example of an untranslatable word. This word appears in the Wartburg speech of 1979. It must be noted that *paife* and *ngashingeyi* are dialectal synonyms. *Paife* is an Oshikwanyama word and *ngashingeyi* is an Oshindonga word. However, in contemporary Oshiwambo, *paife* is in vogue, and it is used by many Oshiwambo speakers regardless of the dialect they speak.

Table 3: Untranslatability of the word “*paife*”

English version	Oshiwambo version
What do we have to do <i>now</i> ?	Oshike tu na okuninga <i>ngashingeyi</i> ?
The difficult situation we find ourselves in <i>now</i> . <i>Now</i> our tears have become a river.	Onkalo ondhigu ndjoka tu li muyo <i>ngashingeyi</i> . Omahodhi getu oga shituka efuta <i>ngashingeyi</i> .

(See Appendix 2I)

Table 3 shows untranslatability of the word “*paife*”. There is clear evidence that *ngashingeyi* and *now* are not equivalent terms as Crane, Lindgren-Streicher & Wingo (2000) show in the following explanation:

Paife literally means now. However *paife* in Namibia is far from the American [English] version of *paife*. *Paife* “can mean anything from five minutes” to “sometime today.” You can string together many *paifes* to get closer to the American [English] sense of now. For example *paife paife* is less immediate than *paife paife paife paife* (p. 98).

Another way one could express the real sense of now as it is expressed in English is to stress the first syllable [in capitals], for example, in the Ongwediva speech: *PAife omahodhi getu oga shituka efuta* (Now our tears have become a river).

“Now” in Oshiwambo may also be used to express a past event, for example, *Onde shi ningi paife* (I did it now). *Paife/ngashingeyi* (now) in Oshiwambo could be used to express the future tense, for example, when Bishop Dumeni in Wartburg asked, “What do we have to do *now*? (*Oshike tu na okuninga paife?*)” Here he did not really refer to the present moment, but he meant “from now on”, which could be in an hour’s time, in two days’ time, and so on. The appearance of *paife* at the end of the sentence demonstrates the remoteness of the action. Here, the speaker made allusion to the action that he and his people were obliged to carry out in the future. By using the word “now” in Wartburg, Bishop Dumeni committed his audience to future action and appealed to

the logos of the audience to become visionary leaders to charter and craft the future plan of action for the desired freedom of Namibia.

The word *paife* can also be employed to refer to the present perfect tense. For example, in the Ongwediva funeral speech of 1988, Bishop Dumeni said, “*Ngashingeyi omahodhi getu oga shituka efuta* (Now our tears have become a river.)” Another possible solution to make *paife* equivalent to “now” in English is to move *paife* to the beginning of the sentence, e.g. *Onde ya paife* becomes *Paife onde ya*. By placing *paife* at the beginning of the sentence as in the second example, the speaker shows the immediacy of an action, whereas the first example shows the non-proximity of an action. By using the word “now” in Wartburg, Bishop Dumeni committed his audience to future action.

Considering the untranslatable words in Bishop Dumeni’s speeches, it becomes clear that when one deals with cultural untranslatability, one has to manipulate or omit the source language text. For example, if one translates the words “brothers and sisters” as *aamwameme*, then one has manipulated the source text. The translated version needs to exhibit the naturalness as proposed by Nida.

6.4 Comparison between Oshiwambo and English versions

There are vast differences between Oshiwambo and English versions in Bishop Dumeni’s speeches. Some English translated versions look shorter than the Oshiwambo original versions. The study of Bishop Dumeni’s Oshiwambo and English versions under this subheading involves the examination of intertextuality. In the following

subsections, the strategies used by Bishop Dumeni in the translation process are examined:

6.4.1 Formal equivalence

Nida (1947) describes literal translation as “an interlinear translation from one language into another literal translation dealing with rendering the text from one language into another, word by word” (p. 11). This reproduces the form of the original text rather than the meaning of it. “Formal-equivalent translation seeks, as far as possible, to convey not only the structural information of the message, but also its general meaning” (Jordaan, 2002, p. 20). Jordaan further states that formal-equivalent translators are accused of reproducing the text from its original form without considering the meaning of the text in the receptor language. That is why Nida (1947) asserts that “there are many interlinear translations from Greek to another language but that they are difficult to understand because Greek words are quite different from those of other languages” (p. 11).

Bishop Dumeni, in some cases, relied on literal translation, particularly when he translated a text from English into Oshiwambo, because he was not a trained translator and seemed to harbour some fear that if he skipped words or added information in the translation process, the translated text would look further removed from the original. Besides, the translation version he was exposed to, which appeared in the *Omukwetu* newspaper, mostly used formal equivalence. The translation of his Minnesota address in

1987 demonstrates heavy reliance on formal equivalence. This is shown in Table 4 below:

Table 4: Formal equivalence approach in Bishop Dumeni's translated version

Oshiwambo version	English version
<p><i>Otandi thikama komeho geni nena ongomumbiisofi gwaanandholongo, aantu ya tulwa mondholongo ketanga lyaakwita yaSouth Africa... Otandi thikama komeho geni ongombiisofi e li momalyenge- malyenge gokatongotongo nogethindilokongudhi. Otwa kala momalyenge uule woomvula dhi vule pethele.</i></p>	<p>I stand before you today as a bishop of a people imprisoned, a people held hostage by the South African army.... I stand here before you a bishop in chains - the chains of racism and oppression. We have been in chains for more than hundred years.</p>

(Appendix 2m)

Table 4 above shows the formal equivalence approach in Bishop Dumeni's translated version. In the table, Bishop Dumeni stuck to word for word translation. Two idioms were used which were translated literally, namely, "a bishop of a people imprisoned" and "a bishop in chains." Nida and Taber (2003) caution against translating idioms literally and argue that:

Idioms are some of the most obvious candidates for semantic adjustments. For the very fact that they are idioms, it is unlikely that the same type of distinctive form will have the same meaning in another language. Adjustments are quite

understandably of the types: (a) from idioms to nonidioms (b) from idioms to idioms and (c) from nonidioms to idioms (p. 106).

Neethling (1997) expresses a similar view as Nida and Taber and argues that, “the idioms in any given language often present difficulties” (p. 21). Neethling sees the use of equivalent idioms in translation as a possible solution, but he adds that, “if by coincidence, an idiom appears in two languages, then a direct translation is feasible.”

Bishop Dumeni translated the idiom, “a bishop in chains” as *Omumbiisofi e li momalyenge*. By translating this idiom literally, the meaning of the idiom in the target language, in this case Oshiwambo, becomes obscure. Nida (as cited in Laukkanen, 2002) advises that:

Instead of translating words and concepts one by one, translators were to attempt to understand the whole message of the original text in its original context and to express the meaning of this message in the target language in a way that is as correct, natural and idiomatic as possible (p. 53).

The other idiom that Bishop Dumeni translated literally is “a bishop in chains.” This idiomatic expression is derived from the Bible and can be understood by people who have heard the interpretation of the biblical text. The concept of *elyenge* has not originated from Oshiwambo. It was imported into the Oshiwambo language and culture through the Bible. It is important to note that “the translator is required to act consciously in accordance with the *skopos*, and *skopos* must be decided separately in

each specific case. It may be adaptation to the target culture, but it may also be to acquaint the reader with the source culture.”(Vermeer, 1989, p.230).

The term “*elyenge*”, however, could appeal to the pathos of his Christian audience. It evoked the memories of the sufferings in the audience who might have associated it with the biblical text in which suffering is depicted. In terms of rhetorical effectiveness, the literal translation of the word “chain” into “*elyenge*” has a pathetic appeal. The other alternatives that could have been used are: *Otu li monkugo yi na onkambe* (literally: We are in a shout for help, led by a horse), or *Otatu li tatu pi* (literally: We are eating and burning). Nida and Taber (as cited in Laukkanen, 2002) stress that:

A translation can fail in two ways: it can be stuck in the form of the original tongue, which often leads to an unclear message, or it can be inaccurate rephrasing of the original text even if it represents lively, idiomatic style in the target language (p. 51).

Calteaux (1989) argues that, “idioms cannot be translated literally, for they become obscure and virtually meaningless in the target language. They must therefore be replaced by an equivalent idiom from the target language” (p. 52). Calteaux further states that:

the substitution should not be made on the basis of linguistic elements in the phrase or on the basis of a corresponding or similar image contained in the phrase but on the function of the idiom. If no equivalent idiom is found in the

target language, the speaker can paraphrase the idiom in the target language” (p. 56).

It was, however, appropriate to use the word, “*elyenge*” on this occasion, because his audience could easily absorb this concept. The original word “*eti*” had virtually become obsolete. Aremu (2011), writing on the announcement of obituary in Nigeria, states that:

There exists the shared religious and socio-cultural knowledge between participants in the texts of obituary announcements in Nigerian English, which make the intended audience to easily decode the statements of the obituary announcer. The knowledge of the world and culture where a language is employed control the inference that the audience often makes in decoding the locution in any utterance. In the same vein speakers of any utterance often make assumptions that his/her speech will be easily construed by his intended listeners. Speakers often take their hearers for granted that the background socio-cultural, linguistic and religious knowledge that exist between them and the audience will make their speech to be easily understood (p. 134).

Bishop Dumeni seems to have presupposed that his speech would be understood without any problem. Presupposing that the speech would be understood may not be acceptable in discourse. An orator is expected to choose his/her language carefully to avoid unusual words and expressions, thus making his/her speeches more intelligible to the audience or readers.

6.4.2 Dynamic equivalence

Nida (1964) who is regarded as the father of the dynamic equivalence approach describes this approach as follows:

A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source-language context in order to comprehend the message (p. 159).

“The aim of dynamic-equivalent translation is to have the same impact on a modern audience as the original text had on its audience” (Joubert, as cited in Ngodji, 2010, p. 91). In the translated versions of Bishop Dumeni’s speeches, there is much correspondence with the “Biblical hermeneutics approach to translation, which seeks to retrieve the message of the text from its original setting and to transport that message into the contemporary situation” (Ngodji, p. 91). Armstrong (as cited in Manyawu, 2012) explains that “adaptation or cultural transposition works by creating an equivalence of the same value applicable to a different situation than that of the source language, thus making it the least literal, or the most free, type of translation” (p. 307). This approach appears in the Minnesota speech of Bishop Dumeni as shown in Table 5 below:

Table 5: Dynamic equivalence approach in Bishop Dumeni's translated versions

Oshiwambo version	English version
<p>Iilonga yaayapostoli 12:4-10. Konima sho Petrus a tulwa <i>mondholongo</i> okwa gandjwa kaalangeli <i>yondholongo</i>. Aantu oya galikana kuKalunga pwaa na ezimbuko. Okwa li a mangwa nomalyenge nokwa langelwa kaakeleli yondholongo. Ombaadhilila omuyengeli gwOmuwa okwa kwata Petrus komapepe, okwe mu pendula nokwa ti. Endelela, penduka! Nziyanziya <i>omalyenge</i> oga dhituluka ko kiikaha yaPetrus.</p>	<p>Acts 12:4-10. After his arrest, Peter was put in jail where he was handed over to be guarded by the soldiers. But the people of the church were praying earnestly to God for him. He was tied with chains, and there were guards on duty. Suddenly, an angel shook Peter by the shoulder, woke him up and said, "Hurry, get up!" At once the chains fell off Peter's hands.</p>

(Appendix 2h)

Table 5 shows the reflection of the dynamic equivalence approach in Bishop Dumeni's speeches. The words "*elyenge*" and "*ondholongo*" used in the translation of Bishop Dumeni's speech shows that the text was transported into the contemporary situation. Laukkanen (2002) stresses that, "a translator must follow patterns of speech prevalent in the target language or dialect, which are easily understandable and enjoyable by young readers" (p. 49). Traditionally, the Aawambo referred to a jail as *eti* (stick). The background of this is that in the past, the foot of a convict was forced into an opening of a big stick until the front of the foot stuck out, but the opening was so narrow that the

convict was unable to pull out his foot. The prisoner was unable to move, as the stick was heavy. He remained under a tree, guarded by a warrior. The stick was cracked open with an axe when the prisoner was set free.

Such a practice became obsolete and people were jailed in modern prisons when the power of the traditional kings diminished due to the encroachment of the White administration on traditional authorities. The convict in Oshiwambo culture was chained in *ongwedha* (shackles). It was, however, appropriate to use the word “*elyenge*” (plural, *omalyenge*) on this occasion, because Bishop Dumeni’s audience could easily absorb this concept. Vermeer (1992) argues that:

Neither the selection made from the information offered in the source text, nor the specification of the *skopos* happens at random; rather, they are determined by the needs, expectations, etc. of the target-text receivers. Translation is by definition interlingual and intercultural, it involves both linguistic and cultural transfer; in other words, it is a culture-transcending process p.40).

Bishopo Dumeni thus opted for a culture –transcending words *ondholongo* and *elyenge* in the Minnesota speech. In 1987, when Bishop Dumeni delivered the Minnesota speech, the concept of *eti* was obsolete. This word survived in idioms and some hymns composed by Nakambale (Martin Rautanen) in 1921, but people could not understand this concept. It was, therefore, appropriate to use the loan word *ondholongo* (trunk) and *elyenge*, because these two words could be understood by the contemporary people. This could stir up emotions in the audience

whose knowledge of prison could lead them to think of the perpetuation of the oppression. At the time, many people were in modern prisons and some were chained. Therefore, it was not easy for them to understand the obsolete words. Peltola (as cited in Ngodji, 2010) explains that Martin Rautanen, one of the translators of the Bible into Oshindonga, borrowed words from other languages and a prefix from Oshindonga. By using the word “*ondholongo*”, Bishop Dumeni did not simply add a prefix, but he adapted the whole word to the phonological pattern of Oshindonga.

6.4.3 Free translation

Free translation is the middle way translation. It is called the “closest equivalents translation” because its translation is based on the closest equivalents in the two languages, and it includes the two extreme translation approaches, namely, the literal approach and the dynamic-equivalence approach (Nida 1947, p. 12). The principle of closest equivalence in translation also implies the avoidance of interpretive renderings. Nida (1947) points out three basic requirements in following the closest equivalence in translation: “the translation must represent the customary usage of the receptor language; the translation must make sense; and the translation must conform to the meaning of the original” (p. 13).

Free translation is feasible “when some sentences whose ways of expression between the source and target language are different. The idea of the original is conveyed in general terms, paying little attention to the details” (n.d). There is evidence that Bishop Dumeni

employed free translation occasionally. This is evident in his Minnesota speech in 1987 when he said: “Let us call a spade a spade.” The literal Oshiwambo translation of this expression is: *Tu ithaneni oshihupulo oshihupulo*. The literal translation would not have been feasible here because it would have conveyed an incomprehensible message to Oshiwambo readers and it would have left the readers confused as to what the sentence implied. In this case, Bishop Dumeni resorted to free translation to convey the original meaning of the proverb in Oshiwambo, therefore he said: *Tu popyeni ombahu nokawawa* (literally, Let us speak about the locust and its small wing). This Oshiwambo idiom carries the same meaning as the English idiom.

Similarly, free translation is evident in speech 15: the funeral speech at the burial of Josef Dumeni speech when Bishop Dumeni said, “*Otatu lili mumwameme*” (literally, We are crying for our brother). He translated this sentence as “We have lost a brother”. A similar approach appeared in the funeral speech at Ongwediva, 1988. In this speech he said, “*Osigo uunake tatu lili oosa dhopaKashinga?*” (literally, We are crying mourning period of Cassinga). The literal translation of this sentence could not have conveyed the same meaning as the original. In addition, the translated sentence would be unintelligible to the native speakers of English. Bishop Dumeni translated this sentence as, “For how long will we lament over the deaths of Cassinga?” This translation makes the message clear to those who did not speak Oshiwambo as their mother tongue because the translator tried to paraphrase the Oshiwambo text. In other words, “translators should change the original form into another form which is accepted by the target language readers” (n.d).

6.4.4 Textual differences between Oshiwambo versions and English versions

There are cases where Bishop Dumeni’s English and Oshiwambo versions look different. Whereas in most cases Bishop Dumeni tried to focus on “linguistic and textual equivalency” (Mwangi, 2009, p. 303), this strategy changed significantly in some speeches where he tried to employ free translation. Such an approach resulted in different textual representation. These differences involve incorporation of new information, different formulations, contradictory information and structural arrangement. The presentation of new information appears in the first paragraph of the English and Oshiwambo versions of Bishop Dumeni’s speech during the funeral service of the Oshakati bomb victims. The versions do not contain the same information, as is evident in Table 6 on the next page:

Table 6: Differences between Oshiwambo and English versions

Oshiwambo version	English version
<i>Otwa gongala nena mOngwedita moshituthi shopahistoli. Otwa gongala omolwoshiponga shetopo lyomboma ndyoka lya kanitha oomwenyo dhaantu yaKalunga ye vule 20 noya lemaneke nokwehameka aantu oyendji eti</i>	<p>Grace and peace be yours from God who is, who was and who is to come and from the seven spirits in front of his throne, and from Jesus Christ, the faithful witness, and the first to be raised from</p>

<p><i>19.2.1988. Otwa gongala mpaka tu na omadhiladhilo gopaali.</i>(We are gathered here today in Ongwediva on this historic occasion. We are gathered here because of the bomb blast in which more than 20 people of God lost their lives and several others were seriously injured on 19.2.1988 We have come together here having thought of two different kinds.</p>	<p>death and who is also the ruler of the kings of the world. He loves us and by his sacrificial death he has freed us from our sins and made us a kingdom of priests to serve his God and father. To Jesus Christ be the glory and the power forever and ever! Amen. We have come together here having thought of two different kinds.</p>
--	---

(Appendix 2I)

Obviously, Bishop Dumeni's work as shown in Table 6 above depicts different formulations and constructions. There is practically no sameness between the Oshiwambo text and the English text. The two texts have different themes. In the Oshiwambo version, Bishop Dumeni provides the aim of the gathering, while the English version is characterised by the invocations. The Oshiwambo version was meant for the immediate audience. It can be argued that Bishop Dumeni wanted to establish rapport with his immediate audience, because the audience was more concerned about the incident. Bishop Dumeni wanted to "create consubstantiality by encouraging auditors to recognise the ideas and ideals that unite them or may unite them rather than focusing on the differences that do or could divide them" (Wood, 2011, p. 231). By

using invocations in the English version, Bishop Dumeni wanted to demonstrate his Christian links with his distant audience. The last sentence of the paragraph bears resemblance, as he wanted to draw the attention of his audience to the specific purpose of the gathering.

Similarly, in paragraph 7 of the funeral speech of the Oshakati bomb blast event (*Appendix 21*). Bishop Dumeni added new information to the translated version and omitted some information as shown in Table 7 on the next page:

Table 7: Differences between the English and Oshiwambo versions

Oshiwambo version	English version
<p><i>Omwiitaali gumwe okwa tile: Ino lila ngame itandi ka sa. Shotandi thigi po oshilongo sheso, ondi itaala otandi ka taamba eyambeko lyOmuwa moshilongo shaanamwenyo. Otu na mpaka iiketha 18 moka mwa lala mboka ya kanitha oomwenyo dhawo, ya landula ooyakwawo omayovi mboka ya kanitha noya gandja oomwenyo dhawo omolwombili yoshilongo shetu, Namibia. Oyo aakwiita, oya thigi po omahepeko nomadhipago noya yi koshilongo shaanamwenyo.</i></p> <p>(One believer once remarked: Do not cry, I will</p>	<p>We are in a sea of tears here. We are crying and now the tears have become a river. And we need someone to rescue us. We have sixteen coffins in which those who have lost their lives followed those who have also given up their lives for the freedom of our country. They are the fighters who have left torture and killing and have entered the land of the living.</p>

<p>never die. As I leave this land of the dying people, I will receive the Lord's blessing in the land of the living. We have eighteen coffins in which those who have lost their lives followed those who have also given up their lives for the peace of our country, Namibia. They are the soldiers who have left torture and killings and have entered the land of the living).</p>	
---	--

(See Appendix 21)

In Table 7 above, the first and second sentences in the Oshiwambo version is not reflected in the English version. This shows that there an omission of original information in the English version. It appears that Bishop Dumeni incorporated the expressions: "We are in a sea of tears here. We are crying and now our tears have become a river", to elicit sympathy from the international community. This suggests that he was targeting the international community with less information about the gravity of the situation in Namibia to solicit help for the wretched, down trodden, powerless Namibians, and to appeal for assistance to end the suffering and oppression in Namibia. With this expression, Bishop Dumeni was also appealing to the pathos of his distant audience who were believed to have power in making decisions concerning the Namibian situation.

The second sentence of the original Oshiwambo text talks of 18 coffins whereas the English sentence talks of 16 coffins. This shows contradictory information, because the two versions do not provide an identical figure. It could not be established what led to contradictory information, but it can be assumed that the change in the decision of some family members of the deceased might have contributed to contradictory information. Some family members reconsidered their decision to bury the dead in a mass grave and opted for a separate burial (E. Amaambo, personal communication, July 14, 2012). The English version, therefore, represents the accurate figure because the translation was done after the mass burial. According to the *Omukwetu* newspaper of 1988, 16 people were buried in Ongwediva cemetery. This information is corroborated by Rev. Eino Amaambo, one of the injured people who attended the funeral service. There are also sixteen names inscribed on the tombstone at the Ongwediva cemetery.

In the second sentence, some information in the Oshiwambo version was skipped in the English version. The last part of the Oshiwambo version reads: ... *omolwombili yoshilongo shetu*, Namibia..., whereas the English version reads: for the freedom of our country. In the English version, the word “Namibia” has been skipped. In pragmatics, inserting additional information is regarded as emphasis, and as adding clarity to the statement. Such additional information might have been included in the target language to perform a similar function.

The other difference between the texts is observed in the paratext. Genette (as cited in Manyawu, 2012) introduced the idea of “paratext”, i.e., anything external to the text

itself that influences the way we read a text. These paratexts can be almost infinite in number, but they might include a list of other works the author has published, listed on the front cover, the gender of the author as indicated by his or her name, reviews written about the book, and editorial commentary about the work (p. 314). It is, therefore, important to examine the paratexts of Bishop Dumeni's speeches.

The English and Oshiwambo versions of the speech at the ruins of the Oniipa printing press in 1980 are divided into subheadings. Such subheadings are missing in the English versions. The same technique can also be observed in the Oshiwambo version of the speeches of Bishop Dumeni at the funeral of his daughter in March 1988 and at the mass funeral of the other victims on February 27, 1988. In the Oshiwambo version of his speech at the funeral of his daughter, the speech at the mass funeral of the Oshakati bomb blast, the speech at the ruins of the ELOK press and the Minnesota speech, biblical texts preceded the introductions. This technique is omitted in the English versions and where texts are provided, they are part of the salutation. The similarities lie in the fact that all versions contain the title of the presenter, his name and place of delivery.

6.5 Conclusion

It has become evident in this chapter that the translations of Bishop Dumeni's speeches reflect various translation approaches. There is, however a heavy reliance on formal equivalence translation, with some elements of dynamic equivalence translation and free translation. It is clear that "an excellent translation is achieved by combination of

methods. No translator can use literal or free translation alone.” (n.d). The lengths of the original version and the translated version often differ. Sapir (1929) argues that, “no two languages are ever sufficiently similar to be considered as representing the same social reality (p. 45).

This chapter also revealed that the English version of Bishop Dumeni’s speeches is slightly different from the Oshiwambo translated version in terms of content and structure. Some information in the Oshiwambo version does not feature in the English version. Some facts are skipped in the English version but they appear in the Oshiwambo version. Additional information given in the Oshiwambo version is skipped in the English version. For example, in the Oshakati funeral speech, it says: “our country, Namibia” in the Oshiwambo version, whereas in the English version, the name of the country is omitted. The need to either omit or add new information in the English text was necessitated by an attempt to appeal to international audiences with less information on the war in Namibia, and to evoke the feeling of pity in the international audience. Bishop Dumeni’s translations thus show that the translation process was done effectively to accomplish its intended purpose.

In the final analysis, the chapter reveals that Bishop Dumeni wanted to convey the message to his target readers in an intelligible manner, and that the few deficiencies in the translated versions do not seem to have affected mutual intelligibility a great deal as evidenced in the responses of the audience to the speeches earlier in Chapter 5.

This chapter discussed the comparison between the English version and the Oshiwambo version of Bishop Dumeni's speeches. The next chapter concludes the dissertation and provides recommendations for future research.

CHAPTER 7: CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

This chapter presents the précis of the entire dissertation. It focuses on the findings based on the examination of Bishop Dumeni's twenty speeches. The elements inherent in the speeches of Bishop Dumeni are summarised. The study examined Bishop Dumeni's rhetorical strategies as they appeared in the speeches that he delivered from 1979 to 1988. The speeches were examined within the frame work of the Aristotelian theory. The Aristotelian theory was supplemented by the semiotic theory, Nida's theory and Critical Discourse Analysis. The study identified the reflection of the Aristotelian canons and three modes of persuasion in the speeches of Bishop Dumeni. The study further investigated the responses of the audience to the speeches of Bishop Dumeni as well as the translation techniques that Bishop Dumeni employed to woo the audience to his side.

7.2 The applicability of Aristotelian canons to Bishop Dumeni's speeches

This research found that Bishop Dumeni effectively used the five canons of rhetoric in his speeches. This is evident in all the speeches he delivered locally and internationally. The use of the invention phase is proved by the statistics, examples and figures that Bishop Dumeni provided in most of his speeches. Analysis of the speeches provides succinct information on the use of invention. The canon of arrangement has found its way into the speeches as well. The speeches were arranged according to the elements of

disposition, namely, Introduction (*exordium*), Purpose statement (*narratio*), Confirmation or proof (*confirmatio*), Refutation (*refutatio*) and Conclusion (*peroratio*).

The study further found that style, as one of the canons, is evidenced through the use of schemes and tropes. In delivery, both the verbal and non-verbal elements of language were used effectively to ignite the interest of the audience in the speech. Close inspection of the recordings of some speeches showed that Bishop Dumeni used hand gestures, body movement, facial expressions, etc., to make his speech lively and interesting to the audience. Interspersing speeches with songs proved to be a rhetorical strategy which enabled the speaker to pick up courage and move the audience. The memory canon was evident in the use of proverbs and metaphorical language. “Proverbs express the generally accepted truth and are meant to facilitate rendition and recall” (Canonici, 1996, p.15).

7.3 The applicability of Aristotle’s three forms of appeal

This study revealed that Bishop Dumeni successfully used the three modes of persuasion in his speeches. Logos was used to back the claims made in the speeches. The orator-cum-writer used facts, figures, statistics and examples as supporting materials in his speeches. Kuypers and King (2009) confirmed that:

In order to effectively persuade, you must provide information in the form of testimony, examples, definitions and the like. In short, you must use other than mere assertions as your arguments. In this sense, rhetoric involves the proper

interpretation, construction, and use of supporting material to back assertions and gain audience acceptance (p. 4).

This form of appeal was combined with pathos, which was intended to evoke various feelings in the audience. Certain statements and words were used to fulfil this function.

The use of ethos enabled the audience to consider Bishop Dumeni as reliable and trustworthy. Bishop Dumeni quoted extensively from the Bible to show his credibility. All three modes of persuasion played a significant role in the delivery of the speeches. The demands of the audience were met by using a combination of all three forms of appeal (Nygaard, 2004).

7.4 The nature of the responses to the speeches of Bishop Dumeni

This study revealed that four groups of people responded to the speeches, namely, members of the international community, representatives of the colonial authority, local pastors and ordinary people. Members of the international community responded positively to the speeches of Bishop Dumeni. They wrote statements to their governments, challenging them to support economic sanctions against South Africa. Such countries included USA and Canada. The Lutheran churches in these countries launched active campaigns to sensitise their people about the suffering of the Namibian people. International organisations such as the Lutheran World Federation and World Council of Churches organised meetings where the Namibian issue was deliberated on. Prayer days were organised in America to pray for peace in Namibia. The Lutheran

churches supported ELCIN by making it possible for Namibian students to study in various fields in Lutheran colleges in America.

On the contrary, it has been revealed in this study that the representatives of the South African government such as commanders of the SWATF, police and former members of the Owambo Administration responded negatively to the speeches of Bishop Dumeni. Bishop Dumeni was regarded as pro-SWAPO and anti-South Africa. Members of the Owambo Administration wanted action to be taken against Bishop Dumeni to silence him. There were, however, some members of the Owambo Administration who felt that the actions of Bishop Dumeni were justified. The commanders of SWATF and the police branded him as a major supporter of SWAPO and occasionally called him an infamous liar. Some of these responses were published in local newspapers. There were responses forwarded to Bishop Dumeni in writing. They threatened him to produce concrete evidence for the statements he made. The proponents of the colonial authorities argued that he was too outspoken and partial.

The pastors of ELCIN gave Bishop Dumeni full support and encouraged him to work courageously.

The ordinary people provided varied responses to the speeches of Bishop Dumeni. The study revealed that the ordinary people provided immediate responses to the speeches through verbal and non-verbal forms of communication. Most ordinary people supported Bishop Dumeni in various ways. Some called him to congratulate him for his work of courage. A few paid a courtesy call on his office to express their solidarity with him. A

closer look at the video recordings revealed that the audience did not only respond verbally, but they also responded through kinesics, proxemics, and paralanguage.

7.5 The nature of translation

The study found that Bishop Dumeni produced speeches in Oshiwambo and English. The original version was always translated into the language of second target readers or audience. A few speeches that were originally prepared in English and read to the international audience were translated into Oshiwambo. Similarly a few speeches delivered in Oshiwambo were also translated into English.

The findings of the study revealed that Bishop Dumeni relied on the combination of formal translation, free translation and dynamic equivalence types of translation to appeal to his audience. It is also revealed in the study that Bishop Dumeni adjusted the translated version slightly in order to appeal to his target audience.

7.6 Contribution of the study

While the findings of this study are similar to the findings of previous studies, this study makes a significant contribution to the body of knowledge. Previous studies on rhetoric (for example Mathe, 2009; Mathe, 2006; Mwangi, 2009; Manyawu, 2012) have been conducted in Africa. However no study was conducted on the rhetoric of Namibia before independence.

This study breaks new ground in the sense that previous studies hardly investigated the role of the audience in rhetoric. The findings of this study revealed that the audience

plays a significant role in rhetoric. Both the negative and positive responses of the audience are equally significant because they gauge the success or failure of the persuasive speech.

Another contribution that this study makes to the body of knowledge is the findings regarding the physical appearance of the rhetor and the audience. The study found that physical appearance contributes significantly to rhetoric because the dressing and other adornments speak a certain language that is related to the specific occasion. The study further found that Bishop Dumeni chose a particular dress code and style during funerals.

7.7 Recommendations

The study of rhetoric is important in every country. This study recommends that the theological seminaries in Namibia such as Paulinum and Namibia Evangelical Seminary (NETS) should use the five canons and three modes of persuasion in the teaching of homiletics. Lecturers of these institutions should introduce rhetoric as a subject in their curriculum. Lecturers must study the results of the findings of this study carefully and include them in the teaching and learning process. It is also recommended that lecturers should use the canons of rhetoric and modes of persuasion when they observe the preaching of the trainee pastors in their institutions. The same method should also be applied when sermons of trainee pastors are evaluated in parishes. The Council of Churches in Namibia (CCN) should introduce in-service training courses for the serving

pastors. Such pastors should be trained to become well versed in the qualities of a good sermon.

It is further recommended that the University of Namibia (UNAM) should introduce rhetoric for undergraduate students. Rhetoric would help trainee- teachers to conduct their teaching effectively in future. The Faculty of Education should, therefore, introduce rhetoric as an ancillary subject to the trainee- teachers for them to learn how to conduct their lessons well. It is recommended here that rhetoric be incorporated in the teaching methods of all school subjects at UNAM.

In addition, the researcher also recommends that speech writers for different types of leaders in Namibia should be exposed to the aspects of rhetoric. They should be encouraged to study the elements of rhetoric and the introduction of such courses at UNAM could be an answer to the training of speech writers. Short courses for such people should be offered through the University Central Consultancy Bureau (UCCB) at UNAM.

As is the norm in developed countries, speeches of prominent leaders in Namibia should be subjected to scrutiny in order to encourage the leaders to improve the quality of their speeches. Scrutinising the speeches of leaders will encourage the leaders to reflect on the merits and demerits of their speeches.

7.8 Suggestions for future research

Bishop Dumeni delivered several speeches during the struggle for independence in Namibia and abroad. He is a prototype of the former Archbishop of the Anglican Church in Southern Africa, Bishop Desmond Tutu, who delivered several speeches in South Africa and abroad. A comprehensive study should be carried out to compare the rhetoric of Bishop Dumeni with the rhetoric of Bishop Tutu. Both of them were staunch critics of the colonial authorities. A study should, therefore, be designed to investigate comparisons between the speeches of the two orators in terms of content, structure and delivery.

The researcher recommends that a study be conducted to compare the delivery of sermons by the two leaders in their respective churches. Such a study should include the reactions of their audience to their sermons.

There is also a need to study the speeches of Bishop Leonard Auala, the predecessor of Bishop Dumeni to establish whether there is a link between the speeches of the two leaders of ELCIN. Both leaders served as leaders of ELCIN during the struggle for independence in Namibia. Bishop Dumeni served as an assistant bishop during the tenure of Bishop Auala. It would, therefore, be interesting to investigate whether or not Bishop Dumeni echoed his mentor.

The speeches that have been examined so far in Namibia are those of supporters of SWAPO. The researcher thus recommends that a study of the rhetoric of the leaders of

the opposition parties be conducted. For example, the speeches of a former Prime Minister of the Owambo Administration could be compared with the leaders of the opposition parties in the Namibian government. Such a comparative study should be carried out in terms of the style, content and structure of the speeches. A further study could also be done to establish the relationships between a speech of a current cabinet minister in the Namibian government and the speech of a minister of the former Bantustan Administration. A comparison of this nature should incorporate all the exigencies of rhetoric.

REFERENCES

- Achebe, C. (1958). *Things fall apart*. London: William Heinemann.
- Adebija, E. (1995). Marketing new lexical terminology in Nigeria: Some practical considerations. In M. Putz (Ed.), *Discrimination through language in Africa*, (pp. 101-122). Berlin: Mouton de Gruyter.
- Adegoju, A. (2009). Rhetoric in conflict related Yoruba proverbs: Guide to constructive conflict resolutions in Africa. *African Study Monographs*, 30(2), 55-69.
- Advocacy for Namibia. (1982, June 12). *Dateline Namibia*, p.6.
- Advocacy for Namibia. (1987, July 12). *Dateline Namibia*, p.3.
- Advocacy for Namibia. (1988, June 30). *Dateline Namibia*, p.8.
- Advocacy for Namibia. (1990, February 15). *Dateline Namibia*, p.1.
- Agbaje, J.B. (2005). The place of Yoruba proverbs in the understanding of Yoruba philosophy and education. *International Journal of African and African American Studies*, 1(5), 48-54.
- Alfayez, H. (2009). CDA of Martin Luther King's speech 'I have a dream'. Retrieved March 7, 2013, from: <http://www.mlkoline.net>
- Allen, J. (2006). *Rabble-rouser for peace: The authorised biography of Desmond Tutu*. London: Rider.
- Al-Quran, M & Al-A'zzam, B. (n.d). *Euphemism in Jordanian contemporary political discourse: A pragmatic and translational perspective*. Jordan: Hashemite University.

- Aremu, M. (2011). A social pragmatic analysis of obituary announcements in English in Nigeria. *Journal of the Nigeria English Studies Association*, 14(2), 132-143.
- Aristotle. 1991. *On rhetoric: a theory of civic discourse*. (G.A. Kennedy, Trans.). New York: Oxford University Press. (Original work published 384BC-322BC).
- Atnison, D. (2004). Constrasting rhetorics: Why contrasting rhetoric needs a better conceptualisation of culture. *Journal of English for academic purpose: Special issue on contrastive rhetoric in EAP*, 3(4), pp.277-389.
- Auala, L. (2009). *Onakuziwa ya-ELOK: Okuza koshitheta kevalo sigo oketoyitho* (1870-1978). Oniipa: ELOK Printing Press.
- Ayres, J. & Miller, J. (1994). *Effective public speaking* (4th edn). Madison, Wisconsin: Wm. C. Brown.
- Bailey, D.C. (2008). Enacting transformation: George. W. Bush and the Pauline conversion narrative in a charge to keep. *Rhetoric Public Affairs*, 11(2), 215-233.
- Baucom, K.L. (1972). The Warnbo languages of South West Africa and AIWola. *Journal of African Languages*, 11(2), 45-73.
- Baucom, K.L. (1975). The Phonology of Proto-Wambo. *African Studies*, 34(3), 477-495.
- Beard, A. (2000). *The Language of politics*. London: Routledge.
- Beech, J.R., Harding, L., Hilton-Jones, D.A. (1993). *Assessment in speech and language therapy*. Oxford: CUP.
- Bieger, G.R. & Gerlach, G.J. (1996). *Educational research: A practical approach*. Albany: Delcamar Press.

- Binkley, R. (2004). The rhetoric of origins and the other: Reading the ancient figure of Enheduanna. In C.S. Lipson & R.A. Binkley, *Rhetoric before and beyond the Greeks*, (pp. 47–64). New York: State University of New York Press.
- Bishops appeal curfew. (1987, January 23). *The Namibian*, p.6.
- Bishops sue British MP for death list claim. (1986, January 31). *The Windhoek Advertiser*, p.5.
- Bitzer, L. (1968). The rhetorical situation. *Philosophy and rhetoric*, 1(1),1-14.
- Blake, C. (2009). *The African origins of rhetoric*. New York: Routledge
- Blakeley, D. (n.d). Case in point. Retrieved June 12, 2012 from www.walsworthearbooks.com/idea-file/7100/case-in-point
- Bland, D (1994). *A rhetorical perspective on the sentence saying of the book of proverbs*. Unpublished doctoral dissertation. University of Washington.
- Bless, C. & Higson-Smith, C . (2000). *Fundamentals of social research methods: An African perspective* (3rd edn.). Cape Town: Juta.
- Bless, C. Higson-Smith, C & Kagee, A. (2006). *Fundamentals of social research methods: An African perspective*. Cape Town: Juta.
- Brinton, L.J. (1992). *The historical present in Charlotte Bronte's novels: Some discourse functions*. *Style*, 26(2), 221-244.
- Brown, J. (2008). *Public diplomacy and propaganda: their difference*. Commentary and Analysis September 2008 Retrieved March 16, 2013 from http://www.unc.edu/depts/diplomat/item/2008/0709/comm/brown_pudiplprop.htm

- Brozin, M. (2010). *The intentions behind Barack Obama's strategic use of personal pronouns*. Engleska C Handle Care: Tore Nilsson.
- Burke, K. (1950). *Rhetoric of motives*. Berekely: University of Carlifornia Press.
- Burke, K. (1965). *Permanence and change: An anatomy of purpose*. Indianapolis: Bobbs-Merill.
- Burke, K. (1969). *A rhetoric of motives*. California: University of California.
- Burkholder, T.R. & Henry, D. (2009). Rhetorical criticism: Perspectives in action. In Kuypers J.A. (Ed.). *Criticism of metaphor* (pp. 97-115). Plymouth: Lexington Books.
- Burton, O.G. (2001). *Silva rhetoricae. The rhetoric of the forest*. Utah: Brigham Young University. Retrieved June, 28, 2011 from <http://humanities.rhetoric.byu.edu>
- Buys, G.L. & Nambala, S.V.V. (2003). *A history of the church in Namibia*. Windhoek: Gamsberg Macmillan.
- Calteaux, K. (1989). *Ndonga study guide*. Windhoek: Academy for Tertiary Education.
- Canonici, N.N. (1996). *Zulu oral traditions*. Durban: University of Natal.
- Canepari, L. (1985). *Intonation*. Napole: Liguore editore.
- Cardenas-Carlos, M.S. & Ishayanti, N. (2009). Code switching and code mixing in internet chatting: between 'yes, 'ya' and 'si', a case study. *Jaltacall Journal*, 5(3), 67-78.
- Casey, M.W. (2007). *The rhetoric of Sir Garfield Todd: Christian imagination and the dream of an African democracy*. Waco: Baylor University Press.

- Catford, J.C. (1965). *A linguistic theory of translation*. London: Oxford University Press.
- Chilton, P. & Schäffner, C. (2001). "Discourse and politics. In Van Dijk, T.A. (ed.). *Discourse as social interaction*. London: Sage.
- Chilton, P. (1998). *Politics and language*. Oxford: Elsevier.
- Chirwa, S.C. (2001). Dancing towards dictatorship: Political songs and popular culture in Malawi. *Nordic Journal of African Studies*, 10(1), 1-27.
- Crane, T., Lindgren-Streicher, K. & Wingo, A. (1998). *Te ti: A Beginner's guide to Oshindonga*. Retrieved March 16, 2013 from <http://www.schoolnet.na>
- Crowley, S. & Hawhee, D. (1999). *Ancient rhetorics for contemporary students*. (2nd edn.). London: Allyn and Bacon.
- Crystal, D. (1991). *A dictionary of linguistics and phonetics* (3th ed.). Oxford: Blackwell.
- Crystal, D. (1995). *The Cambridge encyclopedia of language*. Cambridge: Cambridge University Press.
- Crystal, D. (2008). *A dictionary of linguistics and phonetics* (6th edn.). Oxford: Blackwell.
- Dault, D. (2001). Martin Heidegger and rhetoric of silence. Retrieved July 6, 2012 from www.shoeleg.yak.net./4/rhetoric_ofsilence.pdf
- Dictionary of English. (2009). Retrieved September 12, 2012 from www.thefreedictionary.com/comrade
- Dissecting Obama's state of the union address. (2012, February 3). *New Era*, p.8.

- Downing, Bruce T., and Laurence H, Bogoslaw. (2002). *Effective patient-provider communication across language barriers: A focus on methods of translation*. Claremont, CA: Hablamos Juntos.
- Dudley-Evans, T. (1994). Genre analysis: An approach to text analysis for ESP. In M. Coulthard (Ed.). *Advances in written text analysis* (pp.219-228). London: Routledge.
- Dumeni, K. (1989). *Towards the church life of ELOK*. Unpublished raw data.
- Eco, U. (1976). *A theory of semiotics*. Bloomington: Indiana University Press.
- Edelman, M.J. (1977). *Political language: Words that succeed and policies that fail*. New York: Academic Press.
- Edmondson, R. (2012). Practical reasoning in place: Tracing wise references in every day life. In E.R. Edmondson & K. Hulser (Eds.). *The politics practical reasoning and argument*, (pp.111-127). Maryland: Levington Books.
- Education for future: Lutheran scholarship aid for Namibians. (1990, April 15). *Dateline Namibia*, p.6.
- Eriksen, T.L. (1989). *The political economy of Namibia*. London: The Scandinavian Institute of African studies.
- Evangelical Lutheran Church in Namibia (ELCIN). (1993). *Teimbitezimbuka*. Oniipa: ELCIN Press.
- Evans, D.W. (1996). *Intermediate GNVQ core skills communication*. (2nd edn.). Edinburgh: Longman.
- Every atrocity will be investigated. (1982, March 2). *Windhoek Advertiser*, p.1.

- Fahnstock, J. (2011). *Rhetorical style: The use of languages in persuasion*. New York: Oxford University Press.
- Fairclough, N. (1989). *Language and power*. London: Longman.
- Fairclough, N. (2001). *Language and power* (2nd edn.). London: Longman.
- Farb, P. (2005). *The nonverbal code*. Retrieved March 22, 2012 from:
<http://www.iworldwide.org/>
- Finnegan, R. (1970). *Oral literature in Africa*. Nairobi: Oxford University Press.
- Fisher, W.R. (1984). Narration as human communication paradigm: The case of public moral argument. *Communication Monographs*, 51, 1-22.
- For Namibians, year of suffering. (1986, June 15). *Dateline Namibia*, p.2.
- Foss, S.K. (1989). *Rhetorical criticism: Exploration and practice*. Illinois: Waveland Press.
- Foss, S.K. (1996). *Rhetorical criticism: Exploration and practice*. (2nd edn.) Prospect Heights: Waveland.
- Fox, M. (1993). *Rhetorical criticism: Context, method and the book of Jonah*. Minneapolis: Fortress Press.
- Frydman, J. (2011). A critical analysis of Namibia's English only language policy. In G.E. Bokama (Ed.), *Selected proceedings of the 40th annual conference on African linguistics* (pp.178-189). Somerville, MA: Cascadilla Proceeding Project.
- Gambahaya, Z. Kangira, J & Mashiri, P. (2010). Women writers' use of metaphor as gender rhetoric in discourse on HIV/AIDS and sex related issues. In S. Phillippe-

- Salazar & J. Kangira (eds.) *Gender rhetoric: South Africa* (pp.67-83). Windhoek: Poly press.
- Gay, L.R. (1992). *Educational research. Competencies for analysis and application* (4th edn.). New York: MacMillan.
- Gitay, J. (2001). *Rhetorical analysis of Isaiah*. San Francisco: International Scholars Publication.
- Gitay, J. (2002). Rhetoric and truth: The South African scene. *An African Journal of Philosophy*, Xvi (2),1-2.
- Glenn, C. (2010). Rhetoric and feminism: The possibilities of women and beyond. In J. Kangira & P.J. Salazar (Eds.), *Gender rhetoric: North-south* (pp.42-51). Windhoek: Poly Press.
- Gonzalez, A. & Makay, J.J. (1989). Rhetorical ascription and the Gospel according to Dylan. In S.K. Foss (Ed.), *Rhetorical criticism: Exploration & practice* (pp.81-107). Prospect Heights: Waveland Press.
- Grice, G.L. & Skinner, J.F. (2001). *Mastering public speaking*. (2nd edn.). Nedhama Heights: Allyn and Bacon.
- Grice, H.P. (1989). *Utterer's meaning and intentions*. Cambridge: Howard Press.
- Haacke, W.H.G. (2009). *Language and culture*. Windhoek: University of Namibia.
- Haaland, G.A. (1991, May 19). *A Statement from Gettysburg College*. [A graduation speech presented at Gettysburg College, Gettysburg, United States of America]. Gettysburg College.

- Hallo, W.W. (2004). Birth of rhetoric. In C.L. Lipson & Denkley, R.A. *Rhetoric before and beyond the Greeks* (pp.25-46). New York: State University Press.
- Hargis, D.E. (1951). Memory in rhetoric. *Southern Speech Journal*, 17(2), 10-22.
- Harris, R. (2010, November 22). Evaluating internet research sources. Retrieved January 13, 2012, from <http://www.virtualsalt.com/evalu8it.htm>
- Hasegawa, T, & Gudykunst , W.B. (1998).Silence in Japan and the United States. *Journal of Cross-Cultural Psychology*, 29 (1), pp.668-682.
- Heritage, J. & Greatbatch, D. (1986). Generating applause: A study of rhetoric and response at party political conferences. *American Journal of Sociology*, 92(1),110-157.
- Hilaire, C.S. (2010). *27 powers of persuasion: Simple strategies to seduce audiences and win allies*. London: Vermilion.
- Hill, F.I. (2009). Rhetorical criticism: Perspectives in action. In Kuypers J.A. (Ed.), *The “traditional” perspective* (pp. 1-10). Plymouth: Lexington Books.
- Hitchcock, G. and Hughes, D.(1989). *Research and the Teacher*. London: Routledge.
- Hitchcock, G. & Hughes, D. (1995). *Research and the teacher: A qualitative introduction to school-based research* (2nd ed.). London: Routledge.
- Holmes, J. (1990). Hedges and boosters in women’s and men’s speech. *Language and communication*, 10(3), pp.185-205.
- Horton, S.W. & Gerrig, R. J. (2002) Speakers’ experiences and audience design:Knowing when and knowing how to adjust utterances to addressees. *Journal of memory and language*, 47(1), pp.589-606.

- Howard, T.H. (2010). *Dictionary of rhetorical terms*. USA: Xlibris corporation.
- Hubanks, J. (2009). Praise and advocacy: An examination of President George Bush's post-9/11 discourse and the rhetorical genre that defines it. *Intersections*, 10(2), pp.199-225.
- Hughes, J. A. (1976). *Sociological analysis: Methods of discovery*. London: Nelson.
- Hume, H.M. (Ed.). (1996). *Julius Caesar*. Longman: Essex.
- Hutto, D. (2002). Ancient Egyptian rhetoric in the old and middle kingdoms. *Rhetorica*, 20(3), pp.213-233.
- Iipinge, S.M. (2010). *Integration of information and communication technologies of teachers at colleges of Education in Namibia*. Unpublished doctoral dissertation. University of Namibia, Windhoek.
- Ilie, C. (2009). Strategies of refutation by definition: A pragma-rhetorical approach to refutations in American public speech. In H. F. Eemeren & B., Bart (eds.) *Pondering on problems of argumentation. Twenty essays on theoretical issues*, (pp. 35-51). Berlin: Springer.
- James, K. (2005). *Cultural implication for translation*. Retrieved January 16, 2014, from www.proz.com... translation theory
- Janic, M. L. (2004). *Invention in rhetoric and composition*. West Lafayette: Parlor press LLC.
- Jankah, K. (1986). Proverb rhetoric and African judicial processes: The untold story. *The Journal of American Folklore*, 99(44), 71-94.
- Jobe, N. & Stevens, S. (2009). *Repetition and redundancy*. University of Houston-Victoria: Academic Center.

- Jones, J & Wareing, S. (1999). Language and politics. In Tomas, L. (Ed.), *Language, society and power* (pp.31-37). London: Routledge.
- Jordaan, G.J.C. (2002). Problems in the theoretical foundation of the functional-equivalent approach. In Naudé J.A. and Van der Merwe C.H.J. (Eds.), *Contemporary translation studies and Bible translation: A South African perspective* (pp 19-27). [Acta Theologia 2002, Supplementum 2. Bloemfontein: University of Free State].
- Josua, S. (2008). Translation brief history and theory. In Ray M.K. *Studies in translation* (pp. 1-8). Delhi: Nice printing press.
- Kanana, A.S. (2000). *Changing the patriarchal attitude of Ovawambo men: can the Bible help?* Unpublished master's thesis. University of Natal, South Africa.
- Kangira, J. (2008). The rhetoric of Sir Garfield: Christian imagination and the dream of an African democracy. *Nawa journal*, 11(2), pp. 89-92.
- Kangira, J. (2010). Mugabe's gravestone orations: Collective memory and nostalgia. In O.D., Orwenjo and J.O. Ogone, (Eds.), *Language and politics in Africa: Contemporary issues and critical perspectives*. (pp.27-51). Newcastle: Cambridge Scholars Publishing.
- Kangira, J. & Mungenga, J.N. (2012). Praiseworthy values in president Hifikepunye Pohamba's epideictic speech marking Namibia's 20th anniversary of independence. *Journal for Faculty of Humanities and Social Sciences*, 1(1), 109-116.

- Katjavivi, P., Frostin, P. & Mbuende, K. (1989). *Church and the liberation struggle in Namibia*. London: Pluto Press.
- Kendon, A. (1983). Gesture and speech: How they interact. In J.M. Weimann & R.P. Harrison (ed.). *Nonverbal Interaction*. (pp.21-36). Beverly Hills: Sage.
- Kennedy, G.A. (1994). *A new history of classical rhetoric*. Princeton: Princeton University press.
- Kent, M.L. (2007). *The rhetoric of funeral oratory: Reconciling rhetorics of past and present*. University of Oklahoma.
- King, M.L. (1963). The Negro is your brother. *The Atlantic Monthly*, 212(2), 78-88.
- Knowledge. Retrieved January 26, 2011 from <http://artfmanliness.com>
- Kuchinsky, M. (2012). Church based micro-development: Non-companion synod partnerships and the hybrid case of companion synod programming in Namibia of the Metropolitan Washington DC Synod of the Evangelical Lutheran Church in America. *International Journal of Humanities and Social Science*, 2(2), 80-110.
- Kulo, L. (2009). *Linguistic features in political speeches: How language can be used to impose certain moral or ethical values on people*. Unpublished bachelor's thesis. Lulea University of Technology, Sweden.
- Kuypers, J.A. & King, A. (2009). Rhetorical criticism: Perspectives in action. In Kuypers J.A. (Ed.), *What is rhetoric?* (pp. 1-10). Plymouth: Lexington Books.
- Lanham, R.A. (2006). *Economics of attention: Style and substance in the age of information*. Irvine: University of California.

- Lauer, J. M. (2004). *Invention in rhetoric and composition*. West Lafayette: Parlor press LLC.
- Laukkanen, P. (2002). *Rough road to dynamism: Bible translating in northern Namibia, 1954-1987 - Kwanyama, Kwangali and Ndonga*. Helsinki: Luther-Agricola Society.
- Laurin, A.P. (2012). *Classical rhetoric in Baroque music*. Unpublished master's thesis. Institution for Klassik Music. Denmark.
- Leeuwen, M. (n.d.). *The style of political speeches*. Retrieved March 6, 2013, from <http://www.stylistics.leidenuniv.nl>
- Ling, D.A. (1989). A pendantic analysis of Senator Edward Kennedy's address to the people of Massachusetts, July 25, 1969. In S.K. Foss (Ed.), *Rhetorical criticism: Exploration & practice* (pp. 344-351). Prospect Heights: Waveland Press.
- Literal translation and free translation. (n.d.). Retrived September 12, 2013, from 210.40.132.153:/uploadfile/20059894451642.pdf
- Lunsford, A.A. & Ruszkiewicz, J.J. (2001). *Everything's an argument*. New York: Bedford.
- Lutz, W. (1989). *Doublespeak*. New York: Harper & Row.
- Makamani, R. (2010). Brown is saying nonsensical things, much more idiotic than Blair: Analysis of hate language in political discourse used in Zimbabwe. In O.D. Orwenjo and J.O. Ogone, (Eds.), *Language and politics in Africa: Contemporary issues and critical perspectives* (pp.1-23). Newcastle: Cambridge Scholars Publishing.

- Manyawu, A.T. (2012). *Apostolic African institute church discourse in Southern Africa: The case of the founding text of Paul Mwazha's African Apostolic church of Zimbabwe*. Unpublished doctoral dissertation. National University of Lesotho, Lesotho.
- Mathe, A.I. (2006). *Canons of classical rhetoric in Sam Nujoma's state of nation addresses (1990-2004)*. Unpublished master's thesis, University of Free State, South Africa.
- Mathe, A.I. (2008). Rhetorical common ground as an interlocutor of agreement: Lessons from Windhoek constituent assembly. *Nawa Journal of Language and Communication*, 3(2), 94-120.
- Mathe, A.I. (2009). *Persuasion as a social heuristic: A rhetorical analysis of the making of the constitution of Namibia*. Unpublished doctoral dissertation, University of Cape Town, South Africa.
- Maxwell, J.A. (2005). *Qualitative research design: An interactive approach*, (2nd edn.) United Kingdom: Sage Publications.
- Maykut, P. & Morehouse, R. (1994). *Beginning qualitative research: A philosophic and practical guide*. London: The Falmer Press.
- Mbiti, J.S. (1969). *African religions and philosophy* (1st ed). London: Heinemann.
- Mckeon, R. (1975). Arts of invention and arts of memory. *Critical inquiry*, 1(2), pp.723-739.
- McMillan, J.H. & Schumacher, S. (2001). *Research in education: A conceptual introduction*. New York: Longman.

- McNeill, D. (1992). *Hand and mind: What gestures reveal about thought*. Chicago: The University of Chicago Press.
- McNeill, D. (2005). *Gesture & thought*. Chicago: University of Chicago Press.
- Mendelsohn, J., Jarvis, A., Roberts C. & Robertson, T. (2002). *Atlas of Namibia: A portrait of the land and its people*. Cape Town: David Philip.
- Meriam, S. B. (1988). *Case study research in education: A qualitative approach*. San Francisco: Jossey- Bass.
- Micciche, L.R. (2001). The role of edited collections in composition studies. [Composition forum] *Journal of Pedagogical Theory in Rhetoric and Composition*, 12(3), 101-124.
- Micciche, L.R. (2004). Making a case for grammatical rhetoric. *College Composition Communication*, 55(4), 716-737.
- Misa Namibia condemns hate speech. (2007, October 7). *The Namibian*, p.18.
- Moleah, A.T. (1983). *Namibia: The struggle for liberation* (1st edn). Wilmington: Disa Press.
- Morreale, S.P. & Bovee, C.L. (1998). *Excellence in public speaking*. The University Speaking Center: University of North Carolina.
- Morrison, D.M. (2004). *Rhetorical criticism: History, purpose and method*. ABD: Fuller Theological Seminary.
- Muilenburg, J. (1968). Form criticism and beyond. *Journal of Biblical Literature*, 88(1), 1-18.

- Mushaandja, J. (2006). *Investigating in-service professional development of secondary school principals in Namibia*. Unpublished doctoral thesis. University of Western Cape, South Africa.
- Mwangi, C.W. (2009). *A rhetorical analysis of African unification oratory*. Unpublished doctoral dissertation, National University of Lesotho.
- Myers, C.A. (2013). *Brethen: A precious name*. Retrieved July 14, 2013, from <http://www.brfwitness.org/>
- Myths, reality, and the future in Southern Africa: Challenges for new administration* (2006). Retrieved March 16, 2013, from <http://www.cartercenter/topics/sanctions/documents/1215.pdf>
- Nabea. W. (2010). Media argumentation in Kenyan 2007 political elections: Manufacturing of ethnic hate. In O.D., Orwenjo and J.O. Ogone, (Eds.), *Language and politics in Africa: Contemporary issues and critical perspectives* (pp.183-199). Newcastle: Cambridge Scholars Publishing.
- Namakalu, O.O. (2004). *Armed Liberation struggle: Some accounts of PLAN' combat operations*. Windhoek: GamsbergMacmillan Publishers.
- Nambala, S.V.V. (1994). *History of the church in Namibia*. United States of America: Lutheran Quarterly.
- Nambala, S.V.V. (1995). *Ondjokonona yaasita naateolohi mu-ELCIN 1925-1992*. Oniipa: ELOC Printing Press.

- Namibia. (1990). *The constitution of the Republic of Namibia*. Windhoek: Namibia Institute for Democracy (NID) and the Institute for Public Policy.
- Namuhuja, H.D. (1983). *Fillemon Elifas*. Windhoek: Gamsberg Macmillan Publishers.
- Namuhuja, H.D. (1996). *Lyoonnyoka lya tsu lyoomba*. Windhoek: Gamsberg Macmillan Publishers.
- Nash, W. (1989). *Rhetoric: The wit of persuasion* (2nd edn.). Oxford: Blackwell.
- Ndjembo, A. (2007). *Esiku lyepangulo*. Oniipa: ELOK printing press.
- Neethling, S.J. (1997). On translating A.C. Jordan's Ingqumbo yeminyanya into Afrikaans. *Journal of African Languages*, 17(1), 18-22.
- Newman, J. & Benz, C.R. (1988). *Qualitative and quantitative research methodology: Explaining the interactive continuum*. Illinois: Southern Illinois University Press.
- Ngodji, M. (2010). *Applicability of the translatability and interpretation theory of Sanneh and Bediako: The case of the Evangelical Lutheran Church in Namibia in the northern Namibia*. Unpublished doctoral dissertation, University of Kwazulu Natal, South Africa.
- Nida, Eugene A and Charles R. Taber (1982). *The Theory and Practice of Translation*. Leiden: E.J. Brill.
- Nida, E.A. & Taber, C.A. (2003). *The theory and practice of translation* (4th edn.). Koninklijke Brill: Leiden.
- Nida, E.A. (1947). *Bible translating: An analysis of principles and procedures*. New York: American Bible Society.

- Nida, E.A. (1964). *Toward a science of translating: with special reference to principles and procedures involved in Bible translating*. Leiden: Brill.
- Nida, E.A. (1991). Theories of translation. *TTR: traduction, terminologie, rédaction*, 4(1), 19-32.
- Nygaard, C. (2004). *A relief organisation's online communication: A dissertation of rhetorical strategies and argument theory as a means to persuade and influence an audience*. Unpublished Cand.Ling.Merc. dissertation. The Aarhus school of Bussiness, Denmark.
- Nygaard, L.P. (2008). *Writing for scholars: A practical guide to making sense and being heard*. Oslo: Universitetsforlaget.
- Oden, B. (1991). *Namibia's economic links to South Africa*. Uppsala: Institute for African Studies.
- Onyokwere, E.C.O. (1989). Culture, persuasion and the management of environmental attitudes. *Africa Media Review*. 2(2), 16-25.
- Orwell, G. (1946). *Animal farm*. London: Penguin Group.
- Orwenjo, D.C. (2010). Of shifting goal posts and scoring own goals: Patterns of metaphorical language use in Kenya's political discourse. In O.D. Orwenjo and J.O. Ogone, (Eds.), *Language and politics in Africa: Contemporary issues and critical perspectives* (pp.53-79). Newcastle: Cambridge Scholars Publishing.
- Osha, S. (2005). Race, rhetoric and a postmodern world. *An African Journal of Philosophy*, XIX, 79-90.

- Osha, S. (2005). *Rhetoric in Africa*. Retrieved September 20, 2012, from www.rhetoricafrika.org/pdf/
- Patton, M.N. (1999). Enhancing the quality and credibility of qualitative analysis. *Health Services Research*, 34 (2), 1189-1208.
- Patton, M.Q. (1990). *Qualitative evaluation and research methods* (2nd edn.). Newbury Park, California: Sage Publications.
- Patton, M.Q. (2002). *Qualitative research & evaluation methods* (3rd edn.). London: Sage Publications.
- Perelman, C. & Olbrechts-Tyteca. L. (1961). *The new rhetoric: A treatise on argumentation*. Notre Dame: University of Notre Dame Press.
- Pernot, L. (2006). The rhetoric of religion. *The International Society of Rhetoric*, xxvi(3), 235-254.
- Phelan, J. (1996). *Narrative as rhetoric: Technique, audiences, ethics, ideology*. Ohio: Ohio University Press.
- Police narratives. (n.d). Retrieved August 20, 2013 from <http://www.hrscpress.ac.za/downloadpdf.php>
- Pring, R. (2000). *Philosophy of educational research*. London: Continuum.
- Psalm from Namibia (1987, August 7). *Dateline Namibia*, p.8.
- Pu, C. (2007). Discourse analysis of President Bush's speeches at Tsinghua University, China. *Intercommunication Studies*. 16(1), 205-216.
- Ramplsey, M. (2005). *Exploring visual culture: Definitions, concepts, contexts*. Edinburgh: Edinburgh University Press.

- Roach, R. (2004). *Phonetics*. Oxford: Oxford University press,
- Roger, L.W. (2005). *Jesus is his oewn rhetoric*. Retrieved September 11, 2013, from [www.findarticles.com/p/articles/mi_M\)MDO/15_3_32_ai_n15](http://www.findarticles.com/p/articles/mi_M)MDO/15_3_32_ai_n15)
- Runddell, M. & Gwyneth, F. (Eds.). (2002). *Macmillan English Dictionary for Advanced Learners*. (2nd ed.). Sydney: Macmillan Education.
- Salazar, P. (2008). Rhetoric in Africa: Three encounters. *Nawa journal of language and communication*, 2(2), pp.57-59.
- Salazar, P. (2002). *An African Athens: Rhetoric and the shaping of democracy in South Africa*. New Jersey: Lawrence Erlbaum.
- Samovar, L.A. & Mills, J.M. (1989). *Oral communication skills: Message and response*. Dubuque, Iowa: WMC Brown.
- Samson, A.A. & Mohammed, A. (2010). Nigerian military coup announcements as political discourse: A pragmatic analysis. In O.D. Orwenjo and J.O. Ogone (Eds.), *Language and politics in Africa: Contemporary issues and critical perspective* (pp.149-181). Newcastle: Cambridge Scholars Publishing.
- Sapir, E. (1929). The Status of linguistics as a science. In D.G. Mandelbaum (Ed.), *Culture, language and personality*. Berkeley, CA: University of California Press.
- Schaffner, C. (n.d). *Skopos theory*. Retrieved January 15,2014, from http://uncavim20.unc.edu.ar/pluginfile.../Skopos_Theory_Schaeffner.pdf
- Sharig, M. (2013). *Exploring the semantic changes in Persian loan words*. *Language in India*, 13(1), pp.371-379.

- Shigwedha, V.A. (2011). *Enduring suffering: The Cassinga massacre of Namibian exiles in 1978 and the conflicts between survivors' memories and testimonies*. Unpublished doctoral dissertation, University of Western Cape.
- Shivute, T. & Loytty, S. (2007). *Liturgia: Omafatululo taga gumu elongelokalunga niikwaluturgi yilwe*. Oniipa: ELCIN Printing Press.
- Simon, H.W. (1990). *The Carrot and Stick as Handmaidens of Persuasion in Communication in Social Conflict*. Englewood Cliffs: Prentice Hall.
- Simons, H.W. (2001). *Persuasion in society*. Thousand Oaks: Sage publications.
- Simpson, L. (1972). *An introduction to poetry*. (2nd edn.). New York: St. Martin's Press.
- Siran, J.L. (1993). Rhetoric, tradition and communication: The dialectics of meaning in proverb use. *Journal of Royal Anthropological Institute*, 28(2), pp. 225-242.
- Smethurst, S. E. (1967). Cicero's rhetorical and philosophical works. *The classical world*, 61(2), pp.125-133.
- Snedeker, J. & Trueswell, J. (2003). Using prosody to avoid ambiguity: Effects of speaker awareness and referential context. *Journal of Memory and Language*, 48(6), 103-130.
- Sperber, D. & Wilson, D. (1989). *On Grice's theory of conversation*. In P. Werth, *Conversation and discourse*. (pp. 368-372). Groom-Helm: Cambridge Press.
- Spurgeon, C.H. (1876). *Why the heavenly robes are white*. Retrieved February 23, 2013, from <http://www.spurgeongems.org>
- Steinberg, S. (1999). *Persuasive communication skills: Public speaking*. Cape Town: Juta.

- Stinson, D.M. (2010). *Prisoners of hope: The struggle for Namibian independence, the church and the gospel*. Unpublished master's thesis, Wartburg Theological Seminary, Dubuque, Iowa.
- Swadley C.R. (2008). *Reconfiguring the fourth canon of classical rhetoric*. Unpublished doctoral dissertation. University of Oklahoma, USA.
- Swart, P.S. (1998). *The transformation of teacher education in Namibia: The development of reflective practice*. Unpublished doctoral dissertation, Oxford Brookes University, Oxford.
- Synecdoche. (n.d). Retrieved July 15, 2012, from www.dictionary-reference.com/browse/synechdoche
- Thomas, G.L. (1989). Aaron Burr's farewell address. In S.K. Foss, (Ed.), *Rhetorical criticism: Exploration & practice* (pp.81-107). Prospect Heights: Waveland Press.
- Thornberry, C. (2004). *A nation is born: The inside story of Namibia's independence*. Windhoek: Gamsberg Macmillan.
- Tirronen, T.E. (1986). *Ndonga-English dictionary* (1st edn.). Oniipa: ELCIN Printing Press.
- Toler, D. (1982). Constructive criticism: Reactionary pragmatism at its best. *Journal of Opinion*, 12(3), 11-18.
- Tutu, D.M. (1983). *Hope and suffering: Sermon and speeches*. Johannesburg: Skotaville.
- Van Dijk, T.A. (2009). *Society and discourse. How social contexts control text and talk*. Cambridge: Cambridge University Press.

- Venuti, L. (1995) *The translator's invisibility. A history of translation*. London and New York: Routledge.
- Venuti, L. & Baker, M. (Eds.). (2000). *The translation studies reader*. New York: Routledge.
- Verderber, R.F. Verderber, K.S. & Sellnow, D.D. (2008). *The challenge of effective communication* (4th edn.). USA: Lyn Ul.
- Vermeer, H. (1989). Skopos and Commission in Translational Activity. In L. Venuti (ed.), *The Translation Studies Reader* (pp. 187-202). London: Routledge.
- Vilade, L.E. (2012). *The president's speech: The stories behind the most memorable presidential addresses*. Guilford: Lyons Press.
- Von der Lippe, B. (2010). Benevolent philanthropy, co-optation and identification. In J. Kangira & P.J. Salazar (Eds.), *Gender rhetoric: North-south* (pp.23-32). Windhoek: Poly Press.
- Vosloo, R. (2008). *State of exception and religious freedom: Revisiting the church-state confrontation, correspondence and statements of 1988*. Stellenbosch: University of Stellenbosch.
- Wang, J. (2010). A critical discourse analysis of Barak Obama's speeches. *Journal of Teaching and Research*, 1(3), 254-261.
- Wareing, S. (2004). What is language and what does it do? In Thomas, L. (Ed.), *Language, society, and power*. (pp.50-63). New York: Routledge.
- Whaley, B.B. & Holloway, R.L. (1997). Rebuttal analogy in political communication: Argument and attack in sound bite. *Political Communication*, 14(3), 293-305.

- Williams, J. D. (2010). *An introduction to classical rhetoric: Essential readings*. Oxford: Wiley Blackwell.
- Wood, H.R. (2011). *The epideictic rhetoric of young women, 1895-1930*. Unpublished doctoral dissertation, University of Missouri, Kansas City.
- Wood, N. (2003). *Perspectives on argument*. New Jersey: Prentice Hall
- Xu, G.Q. (2004). The use of eloquence: The Confucian perspective. In C.S. Lipson & R.A. Binkley, *Rhetoric before and beyond the Greeks* (pp.23-32). New York: State University of New York Press.
- Yelle, R.A. (2004). *Gesturing at nature: The rhetoric of gestures, rituals, and memory in cross-cultural perspective*. Retrieved April 20, 2012 from www.semioticon.com/virtuals/gestures
- Young, G.C (2013). *The speech: The story behind Dr. Martin Luther King Jr.s dream*. Bradford: Guardian books.
- Youth Bible, (2004). *Holy Bible, contemporary English version*. (global edn.). Brazil: American Bible Society.
- Zietsma, D. (2008). Building the kingdom of God: Religious discourse, national identity, and the the good neighbour policy. *Rhetoric Public Affairs*. 11(2), 179-213.
- Zaharna, R.S. (1995). The ontological function of interpersonal communication: A cross-cultural analysis of Americans and Palestinians. *Howard Journal of Communications*, 11(3), pp.87-98.
- Zimmermann, B. (2005). *Edgar Allan Poe: The rhetoric and style*. Canada: McGill-queen press.

APPENDICES

Appendix 1: Interview Guide

Welcome to this interview session. My name is Petrus Angula Mbenzi. I am a doctoral student at the University of Namibia. I have identified you as one of my interviewees for my study.

Instructions

1. There is no right or wrong answers to the following questions. You are requested to answer the questions to the best of your ability, knowledge and experience.
2. Feel free to ask for clarification in case you do not understand a question.
3. Your answers will be treated with confidentiality. Your name will not be published in the final product of this research. Only pen names will be used to conceal your identity.

Thank you for your participation.

Interview guide for pastors

1. Which factors did you consider in planning the speeches for Bishop Dumeni?
2. How did Bishop Dumeni contribute to the preparation of his speeches?
3. Were you the only one involved in speech writing for Bishop Dumeni? If so, why were other people not consulted in the writing process?
4. If other people were involved in the speech writing, what contribution did they make?
5. If the Bishop was coached before public delivery, how was the coaching conducted?

Interview guide for ex-ministers

1. How did the government react to the speeches of Bishop Dumeni?
2. What was the nature of the responses given to Bishop Dumeni's speeches?
3. What were your attitudes towards the speeches of Bishop Dumeni?
4. What modes of communication were used to respond to the speeches of Bishop Dumeni?

Interview guide for ordinary people

1. What was your impression of Bishop Dumeni's speeches during the colonial era?
2. What was your reaction to Bishop Dumeni's speeches?
3. How did you react to the speeches of Bishop Dumeni?

Appendix 2: Bishop Dumeni's Speeches

a. Speech on May 13, 1979 at the Wartburg Theological Seminary, USA during the graduation ceremony at which he was awarded an Honorary Doctorate Degree in Theology

It was a great surprise to me to receive the message of your honorable board of regent's decision to confer upon me THE DOCTOR OF DIVINITY DEGREE, HONORIS CAUSA. I felt then and I still feel today that I am not personally worthy of this honour. I decided however to accept your decision on behalf of my church. I feel that this honour was bestowed on the Evangelical Lutheran Owambo-Kavango and on the Church in Namibia. The church has continued through the grace of social, cultural, and political life of the people of Namibia. This is not the result of one or of a few people in the church. Guided and blessed by the Lord, the church as a whole, its board, ministers, staff and members have given a service and shown testimony that we can be grateful for. I understand however that is difficult or impossible to confer an honorary doctorate upon a body such as a church or upon a group or team consisting of several people. As a member and representative of this body and group of people, I decided to accept the honorary degree and to use the honorary title with joy.

The Evangelical Lutheran Owambokavango church is not one of the largest bodies in the Lutheran world, nor is it the church in Namibia numerically large. However, with a membership of 280,000 the Owambokavango church is the largest in Namibia. Together with the two other Lutheran churches, which are all members of a federation called the United Evangelical Lutheran Church in South West Africa/ Namibia, the total of Lutherans amount to 400, 000 Or 40% of the total population of Namibia.

The Black Evangelical Reformed church which did not even consider membership in the predominantly black council also has observer status in the council. Bishop James Kauluma of the Anglican Church is the first President of the council. The council recently invited Rev. Albertus Maasdrorp Associate General Secretary of LWF to become its General secretary. We hope that the federation will later release him.

ELOK had at the end of 1978 a membership of 280, 000, an increase of 12, 00 from the previous year. The increase is mainly the result of a high birth rate, but we could also book 3, 700 adults and children that were baptized through the missionary outreach of the church. The parishes are large; some have up to 10,000 members with only one or two pastors. Presently there are 60 parishes and every year some new ones are formed, as overly large parishes are being divided. There is a shortage of pastors, but we are happy that there is a constant flow of youth to our theological institutions.

The churches have been instrumental in creating an educational system, in providing elementary health services and in aiding the less privileged members of the society. The

churches have been deeply involved in the still unfinished struggle for justice, peace, and freedom and independence.

Much has been done. Unfortunately also much has been left undone half-way due to weaknesses, inability and lack of vision or lack of faith. There have not always been results or satisfactory results. The Church has still much to do in proclaiming the gospel, in bringing people to the cross of Christ where they could find forgiveness and peace. Much remains to be done with regard to education and training of people to serve the church and the community.

We have been able to bring about any social change. Injustice prevails, the basics of apartheid and discrimination are still there. The population of Namibia is a much divided one. The South Africans, through their national theme nicely says "EX UNITATE VIRES, have in all their work practiced the policy of "DIVEDE ET IMPERA." We have now a country on the verge of or actually deep in civil war, with sons of the same mother fighting each other, a situation where it is difficult to trust in anybody. We live in a situation where power-hungry parties try to use all means in order to obtain the opportunity to rule.

What do we have to do now? The churches have the great task of bringing reconciliation between man and God, between man and his fellow man. More than before we have to throw all our strength and all our prayers in the struggle to end the bloodshed and to bring about peace before the destruction has gone too far.

The task is primarily the task of the Namibians. We, however, depend greatly on western powers to provide an acceptable solution to all. The churches have been supporting the proposals of the United Nations's Secretary General to implement a ceasefire, to create a condition conducive to a general, free and fair election. To supervise such an election and to control the transfer of Administration to the elected Government. We are in a critical situation. Within a few days, one group, the DTA with the support of its South African masters is expected to form an illegal Government. Such an action will neither bring peace nor justice.

We need your help. Your Government if they so desired and if their citizens would cooperate, could throw in more strength and put more pressure on South Africa to accept the proposals of Dr Waldheim so that the UN Plan could be implemented. We know that the Christians in many countries, also you here in the USA, have been praying for us and have been working hard for us. We are thankful for all the assistance we have received either directly from the churches in America or through the offices of the Lutheran World Federation. We feel and know that we belong to a big family, where brothers and sisters really love each other and care for each other. We have felt that we have been carried by your prayers. We have received financial assistance from you. We have been able to send students to your country, also to your institution, students who

have brought home knowledge, visions and eagerness to help the nation... You have assisted refugees from our country. You have invited visitors from our country. We have had visitors from your churches. We have also received many encouraging letters and statements from churches, congregations, conferences and from individuals.

We now receive this one by the Wartburg Theological Seminary. This act encourages us. It shows that you remember us and stay with us. Your seminary has over the past 125 years been a great blessing to the people and church of the UNITED States and also internationally. Even our small nation has been part of this blessing. Praised be the Lord who has done the great things through this seminar. I am thankful for all that you have done. Thank you also for the great honour conferred upon me and the church in Namibia and the church of Namibia.

I hope this handmade Namibian basket, made of leaves of the palm trees of the Northern plains, will in the office of the president of the seminary, wherever you wish to place it, be a sign of our belonging together and remind you of us.

Back to the church again, due to the situation, the church is in a difficult position. We are not liked by the Government. This, you can see and hear in the papers, especially on the radio, in speeches and in action against church workers. Indirectly we also suffer like the others. The war costs much for South Africa. This has led to highly escalating prices. Fuel prices have doubled within a few years and the same applies to almost everything. The church is financially in great trouble. Last year we had a deficit of R40,000- R50,000 and had to borrow from the 1979 budget. This year we have another amount of US\$ 60, still not assured. Foreign assistance has been decreasing. The local income is increasing slightly.

However, the expenditure is increasing at an alarming rate. Businesswise we would be considered as bankrupt. I plead for assistance from your church fund; otherwise we must soon consider closing down some institutions and activities.

I would like to make it clear that our church not only receives, but also gives. We too, have missions in other African countries including Angola and Senegal. Through LWF, we have with our small funds, supported projects in Africa and Asia.

Another problem is the question of salaries. The government has recently introduced equal pay for equal work. This is something we have requested over the years. It is done half done and the people do not in fact get what they are supposed to; the blame is put on the computers.

There is, however, a considerable increase in the salaries of nurses and teachers. Those employed by the church are now in a difficult position. A pastor gets R110 a month. a teacher receives R120 if employed by the church. In government service a teacher gets three times that amount. Will our staff perhaps leave the church because of economic

difficulties? We cannot increase any pay as we already have difficulties in meeting the present costs.

b. A speech during special service at the ruins of the printing press on 14.12.1980 at Oniipa.

Members of ELOK and the entire nation as well as friends from afar and near representing the sister churches. It is with a great sadness to inform you that the printing press of ELOK which has been serving the church and the entire nation for 81 years since 1901 has been destroyed for the second time by an enemy of the church and of the nation on 19.11.1980 midnights.

All of you who are gathered here today bear the testimony that, our service provider, the printing press of ELCIN is no more. The service and activities of the press has been ground to a standstill. The service was not only extended to ELOK members, it was extended to all the Lutherans all over the world and it was also extended to our sister churches and friends who helped us to rebuild this press. This press does not belong to certain individuals as some people might think. The service brought to a halt here is extended to more than 55 thousand Lutherans who belong to more than 98 churches all over the world. Our sister churches also received the services from this printing press. The enemy has decided to stop the activities of the printing thereby denying the people the services meant for them.

Who are this enemy and vandal? This enemy is known to God. The enemy knows himself who he is. His cohorts who together with him made a joint decision to annihilate this press know why they did this. I do not know his face. All I know is his work which demonstrates that he is the enemy of the church and the nation. I know we have the big responsibility to ensure that his soul is saved. I have also requested the police to look for him and to investigate this matter.

I thank you all for having come here from distant places to witness the destruction caused to our printing press. You have spread the news by word of mouth and the newspaper reporters published this news in their respective papers. I thank you our friends for message of comfort you sent us by telephone, telegram, letters and telex. You have really strengthened our faith. ELOK has been comforted in her difficulties. In this time of difficulties our faith is strengthened. We have really been comforted by your words such as: God is not burned He still exists. "Jesus is alive; He is not destroyed in the bomb blast. We would like to continue rendering our services to every person in his/her totality. "The question is "When will it be rebuilt?" Anthill has been destroyed but its owner is still in it. We will rebuild it. "This money is for the reconstruction of the press. We will not agree to be silenced in our efforts to do the work of God; whoever did it has provoked God." I thank you for your strong faith and courage. Thank you for coming to attend this service. The difficulties and problem we experience strengthen our faith in God and our love for Him and for one another.

The aims of this service are as follows:

- To express our disappointment because the activities of our printing press has been ground to a halt.
- To pray for those who disturb the activities of God so that they can repent soon and their souls will be saved, because the coming of the Lord is at dawn and all the things will be revealed (Cor 4: 5) “ therefore do not judge before the time comes, before the Lord comes, he who reveals what happens in the darkness and reveals what is in our hearts, and that day every one receives his reward from God.”
- To praise and thank God for saving the lives because no live was lost in the blast.
- To consult one another and reach the consensus whether we rebuild our press or whether we keep quiet.
- To comfort the church and the entire nation saddened by this event.
- To grant our guests the chance to express their solidarity and extend their comfort to us as well as to strengthen our brotherhood.
- To pray for those who disturb the activities of God so that they can repent soon and their souls will be saved, because the coming of the Lord is at dawn and all the things will be revealed (Cor. 4: 5) “ therefore do not judge before the time comes, before the Lord comes, he who reveals what happens in the darkness and reveals what is in our hearts, and that day every one receives his reward from God.”

We have really suffered. The cost of this damage estimated at R350-000-00. To rebuild this printing press today would cost us between R400-000-00 – R500-000-00. Most of the workers have lost their job as a result of this blast. Our clients have been robbed of the service though they did not commit any offence. Despite this dear ELOK and dear parishioners, sufferings, oppression and loss of property should face us.

Although it is not easy to accept difficulties, we as the apostles of Jesus Christ who carries our difficulties and pains, I ask you to receive the peace from our God, our father and from Jesus Christ, the head of the church and to remain united according to the strength from the Holy Spirit. The world cannot grant us peace if we become indignant. If we wish other to fall in trouble and curse others, we sin before our God. We remain in the same boat with our oppressors. Verily all of us are sinners before God and we need the grace and the forgiveness of sins. But those who have destroyed this printing press are sinners for they have destroyed the press and therefore they need to repent, because they offend all the people who helped with the rebuilding of the press and those who were served by this press. In this way they fight against the mission of God.

I ask the general secretary, Rev. Petrus Shipena to read the resolution of the governing council. If there is anyone who agrees with the resolution to raise his hand and if there is anyone who opposes the resolution, he/she should also raise his hand. I have observed that the resolution is supported by ELOK and the entire nation. The difficulties really strengthen us and make our faith stronger. They also make love for another stronger and this gives an opportunity to render our services.

Finally, ELOK, what separates us from our love for God? ELOK, we sin if we do not serve the people of God. Whatever the cost might be: We are not after fame. We want to remain obedient to God. We do want God to show us what to do. We do not lose anything if our properties are destroyed. When we give we earn more. When we lose we earn. If we forget then our sins will be forgiven and if we are murdered we shall have eternal life. Rom 8: 38, 39. Hymn 168.

c. Speech at the LWF Pre-assembly all Africa Lutheran Consultation in Harare, Zimbabwe 7- 16th, December 1983

Mr. Chairperson, honourable delegates, brothers and sisters. I would like to greet you in the name of the triune God, Father, Son and Holy Spirit.

First of all, I think we are all so grateful and indebted to the organisers of this consultation, particularly the LWF and its department of church cooperation for arranging this consultation. It is indeed very much important for our delegates to equip and prepare themselves fully for the seventh LWF Assembly in Budapest, Hungary next summer. I am sure this preassembly all Africa Lutheran consultation will greatly enable us as African representatives to truly represent Africa, to defend her interests and to let her voice be heard during as well as after the assembly. For I do believe that we too have a contribution to make to the future course of our umbrella organisation, namely the LWF ;and indeed a common African contribution will be of a more greater impact than the individual Church contributions could be.

Furthermore, I am quite happy and pleased for this opportunity of mutual sharing and of making acquaintances among ourselves as members of the Lutheran Family on this continent, Africa. In fact this opportunity of sharing and exchanging views as well as of advising each other as to how best we churches of the Lutheran confession in Africa is to be greatly acclaimed. For this will enable us all to find ways and means together as to how best we could fulfill our God-given mission and responsibilities in Africa to the glory of our God and Savior Jesus Christ and for the betterment of our people living conditions both bodily and spiritually.

Mr. Chairperson, honourable delegates, Brothers and sisters at this juncture, allow me to share with you all some experiences with regard to the current situation in Namibia. Our beloved, country, Namibia, has been in news for many years now. Especially during the last three to five years. Yet the situation remains static and unchanged to this very day. Rather it keeps growing from bad to worse year after year. At this particular moment, as ever before, there are no signs of any positive development whatsoever, towards the realisation of the long desired peace and national independence. In the second, place, again, the worsening aspect of the present conflict situation in our country is that sons of one and same father and mother , i.e. brothers and sisters are confronting each other in battle as members of two opposing forces, namely SADF and PLAN, SWAPO, military

wing. In itself, this state of affairs is increasingly turning bush war in our country more and more into a civil war.

Hence at this moment as ever before, the one greatest need and desire of us all in Namibia is peace and justice. Indeed, we desire to see the prophecy of Isaiah 32:16 being fulfilled in our world, particularly in Namibia namely: Justice will dwell in the wilderness and righteousness abides in the fruitful field and the effect of righteousness will be peace and the result of righteousness, quietness and trust forever. My people will abide in a peaceful habitation in secure dwellings and in quiet resting peace.

A great majority of Namibians do sincerely desire and long for the signing of ceasefire, the sooner, the better. Thus the apparent lack of interests in the signing of a ceasefire on the part of the authorities is quite disquieting and in fact destroys peace in Namibia. This is even more so because of the continued arrests and imprisonments of many people-church workers, such as pastors, teachers and others include. Among those who have been imprisoned recently is the Rev. Heikki Ausiku- vice-dean of ELOK Kavango circuit, Director of Nkurenkuru Bible School as well as member of ELOK's church council who was supposed to be one of ELOK's representatives at this Consultation. Likewise, another ELOK representative to this meeting, Dean Matti Amadhila was refused passport extension. So he could not be present either. Mrs. Hilja Shivute who was chosen to be Rev. Ausiku's representative was granted passport at the very last moment. All these acts of prevarication on the part of South Africa authorities in Namibia clearly indicate how the South African government is hard at work to intimidate, isolate and persecute the Church.

In fact we have many people in jails. These people are being held in incommunicado without any privilege or opportunity of a fair trial in a duly constituted court of law. The frequency of abductions of people without anybody knowing exactly by whom and whereto has been quite high, this year, 1983. Hatred and mistrust are growing among people while fear is predominating in many people. Government laws and proclamations are weighing so heavily upon civilians, particularly laws such as the dusk to dawn night curfew which for years has been operative in the so called operational area of the north as well as the notorious and draconian proclamations namely, AG 9 and AG 26. On the other hand, again some of our people are serving life imprisonment while some are serving prison terms ranging from 5 to 10 years. Likewise some of our people are scattered all over the world, while some have been murdered cold bloodedly and other crippled. Because of the night curfew, we are unable to bring to hospital those who fall ill or simply get hurt during the night. Many of our roads are unsafe; in fact they are too dangerous to travel upon because of the landmines. By and large, we did not even know the whereabouts of most detainees, namely where they are kept, imprisoned and whether they are still alive or are already dead.

The prolonged situation of war is making the church's work even more harder as the church is continuously being called forth to effect reconciliation between the opposing

forces who are all members of one and the same church body. Hence we really do yearn for peace and justice and an end to the bush war in our country.

d. Speech at LWF conference in Budapest on 19 July, 1984

For this reason I bow my knees before the father from whom every family in heaven and on earth is named: that according to the riches of his glory he may grant you to be strengthened with might through his spirit in the inner man.

St Paul thanked God for every family on earth and I today thank God for the people of Hungary and especially for the people of SC MOR Congregations of the Lutheran Church in Hungary.

I am from Namibia; a country in Southern Africa: on behalf of the 353,000 members of my church I bring you greetings and thanks for your witness. The first missionaries came to my part of Namibia from Finland in 1870. The first Baptism [in Owambo] took place 101 years ago and today we have 71 parishes and 145 pastors with many evangelists and church workers. My people are eager to hear the word of God and they are worshipping right now in Namibia, while we are here.

But my country is a country of suffering people: we are occupied illegally by South Africa and we are suffering under the brutal rule of apartheid, government enforced racism. The South African Government does not believe that God has made every family on earth to be one in Jesus Christ. Rather we who have black skin are treated as slaves, as animals, as servants to those who have white skin.

And so this very day in Namibia we have teachers and lay evangelists in prison. We have people missing. We don't know where they are. The army has taken them away and their families are without fathers and mothers and husbands. We have a war in our midst. We pray that the soldiers of South Africa will leave our country and allow us peace and freedom.

And through sufferings; in the midst of this war, we pray also for the strengthening of Christ that St Paul speaks out to my people also to you today so that we may be strengthened in the inner man.

Whether in war as in Namibia or at peace as in Hungary we need this strength. This strengthening of the inner person takes three forms: one that we all may use our reason, to be better able to discern between that which is right and which is wrong. We must use wisdom to keep life pure and safe. Two, we need a strengthening of our conscience, so that we will be more sensitive to Jesus and inclined to the truth (1John 3: 20-22) and three, that knowing with reason what is right and through our conscience sensitive to the truth, we will then have the will to be strong and do that which is right.

It is our weakness of life that often we know what is right but our will is not strong enough to back our reason and conscience and do what God would want us to do. But we are no longer children and we must pray for the will to do what is right to be mature people in Jesus Christ. And the secret of the reason, the conscience and the will is the presence of Jesus Christ. Jesus Christ is within our lives. He never forces to come in. He will only come when we ask Him to come. He awaits our invitation to bring his strength into our lives.

Actually, the only development on the political scene thus far is the creation of the so-called Ministerial Council of 12 men under the leadership of Mr. Dirk Mudge on July 1 1980 granting as such executive power to that council and its DTA dominated National Assembly. It is quite clear to every one of us including the authorities themselves.... For it will never bring peace to our war torn country. It is an institution that cannot bring the long desired peace to the people who very badly need it. It is doomed to be an end in itself in the long run

And so today I pray for you and for your strengthening in Christ and I ask you to pray for me and the people of Namibia, that we may also have the strengthening of Christ and that our suffering may also have the strengthening of Christ and that our suffering will end and peace will come. God bless you all. Amen.

e. An Address to British parliamentarians on February 25, 1985, at Oniipa

Dear honorable guests from British parliament, I welcome you here at the head-quarters of the Evangelical Lutheran Church in SWA/Namibia (ELOK).

I appreciate and even admire your strong will and your courage to let you come here to see us in the far north of our country, which is in fact known as the 'the operational area.' I believe you have come to see with your own eyes and to hear with your own ears how people suffer here. People are being killed and mutilated owing to the war which is being waged between South Africa and SWAPO. We are really in the midst of the war.

The situation of our country, Namibia is becoming worse and worse all the time. I have the list of names of people being detained. Among them there are pastors, evangelists, church elders, clerks, preachers and so forth. There are those who are not known where they are. Whether they are dead or still alive, nobody knows. People are still being beaten up., and their properties are being destroyed. We live in fear and have no feeling of security.

Educational-wise; we are still suffering under the so-called' separate development policy. Health care is also offered under the same policy. The majority of the Black Namibians have no right in the economic affairs of our country. The price of everything

is high, for instance oil price is alarmingly high. General sales tax is continuously increasing. There are no equal pays for equal job between Blacks and Whites.

We as churches do reject the military conscription which has been announced, because it fosters a civil war. The multi party conference had no support of the majority in the country. Therefore we do not believe that it will bring the solution to our problem.

I have a list of questions to you. These questions are as follows:

We would like to get our independence through Resolution 435 of the UN.

What is really blocking this process?

Why is the will of the majority of the Namibians up to now not taken into account in determining the future of this country?

What is the standpoint of the British Government with regard to the Cuban issue in Angola which is linked to the settlement of the Namibian problem?

What is the western countries view with regard to the Resolution 435? Is that resolution still alive or dead?

How do you feel when the wealth of the country is being exploited while people are suffering?

What else can be done so that the independence of this country Namibia can be hastened, that death and bloodshed can be stopped? What justice, peace and human right can be respected in Namibia like in other countries?

I believe, you know much about Namibia, Therefore I feel I should give you chance to tell us what you have and ask questions.

Again you are heartily welcome. We are looking forward to listen to what you have to tell us. Thank you for your coming I declare our discussion open.

f. Addresses to the delegation of Roman Catholic Church, Anglican Church and Lutheran Church who visited Oniipa on 4.10.1984

Brothers and sisters in Jesus Christ! You are the delegates of three churches from SA and Namibia and you are our guests. I greet and welcome you cordially and with pleasure here at the headquarters of ELCIN in Oniipa. You re all indeed heartily welcome. You must feel that we are one in Jesus Christ, our Lord and Saviour of us all.

On behalf of ELOK, I still want to say a special word of thanks and appreciation to you the delegates from SA. The strong Christian love of God motivated you to come to visit us. "Love one another." It is because of this agape you are our guests today, having been so courageous enough to come to this part of our country which is called "an Operational Area" in Namibia. "Perfect love drives out all fear 1 John, 4: 18.

I regard this visit as an opportunity of mutual strengthening and solidarity with one another. We also heard about your problems and hardships, bloodshed and killings of

God's people in SA. This is the time for us to express our concern, sympathy and solidarity and wish you to stand firm in faith. This visit is also an opportunity of imparting courage and hope for our Christian unity of our churches in this trying situation where we find ourselves presently. "I pray that may all be one, John 17:21. I view this as a fulfillment of the will and prayer of our Lord. You did well- that you have come to us.

It is quite right and proper for us as fellow Christians to stay together as brothers and sisters regardless of our denominations for we are indeed one in Christ Our Lord Who loves us all. "Jesus Christ is the Lord' and he gave us task to fulfill:

- To preach the Good News to all humankind, Math. 28: 19-20
- Being appointed to be as Watchmen, Hes. 3: 17
- To carry out the perfect task and to do the reconciliation work among the people that hates one another, 2 Cor 5: 18-19. All tasks must include our authorities.

Our current political situation

No change has been made during the past years. People's aspirations are demolished by frustration. No indication of solution to be reached in the near future. Escalation of war, more especially herein the North, military buildup in terms of personnel and equipment continue at an alarming rate. Death and sufferings of innocent people day in and day out have become a daily occurrence. The UNSCR 435 is not yet into practice. People are yearning for peace and freedom.

The war situation hinders us to do our work properly as we wish to do. But Christians are very enthusiastic in serving their Lord.

Dear Friends! You will be given chance to convey greetings in this meeting to individual members of our personnel in the Church. I ask you to feel free in asking questions and hold conversation with our co-workers. It will be helpful if you could indicate what matters you would I like to be informed about.

I wish you a joyful visit here with us. With these remarks I declare our discussion open. I call upon the leader of the delegation to deliver his address.

g. Speech during LWF conference in Geneva, Switzerland on 30 June 1987

Mr. President and honorable members of the LWF EXECUTIVE COMMITTEE

The case of Namibia is still unresolved; the struggle for freedom, peace and justice which is the inalienable right of all the people of Namibia is still unabatedly going on. This struggle is continually claiming a heavy toll in loss of lives mainly among the innocent civilians. The occupying South African Defence Force (SDAF)in our country

have these days become more vicious and ruthless in their fight against the civilian population of the territory in a desperate attempt to win the hearts and minds of the people by means of instilling fear into their hearts. This is meant as a device or method to force people to comply and submit to the army's ideas, after all other methods have so far failed. I am here referring to the new practice of driving military Casspirs and buffels through civilian homesteads in broad daylight and trampling innocent civilian to death inside their very huts as the case of the Onamutayi sisters and the mother and child at Onawa under the cheap propaganda of hot pursuit of guerrillas of SWAPO or killings in cross fires. Homesteads are now days being put aflame purposely, for no reason at all but simply under the false pretext of accidental cross fire incidents. But whatever the argument may be, such actions of naked brutality and violations of the basic human right and of privacy can in no way be condoned under such false pretext, be it that of hot pursuit or of somebody being accidentally killed in a cross fire incident. In this respect one should call a spade a spade and nothing else. These kinds of actions are nothing else but an outright premeditated actions of pure brutality and unreserved inhuman use of violence. Moreover, it has also become a common practice these days for the South African armed forces, both army and Koevoet contingents, to roam around neighborhoods beating innocent civilians, whatever age group or sex they may be, for no apparent reason at all.

The continuing existence of a dusk to dawn curfew in Northern Namibia particularly in the Ovamboland Region remains the most single cause of suffering among the people of Namibia. Last year, three Namibian Bishops namely Rt. Rev. James H. Kauluma of the Anglican Diocese of Namibia ,the Rt. Rev. Bonifatius Hausiku of the Roman Catholic Diocese of Windhoek and myself Kleopas Dumeni of ELCIN have served a notice of a motion to the Windhoek Supreme Court asking the court to have the curfew regulations declare invalid, for it is good for nobody, but it simply gives the SADF a free certificate to kill and maim people at will and to burn down schools, clinics and even church buildings under the cover of darkness. Our application, however has been turned down by the full bench of the Supreme Court in Windhoek. We have lodged an appeal with the South African Court of Appeal in Bloemfontein. We are still waiting for the verdict of the appeal court in Bloemfontein. In the meantime, however, even the local ethnic Ovambo Administration of Mr. Peter Kalangula has added its voice and full weight to our appeal by introducing in his own right the very same case into the same court asking the court to declare the curfew regulations in all of Ovamboland invalid. There is also a strong move among the civilian population all over the North requesting the removal of all South African Defence Forces bases from the vicinity of the schools and hospitals. This move in itself is a very clear demonstration that the largest majority of the people in Northern Namibia do not condone the heavy presence of the SADF personnel and bases in the region.

Both the South African government officials and military leaders as well used to justify the heavy presence of the SADF in Namibia as being there with approval and consent of the people of Namibia. That claim does not hold any ground, whatsoever for even the

Ovambo Administration has nowadays joined forces with the community at large in demanding the total withdrawal of all South African armed forces from Ovamboland, if not from the entire Namibia. All what the largest majority of the Namibian people want, desire and yearn for is the immediate implementation of UNSCR 435/78 to enable them to settle the independence dispute of Namibia peacefully by means of electing government leaders of their own choice. We are very much tired of the unending war in Namibia. We want freedom, independence, peace and justice in our country.

In hot pursuit of this noble goal, eight Namibian church leaders whose churches make up the Council of Churches in Namibia (CCN) recently sought an audience with the South African State President, Mr. Pieter .W . Botha. Our sole purpose for such an interview was and still is to tell Botha that the war in Northern Namibia, in the Ovamboland Region has reached calamitous stage. We wanted to strongly urge him to do his utmost best to bring the war to an end by signing a ceasefire with SWAPO as the SWAPO movement has time and again expressed its willingness and readiness to sign a ceasefire with South Africa. So far Mr. Botha has evasively been avoiding granting us such an audience by way of making it conditional on the inclusion of both his imposed interim government representatives as well as his army and police representatives. This attitude on the part of Mr. Botha shows clearly how insensitive and highly indifferent the South African head of Government is towards the suffering of the black people in Namibia and in South Africa. Our request still stands though.

The fact that this year we have a very poor rainfall in Namibia will make life even harder for many people. There will be a serious shortage of food for many black residents this year. We will need your help in this respect. We are earnestly asking you all to keep on supporting the good cause of Namibia and the Namibian people both within and without the country, as you already have been doing it for years now, this support includes material as well as moral and economic support. As far as the Namibian people are concerned, we still remain enslaved to hope. We do hope for the best, despite the seemingly many odds in that respect. Bear with us and do everything possible, on your part, to hasten the dawn of freedom and independence of Namibia.

h. Bishop Dumeni's address at St Peter, Minnesota on 6 December, 1987

The cry of the churches in Namibia.

Acts 12:4-10. After his arrest Peter was put in jail where he was handed over to be guarded by the soldiers. But the people of the church were praying earnestly to God for him. He was tied with chains, and there were guards on duty. Suddenly an angel shook Peter by the shoulder, woke him up and said, "Hurry, get up! At once the chains fell off Peter's hands.

I am very happy to be with you today. It is a long way from the occupied land of Namibia to St Peter Minnesota. I am very happy to be here, to see so many old friends, to meet so many new friends, and of course, those so many of the young people who are from my country and are studying in your country. I thank all of you, especially the people who put so much effort into the planning of this conference. Thanks must also be given to the president and staff of Gustavus Adolphus College, and to all those who have given funds so that we Namibians could come from so many places to be with you.

My journey has been much longer than just the miles between Namibia and Minnesota, as you are starting to learn, Namibia is a land far different than your own. You live in a country where freedom is written into the law. Your nation is rich and the wealth is spread about many, if not all of your people. You are free to speak, to work, to move about, to worship God without interference. You elect your own leaders. Yes, you have had difficulties. People of minority heritage have been treated badly. But based on the truth of God's word, you are fighting that evil. All in all you have much to thank God for.

But my journey has been from a different place. I live in an occupied country. Like Peter, the Namibians are in prison, and the prison is our own country. We are held hostage by the only nation of the earth which uses race as a criterion for the definition of justice. I stand before you a bishop of a people in chains, the chains of racism and oppression. We have been in chains for more than hundred years. First the Germans came, killed our people and took away much of our land, during the world war one, the South Africans came and took away the rest. We were made a trust territory. We were to be protected as a sacred trust of civilisation. But, the Administration was the union of South Africa and they took way our mineral and appropriated our people. Instead of a sacred trust, we became the forced labourers to the system they call apartheid.

In 1966, the United Nations took a careful look at our situation and saw that we had been enslaved. They revoked the mandate and told South Africa to leave. In 1971, the International Court of Justice confirmed that under international law, South Africa had to leave. They did not leave. They have not left.

Let me tell you what it means to be ruled by Pretoria. I mean we are divided according to what they call tribes and ethnic groups. They do not divide themselves into Afrikaners, English or other white tribes. But we are divided, with 94% of the Namibia's people broken up into homeland Governments, Bantu education, Bantu health facilities and separate development.

We are the slaves, they are the baas. We do the work, but the riches go into the different pockets. The ratio of white to black wages is 18 to 1. The government spends the equivalent of 700 dollars per year on the education of each white child and the equivalent of 100 dollars on each black child. The South Africans have taken 77% of

the good land for the white farmers, while half of the population is confined to 5% of the viable farm land in the north. But this is not enough suffering for us. To keep us in prison, the South Africans use their army, their security police, and their appointed interim government. They kill, rape, torture, imprison my people without trial. They call us communist terrorists. They kill the brave young people who are fighting for our freedom.

Black children are 40 times more likely to die from tuberculosis than the Whites. For every 180 dollars the white earns, the black man earns 10 dollars. *They* have taken 77% of the good farming land for 6% of the people and left the rest for the 94% *they* call us all communists and terrorists.... *I* am a pastor in Christ's church, called to be a bishop by the people of God. But to Pretoria *I* am dangerous and an opinion maker

I remind you, under international law, South Africa is illegally occupying Namibia. They remain by force, by brutality, through violence to my people. Now you might have begun to think. This man talking to us is talking politics. May I be very clear to you. I am not a politician. I stand today before you as a leader of the largest church in Namibia, The Lutheran Church. But I come to you with the full support of the Anglican, Roman Catholic and AME churches altogether we are more than 70% of the Namibia's people. Active Christians who believe that human rights, human dignity, freedom from unjust laws and police and speaking out for the poor and the oppressed people. This is an integral part of God's plan for humankind. The South Africans say we are dangerous, we are opinion makers. We Christians do not preach their gospel. Their gospel is to obey the government of racism. Christ's gospel is that in Jesus Christ there are no slaves, that all are equal in his sight. That he has come to set the captive free, both from sin and from imprisonment. And so the churches, which are the only democratically controlled institutions in the country, speak on behalf of the people. We are together against injustice, rejecting both the occupier and his appointed government when our children are tortured by the army, like the young boy whose face was held near the exhaust pipe of an army truck, we speak out. When they rape our women, we speak out. When they detain our pastors, evangelists, our people, we speak out. When the government destroys justice, the church speaks out and we will always speak out. If we do not then we are unfaithful.

The church runs hospitals, to give the people loving care. Our hospitals serve more outpatients than the government hospital, because the people know that they will be treated with dignity at our clinics. Just two weeks ago, a farmer and his wife were admitted to Onandjokwe Lutheran Hospital with serious injuries. They had been beaten up by white South African Soldiers. They wanted to know where the freedom fighters were. But Mr. Shindjala Nghaamwa and his wife Victoria did not know where the freedom fighters were. Mr. Nghaamwa was taken away from his wife, brought to a water place. His head was held under the water for many minutes, and then he was beaten up with clubs and kicked with army boots until he was unconscious. He was

brought back to his wife after they had beaten and kicked him. They even shot chickens. Mr. Nghaamwa lost some fingers. Ms. Nghaamwa has a broken right arm. These were the soldiers of the so called Western democracy, defending our people against communism. Let me tell you, when this happens, the churches speak out.

Let us talk about communism. The South Africans tell you they are defending against communism. Are you so naïve to believe that? Communism is not our problem. Who are the freedom fighters? The members of SWAPO are the children of our mothers, our sisters and brothers. They are full members of our churches, baptized Christians. The liberation movement is not our problem. The South African army and its government is our problem, the obstacle to peace.

We must, unfortunately talk about the United States role in our continued occupation. It is uncomfortable to hear. But, as St Paul said to the Ephesians, we must speak the truth in a spirit of love. And I am speaking in that spirit. In 1976, the United Nations wanted to impose sanctions on South Africa, because it refused to leave Namibia. The United States said, no wait we will negotiate a settlement. We will bring Namibia to independence. Along with 4 other western countries, the United States drew up a plan, now known as United Nations Security Council Resolution 435. This was in 1978. SWAPO agreed to the plan. Even South Africa agreed, but refused to implement it. In 1981 the Reagan Administration as a part of constructive engagement, told South Africa that she did not have to implement it until the Cuban troops left Angola, some 600 hundred miles away. South Africa, of course thought this was a wonderful precondition, and it remains to this day. We, as churches, rejected this linkage of our just independence with the internal affairs of a sovereign country.

Meanwhile South African troops were occupying the Southern part of Angola, and were supplying weapons and air cover to UNITA, the guerrilla movement in Angola. The last year, your government decided to assist South Africa's ally, UNITA directly. UNITA and South Africa, fight side by side, killing Namibians and Angolans. It should be clear to you that your Government does not want us to have our independence. It has placed an irrelevant precondition in the way of UN 435, then it has provided arms to UNITA which makes it impossible for even the irrelevant precondition to be fulfilled. This is clear to Namibian people. The United States is supporting South Africa's foreign policy. The United States is supporting the killing of my people.

Last fall, I was in a meeting with one of your state department officials. These are people who have read some books about my country. So they are the world's experts on Namibia. He told me that it was unrealistic for us to expect that the United States would take an active part in our struggle for independence. He told me that Southern Africa was too far away for American troops to get involved.

Well I found this interesting. First of all we have never asked that America send troops to liberate us. But for the sake of argument, I asked him, if Africa is too far away to send aid to help us, then why is it not too far away to worry about Cubans? And I ask you tonight, if your government stopped giving military intelligence to the South African army about Namibia and Angola? Namibia is too far away for the participation of the United States in our independence. But, Namibia is not too far away for America to take an active part in our destruction. Is this the new American concept of justice and freedom? We must touch again on this question of communism. It is well known that SWAPO, The Namibian Liberation, receives aid from many western countries. SWAPO has churches in their refugee camps. The churches send chaplains to preach to the people in exile. Many SWAPO freedom fighters have been baptized and confirmed in the military camps. Even you have chaplains in your own army. Does this sound like communism? I also find it interesting that the American government is concerned that one day, in the future; Namibia might possibly be oppressed by communism. These people are worried about the future. How touching. Why is it then that the same people are not concerned about the real oppression, the killing, the torture? The rapes, the imprisonment that are happening this very night. Our oppressors are with us now, not in the future.

The churches in Namibia are united together in a call for peace. A just peace as written and approved by the United Nations in Resolution 435. We call upon you to shout to Washington, to senators, to our congressmen, stop this aid to South Africa and UNITA. Remove this irrelevant linkage of Cubans in Angola. Stop vetoing the call for strong sanctions against South Africa. I have said many times, we need strong action, not weak games. We need a short, sharp, shock so that there will be freedom. We are especially grateful to our Christian brothers and sisters who have been praying and working on our behalf. I know that if it were not for their love and concern even the name of my country might not be known here.

We are grateful to the churches for their aid to our work both inside Namibia and among the Namibians in exile. They did it of their own free will. The churches and church colleges are now giving scholarships each year for Namibian students to study in the United States. The Churches have sent aid to the refugee camps, supported us inside Namibia with teachers, helped us rebuild our printing press when the army destroyed it, helped us in the past with our hospital.

In the time that exists before independence, we will ask you for more such help. But it is very important that your aid be channeled through the churches, not into agencies working with South Africa's appointed government. We do not need any money or aid that will be used to support the status quo. There is no such a thing in our country as "natural aid". The churches believe that the Lord of History is still working to establish justice. There is no balance view of our suffering. Aid to Namibia must be aid for our future, not aid that keeps South Africa in power. We, therefore ask that the granting of scholarships to train our people will continue, so that we will have competent people to

govern our country. There are many needs, development needs that can be met through the work of the Council of Churches. I would be glad to speak to anyone about aid programmers.

I trust I have made it clear to you why I am speaking such strong words. It may be hard for you to understand our suffering. If you were to come to Namibia, to the north, you would soon feel the pain that my people endure. I have tried to inform you about our situation.

The churches in Namibia are following the call of Christ. The church is strengthening its members so that they can have a faith strong enough, and courage bold enough, to stand for justice and human rights. The church is a mediator, standing on the side of the oppressed people, and also warning the oppressors. It might surprise you to know that each Sunday we pray, we pray for those in power, we pray to God as a great decision concerning our country are being made by the nations. We ask God to help those who are responsible to use their power according to God's will and righteousness.

We are in prison. The Namibians are in prison. We are waiting for the angel of God. It is my conviction that God can still do miracles as he did in Peter's time, for the angel who will tell his people to get up! God is with us. Please my brothers, please my good sisters. Remember us in prayer. Help our churches with education and advocacy. Walk with us. Sing with us. Pray with us. Fight with us. We are praying for God's angel to tell us, get up! We are waiting for the chains to fall. In Christ's name. Amen.

It is the responsibility of the church to serve not only our members, but the community, to condemn sin and defend the truth and peace. We do not exist as Christ's church to obey unjust laws, but only to obey God's word and Christian conviction. May I say to you in deep humility, we are ready to pay the cost for obedience to Christ, whatever that may be.

We are like Peter in chains. The people of Namibia, the churches of Namibia, cry out for a just peace. May your nation return to its noble ideals of supporting our just independence. We are crying, we are dying. The work of peace, the work of justice, is honorable work. It is the work favored by God our creator. I have spoken the truth to you in a spirit of love, pray with us, and work with us. May God grant us peace. Thank you.

**i. Address at Oniipa during the visit by Tutu and his wife in August 1987
Archbishop Desmond and his wife**

Your grace the Archbishop of Cape Town and Mrs. Tutu. It a great honor to us for having you here in our midst today.

I am quite aware of the fact that you are on your official duty visiting the diocese of Namibia of which Bishop Kauluma is the head. We of the Evangelical Lutheran Church in SWA/Namibia (ELOK) feel this way; once the Anglicans are having a special occasion, it is our special occasion as well and vice versa. I would like to thank Bishop Kauluma, my colleague who made this beautiful arrangement that we could have this privilege of meeting the Archbishop and his wife with their companions at Oniipa.

It is to me a great-great pleasure to welcome you, your grace Bishop Tutu here in the far north of Namibia, and especially at the head-quarters of our church namely ELCIN. Not too many people from outside this country have the courage to enter this region which is known as the operational area where war has been waged for a quite a number of years. We are thus proud of listing you among the brave one as you are really one. We are also grateful to you Mrs. Tutu for having accompanied your husband to a war zone. We admire your courage and love the Namibian people. We commend both of you to the protection of our powerful Lord who is the Lord of us all.

Allow me to use this opportunity to congratulate Bishop Tutu for the very high positions you have been entrusted with, in the church of Christ. We believe all had been done through the guidance of the Holy Spirit. May assure of the fact that we too casted our votes in favor of the demonstrations of the will of the majority, be it in the office of archbishop of Southern Africa or in the office of the president of AACC, we salute you. We pray that the Almighty give you wisdom and strength, for we know how great those responsibilities are which are placed on your shoulders. We look at you in the struggle for justice and peace for all men especially in Southern Africa where Black people are being oppressed by evil laws. May the Lord save his people through the hands of his servants like yourself. We feel obliged to stand by you.

Let me just give you a hint on our political situation. No change has been made during the past years. People's aspirations are being demolished by frustration. No indication of solution to be reached in the near future. We notice the escalation of war in our country, military buildup in terms of personnel and armaments and death and sufferings of innocent people day in and day out. The desired UNSCR 435 is not yet put into practice. People are longing for peace and freedom. This prolonged war situation is hindering us, as churches to do our work properly and peacefully as we so wish. But nevertheless Christians in our churches are very enthusiastic in serving their Lord. We hope one day freedom will be ours too.

We also have heard about your problems and hardships; bloodshed and killings of God's people in South Africa. It is then the time for us to express our deep concern, sympathy and solidarity with you, and wishing you a firm stand in faith.

Again, dear brother, Bishop Tutu you are one of us, thus heartily welcome amongst your people. We are all keen to listen to you and hear what you would like to tell us. We welcome your delegation. We welcome Bishop Kauluma. We welcome everybody.

Thank you.

j. Funeral speech at the burial of Rev. Fredrick Nghihalwa in Ohalushu on 23 April, 1987

I have visited several countries in the world. I have seen many soldiers and policemen in several countries. Some of the countries I have visited are countries which regarded as world powers. I have never witnessed women, men, children or old people being beaten or tortured before they are found guilty in the court of law.

In Namibia I have never witnessed a case where a white person has not beaten or killed a fellow white person nor have I witnessed white people destroyed the properties of fellow white men. I have only seen white people being treated humanely and with respect. I have observed similar situation in other countries. The soldiers and, policemen in other countries treat people with humility.

To my dismay I have observed and heard that black soldiers and policemen, the so called *Omakakunya* and Koevoet members under the auspices of South Africa, beat their own people. They kill innocent people from their parishes and destroy their properties. They are employed to beat innocent civilians before such people are tried in court of law. Because of the situation in Namibia which is going from bad to worse, I would like to make a special request on behalf of ELCIN and the whole Namibian nation to the people I mentioned before.

A request to the South African Government: As I usually request the SA. I would like to make serious request to the leaders of South Africa, chiefs of the army and Koevoet and all the people who possess rifles that beatings, killings and torture of any kind being perpetrated against the Namibians be ended forthwith in Namibia and the ceasefire agreement should be signed between the South African soldiers and SWAPO in accordance with UN Res. 435/78. We want peace.

A Request to All ELCIN parishes and all Christians in Namibia: Dear brothers and sisters God wants us to be in good relationship with Him. God wants us to be in good relationship with one another. God is calling on all Namibian people to repent. I therefore humbly ask you to do this: Whoever sees or hears one person torturing, beating or killing another person, you must pray for the murderer. All the perpetrators and

oppressors should be prayed for. Jesus who is the head of the church, used to do that? “God forgive them so they do not know what they are doing (Luk 23:34). We want all the white and black oppressors, killers and colonizers to repent and abandon their sinful acts and stop oppressing the people of God so that they can be saved, once their sins are forgiven. We, the believer, the disciples of Jesus have to pray for them before they die. Our fellow believers did the same thing to Stephen, but he prayed for them while they were stoning him to death. Stephen said to them “Lord Jesus, receive my soul. He knelt down and shouted “Lord do not accuse them.”

k. Address to the members of ELCIN through the Oshiwambo radio service on 19.2.1988 after the Oshakati bomb blast:

The grace and peace of our God. Lord Jesus Christ may be with you all, amen.

The bomb blast in Oshakati on 19.2.1988 led to the deaths of many people of God and several people were injured in the blast. Number of people who lost their lives and the injured people total 90. We are deeply touched by this horrible incident which led to the death of so many people at the same time. This incident reminds us of the Cassinga massacre which took place on the 4 th of May 1978.

The entire ELCIN church has a great sympathy and empathy for the bereaved families and the injured people. I personally sympathize with you in this dark cloud, in great sorrow, in fear, in sufferings, in killings and loss of properties in this difficult situation in which we find ourselves now. I greet you all with the word of Jesus Christ: Peace be with you “John 20:19.

Dear listeners these words come from Jesus himself. Let us receive these words as a message from Him to us during this hard time we find ourselves in now. We have to accept this message as parents who are bereaved who have found ourselves in difficult time and as his disciples who are petrified. These words are never extended to people who are in joy and peace. This sentence is word of consolation to all the bereaved people and all the injured people. It is also extended to anybody who is distressed. Therefore listen Jesus says:’ Peace be with you.” Jesus is standing among us consoling us: Be silent, Stop crying, Peace be with you, do not cry.” What we need and hope for is peace. We want peace.

Dear brothers and sisters, what disturbs peace is sins, disobedience to God, disregard for his words and commandments. People who are committing sinful acts are responsible for deaths, horrible accidents which instill fear among us. Many people lost their lives. They oppressed the people of God for thousand years. The deaths which occurred on 19.2.1988 was caused by sinful acts. The words say: When sins increased they breed death.” Jac 1:15. I really pity, these stooges of the devils because their deeds demonstrate that they are spiritually dead. We are mourning them because they are

spiritually dead. We pray for them so that they can repent and be saved. The sins should be condemned and abandoned, because they give rise to physical and spiritual deaths.

Let us ask ourselves this question: What does this incident mean to us today. It means: God is speaking to us, let us listen carefully. Let us pray to God so that he reveals to us our enemies so that they repent and be saved.

Let us turn away from sins of any kind so that our conscience remains clear, so that when the Lord dawns unexpectedly he will find us steadfast in faith, in peace with God and our fellow human beings.

Leave all evil deeds, because this is a difficult time. May they abandon evil deeds which are clung to their hands. John. 3:8. This incident and the other previous incidents are a sermon, education and serious teaching to us. Fellow believers may be are tired and have abandoned prayers. Wake up! Let us pray to Jesus to save us, "Lord save us."

I request you, you who pray to pray like Esther in whose book there are these words: When he saw his nation being oppressed, being killed, she told the ruler: release those who have been sentenced to death. People were really set free.

The difficult moment you going through should not be regarded as something that you have never experienced before. Nations of God was also attacked by difficulties, they did this: 'In their difficult moment, they cry to the Lord to help them. The Lord indeed helped them 2 Mose 14:10. Listen to their song: I want sing to sing a song for Jehovah, because he is the Lords of Lords. He drowned the horses and their riders in the sea. Jehovah is my source power and joy. My salvation comes from Him. He is my God, therefore I praise Him. He is the God of my father, therefore I hold him in high esteem. We will also be given a chance to praise the Lord. (1 Moses 15: 5-2 we will not cry to the end of the time. Our fellow human beings who are killed their souls have not been killed; the enemies cannot kill the souls. The souls of the enemies are dead, therefore the great death lamentation is held in their honor. Our beloved ones are not dead, therefore they will resurrect, because their souls cannot be killed. "Whoever believes remains alive although he is dead." John. 11:25, 26. It is here where our consolation lies. The enemy is not victorious. The souls are not killed. We have to praise the Lord for the salvation of some people.

I thank God for the unity that exists among us. It is good to encourage one another spiritually and psychologically. This is a good trend. It is better to be more united than ever before in times of difficulties. We need one another in times of difficulties.

Beloved, we have lost, we are heartbroken, we are distressed, we are afraid, but these difficulties it looks as if we are in the den of lions or we look as if we have been thrown in the blazing fire. Remember Jesus says:" Peace be with you." John. 26. He ties the mouths of the lions. If we have Jesus in our difficulties, deaths would be overcome. Jesus is with us in our difficulties. Jesus comforts as follows: Be steadfast Be

steadfast and be confident. Do not fear them. Your God, the Lord himself stays with you. He will not abandon you and he will desert you. 5 Moses 31: 6, 8.

There is a time to experience the power of the Lord .Psalm 145: 8, 9-14 “The Lord is gracious and merciful, patient and compassionate. The Lord is at peace will people; he is compassionate towards all his people he has created. The Lord lifts up the down trodden and lifts up the fallen people.

I encourage you to remain steadfast in faith, because to enter the kingdom of God one has to go through thick and thin (Acts 14:21). Paul and Barnabas preached the good news in Derbe and many people turned to Jesus. Thereafter they returned to Listra and Ikonian and Antiochia in Pisidia.

1. Funeral speech during the funeral of the Oshakati bomb blast victims on 27 February 1988

Grace and peace be yours from God who is, who was and who is to come and from the seven spirits in front of his throne, and from Jesus Christ, the faithful witness, and the first to be raised from death and who is also the ruler of the kings of the world. He loves us and by his sacrificial death has freed us our sins and made us a kingdom of priests to serve his God and father. To Jesus Christ be the glory and the power for ever and ever! Amen.

We have come together here having thought of two different kinds: We have come together in deep sorrow from the deaths of our beloved ones, to comfort one another and to encourage one another in faith. We have gathered also to express our sympathy and sorrow for all our injured ones. Some are at different hospitals. The others are at their homes nursing their wounds while some are among us here. We have come to pray to God to heal them and to strengthen them in faith. We wish them all complete health. It was good you came.

We have come together to bring out our gratitude for so many lives that have survived the accident. We praised God for having saved them to help us further. “Praise the Lord, my souls and do not forget how kind he is. I would have preferred listening today, but I accepted this request in order to be a good listener from now on.

I am expressing here the voice of ELCIN concerning this incident: We want peace in the whole country: we do not want war. The deaths of thousands of God’s people in Namibia have been caused by the war. Those deaths are the fruit of the South African Government refusal to sign a cease-fire with SWAPO. These deaths and others are the fruits of the refusal to hold the election. However much South African government denies her involvement in these deaths, we will not relieve her from them. This has been made known to South Africa by ELCIN. The Namibians want to be given the opportunity to vote for their own leaders. ELCIN again requests the government of

South Africa to implement the United Nations Resolutions 435/78 this year without further questions, unconditionally.

There is a sentence frequently used by South Africa: Namibians themselves have to decide on their future. If that is the truth, I am making it clear in front of all and on behalf of many Namibians, that what I have expressed is the will of many Namibians. On behalf of ELCIN I beseech for the entire South African army' to return home peacefully. Instead of having them, let us have a free elections-UN 453/78. We want deaths of this kind to cease. For how long will we lament over the deaths of Kassinga? For how long will we witness burials of the dead of the 19.2.1988 at Oshakati? We have come together to beseech the living God to get us out of wars and to give us spiritual freedom, as well as to free our country.

God says: Comfort them. Isaiah 40:1. When people have been bereaved of their beloved ones, when people have lost their limbs, they have to stay in hospitals for a long time. "Comfort my people. Comfort them," says our God. Comfort people in prisons. Comfort those beaten down by faith. Give confidence to people: Slavery will end. The dead will be brought to life again. Sins will be forgiven. Sinners will be dealt with. "Do not lose your courage, because it brings with it a great reward" Hebrews 10:35.

It is good you have comforted one another. The message is for all. God says: Comfort my people. Jesus says, I will ask the father and he will give you another helper who will stay with you forever." John 14: 16. A great number of helpers and comforters have been sent here to comfort one another. This is the work of the Holy Spirit.

Jesus says, "I am the resurrection and the life. Whoever believes in me will live," even though he dies" John 11:25. May our relationship with God not be severed by death, but may it be strengthened. Jesus says, "Whoever believes in me will live. He does not talk about our bodily death. Otherwise we would still have the believers among us. Jesus talks about death caused by sin. Jesus brings people back to life again in crowds and in whole nations. Jesus can revive also killers and they do not kill God's people any more.

Dear brothers and sisters. We are in a sea of tears here. We are crying and now our tears have become river. And we need someone to rescue us. We have 16 coffins here in which there are those who have lost or given up their lives for the freedom of our country, Namibia. They are the fighters who have left torture and killing and have entered the country of the living. Their lives have not died. They will rise from the dead. This is our comfort. To all the bereaved, may Jesus console you, may he comfort you.

Whoever believes me' Believing in Jesus means having faith in the fulfillment of Jesus' words. "I am the resurrection and the life. Whoever believes in me will live, even though he dies. John 11:25 When we believe in these words we do not fear death any more. Bodily death means leaving the country of death and entering the country of the living. We stick to our creed, "I believe in the forgiveness of sins, the resurrection of the body and the everlasting. Our God says, "Comfort my people. Comfort them Isaiah 40: 1.

Because Jesus says “I am the resurrection and the life, whoever believes in me will live, even though he dies. John 11:25. So let us all sing hymn 168 (Omambilo) 138 (Ehangano). *Kalunga oye egameno* “A mighty fortress is our God. **In conclusion Therefore God who is source of all hopes, may he fill up with joy and peace from your faith so that you may be strengthened** in your expectation for the power of the Holy Spirit. Rom 15:13. Therefore the peace of God which passes all understanding, may keep your hearts and souls in Jesus Christ.”

m. Speech during the consultative conference at the Mulungushi Rock of Authority, Kabwe in Zambia from 9-10 October, 1988

Your excellencies, Brothers and sisters and friends. On behalf of those Namibians who have travelled here allow me to say a few words.

It was indeed a great honour to have these proceedings opened by his honour the Secretary General. We are most grateful to you sir for doing so and to your country for hosting this important gathering. We Namibians deeply appreciated the friendship and hospitality which your country has so unselfishly extended to our people.

I would like to thank President Nujoma for his inspiring words today and for his leadership in initiating this important and timely event and for his tireless commitment and sacrifice in striving for freedom of our country.

Before proceeding further, allow me to say something about those who travelled from Namibia yesterday for these talks. We include churchmen (like myself), chiefs and traditional leaders, leading professionals (doctors, Chartered accountants, lawyers, engineers, architects, teachers, farmers and academics), pressure and interest groups, students leaders, unionists from all the major unions, women groups and concerned Namibians and finally members of the press.

Your excellencies, comrades and friends, Let me continue by saying our unity is a gift from God. Rom 12: 4-6. Dear brothers, I cannot speak of a separating gospel, I can only speak of a uniting gospel. In fact there is no such a thing as a separating gospel. There is only a separating policy which is draconic and man-made. We have come here to know one another; where we come from, what we are doing; what are professions are and to study the problem related to the implementation of Resolution 435. We have almost got to know how each and every one thinks about the problem of racism. Now we are in our consultation today. We are being confronted with the dynamic teaching of Apostle Paul.

Firstly Paul is admonishing us not to surrender ourselves to the forces of this world, which try to destroy the true image of God our creator within us. For in as much as we keep this image in our daily life, we keep and display our unity on this earth. We have to

admit the fact that we already have been contaminated by the evil forces around us, and those coming from our sinful nature. Thus we need to be transformed by the renewal of our minds in order to be able to do the will of God. It means to do what is good and acceptable by God and by our fellow men. The Gospel of Jesus Christ has that dynamic power of transforming us.

Secondly, the apostle is warning us against selfishness. For when I esteem myself being better, stronger and wiser than my fellow human beings. In fact both extremes are not right. I must not look down upon a fellow human being. Neither should I despise myself so as to make myself unnecessarily dependent on others. I have no right whatsoever before God to dehumanise a person; whether it is a neighbour or it is myself. Both of us are an image of God. I might perform something better than my friend can do, but it does not make me more divine than he is, nor does it make him a subhuman to me. What we are is not what make ourselves to be, but we are what we have been made by God, namely the children of God.

By virtue of being baptized in this name, we have become a one entity which is a universal church of Christ on earth. Having different functions in the body, is not a license for separating ourselves from others. I need you and you need me. That is why we speak of unity in diversity. Functions may differ, cultures may differ, colors may differ, but the truth remains: we are but a one people of God (Peter 2:9). We tend to think more of those things that separate us. Why do we bother ourselves about different colours of our skin and yet we forget about the colour of our blood? Why are we disturbed by the differences of our cultures, and yet we forget our one faith? We dispute over the length of our hair and the sizes of our noses, but we do not count the fact that they are all hair and noses.

What I would like to say is the act that things that make us look different and consequently separate us are superficial and man-made exaggerations while things which bind us together are more profound and God-given. We have to be careful not to destroy the creation of the Almighty. The word of God says, "What God has joined together let no man put asunder" (Mat.19:16). Unity is a gift from God which we have to preserve.

Dear friends, the point I would like to bring to you is the teaching of the Holy Scripture that: Unity is a God-given gift is our point of departure in all spheres of our lives. It generates love. It generates justice, it generates endurance, it generates acceptance and it generates forgiveness.

May the Lord help us as we start this consultation, according to our respective responsibilities to work according to the norms of his will in order to build up his kingdom and a just society even in Southern Africa and particularly in Namibia. The greatest joy lies in the fact that: We all serve one God and all serve one man-kind, ourselves included! Thank you.

n. Welcoming speech for Rev. and Mrs. Staalsett at Oniipa in 1986

1. It is for me a great pleasure to welcome you Rev. and Mrs. Staalsett here in the far north of Namibia and for that matter at the headquarters of the Evangelical Lutheran church in SWA/Namibia, the region which is called an operational area. We are proud of having you here. We are especially thankful for having accompanied Brother Gunnar even in his official trips entering the non-famous corner of the world.

2. Our church knows you brother Staalsett. Our church was one of the churches that nominated you for the position of General Secretary of LWF. We are glad that you have become the leader of this world federation. You and Mrs. Staalsett are among the people we have a special trust in. Your home country is grouped with the country that started a Lutheran church here some 115 years ago. So when we think of Scandinavia we always are reminded of the special attachment we have with Nordic countries. We cannot keep quiet without mentioning humanitarian aids your countries render to our people who are struggling for human rights and freedom.

3. As a General Secretary of LWF we salute you at the very outset of your respected office. We wish you wisdom from above, from God our Father, and our courage based on the conviction that Christ is with you in all your duties. We remember visits of your predecessor Dr. Carl Mau. We remember all good deeds LWF has done to us. Without your assistance of the Lutheran world body our church would have been crippled long ago. This chance of having you in our midst as the General Secretary of LWF we deem it to be a blessed opportunity to share information.

4. The population in the north had to put up with the most terrible suffering, and we as the church are between all the fronts. Not only do we witness the brutality of South African military day by day, but SWAPO soldiers- our own people- continually come to us needing help. This war is madness. When the South Africans kill SWAPO people, they drag them through the village with their cars, so that everybody can see the terrorists. And the soldiers shoot at dead bodies, full of hatred. Then our men and women come along and look at the faces of the dead bodies. They want to know: are they our husbands,

brothers, or sons?

5. The Christians in our churches are under the most spiritual attack in this war. We keep asking ourselves, "How much longer? Why do we have to bear our sufferings? But our congregations, who face death every day, have been receiving spiritual strength. They are alive and our churches are full.

o. Sermon during the reopening of the ELOK printing press after the blast in 1982

Greeting to you all, representatives of churches and organisations from abroad and the representatives of local churches and organisations, I would also like to thank all ELOK members representing parishes and our communities.

The theme of this sermon is: God is the head of the church. God of the church is the God of Gethsemane and he is the king) Isaiah. 52:7. God the son the head of the church is the God of Gethsemane. He was tortured by human beings. "The man who was guarding Jesus made fun of him and beat him." Luke 22. 63-65. Although he was tortured, he did not fight back. He told Peter: "Put your sword away!" Joh.18:11. He did not avoid sufferings.

"I must drink from the cup the Father has given me." Joh.18:11. He suffered according to the will of God. He did not use the sword. While Jesus suffered in Gethsemane, Let it make it clear here that, God who is the head of the church, God, the son of Gethsemane, suffered a lot. Luk. 22:44. The power of God was invisible. God is invisible. The believers should go through the same difficulties. Similarly, The Church must undergo oppression today. Jesus said, "If any of you want to be my followers, you must forget about yourself. You must take up the cross and follow me." Mat.16:24. There is a difference here between the world power and the divine power. The world powers make thunder, they explode to blow up facilities, they are visible, they can be seen. This is well known in the history of the suffering of Jesus our Lord, the head of the church. It is also clear from the history of all his followers. This remains the same in his church in this world today. ELOK printing press was destroyed by the enemy of the church and the enemy of this nation for a second time. This destruction of the press bears testimony to sufferings and deaths carried out against the Church of Christ in this era. We have not simply lost our properties, but we have also lost the lives of many believers of Christ.

The way of church is through Gethsemane. The church destination is of victory and rejoicing is preceded by difficulties, persecution, hate and carrying the joke of pain until death. But the end of all these is victory. The aim of the church is to promote humbleness, compassion, patience, joy, peace, stability among the believers.

The church is tool of God in this world. Through the church one experiences the divine power and the kingdom of God. We have gathered here in ecumenical spirit and confess that: We believe God of the church is the God of Gethsemane. He is our mighty fortress. Ps.46:1.

One ELOK member once remarked: If there is anyone who wants to destroy the power of the church, he/she must destroy God first, the head of the church, then he will gain victory. The power of the church is invisible because God is invisible. This is the time of this Sunday. The power is reflected in the trinity of God. The power of God is revealed through voluntary work, through the work performed without any coercion. The power of faith gives courage. They help us build together. The reconstruction of the printing press bears testimony that believers are united. Members of ELOK rebuilt the press together. They suffered with ELOK. They endured suffering together with ELOK. You all extended your helping publicly or privately through prayer or by different means. You are the angels of the Lord who encouraged us. The Angels of the Lord appeared to you and gave you courage. Dear friends I would like to make it clear to you that: God has used you and gave you courage. I thank you all. It is clear that God of the church is Jesus and his disciples in Gethsemane. In our difficulties and suffering we declare: God is our mighty fortress. Difficulties are followed by victory and praise-giving. Today we have a praise giving ceremony. Our church strives towards reaching the praise-giving ceremony in Heaven with Jesus.

The task of the church today is to pray in times the difficulties and pray for our enemies. Mak. 14:38 Love always make us tell the truth and to tell the kings of this world and advise them to stop committing sins. Christ told Pilate: You have no power to rule me. The powers you possess were given to you by God. John. 19:10-11. Pilate misused the power given to him. Jesus advised him and told him the truth. We respect the government and love our leaders; we obey and pray for them. But we cannot keep quiet and allow people to commit sins. Love forces us to condemn, reject all sins being committed.

Today the church tells the Pilate of this world that: Pilate you do not have power. The power has been given to you by God. There is a difference between suffering for evil things and sins and suffering for telling truth. We have to suffer. We cannot keep quiet.

Act. 4: 19-20. Nobody can be oppressed for the truth before he reveals it. Dear believers I would like to remind you that: You are the voice of God in the world. You are the witnesses who tell the truth. We must keep on fulfilling the will of God without fear even it leads to suffering or death. Whoever wants to take our power away, must first destroy God of the church. God is our mighty fortress. Dear ELOK members and believers I would like to encourage you and remind you that Your God is the king. May you continue serving the Lord in this faith.

The confession of believers who suffered for the truth should become mine and yours which says, "Whatever I do, I do it as a Christian and as an obedient child of Christ. I believe that God the Almighty will give me power and be merciful to me in future so that I will struggle to preach the true gospel. I will do my Christian duty to fight for justice, peace and faith. "God is our mighty fortress." I would like all of us to say, "God, the father, God the Son and God the Holy Spirit is our mighty fortress." Amen.

p. Speech in Brussels at the conference on peace for Namibia

Honourable Chairman, I am quite happy that the question of the Namibian independence is being discussed here on the international level. For quite some time these last few months, I have been burdened with the feeling that the issue of Namibian independence has been taken off the table and put aside.

Hence, I am herewith heartily expressing thanks and gratitude to all the friends of Namibia, namely churches, organisations as well as government institutions which have been rendering help and assistance to the suffering people of Namibia both inside and outside our country. This help has covered almost every field of human needs, i.e. spiritual, educational, political, economic and moral support. Now the struggle for Namibian independence has been a very long one already, nevertheless I beseech you all to continue those acts of solidarity and concern for those needy human beings until Namibia is finally free and independent.

Mr. Chairman I do know for sure that the oppressor will never hand over freedom and independence to her victims, the oppressed, voluntarily and freely on a silver plate. It is the oppressed who has to demand it from him. The overall history of liberation struggles clearly indicates that freedom and liberation has always to be so dearly and costly won. It is quite obvious, therefore that we too will never get our independence, unless we vigorously demand it to the extent that we are ever ready and prepared to suffer and die for it if necessary.

I would like to make it crystal clear here that in demanding our freedom and independence and fighting for the cause of peace, justice and human rights, we are not asking for something alien to us. No! The Namibian people are simply demanding back their inalienable rights, freedom and peace which have been violently robbed from us by the South African Government. Now, even the Reagan Administration is a part of the theft of our freedom by placing a stumbling block on the way of our independence, the irrelevant Cuban linkage issue. But we Namibians will not be tricked. We demand our God given right to self-determination, our human rights in their fullness.

Our stand point as church leaders is that this struggle is a struggle for the sake of peace and social wellbeing of the person as a whole. We are duty-bound to defend truth, justice, human right and equality for all people in Namibia irrespective of their colour of skin, their cultural and social background or their creed. This ,we feel, is an integral part of the proclamation of the gospel, namely that all men are created equal by God and He wants them to be one in Him as well as to be at peace with Him and with one another. Each and every individual is somebody, simply because he or she is a child of God. The church cannot remain silent while people are suffering unjustly.

Being faithful to her divine mission, the church is ever calling out for peace, actually demanding the immediate signing of ceasefire between the South African Defence forces and the SWAPO guerrillas. But the church is calling for peace with justice, peace with self-determination. There are people in Namibia who claim to be for peace, yet at the very same time, they categorically refuse to do the kind of things which are making for peace.

It is seriously doubtful whether the people who reject the immediate implementation of UNSC Resolution are really for peace. There are quite a number of very good statements with regard to the 435 question of the Namibian independence which are only on white papers. Should they all be implemented as they are, we would certainly acquire peace, freedom and independence in Namibia without delay.

Honorable audience, it is no longer necessary for one to testify about the suffering and the evil acts of violence being perpetuated in Namibia by the very people who claim to be apostles of peace and justice. I have seen too many of my people being imprisoned and killed. I can say it all to you in one sentence, namely that killings and sufferings of all kinds are our daily bread. Since 1966 nothing has changed in Namibia to this very day-at least not for the best. Evil actions of violence are ever in (sic) the increase month by month and year by year. Of course I am in a position to brief you in full about the many acts of violence committed recently, say in March-April 1986, against the people

of Namibia-fully stacked with dates, names of individuals and places. Do I have to tell you gain about the suffering to make you act? Yes, I have a feeling that is no longer necessary, for the informations (sic) already given on several occasions are (sic) quite enough. Enough is enough. The question now is no longer, how is the situation in Namibia today? But the question should be: What can this meeting do to facilitate the immediate implementation of UN Resolution 435 without any further delays?

We, Namibians are demanding our freedom and independence in full from the governments of South Africa and America. In fact, I will miserably fail in my duty if I did not make it unmistakably clear here that we shall never retreat back (sic) in our demand for freedom and independence of Namibia , our country. I would like to clearly reiterate it here that there is no reverse gear in this vehicle, i.e. our resolute desire and determination in demanding our independence. Once again we church leaders reiterate that UNSCR 435 does not embrace the way to peaceful independence as we so dearly desire it. Thus to link the issue of the presence of the Cuban troops in Angola to the independence of Namibia as a precondition, is, to us, precisely the same as to take a powerful gun and shoot to death the people of Namibia indiscriminately. It is the same as laying landmines all over our suffering country. In itself, this fact raises another question, namely: What can this meeting do to clear away that evil stumbling block in the way of Namibian independence?

The South African Government needs to be liberated. Some people do ask; what shall the response of the Namibians be, in case South Africa is being forced to pull out of their country by way of imposing sanctions against her. On the other hand, however, South Africa keeps on arguing that; if mandatory sanctions are imposed upon her, it is the majority of the black people of South Africa and Namibia who are going to feel the pinch of it and suffer the most. These, then, are the views held by several governments in this respect. Others are asking themselves whether doing that, they will not adversely affect the people of Namibia. My personal point of view is: The people of Namibia suffered long enough. All these years people have been dying in Namibia, because of the war situation in our country. Many are in jails all over the country and some have just disappeared. Thousands of our sons and daughters were forced into exile and are now scattered all over the world, away from homes and families. Hundreds of Namibians have no houses to live in due to the depressing scarcity of houses in the so called black townships all over the country as well as due to the fact that their properties have been destroyed. Furthermore, they have no jobs and their education is made far inferior to that of the minority white section of the community.

As I already have pointed out the people of Namibia have already suffered long enough. Hence the question, ought now to be: “How and when will the Namibians be rescued from death, suffering and the brutal state of slavery wherein they have been held captives for so many years? If the imposition of sanctions is the way to peace and independence for Namibia, even though people may suffer as a result thereof, I, for one am of the opinion that it is better to suffer illness for one day and then get cured, rather than to be an invalid for the rest your life without any hope for recovery (as well as for peace and justice). It is a fact, we will not get our independence freely, but we have to suffer for it and demand it from the oppressor.

Mr. Chairman, I am quite convinced that the independence of Namibia will be coming. Then we will share the same rights. Peace will prevail in Namibia. Blacks and whites will live longer together in harmony. For we hold firmly to the truth that all men are created equal. We persevere in the struggle, praying together, working together and standing together, firmly believing and hoping Namibia will be free one day and that justice, peace, equality and human rights for all will be protected and safeguarded by law, where it is now being despised and violated. I am still fully convinced that truth and justice will eventually prevail. The day of Namibian independence is surely coming. I plead with you to act now, be with us so that day of freedom will be tomorrow.

r. Address at Ottawa in Canada 1986

Greetings to our friends in the Church of God. We, your Namibian brother and sisters wish to extend our gratitude for your welcome of our delegation and for all that you are doing on our behalf, both in moral and material support. You make us feel part of worldwide family.

Our relationship was strengthened by a visit from your national council last June, but we remain disappointed that the colonial regime of South Africa did not grant you the necessary visa. But we are slaves of hope, and we continue to pray that you will yet be able to visit us in Namibia.

Our need for your help remains as urgent as ever. South Africa continues to occupy our country in defiance of the international law, denying the Namibian people their basic human right to self – determination.

South Africa maintains its colonial/apartheid rule by brutal force and constant terror, imposing an illegal government supported by an enormous army. It further supports UNITA in Angola which is destabilising the region. It conscripts our own people to fight

against their own brothers and sisters, brothers and fathers. Arrest, torture and rape are a part of everyday life in Namibia.

The western countries remain complicit in the brutal repression of the Namibian people. We desperately reach out to you to exercise your role in determining the moral conscience of our country. We plead for immediate active support on our behalf.

We continue the call for implementation of the United Nations Security Council Resolution 435, calling for the withdrawal of South Africa and a democratic election by the Namibian people for a new independent government. And we further support legally binding sanctions against South Africa on behalf of Namibia. We ask you to support our efforts in the following ways:

- continue your prayers for the Namibian people and their independence;
- disseminate in the next 30 days the Hanover message to all congregations in the country, urging prayer and political action;
- appoint appropriate persons in your various structures to receive and share information from churches in Namibia and the Namibia Communications Center in London. And provide these persons with necessary material support;
- represent in all ways possible the Namibian cause to your respective governments, urging the imposition of sanctions until the UNSCR 435 is implemented;
- work with churches of other denominations for Namibian independence;
- take up urgent issues when requested by the Namibian churches;
- avoid involvement in any way with interior government or other South African structures in Namibia;

Our situation is desperate, brothers and sisters, and we urgently seek help now more than ever. The suffering and terror imposed on our people is intolerable. For all you can do for us, we give thanks and praise God holy name. Pray for us as we pray for you.

s. Address in Washington, 1986

We want to express our appreciation to you for having accepted our appointment for this meeting as it was made through our partners of the churches in the United States.

By way of introduction we are a delegation representing the Lutherans, Catholic and Anglican Churches of Namibia and the world. Our visit is a response to a consultation of our three communions meeting in Hanover, Germany, November 23-25, 1986 supported by His Holiness Pope John Paul, the second, Rt Rev. Zoltan Kaldy, President of the Lutheran World Federation and his grace Robert Runcie, Archbishop of Canterbury.

We bring you today our concern for Namibian Independence from the illegal colonial power of South Africa. Our three communions represent 75% of the population of Namibia.

We begin by acknowledging the U.S Government for the past efforts to bring peace, justice and independence to our country. Especially we remember your participation in the creation of U.N. Security Council Resolution 435 passed in 1978 calling for the withdrawal of South Africa's illegal occupation of our country and to provide for free U.N. supervised elections for an independent Namibia.

But we have been very much disappointed that what was created by the democratic countries and accepted by many political parties and churches in Namibia and even by South Africa has not been implemented.

After years of delay, we are convinced that South Africa will not of its own determination remove itself from our country. Today, we come before you to tell you that we reject in the strongest terms your policies of "constructive engagement" and the issue of "Cuban linkage."

Therefore we seek the following from your government:

- A change in your position linking the removal of the Cuban troops in Angola before supporting independence of Namibia. The Cuban troops do not constitute a threat to the Namibian people and are not related to the Namibian issue.
- Abandonment of U.S support for the South African backed UNITA rebels. UNITA is present in the northern Namibia and inseparable from the South African Defense Force.
- An immediate meeting of the western contact group for the purpose of implementing UNSCR 435.

Every day our people suffer and die at the hands of the Apartheid regime of South Africa. Any delay is intolerable.

Further, we ask your government:

- To reject any contact with officials of the illegally imposed "interim government" which was neither organized nor supported by the vast majority of the Namibian people.
- To join with the sixty six nations calling for South Africa to abide by the regulations of the International Atomic Energy Agency or be expelled from that organisation. We relate this issue to South Africa's vast exploitation of Namibian Resources.
- To implement the UNSCR 283 (1970) and 301 (1971) calling for a trade embargo against South Africa's illegal occupation of Namibia

- The present interim government is maintained by brutal force. Not only are the Namibian people denied adequate education, medical care, employment and housing, but people are also arrested, tortured, murdered, maimed and raped. Our land is being destroyed.

It is in this context that we urgently seek a reversal of your policies. We ask the U.S. government to adopt a policy in which your country is no longer complicit in the suffering of the Namibian people. Again we thank you for receiving us. We ask that you communicate your response to us in care of the chairman of our delegation.

t. A funeral speech during the funeral of Anna Ndahambelela Dumeni in Ongwediva, March 12, 1988.

Dear Brothers and sisters, on behalf of my family I would like to thank God for his great mercy upon us which he revealed to us through you. We have experienced the love of God in the past days when you rendered assistance to us and you have also come today to attend this ceremony for our last born: Anna Ndahambelela Twahafifwa yaDumeni.

Anna was born on 11.9.1969 and was baptized on 12 October 1969. Anna is a twin. Her twin brother is Nelson Kwazekwafo Kondjai Natangwe yaDumeni. This was wonderful gifts given to us by God, two children born on the same day.

Anna was born in Uukwambi. She grew up in Oshakati, Ongwediva, Oniipa and in Oshigambo where he stayed for five years. The Oshigambo community knows her well.

Anna has been very friendly till her death. I have not seen Anna arguing or fighting with her peers in our homestead. Yes, she makes mistakes. But she was always prepared to accept advices and implement them. She had a good vision. She wanted to study dentistry or to become a teacher. This is why she was working with a dentist Dr Kaarto in Onandjokwe while searching for scholarship. She had many friends. She has left many friends behind.

Kandaha was injured in the bomb blast in Oshakati on 19.2.1988 together with several people. She had been in great pain for two weeks in Katutura Hospital in Windhoek after the blast. Ms. Aino Dumeni kept an eye on her all the time. Personally I stayed with her for one week. I would like to thank Ms. Aino Dumeni for encouraging me to go and serve our fellow Christians with funeral arrangements. This helped me a great deal.

She was very patient. She prayed privately. She also prayed with those who visited her. She nodded her head when she was unable to speak or she whispered: Thank you very much. She asked for Holy Communion two times. When Holy Communion was administered to her for the second time, she expressed her gratitude. We prayed to God to perform wonders to heal Anna so that she could stay with us. Anna herself prayed to die. " O My God, It is good to die, " she shouted several times when in great pain. It

does not help, let us go home. It is good to die. God accepted her request and on 5.3.1988 at 2h30 in the morning she passed on while she was with Meme Aino.

While she was nearing her death, she appeared spiritually strong. We wanted her to recover from pain and reunite with us, but it did not happen. Indeed, Ndahambelela Twahafifwa has gone to rest in peace. She is sleeping peacefully. She has been freed from this sinful body. She will never commit sins. She will never fall ill. She will never die. Although we miss her, we have accepted what GOD has done for us. On the 4.3.1988, I taught her a short prayer: "Hosanna" meaning Lord Help, O' Lord make things right. Lord Save! Anna and I have admitted that the Lord has helped and saved.

Our understanding of this incident: We are sad because Kandaha passed on. But at last we rejoice because her life has been saved.

We are disappointed with the murderers of 19.2.1988 and other murderers who committed murders earlier. We have realized that the fruits of sins cause death. I am sad, because of the murderers and those who hold secret meetings with them to plan the killings. I am sad because of them. I would like to invite you all, to pray for them so that God change their hearts and turn them to true repentance. We want them to repent so that their sins may be forgiven and they will receive salvation. If they repent and confess their sins before God, He will forgive them. We do not want take revenge. God will assist us to forgive them.

We are comforted by the great love of God, his compassion and grace which He reveals to us. We experienced the love of God through you. You satisfied our spiritual needs and strengthened our faith. You satisfied our physical needs. It is obvious to us those who loves outnumber our enemies. We have observed the power of God supersedes the power of the enemies of the church of Jesus Christ and of the people of God.

I would like to express my gratitude to you all. I would like to thank the residents of Windhoek. All of you who visited and helped from various place such as Europe, America, Africa, Kavango and the Northern central part of Namibia. You really comforted us. We received our daily bread. Your love for us is great to us. Our love for you is so limited and is superseded by your love for us.

u. Speech at the funeral service of Josef Dumeni in 1987

May the love of Jesus Christ be with you all Amen. we have gathered here to console one another on this dark day. We have lost a brother, son and father. We are mourning our brother. May I make it clear we are determined to speak out when incident of this nature occurs. I will depart to Brazil very soon and I will say these things to the an international audience

Meme Mukwamhalanga I know the spear has pierced your heart *Elaka olo la dipaa ongobe haonga.*” (The person who ordered a head of cattle to be slaughtered is the one who killed; not the spear) In other words it is not the person who killed his brother who pulled the trigger; it is the person who commanded the war. The sword has pierced your heart due to the loss of your son. But you and Meme Aino have joined the group of people many people pray for.

I reluctantly make a statement about the death of my brother, Josef Dumeni, who was killed by South African Forces on 14 June 1987 in Angola. Although I feel sorrow and the loss for my family on his death, I wish to express my concern and sorrow for the deaths of thousands of my fellow Namibians of whom my brother is now the most recent victim. I reluctantly make this statement, but felt compelled to do so to correct falsities and lies which have been put out surrounding his death. My brother, who lived near the Namibian /Angolan Border, had cattle stolen from him and followed the spoor from his home across the border in the vicinity of Xangongo, also known as “Ofooti” in Angola. Having recovered his cattle he turned back to Namibia and on Sunday morning at roughly 05h00, according to an eyewitness who was with him, he was killed by South African Forces in Angola and as far as I am aware, my brother was in possession of the required official documents to lawfully recover his cattle in Angola and as far as I am aware, the South African Government has no right to kill people on the pretext of enforcing the curfew provisions in Angola.

I also express my concern and sorrow with the killers who are killing our people. Killing is a sin which is compounded by a further sin of telling lies. I am concerned and have sorrow for those who have committed these sins and pray that they will repent, and if they do so, they will be forgiven. I also wish to express my disappointment that those in power do not appear to care about the deaths of thousands of Namibians, simply because, they are black people.

I recently, together with my fellow church leaders in Namibia sought an interview with the South African State President to express my concern about the escalating violence and loss of lives in Namibia and wish to reiterate my great regret that the State President chose to avoid our meeting and our plea for peace and reconciliation in Namibia.

I call upon my fellow Christians in Namibia and elsewhere in the world to continue to pray for peace, justice and reconciliation in our country and it is our sincere hope that God will hear our cry soon.

v. Gettysburg speech

May I say how pleased I am to be here with you in Gettysburg today. This is a historic place. This has been a place of Christian learning for more than hundred years. Many leaders of the church have been taught here and many leaders of your communities in teaching, arts, business and medicine. Gettysburg was once a place of war when brothers fought brothers because of the desire for one part of your country to keep alive the sinful practice of slavery. But now it is a place of peace, of learning, of preparation for future.

We long for a just peace. We long for the South Africans to leave Namibia... We long for peace and freedom so that our young people can be like you. America can be a force for good... but it can be also be a force for evil. We look to America for policies of justice, but we are disappointed that your government has not been willing to work hard for our freedom from South Africa... We long for a just peace.

We long for South Africans to leave Namibia so that our children can grow up without war and so that our families can sleep in safety at night, not afraid that the soldiers will come and harm them. We long for peace and freedom so that our young people can be like you, spending their energies preparing to be good citizens of a free country and preparing to servants of God for the good of all.

At Gettysburg, you are helping us now in our time of trial. You have taken students from Namibia, to help train our future leaders. I know one of them very well, and it is our joy that our daughter is here to learn from you and here to share with you so that you will better understand the problems and difficulties of the land under oppression. It is very important that you, the future leaders of one of the most powerful countries on earth, know and appreciate the problems of the newer developing countries.

We thank the Lord for you for the president of the college and seminary, for the teachers and for the students. May you all be blessed with excitement and eagerness to learn all that you can so that you will be wise leaders in education, business, government and church in the future.

2. Oshiwambo version of the translated speeches

Oshipopiwa moshigongi shomu- St Peter Minnesota mo 1987

Ilonga yaayapostoli 12:4-10. Konima yokukwatwa po kwe Petrus okwe edhililwa mondholongo nokwa li a gandjwa miikaha yaakeeleli yondholongo. Ihe aakwanegongalo yongeleka yawo oya galikana Kalunga yaa na ezimbuko. Okwa mangwa nomalyenge naakeeleli yondholongo oye mu takamitha ethimbo kehe. Ombaadhilila omuyengeli okwa pupula Petrus komapepe, e mu pendula nokwa ti, "Penduka nziya!" Nziyanziya omalyenge oga tokoka ko kiikaha ye.

Ondu uvite etumba sho ndi li nane nena. Oshilongo oshikolonyeka Namibia oshi li lela kokule no-St Peter Minnesota. Onda nyanyukwa noonkondo sho ndi wete ookuume kandje yonalenale notandi panga uukuume nookuume aape. Oyendji yomuyo aagundjuka ya za koshilongo shandje noye ya okutsikila eilongo moshilongo sheni. Otandi mu pandula one amuhe, unene aantu mboka ya kala yi ipyakidhila nokulongekidha oshigongi shika. Omukuluntu gwoGustavus college naalongi pamwe naye oye shi kupandulwa epandulo lya shewa nosho aantu mboka ya gandja iimaliwa opo tse Aanamibia tu vule okuza komahala gaa yoolokathana tu kale moshigongi shika pamwe nane.

Olweendo lwandje olwa li olule nolu vule oshinano shoka shi li pokati kaNamibia naMinnesota. Ondi wete kutya omwa koneka kutya Namibia oshilongo shi ili lela kusheni. Ne omu li moshilongo sheni sha manguluka paveta. Oshigwana sheni oshiyamba neliko olya topolelwa aantu oyendji. Omu na uuthemba wokupopya, wokweenda, wokulonga, wokupashiyona nowokulongela Kalunga pwaa na omaziziliko. Ohamu hogolola aawiliki kune yene. Oshoshili kutya omwa li mu na omaudhigu. Aantu yokangundu okashona oya kala nokuhepekwa. Ihe kekwatho lyaKalunga otamu kondjitha uululu mboka. Ashike ne opu na oshindji shono mwa gwana oku shi pandulila Kalunga.

Ngame onda za koshilongo shi ili. Onda kala moshilongo sha kolonyekwa. Ngaashi naanaa Petrus a li, Aanamibia oye li mondholongo. Ondholongo ndjoka ye li muyo oshilongo shayo yene. Otwa kolonyekwa koshigwana shokombanda yevi shono hashi fatulula uuyuuki shi ikolelela kolwaala lwomuntu. Otandi thikama mpaka ongombiisofi gwaantu ye li momalyenge, omalyenge gokatongotongo nogomahepeko. Otwa kala momalyenge uule woomvula dhi vule pethele limwe. Tango Aandowishi oyo ye ya e taa dhipaga aantu yetu e taa kutha ko evi lyetu pethimbo lyiita yotango yuuyuni. Konima Oombulu odhe ya e tadhii kutha opo sho sha hupu po. Otwa tulwa miikaha yOombulu opo dhi tu sile oshimpwiyu. Otwa li tu na okugamenwa nokuyambulwa po. Ihe Epangalo lyaSouth Africa olya yugu ko oomina naantu. Peha

lyokusilwa oshimpwiyu, otwa thiminikilwa iilonga yokondhalate komulandu gwokatongotongo.

Momumvo 1966, Iigwanahangano oya konakona nawa onkalo yetu noya dhimbulula kutya otwa pikwa. South Afrika okwa kuthwa uuthemba woku tu lela nokwa lombwela a thige po Namibia meni lyoompadhi oontalala. Momumvo 1971 Ompangu yUuyuni oya koleke kutya paveta yopaigwana South Africa oku na okuza mo moNamibia. Inaa za mo nande sigo onena.

Andiya ndi mu lombwele kutya okulelwa kuPretora otashi ti ngiini. Onda dhiladhila kutya tse otwa topolwa pamavigumbo. Ashike yo yene inaa itopola moongundu ngaashi Oombulu, Aayingilisa nenge omihoko dhilwe dhiilumbu. Ihe tse otwa topagulwa noopelesenda 94% dhAanamibia odha topolwa momavigumbo, hadhi longwa elongo lyOshibantu nohadhi pangwa miipangelo yaaluudhe nodhi na omahupilo gi ili lela.

Tse aapika ihe yo aahona. Tse otse hatu longo, ihe omaliko ohaga yi moondjato dhaantu yalwe. Ondjambi yomutiligane gumwe oyi thike pondjambi dhaaluudhe 18 dha tulwa kumwe. Epangelo ohali longitha oodola 700 mokulonga okalumbwena kamwe, omanga okaana okaluudhe haka pewa ashike oodola 100. South Africa evi ewanawa lyoopelesenda 77 okwe li kutha nokwe li pa po aanafaalama aatiligane, omanga etata lyAanamibia lya thiminikwa li ndumbalale mevi lya ngushuluka muumbugantu waNamibia. Ashike hasho owala twa ningilwa shoka. Opo South Africa e tu thenye nawa, oha longitha aakwiita, aapolisi nepangelo lyopokati. Ohaa dhipaga, aantu, ohaa kwata aantu koonkondo, ohaa hepeke aantu noku ya tula moondholongo pwa na epangulo lyasha. Ohaa dhipaga omapenda ngoka taga kondjele emanguluko lyoshilongo shetu.

Onda hala oku mu dhimbulutha kutya paveta yopaigwana South Africa moNamibia oku li mo momutse gwe mwene. Oye li mo komanganga go genegene taa thiminike notaa hepeke aantu noku ya piyaganeka. Ngiika ngashingeyi oto ipula to ti, Omulumentu nguka ota popi opolitika. Onda hala ndi mu yelithile nawa kutya ngame kandi shi omunapolotika. Ngame sho ndi li mpano nena ngame omuwiliki gwongeleki onene muNamibia, Ongeleki onkwaLuuteri. Ashike sho ndi li mpano onda kalela po oongeleki dhilwe ngaashi Angilikana, Katoolika no-AME. Oongeleka dhetu ndhika adhihe kumwe odhi na Aanamibia ya konda poepelesenda 70. Aakriste mbaka yuukresiti wa tsa kesipa oyi itaala muuthemba womuntu, memanguluko lyokwaanuyuyuki nolyaapolisi aampwani nohatu popile aantu oohepele naahepekwa. Shika osho naana Kalunga a halela omuntu gwe. Oombulu ohadhi ti tse otwa nika oshiponga naataandeleki yomitoto. Tse aakriste itatu ya yelekele nande tu uvithe ando evaangeli lyawo. Yo otaa uvithile aantu ya vulike kepangelo lyokatongotongo. Ohapu yaKristus otayi ti koshipala shaJesus Kristus kaku na aapika, kuye aantu ayehe oya faathana. Okwe ya oku tu mangulula muupika woondjo nowomahepeko. Onkene oongeleka ndhoka odho owala tadhi lelwa paudemokoli, otadhi popi peha lyaantu

yadho. Tse itatu popile nande okwaanuuyuki notatu itatu popile nande omukolonyeki nepangelo lye lyopokati uuna aana yetu taa hepekwa kaakwiita ngaashi okamati hoka ka li ka tulwa oshipala shako komuhi gwoshihauto gweloli lyaakwiita. Shaa taa edhilile aasita yetu, aayevangeliste yetu naantu yetu moontholongo, ohatu shi popi. Tse otatu tsikile nokwiigidha kutya uukoloni inatu wu hala. Ngele inatu shi ninga nena katu na oshili.

Ongeleka ndjika ohayi wilike iipangelo opo ku yakulwe aantu nohole. Iipangelo yetu ohayi yakula aavu oyendji mboka haa zi komagumbo gawo yi vule oshipangelo shepangelo, oshoka aantu oyendji oye shi shi kutya shaa ya yi kuupangelo wetu otaa pangwa nawa. Iiwike iyali ya zi ko omunafaalama gumwe nomukulukadhi gwe oya li ya taambelwa moshipangelo shaNandjokwe ye ehamekwa nayi. Oya li ya dhengwa kaakwiita yaSouth Afrika aatiligane. Aakwiita oya li ya hala ya lombwelwe mpoka pu na aakondjelimanguluko. Ihe tate Shindjala Nghaamwa nomukulukadhi gwe mee Viktoria kaya li ye shi mpoka pu na aakondjelimanguluko. Tate Nghaamwa okwa kuthwa po pomukulukadhi gwe e ta falwa ketale lyomeya. Omutse gwe ogwa ninginithwa momoya uule wominute odhindji. Konima okwa dhengwa noondhimbo e ta thangwa noongaku kaakwiita sigo ta kala kee shi mpoka e li. Okwa shunwa komukulukadhi gwe sho a dhengwa nokuthangagulwa. Aakwiita mbaka oya yaha noondjuhwa dho dhene. Ominwe dhatate Nghaamwa odha teka ko, omanga mee Nghaamwa a teka okwaako kokolulyo. Aakwiita mbaka aniwa oyopaudemokoli wiigwana yokuuninginino notaa gamene aantu yetu kuukomunisi. Nandi shi holole sha yela kutya shaa iinima yoludhi nduka tayi ningwa, tse ohatu shi popi.

Eewa tu popyeni nee kombinga yuukomunisi. Aasouth Africa ohaa mu lombwele kutya ohaa tu gamene kuukomunisi. Omwi itaala oshinima sha tya ngawo? Uukomunisi kawu shi omukundu gwetu. Aakondjelimanguluko oyo oolye ano? Oyo aamwameme. Oyo iilyo yoongeleka dhetu, aakristi lela ya shashwa. Ekondjelomanguluko kali shi omukundu kutse. Tse omukundu gwetu aakwiita yaSouth Afrika nepangelo lyaSouth Africa. Ndika olyo endangalati li indakana ondjila yokumona ombili.

Mupyamunene tse otu na okupopya onkandangala ndjoka Amerika ta dhana mokukolonyekwa kwetu. Shika kashi shi oshiwana oku shi pulakena. Ihe Omwaapostoli Paulus okwa lombwele Aaefeso kutya otu na okupopya oshili omolwohohole yoshigwana. Ngashingeyi ote popi naanaa pamukalo ngoka. Mo-1976 ligwanahangano oya li ya hala okuningila South Afrika oondjindikila sho a tindi okuza mo muNamibia. Amerika okwa ti kulama manga, otatu kundathana epotokonono lyomukundu ngoka. Amerika pamwe niilonga ine yokuuninginino oya ngongo po ondungethaneko ndjoka hayi ithanwa paife taku ti Okatokolitho 435 kOlaata yEgameno yligwanahangano. SWAPO ondungethaneko ndjika okwa tsu kumwe nayo. Shika osha li sha ningwa mo-1978. South Africa naye wo okwa tsu kumwe nondungethaneko ndjika, ihe okwa tindi okayaguyagu oku yi tula miilonga. Mo-1981 Epangelo lyaReagen olya ti shaashi oli ipyakidhila noonkundathana naye olye mu

lombwele kutya inashi pumbiwa a tule ondungethaneko ndjoka miilonga sigo Aakuba taa zi moAngola shoka shi li oomaila 600 okuza moNamibia. South Afrika a pakelwa po nee nokwa mono kutya ndjika ondunge ombwaanawa noshinima sha tya ngaaka osho shi li sigo onena. Tse aakwangeleki otwa ekelehi ekwatakanitho lyemanguluko lyaNamibia niinima yoshilongo shi li kusho shene.

Ngashingeyi omatanga gaSouth Africa oga yuga ko oshitopolwa shokuumbugantu waAngola nohaga gandja iilwitho noondhila ku-UNITA, etanga lyaanamapowe li li moAngola. Omvula ya zi ko epangelo lyeni olya tokola okuyambidhidha UNITA meukililo. UNITA naSouth Africa oya gama kumwe notaa dhipaga Aanamibia nAayangola. Nashi mu yelele kutya epangelo lyeni inali hala twa manguluka. Olya tula po endangalati lyaa na omutompo tali imbi Okatokolitho 435 ka ye miilonga. Osha yelela Aanamibia kutya Amerika ota kwathele mokudhipaga aantu yetu.

Mothinge ya zi ko onda li nda ningi oshigongi nagumwe gwaanambelewa mepangelo. Mbaka aantu ya lesa lela omambo kombinga yonkalo yoshilongo shetu. Onkene aantu mbaka aanawino yomuuyuni mboka ye shi oshindji kombinga yonkalo yaNamibia. Okwa lombwele ndje ta ti ngele otwa tegelela Amerika a kuthe ombinga mekonjelomanguloko lyaNamibia meudhililo natu dhimbwe. Okwa lombwele ndje kutya Uumbugantu waAfrika owu li unene kokule, onkene omatanga gaAmerika itaga kutha ombinga nande. Ihe Namibia ke li kokule sho Aamerika haa kutha ombinga mokuhanagula po omaliko getu. Ogwo omukalo omupe gwaAmerika gwokukaleka po uuyuuki nemanguluko? Natu kundathaneni natango kombinga yuukomunisi. Oshi shiwike nokokadhila kutya SWAPO oha mono omakwatho kiilongo yokuuninginino. SWAPO oku na oongeleka mookamba dhe dhoontauki. Oongeleka ohadhi tumu aasita ye ku uvithile aantu mboka ye li muupongekwa. Aakondjelimanguluko oyendji oya shashwa noya kolekwa. Nane omu na aasita ye li momatanga gaakwiita moshilongo sheni. Owo nee uukomunisi mbono? Onda kumwa kutya omolwashike Amerika ti ipula kutya limwe lyomomasiku monakuyiwa, Namibia otashi vulika a ka hepekwe kuukomunisi. Aantu mbaka otaa ipula nonakuyiwa; Namibia otashi vulika a hepekwe kuukomunisi.

Iyaa, shika osha kumitha ndje unene. Tse inatu pula nande omatanga gaAmerika ge ye ge tu mangulule. Onde mu pula kutya ngele Afrika oku li kokule noitayi vulu oku tu kwatha, oshike ano taa ipula nAakuba ye li kokule ngawo? Otandi mu indile ongulohi yonena opo epangelo lyeni li hulithe po okugandja omakwatho ketanga lyaSouth Africa. Namibia oli li kokule unene nokatu shi kutya Amerika oshike a kutha ombinga moonkambadhala dhokumangulula oshilongo shetu. Ashike Amerika ke wete Namibia e li kokule sho ta kambadhala okukutha ombinga mehanagulopo lyomaliko gaantu moshilongo shetu. Ogo nee omadhiladhilo omape gaAmerika gokupopila uuyuuki nemanguluko ngono? Oongeleka ohadhi tumu aasita ye ku uvithile aantu ye li muupongekwa. Owo nee uukomunisi mbono? Osha kumitha ndje kutya South Africa oti ipula kutya limwe lyomomasiku, Namibia otashi vulika a ka lelwe kaakomunisi. Aantu mbaka otaa ipula nonakuyiwa. Oshi etitha ugelele ngiini?. Omolwashike aantu

mbano itaa ipula nomahepeko.nomadhipago go genengene, omakwatongka nomayedhililo moonndholongo ngo otaga ningwa natango nena ndji uusiku mbuka. Aahepeki yetu oye li mokati ketu ngashingeyi, itaa holoka ngula...

Epopitho Iya K. Dumeni melongelokalunga lyoluhodhi molwepyo lyoshinyanyagidho Iya ningilwa pompile pOniipa eti 14.12.1980

Ekundo 1 Kor 15:57

Etseyitho: One Aa-ELOK nOshigwana ashihe nookuume amuhe mwa zi kokule nopopepi nomu lile po oomwamemengeleki noluhodhi olunene otandi mu tseyithile kutya Oshinyanyangidho sha-ELOK shoka sha yakula ongeleka noshigwana oomvula 81 (1901) osha yonwa po olutiyaali komutondi gwongeleki nogwoshigwana eti 19.11.1980 mokati kuusiku.

Amuhe mwa gongala nena mpaka one oonzapo kutya omuyakuli gwoshigwana, oshinyanyangidho sha-ELOK kashi po we. Oshilonga sheyakulo noshilonga shohole osha mweneke. Eyakulo ndika kali shi Iya-ELOK awike, aawe, olyAakwalutheri muuyuni awuhe nolyoitaali yoongeleka oomwameme muuyuni, nookuume oyendji mboka ya li ye tu kwatha mokutungulula. Oshinyanyangidho shika kashi shi shanima (Dumeni, M. Amkongo) ngaashi yamwe taa dhiladhila. Ihe mpaka opwa yonwa po eyakulo IyaAakriste Aakwaluteri ye vule oomiliona 55 noye li iilyo moongeleka dhi vule 98 muuyuni awuhe nolyoomwamemengeleki dhilwe olyo ndyoka omutondi a tokola oku li ya moshipala noku li mweneke.

Omutondi nomuyonaguli nguka olye?

Omutondi a tya ngaaka okwa tseyika ngaa kumbaka: Kalunga oku mu shi nawa. Ye mwene okwi ishi nawa naayehe mboka ya longele kumwe naye nokutokola oya tseyathana nawa noya tseyo wo omolwashike ye shi ningile. Ngame inandi mu tseyo oshipala she. Shoka nda tseyo osho iilonga ye tayi mu holola oye omutondi gOngeleka noshigwana shayo. Onda tseyo wo otu na oshimpwiyu oshinene shehupitho lyomwenyo gwe. Onda indila wo opolisi yi mu konge noyi konakone oshinima muule.

Otandi mu pandula amuhe mwa li mwa zi kokule nopopepi mwe ya okutala shoka twa ningilwa nomwa shuna. Omwa fala ehokololo ongele nomakana nenge aaniifo omwe shi ningi niifo yeni. Otandi simaneke omatumwalaka geni ookuume, pakana, mootelefona, moondelekelama, moombilive nomoteleksa. Otwa kolekwa meitaalo. ELOK okwa talalekwa muudhigu we. Osha yela kutya muudhigu wa tya ngeyi eitaalo lyetu otali yelithwa notali kolekwa. Otwa tsuwa omukumo ngaashi sha hololwa kuyamwe nomatumbulo taga landula: “Kalunga ina pila mo opo e li.” “Jesus oku na omwenyo, ina mbomwa po.” Otwa hala okutsikila noshilongayakulo shetu shohole komuntu kehe nokomuntu aguhe. Otashi tungululwa uunake? Oshaanda osha kumunwa po ihe mwene gwasho omo e li. Otatu shi umbulula po natango. Otandi mu pandulile eitaalo lyeni

nomukumo gweni. Omwa ninga nawa sho mwe ya kelongelokalunga ndika. Uudhigu otawu koleke eitaalo lyetu nohole yetu yokuhola Kalunga nokuholathana otayi holoka miilonga.

Elakalakano lyelongelokalunga ndika olyo: okuholola oluhodhi lwetu molwoshinyanyangidho shetu neyakulo lyetu sho lya mwenekwa. Okugalikana opo aayoni yoshilonga shaKalunga yo itedhululule mbala opo oomwenyo dhawo dhi hupithwe ngele yi itedhulula. Oshoka Omuwa ote ya mbala niinima ayihe otayi ka hololwa: 1Kor 4: 5 Onkee inamu pangula sha manga ethimbo inaali thikana. Omuwa manga inee ya, oongoka ta holola naamboka ya holama momilema nota holola omadhiladhilo gomwenyo nesiku ndyoka okehe ngoka ota pewa ehambelelo lye kuKalunga. Okupandula nokuhambelela Kalunga sho a kandula po oshiponga. Inamu kanena nando omwenyo gumwe. Okupulathana nokuuvathana ngele otatu tungulula nenge natu mwene. Okuhekeleka ongeleka noshigwana sha ehamekwa nayi. Okupa aayenda yetu ompito opo ya gandje yo yene omatumwalaka gawo kutse nosho wo okukoleka uumwayinathana wetu.

Otse oonakwehamekwa noonakukanitha oshindji shondilo R350-000-00. Okushuna po eyakulo lyetu nee otashi tu pula ooranda dhi li pokati ko-R400,000,00 noo R500,000,00. Aayakuli oyendji oya kanithilwa iilonga yawo. Aayakulwa ayehe yoshinyanyangidho sha-ELOK oya kuthwa eyakulo lyawo nando inaa yona sha.

Nando ongeyi, ELOK omuholike noshigwana shandje oshiholike, shoka osho shetu: Okuningwa nayi, okuhepekwa nokukanitha. Nando kashi shi oshipu, ongAakriste naalanduli yaJesus Kristus ngoka ta humbata omawudhigu getu nomeehamo getu, otandi mu indile amuhe mu kale nombili tayi zi kuKalunga tate nokuJesus Kristus mwene gwOngeleka nokukala muukumwe pamagano tatu ga pewa kOmbepo Ondjapuki. Uuyuni itawu vulu oku tu pa ombili ngele tatu gee, nokuhalela aantu yalwe oshiponga nokuthinga, oshoka otatu yono kuKalunga ngele tatu ningi ngaaka. Otatu kala twa faathana naahepeki yetu. Eeno, otse atuhe aanandjo notatu pumbwa esilohenda lyedhimopo lyoondjo. Ihe mboka ye na oondjo dhoshinyanyangidho shika otaa pumbwa eitedhululo, oshoka oya yono kaantu ayehe ya li ya tungulula oshinyanyangidho shika nokwaayehe mboka ya kala haa yakulwa kusho nopamukalo nguka otaa kondjitha oshilongayakulo shaKalunga.

Ewi lya-ELOK moshinima shika olyo ndika. Etokolo lyelelongeleka pashitokolitho 501,503, na-504 (Amushanga tate P. Shipena ta lesa itokolitho). Otandi indile kehe ngoka ta koleke etokolo ndyoka a yelule eke lye. Ngoka inee shi hala, nenge ngoka itaa tsu kumwe nasho ne shi ulike wo. Onda mono kutya etokolo lyEpangelongeleka olya kolekwa ku-ELOK mwene noshigwana she. Uudhigu otawu koleke notawu kokeke eitaalo lyetu nosho wo okukokitha ohole oyokuholathana noku tu pa ompito okulonga oshilonga sheyakulo. Otandi ke mu pa ompito opo mu koleke etokolo lyeni niilonga yohole.

MuRom. 8: 35-37. ELOK Oshike tashi ku topola mohole yokuhola Kalunga? ELOK otatu yono ngele tatu yakula aantu yaKalunga? Nashi kale otashi pula shike: Tse itatu kongo esimano. Otwa hala okuvulika kuKalunga. Otatu shi ningi notu wete Kalunga a hala oku tu ulukila oonkondo dheitaalo. Tse itatu kanitha ngele tatu yonenwa iinima yetu. Otatu likola ashike, oshoka mokugandja otatu pewa. Mokukanitha otatu mono, mokudhimina po, otatu dhiminwa po nonge otatu dhipagwa otatu ka pendukila momwenyo gwaaluhe. Rom. 8:38,39. Eimbilo 168.

12. Oshipopiwa shOmumbiisofi Kleopas Dumeni pefumbiko lyomusita Fredrik Ngihalwa eti 23 Apiilili 1987

Onda talela po iilongo oyindji muuyuni. Onda mona aakwiita oyendji naapolisi oyendji miilongo oyindji. Iilongo yimwe mbyoka nda talela po oombyoka ya talika ko iinankondo muuyuni. Inandi mona nande aakiintu, aalumentu, uunona nenge aakulupe taa dhengwa nenge taa hepekwa manga inaaya monika ondjo mohofa.

MuNamibia inandi mona nande nale oshilumbu tashi dhenge nenge tashi dhipaga oshilumbu oshikwawo. Ishewe inandi mona iilumbu tayi hanagula po omaliko giilumbu iikwawo. Onda mona ashike iilumbu tayi ningwa nawa notayi simanekwa. Oshinima sha tya ngawo osho nda mono miilongo yilwe. Miilongo yilwe aapolisi naakwiita oya simaneka aakwashigwana.

Mupyamunene onda mona nondu uva aakwiita aaluudhe naapolisi aaluudhe mbo haku ti omakakunya niilyo yokufuta mbyoka hayi tonatelwa kepangelo lyaSuid Afrika, tayi dhenge aantu yawo. Ohayi dhipaga aantu yaa na sho ya ninga momagongalo gawo nohayi hanagula po omaliko gawo. Oya kutwa yi dhenge aantu kaaye na ondjo manga inaaya pangulwa mohofa. Momolwankalo yomoNamibia ndjoka tayi nayipala esiku nesiku, onda hala okuninga eindilo peha lyAa-ELCIN nAanamibia amuhe kaantu ya tumbulwa metetekelo.

Otandi indile epangelo lyaSuid Afrika ngaashi handi li indile shito. Onda hala okwiindila nda mana mo aawiliki yepangelo, aawiliki yaakwiita noyokufuta naantu ayehe mboka ye na oondjembo kutya okudhenga, okudhipaga nokuhepeka kwoludhi kehe taku ningilwa Aanamibia naku hulithwe po mbala moNamibia neuvathano lyetulopo lyomatati nali shainwe pokati kaakwiita yaSuid Afrika na-SWAPO pakatokolitho kIigwanahangano 435/78. Otwa hala ombili.

Otandi indile omagongalo ga-ELCIN agehe naakriste ayehe muNamibia: Aamwameme Kalunga okwa hala tu kaleni mekwatathano ewanawa naayeni. Kalunga okwa hala tu kaleni nombili. Kalunga ota lombwele Aanamibia ayehe yi itedhulule. Onkene otandi mu indile mu ninge ngeyi: Shaa ngoka wa mono nenge wu uvu omuntu ta hepeke, ta dhenge nenge ta dhipaga mukwawo na galikanenwe. Tu galikaneneni aadhipagi. Aalongi yiikumumuna ayehe naahepeki naa galikanenwe. Jesus ngoka oye omutse

gwongeleka okwa kala he shi ningi. “Omuwa ya dhimina po oshoka kaa shi sho taa ningi (Luk 23:34). Otwa hala aahepi yaantu aaluudhe naatiligane, aadhipagi naakolonyeki yi itedhulule e taa etha uulunde e taa hulitha po okuhepeka aantu yaKalunga opo ya hupithwe, shaa ondjo dhawo dha dhimwa po. Tse ooyitaali, aalanduli yaJesus otu na oku ya galikanena manga inaaya sa. Ooyitaali oyaakwetu oya li ya ningile Stefanus oshinima sha tya ngaaka, ihe okwe ya galikanene manga taye mu dhenge nomamanya. Stefanus okwa ti “Omuwa taamba omwenyo gwandje, Okwa tsu oongolo nokwi igidha ta ti, “ Omuwa ya dhiminina po, osho kaa shi sho taa ningi.

20. Oshipopiwa pefumbiko lyanakusa Anna Ndahambelega Twahafifwa yaDumeni kOmumbiisofi Kleopas Dumeni eti 12.3. 1988

Taleni ohole yi thike peni tate e tu hole sho tatu ithanwa aana yaKalunga. Joh. 3:1

Aamwatate aaholike, peha lyegumbo lyetu, otandi pandula Kalunga ketu molwohole ye onene kutse e yi tu hololele ishewe mune. Otwa tala nonkumwe onene ohole yaKalunga sho mwe tu yakula omasiku ga piti nomayakulo agehe omanene nomakumithi nomwe ya ishewe nena tu kaleni pamwe moshituthi shonkelo yetu: Anna Ndahambelega Twahafifwa yaDumeni.

Anna okwa valwa 11.9.1969. Okwa kolekwa 12.11.191984. Anna oye omukwanambwiyu nomumati gwetu Nelson Kwazekwafo Kondjai Natangwe yaDumeni omagano omanene twa pewa kuKalunga, aanona yaa li esiku limwe. Anna okwa valemwa mUukwambi mOshakati. Okwa putukila mOshakati, Ongwediva nOniipa nenge mOshigambo moka a kala oomvula ntano dha piti. Aashigambo otaa mu tseyi nawa.

Anna okwa li omunambili sigo eso lye. Inandi mona Kandaha ta nyenyeta nenge ta kondjo nayakwawo megumbo. Oha ningi ngaa omapuko. Ihe oha taamba nuupu omapukululo noku ga tula miilonga. Okwa li e na omalalakano omawanawa: Okwiilonga iinima yi na sha nuundohotola womayego, nenge okuninga omulongi. Omolwasho okwa adhika ha longo nomundohotola gwomayego Dr. Kaarto kOnandjokwe, manga ta tala ngele ta mono uunasikola. Okwa li e na ookuume oyendji. Okwe tu thigile ookuume oyendji.

Kandaha okwa li moshiponga shetopo lyomboma mOshakati 19.2.1988 pamwe nooyakwawo oyendji. Okwa kala muuwehame uudhigu iiwike iyali konima yoshiponga moshipangelo shaKatutura mOvenduka. Meme Aino, omukulukadhi gwandje, okwa kala naye ethimbo alihe. Ngame otwa kala naye oshiwike shimwe. Tango ngame otandi pandula meme Aino Dumeni ngoka a tsu ndje omukumo, opo ndi yakule manga yakwetu sigo efumviko opo ihe ndi ke mu adhe nawa. Osha kwatha ndje.

Eidhidhimiko lye olya li enene, okugalikana paumwene nosho wo naamboka taye mu galikanene. Ota komona komutse, sho ta nyengwa okupopya nenge ta nongona ta ti: “Iyaloo tangi.” Okwa indile a pewe uulale uuyapuki. Okwe wu indile olutiyali. Tse otwa

li twa indile Kalunga a longe iikumitha opo e mu aludhe a kale putse. Ye mwene okwa li ta indile a se. “O, Kalunga Kandje! Okusa hwepo.” osho a igidha olwindji. “Kashi ivule tu yeni kegumbo. Okusa hwepo.” Kalunga okwa zimine eindilo nokwaaludhwa kuuwehame uudhigu ongula onene 2h30 eti 5.3.1988 momake getu nomuholike gwandje meme Aino Dumeni.

Omukalo gwe ngo ka ogo a hulitha nagwo, onkalo ye yopambepo sigo ehulilo, nando twa li twa hala a kale po. Onkee eeno: Anna Ndahambelega Twahafifwa okwa kolekwa meitaalo nokukotha nombili. A mangelulwa muulunde. Ita ka longa we uulunde. Ite ke ehama we. Ita si we. Nando tatu mu yuulukwa, Otwa taamba shoka twa pewa kuKalunga. Hossiana osho nda li nde mu longo egalikano efupi eti 4.3.1988, “Omuwa kwatha, Akutu Omuwa opaleka. Omuwa hupitha.” Atuhe naAnna otwa zimina kutya Omuwa okwa kwatha. Omuwa okwa hupitha.

Otwa pewa oluhodhi omolweso lyaKandaha. Otwa hugunine nenyanyu omolwehupitho lyomwenyo gwe.

14. Euvitho melongelokalunga lyefumbiko lyoonakusila moshiponga shetopo lyomboma mOshakati e ti 27 Febuluali 1988 lya ningwa kOmumbiisofi Kleopas Dumeni

Aamwatate aaholike

Otwa gongala nena mOngwediva moshituthi shefumbiko lyaamwetu. Otwa gongala omolwoshiponga shetopo lyomboma moka mwa kanene oomwenyo dhaantu yaKalunga ye vule 20 noya lemaneke aantu oyendji eti-19 Febuluali nuumvo.

Otwa gongala mpaka tu na omadhiladhilo gopaali ga yoolokathana: 1. Otwa gongala muukumwe moluhodhi lwomuule omolwomaso gaaholike yetu opo tu hekelekathane nokutsaathana omukumo meitaalo. Otwa gongala okuholola olukeno lwetu nuuwehame wetu pomahala goonakweehamekwa yetu ayehe. Yamwe oye li miipangelo yi ili noyi ili. Yamwe oye li momagumbo gawo niilalo yawo, nayamwe oye li mpaka mokati ketu. Otwa gongala oku ya galikanena Kalunga a aludhe ye e ya koleke meitaalo. Otatu ya halele uukolele awuhe. Omwa ninga nawa sho mwe ya.

2. Otwa gongala nokuholola ehambelelo omolwoomwenyo odhindji dha hupithwa moshiponga. Otatu pandula Kalunga sho e ya hupitha opo ya yakule natango. “Omweno gwandje hambelela Omuwa ngoye ino dhimbwa uuwanawa washa e wu ku ningile.” Kombinga yandje onda li nda yuulukwa ndi pulakene. Onda taamba eindilo opo konima ndi ka pulakene nawa.

Ewi Iya-ELCIN: Otandi holola ewi lyOngeleka ya-ELCIN koshiningwanima shika. Otwa hala ombili moshilongo ashihe: inatu hala iita. Omaso gaantu omayovi muNamibia oomvula dha pita, oge etwa kiiponga yiita. Omaso ngaka ogo iiyimati yokutinda kwepangelo Iya-SA, sho tali tindi okushayina etulopo lyomatati na-SWAPO. Eso ndika nomakwawo ogo iiyimati yepangelo Iya-SA sho tali tindile Aanamibia ehogololo Iya manguluka pamukalo gwombili. Epangelo Iya-SA nando nali ipatane ngiini omadhipago ngaka, itatu ge li kutha. Shika okwe shi tseyithilwa ku-ELCIN. Aanamibia oya hala ya pewe ompito ya hogolole aapangeli yawo yene. Ongeleki ya – ELCIN otayi indile natango Epangelo Iya-SA li tule miilonga okatokolitho kligwanahangano 435/78 ka tulwe miilonga nuumvo pwaa na we omapulo nomategitho gasha. Oku na etumbulo tali popiwa ku-SA kutya Aanamibia oyo yene taa tokola onakuyiwa yawo. Ngele shoka oshili, otandi yelitha montaneho yaayehe kutya nopeha lyAanamibia ayehe kutya ndyoka nda holola olyo ehala lyAanamibia oyendji. Pehala lyongeleki ya-ELCIN, otandi indile aakwiita ya-SA ayehe ya shune nombili ku-SA. Peha Iyawo natu pewe ehogololo Iya manguluka pakatokolitho kligwanahangano 453/78. Otwa hala omaso goludhi nduka ga hule. Osigo uunake tatu lili oosa dhopaKashinga? Sigo uunake tatu ningi omafumbiko ga fa gomaso geti 19 Febualali 1988? Otwa gongala muukumwe tu kugile Kalunga omunamwenyo e tu pitithe mo miita, ye e tu pe emanguluko lyopambepo nosho wo e tu pe emanguluko lyoshilongo shetu.

Etumwalaka Jes. 40:1: Kalunga ketu ota ti: “Hekelekeni, hekelekeni aantu yandje. Otwa gongala muukumwe tu pulakene ohapu yetegameno. Otwa gongala opo tu pukulule mboka ya puka, ngaashi: aalongi yuukolokoshi ye tseye kutya: “Uukolokoshi otawu li omuningi gwawo. Naangoka e tonde uuyuuki ota ka geelwa. Eps.34:21.

Etumwalaka IyaKalunga kaantu ye li muudhigu. Otwa gongala opo tu tsakanithe elombwelo IyaKalunga: “Hekelekeni, hekelekeni aantu yandje” Aantu sho ya silwa ngawo oya kanitha aantu yawo, aantu taa kala miipangelo ethimbo. “Hekelekeni aantu yandje,” Kalunga ketu oye ta ti. Hekelekeni aantu ye li moondholongo. Hekelekeni mboka ya hatwa po koluhodhi. Hekelekeni nokutsa omukumo mboka ya kanitha eitaalo. Aantu ya tzeni omukumo. Uupika otawu ka hula. Oonakusa otaa ka yumuka. Oondjo otadhi dhimwa po. Aayoni otaa geelwa. Inamu ekelahi einekelo Iyeni. Oli na ondjambi onene. “Kalenj ano nokwiidhidhimika, oshoka eidhidhimiko oli na ondjambi onene.” Heb.10:33. Omwa ninga nawa sho mwa hekelekathana. Elaka kwaayehe nokushaa ngoka olyo ndi. Kalunga ota ti: “ Hekelekeni aantu yandje.” Jesus ota ti, “ Ngame otandi ki indila Tate, oye note ke mu pa Omupopili gulwe, Ombepo yoshili a kale pamwe nane aluhe. “ Joh. 14:16. Ongundu yaahekeleki noyaapopili oya tumwa okuhekelekathana. Mpaka opu na oshilonga shombepo ondjapuki.

Etumwalaka molweso: Jesus okwe mu lombwele: “Ongame eyumuko nomwenyo. Oongoka i itaala ndje ota kala e na omwenyo nande na kale a sa.” Joh.11:15. Ekwatathano lyetu naKalunga inali teywa keso, ihe nali kolekwe kulyo. Jesus ota ti: “Ngoka i itaala ndje, ita si. Ita popi eso lyokolutu. Ando oitaali otu li nayo sigo onena.

Jesus ota popi eso omoluulunde. Jesus ota yumudha aantu ngele ongundu yontumba nenge oshigwana ashihe. Jesus ota vulu nokuyumudha aadhipagi ayehe opo yaa dhipage we aantu yaKalunga.

Elaka lyeinekelo. Aamwatate aaholike: Eso halyo ehulilo. Omwiitaali gumwe okwa tile: Ino lila ngame itandi ka sa we. Sho tandi thigi po oshilongo she, muuyuni weso, ondi itaala otandi ka taamba eyambeko lyOmuwa moshilongo shaanamwenyo. Otu na mpaka mokati ketu iiketha 18 moka mwa lala mboka ya kanitha oomwenyo dhawo, ya landula ooyakwawo omayovi mboka ya kanitha oomwenyo dhawo, noya gandja oomwenyo dhawo omolwombili yoshilongo shetu, Namibia. Oyo aakwiita, oya thigi po omahepeko nomadhipago noya yi koshilongo shaanamwenyo. Oomwenyo dhawo inadhi sa. Otaa ka yumuka. Jesus ote ke ya yumudha. Mpaka opo pu na ehekeleko lyetu. Oonakusilwa amuhe Jesus ne mu fudhithe, ne mu hekeleke.