

A FUNCTIONAL STYLISTICS ANALYSIS OF DAVID SMUTS' *DEATH, DETENTION*

*AND DISAPPEARANCE: A LAWYER'S BATTLE TO HOLD POWER TO*

*ACCOUNT IN 1980s NAMIBIA*

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ELISE SHINEDIMA

201410152

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SUPERVISOR: PROF. COLLEN SABAO

## ABSTRACT

The study examined the thematic concerns in Smuts's *Death, Detention and Disappearance: A Lawyer's Battle to Hold Power to Account in 1980s Namibia* as evinced through the author's utilisation of the three different metafunctions of language – the interpersonal, textual and ideational, as explicated by Halliday (1975). Adopting a two thronged approach, the thesis attempted a theoretical appreciation of the text from a Functional Stylistics perspective (Halliday & Hasan, 1995), while also explicating how the usage of the three meta-functions of language represents for us an avenue to better understand and appreciate the Smuts' concerns with regards to this historical epoch within Namibia. The study probes Smuts's use of the interpersonal function of language (in line with mood, modality and person) as well assessing the manner and purposes of use of the ideational function of language (in connection with modification, apposition and coordination) within the text and how these contribute towards a better understanding and appreciation of the text. Furthermore, the enquiry observed and acknowledges the practice of the detailed elements of different meta-functions, and explored how the specific elements produce a multiplicity of meanings centred on how different readers will evaluate and interpret the text. Adopting a qualitative design, the analysis conducted herein drew largely on the desire to understand the meanings that the writer creates in the text, and which the reader negotiates. Through content analysis, the study observed that Smuts's use of the stipulated elements of the two meta-functions of language was to chiefly articulate his intents throughout the text. The study notes that ideational elements are used to postulate more information and to develop relations in the narrative. Smuts's use of the interpersonal features are to communicate his personal opinions of things and how he perceives experiences. The study concludes that one is only able to fully comprehend narratives when meanings are taken into account, valued and absorbed completely by

making use of the specified elements of the two out of three meta-functions of language as utilised by an author.

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To my ultimate Skhokho, Mrs Mphonyana Ikalafeng-Verbeeck, you my dear sister, I am forever wholeheartedly grateful for. Cheers to conquering and winning more wars together friend.

## **DEDICATION**

This thesis is dedicated to my parents; Meme and Tate Shinedima as well as all my siblings.

## DECLARATION

I, Elise Shinedima, 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 may be reproduced, stored in any retrieval system, or transmitted in any form, or by means (e.g. electronic, mechanical, photocopying, recording or otherwise) without the prior permission of the author, or the University of Namibia in that behalf.



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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the study

The current study sought to undertake a functional stylistic analysis of the autobiographical text, *Death, Detention and Disappearance: A Lawyer's Battle to Hold Power to Account in 1980s Namibia* by David Smuts'. Furthermore, the thesis took a two thronged approach in that, while it undertook a theoretical appreciation of the text from the functional stylistics perspective, it also attempted to explicate how the usage of the three meta-functions of language – the interpersonal, ideational and textual functions (Halliday, 1985), present for us avenues to better understand and appreciate this historical epoch within the history of the Namibian nation as represented by Smuts' in this imaginary. The study was interested in the construal of experiences during apartheid as understood from the application of functional stylistics. The study sought to make it clear as to how the meta-function of language is used in the text in ways that make us to understand and recognise apartheid better. Smuts' text offers a narrative of the happenings and experiences during the apartheid era in Namibia and his views as a lawyer during the liberation struggle for Namibia. Roberts (2019) explains that the 1980s in Namibia represented a dark decade of human rights abuses by South African security forces and Smuts', practicing as a young Windhoek lawyer, was finally able to take on the system. The narrative focuses on dramatic cases, including the freeing of detainees held secretly for six years, thus proving that torture was used to extract confessions, and proving that the paramilitary police unit called Koevoet knowingly killed citizens (Steinmann, 2019). Moreover, Canning (2014) posits that the key concepts of functional stylistics were first developed by M.A.K. Halliday since 1971. According to Halliday and Mathiessen (2004), SFL focuses more on how the speakers create words and writings to express their aimed meanings and it has three meta-functions (ideational, interpersonal and textual).

## **1.2 Statement of the problem**

It has been suggested that any text has the potential to be subject to a multiplicity of interpretations (Barthes, 1977), hence the study sought to address how language is used to express thoughts, ideas and concepts within a particular text. In addition, the study also envisaged to create a platform through which the text does not suffer from the concept of multiplicity of interpretations, because it is a common case when different people read the same text they always does get the same kind of meaning. Likewise the study desire to narrow down that kind of problem by encouraging people to focus more on understanding a text based on what functions of language within the text is put, hence functionalist linguistic. Therefore, a functional stylistic analysis of the book will be carried out to reveal the meaning implied by the use of different elements of metafunctions of language which are the ideational functions of language in line with modification, apposition and coordination. Secondly the use of interpersonal functions of language in line with mood, modality and person. And thirdly it will examine how coherence is built by making use of the textual function of language in Smuts' autobiography.

## **1.3 Research objectives**

The proposed study will be guided by the following objectives:

- 1.3.1 1.3.1 To identify how Halliday's (1985) three metafunctions of language are used for communicative effect as evinced in Smuts' text through the spectacles of the semantic components of the Systemic Functional Linguistic (SFL) theory,
- 1.3.2 To explore how the author uses the ideational functions of language in line with modification, apposition and coordination,

1.3.3 To explore how the interpersonal functions of language in line with mood, modality and person are used in the selected text.

#### **1.4 Significance of the study**

This particular study is important in the fact that it will assist in providing better coordinated interpretation and analysis of literary texts. The idea of utilising Halliday's meta-functions of language illuminate the ways in which language is used and the purposes it is used for in the text which then leads to a better understanding and appreciation of the text, thereby reflecting the possibility of eradicating the complexity of the multiplicity of interpretations of text because once the text is understood, the functions of language usage within a context become easier to understand and appreciate the significance of what the text is trying to say. Moreover, Halliday and Matthiessen (2004) mention that the role of Systemic Functional Linguistics is to try to find ways in which the linguistic use of language under different contexts is used, hence this study aims to avail data about systemic functional linguistic for scholars who may intent to utilise information on systemic functional Linguistic theory.

#### **1.5 Limitations of the study**

The researcher's personal prejudice might interfere with the interpretation of the text arising from their historical, social experiences and knowledge about Namibia's 1980's epoch. Secondly, the fact that David Smuts' is a white man and the researcher is a black Namibian scholar creates ground for limitation.

## **1.6 Delimitations of the study**

The study delimits itself to utilising one theoretical approach which is functional stylistics. Since the research only focuses on one book, the findings of the research may not represent or reflect other fiction books on the Namibian liberation struggle by other writers.

## **1.7 Research format**

This study is organised into five chapters. Chapter one is the general introduction, including the background of the study and provides an overview of the study. It explains the statement of the problem, objectives of the study, significance of the study, delimitations as well as the limitation of the study. Chapter two is the Literature Review and Theoretical Framework, and contains the theoretical literature, empirical literatures, the conceptual/theoretical framework as well as definitions and explanation of the various critical terms. Chapter three is the Research Methodology and explains the general methods used in the study. The discussions in the chapter also includes explanations of the methodology such as the population, sampling and sampling techniques, data collection instruments and the profile of the study area. Chapter four presents the major finding of the study and their discussions. The presentation and analysis of data is conducted in manners that respond to the concerns of the objectives. Chapter five is the conclusion of the study and presents a summary (conclusion) and recommendations of the study culminating from the analysis and discussion of data.

## **1.8 Chapter summary**

This chapter presented the overall orientation of the study starting with the background of the study. Furthermore, the chapter also discussed the statement of the problem of the study, the objectives which the study seeks to achieve as well as the significance of the study. The next chapter (Chapter two) will present and discuss literature or scholarship from various sources that

share affinities with the concerns of the current study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

Literature review is believed to be a pursuit that scholars undergo to scrutinise related sources on certain topics. It also gives insightful information about what is currently known, the aspects that other researchers missed as well as identifying the gap to add a new perspective and expertise about what has not yet been discovered. Additionally, the purpose of the literature review is to contextualise the current study within the existing corpus of knowledge on the subject, hence the goal of a literature review in the current context is to try and examine how to locate autobiographical writings by a 'white' person in the historicization and memorialisation of the Namibian liberation struggle. This literature review locates the present study within the body of literature that examines counter narratives to the colonial discourse of Namibia.

#### **2.2 The role of literature in the historialisation and memorialisation of liberation struggles**

Abood (2020) defines literature to be a vessel that transmits and mirrors stories from the past and current happenings for the future generations to know. Conversely, Bednarek (2007) describes literature as the study of art that is produced through writing. Meanwhile, Austin (2020) observes that literature plays a significant role in making history, which is a gateway to the past and as thus it is relevant as it allows people to go back in time and also assists in learning about life experiences from those who were living witnesses of history, which then adds value to memory appreciation.

## **The experiential dimension in autobiographical subjectivity**

Smith and Watson (2001) mention that individuals do not have experience because it is the subjects who are constituted through that experience. Also experience comes before subjects and autobiographical subjects of a certain kind of experience based on their identities and reputation. Furthermore, so much emphasis is placed on creating the importance of experience in establishing the autobiographical subject. Smith and Watson demonstrate that autobiographical writers only undertake specific identities within the power of experience, including the procedures of decoding that event.

In addition to that, Chennells (2009) deliberates more on the power that experience has because it lies in the middle of things as they happen. The scholar also compares autobiography to diary entries which are described as a rhetorical strategies that function as the authority of presence and also justify the authority to speak. But this authority is not exercised at all times because sometimes it is visible and at other times it is invisible.

Smith and Watson (2001) posit that a writer's involvement in the experiences provides a diversity of rhetorical reasons. Moreover, the analysis also places the readers in a position that enables them to make a fair judgment about the story and it also makes them to question the author's reliability and the narrative's originality. Nonetheless, there is an amount of power that is within the experiences as narrated in the autobiography. To some extent, that power is noticeable and candid when the writer is not famous and does not have a high status in the public sphere. Additionally, Smith and Watson (2001) state that because of this implicit and explicit dynamic of the power of experience, a visible instability suggests how it is that the category of experience itself is socially, culturally, historically and politically discussed as observed in the interpretations. Writers also

provide a discursive schema that is able to interpret exactly what happened and this normally happens because experience is buried within the languages that people use daily and the knowledge that is practiced in communities.

### **2.2.1 Agency as the transformative dimension in autobiographical subjectivity**

Ngoshi (2014) posits that, the importance of identity, memory and experience as well as personification within the development of autobiography partiality, is that this involves a certain danger in exaggerating their relations to the writer as they can be perceived as inaccurately being subjective. On the other hand, McNee (1997) disputes that it is difficult to isolate the individual from the social framework which cannot exclude the probability of individual agency because an individual builds identity based on agreement or based on the challenge of that framework. Additionally, it is important that people are agents and representatives in their own lives, and as such, they should be at liberty to write their own life stories and interpret their own narratives according to what is true to them as opposed to them being lifeless receivers or spreaders of a socially scripted culture and replicas of identity (Smith & Watson, 2001). Moreover, agency is an important component in the expansion of autobiography and subjectivity according to the classification of Smith and Watson (2001) as agency is understood as the control over the selfrepresentation that the subject produces about him or herself. Moreover, Smith and Watson (2001) also emphasise that people read autobiographical narratives as verifications of human agency and they see actions in those narratives as people's free will to interpret and communicate their lives in their true sense but this free will is always a result of negotiation.

Additionally, Gumbar (2009) states that even though agency postulates that there is an autobiographical ability to create a textual self, this choice is however prepared by social structures, cultural scripts and discursive systems in which the writer functions or exists from. Additionally,

Smith and Watson (2001) state that narratives about post-colonialism review the politics of agency because agency is used as a strategy of mediation in colonial subjugation. Furthermore, Ngoshi (2014) asserts that, in the case of Zimbabwe's colonial history and prodemocracy struggles, black autobiographers developed dialogues of self as well disputing autobiographical subjects in the Zimbabwean post-colony, which led to the agency which is the changing aspect in the facet of autobiography and subjectivity. Moreover, the subject who narrates the story in a way that it separates him or herself in a social context is difficult to find. Correspondingly, white autobiographers also adopt agency as they write about the imperial and colonial endeavours as they include their subjectivity in enormous texts that are initiating colonial dissertations.

Formulating agency as a significant element of autobiographical subjectivity, Smith and Watson (2001) make reference to Althusser's view of what agency is and they place an emphasis on what Althusser's view that the subject of ideology not in the narrow sense of propaganda, but in the broad sense of the pervasive cultural formations of the dominant class. Therefore, the paradoxes around the agency of subjects and the subjection of subjects is also a factor that cannot be ignored. Furthermore, Smith and Watson (2001) clarify that as far as these paradoxes are concerned, individuals understand themselves to be naturally self-made due to the authority that is carried within this philosophy. As such, people tend to be perplexed by their personal subjection and this makes them to have a fictional realisation about who they are as they conspire in the absence of agency because they convince themselves that they have attained it. The implementation of agency is deemed as apprehensive as it has a lot of likelihoods and impracticalities.

According to Smith and Watson (2001), a lot of theories address subjects to expose both the subject and the system of continuous reconfiguration. Moreover, subjects receive agency in their

implementation of identities, whereas the subject is insensible and can also be a potential place of agency. Smith and Watson (2001) state that these concepts of agency present important agendas outlining how individuals in the process of narrating their lives might change the stories they tell, might gain access to other cultural scripts, might come to understand themselves differently and they might implement agency. Furthermore, Smith and Watson (2001) dispute that autobiography is a metanarrative of Western hegemony that applauds the self-governing person, and it can be proclaiming cultural agency and raising a high sense of self and identity that was taken away from them by the colonial subjects. Moreover, narrating their stories enhances the ability to disempower the negative self-image that they were made to believe about themselves and it leads to the agency of subjects and its politics. Hence it is important to acknowledge and observe agency as a focal and potent element when it comes to subjectivity in relation to the social and cultural backgrounds of the autobiographical writer and how this transforms his or her subjectivity.

### **2.2.2 Story-telling, poetic truth and the construction of subjectivity**

Narrating one's personal story includes creativity and creating, which are important elements that make the delivery of the story understandable to the reader and when it comes to an autobiography, the two constituents also play a role and they help to question how the fiction aspect in the autobiographical texts has an influence in them.

Additionally, subjectivity in autobiographical texts is not only real but it is part of the writer's creative illustration of that lived reality. The interconnection between experience and autobiographical narration is embedded within language because both the ability to tell stories and recount experiences develop in a dialectal way (Gumbar, 2009). Also, Coullie (2006) questions the extent to which autobiographical writing reveal the truth about lived realities. In other words, to

what extent is autobiographical writing primarily a mimetic activity? And to what extent do such accounts create the truth about life? To what extent is autobiography primarily a poetic activity? Additionally, Ngoshi (2014) expresses that the terminology of representation is a significant term when it comes to autobiographical readings as well as in creativity post-colonial theory.

These conceptions are aligned to the intrinsic contradiction character that is within autobiographical writings. This is because on one hand it's the imagination of the writer that is actively contributing to the narrative, while on another hand it is the intention of the writer to duplicate the experiences the same way they were lived in reality by means of storytelling, hence the oxymoron. Furthermore, Ngoshi (2014, p. 50) recognises two common approaches that are used to develop subjectivity in autobiographies which are the tradition of European success narratives to which the conversion narrative, and it is also important as the success narrative. The success narrative is categorised as adventure stories, and the other one is African oral story telling tradition. From this epistemological position, there is a way in which story telling conventions inherent in early-settler, colonial and post-independence white autobiographies and black African autobiographies, shape autobiographical subjectivity.

Moreover, Levin and Taitz (1999) document that event and textual representation do not correspond because the autobiography as an act of narration can never offer a faithful and unmediated reconstruction of a historically verifiable past, hence it is important to question truth in the autobiographical texts and to always observe that there is a thin bridge between the facts and fiction within autobiographical writings. Moreover, Ngoshi (2014) clarifies that the act of storytelling has a way of outlining subjectivity and in the case of Zimbabwean autobiographies for example, subjectivity is identified as a concise pattern that develops the subject. In addition, an

informal pattern creates the colonial and African autobiographical subjectivity on the foundation of colonial experiences, identity, race, gender, age and personification.

On the other hand, story-telling also sculpts subjectivity as a convention that combines the collective and personal memories of an autobiographical subject. Moreover, Bruner (2004) maintains that autobiographical narratives are volatile and unreliable, hence “this very instability makes life stories highly susceptible to cultural, interpersonal and linguistic influences. As a result, this affects the truth, Bruner (2004) further points out that because of the dependence upon the cultural conventions and language usage, life narratives obviously reflect the prevailing theories about, possible lives are part of one’s culture. It is also important to keep in mind that the truth in autobiographies has a lot of dimensions as the writer must be able to remember about multiple experiences including his/her own and those of others.

Furthermore, Gumbar (2009) posits that the truth in autobiography is called poetic truth, which is a blend of imagination, creativity and emotions and the pre-eminence of emotional and subjectively decoded events and happenings in the development of subjectivity. Moreover, this boils down to the autobiographical writer who aims to get his/her own stories into the realms that are able to accommodate autobiographical writings while at the same time it should be a place that can also constitute interrogation. Ngoshi (2014) supports this by stating that this is where the imaginary, the fabulous and the fantastic contest the real, and also the same space where it is crucial to determine how the autobiographical subjects engage in the precarious pursuit of balancing narrativity and historicity, hence the concept of autobiography has to make sense and be linked to historical awareness.

However, this can be problematic as far as people are concerned simply because this relates to interpreting the knowing part into telling and the issue of transforming human experiences into hopeless and defenceless people of meanings that are commonly human rather than culture specific

(White, 1987). Moreover, experiences which were meant to be represented in the historical narratives are translated into the literary codes. More so, the literary-historical contradiction also notifies much of the concept of autobiography. The core characteristics of autobiography is called self-invention or discovery of self (White, 1987).

Additionally, Chung (2006) agrees that the inescapable fictionalising of the self, undermining the historical sensitivities that insist on using the genre as a form of historical self-reclamation implies that, self-invention is what results in fictions of autobiographical narratives. Moreover, in order for the writer to use creativity, to tell and write a story of self, it is not a secret that imagination is the back bone. According to Gumbar (2009), “incorporate imagination is a valid component to represent reality, and as an empowering strategy in autobiographical texts also these experiences are conflated with the autobiographical subject’s perception of his or her self and their social reality through his/her imagination” (p.233).

Furthermore, when it comes to narrative discourse in historical interpretation, White (1987, p.166). Disputes that “a narrative account is always a figurative account, an allegory. To leave this figurative element out of consideration in the analysis of to miss not only its aspect as allegory, but also the performance in language by which a chronicle is transformed into a narrative”. Therefore, the argument here is that a story of experiences and events should not be misguided for a factual interpretation of experiences. Thus, it only becomes a possibility for autobiographical truths to be communicated through abstract or through the fictional way, which are the main elements of literariness. And the self that is developed in the literary interpretation is usually metaphoric because of the historical experiences. Additionally, Olney (1972) delineates that a metaphor is

“something we know and our own making, or at least of our choosing, that we put to stand for, and so to help us understand something unknown and not of our making and that is by which the lonely subjective consciousness gives order not only to itself but to as much of objective reality as it is capable of formalising and controlling” (p. 30). Likewise, metaphors are cruel with the world but they are very liberal because, “what I am, am like and about what I am becoming, and in the end it connects me more nearly with the deep reaches of myself, than with the objective universe” (Olney,1972). Henceforth, one can say that the self does not exist without the metaphors of self.

### **2.2.3 Text, the subject and performativity in autobiographical practices**

Olney (1972) posits that, “prior to the refocusing from bio to autos there had been a rather naïve threefold assumption about the writing of an autobiography: first that the bios of autobiography could only signify “the course of a lifetime” (p.109), or at least a significant portion of a lifetime. Secondly, the auto biographer could narrate his/her life in a manner which is at least approaching an objective historical account. This therefore, makes of that internal subject a text existing in the external world, and third, that there was nothing problematical about the auto, no agonizing questions of identity, self-definition, self-existence, or self-deception. At least none that the reader needs to attend to and therefore the fact that the individual was him/herself narrating the story of him/herself had no troubling philosophical, psychological, literary and historical implications. Hence according to this review by Olney (1972), biographical narratives is a performance of identities labelled by historical, literary and philosophy dissertations. Moreover, Smith (1998) states that “the cultural injunction to be a deep, unified, coherent, autonomous, self produces necessary failure, for the autobiographical subject is amnesiac, incoherent, heterogeneous and interactive. In that failure lies the fascination of autobiographical storytelling as performativity” (p.620). Smith and Watson (2001) add more light on other ways through which performativity

operates in a semiotic way as “discourses intersect, contradict, and displace one another, where narrators are pulled and tugged into complex and contradictory self-positioning through a performativity dialogism” (p.321), thus writers of autobiographies present their identities by performing identities which are connected to the complex inter-play of discourses.

Furthermore, Butler (1993) maintains that the perception of performativity creates a problem when it comes to representation because ethnicity or tradition is deemed as performance, which makes autobiographical narratives performers as well because they are seen as a cultural spectacle. On the other hand, Smith (1998, p. 621) shares a different sentiment by stating that “autobiographical storytelling becomes one means through which people in the West believe themselves to be selves” hence, self-identity or developments utilise the ability of telling stories as a tool for making autobiographical storytelling performative.

Butler (1993) gives another meaning of performativity through gender performativity by stating that the belief or idea that the actions and practices in any given situation irrespective of the circumstances is viewed as an open presentation of the self, connects very well with the nature of what autobiographical writings really are.

Ngoshi (2014) further adds that performativity signifies the perception that the acts of social agents support the guidelines on specific discourse which aligns with the discursive character of autobiographical narratives. This conception about performance can be resourceful in a mythological way of analysing historical narratives like an autobiography.

The discursive schema spreads through the field of identity, whereby another component constitutes the process of subjectivity. Due to this, it is important to investigate the arguments about autobiographical subjects and all parties involved in relation to identity. According to Hall

(1992, p. 275), debating one's identity in historical events in the West points out dialogues that have been crucial in shaping individual subjectivities. Hall (1992) further states that originally there was an enlightenment subject which was succeeded by the sociological subject and the postmodern subject. The objective of the enlightenment subject was to build the rational independent self who could achieve political freedom and had grounds to the most important goals for their ideas. This is also supported by Call's (1995) study on his analysis of Nietzsche's criticism of enlightenment, where he disputes that the enlightenment idea, "asserted that humans could and should seek knowledge of the natural world and that they must use that knowledge along with their own rationality to perfect their societies" (p.88).

The sociological subject succeeded the enlightenment subject (Hall, 1992), which is defined by Woodward's (2002, p.85) statement which "grounds identity in the here and now and challenges the transcendental basis of the self." Woodward (2002), states that sociologists, especially American pragmatists, such as Cooley and Mead, view social interactions to be the basis of the foundation of the individual. Individuals must be understood in their social settings. While discussing the sociology of the individual, Callero (2003), stands firm that "whether phenomenal or discursive, fragmentary or unitary, stable or transitory, emotional or rational, linguistic or personified, the self is assumed to be a product of social interaction" (p.35). According to Taylor (1989, as quoted in Callero, 2003, p.120), "the modern approach to identity arose because a wide range of practices – religious, political, economic, familial, intellectual, artistic – converged and reinforced each other to produce it." This domain of practices includes the impact of the social nature that manages, obstructs and defines the social establishment of the individual. Conclusively, the characteristics of self-construction are fluid and they can change over time and over social classes.

According to Bass (2019), the former president of Namibia, Sam Nujoma sums it up best when he affirmed at the inauguration of the heroes' acre that "we are re-writing the history of our country from our own perspectives and through our own suffering and sacrifices. The time that the colonisers distorted our history is over" (p.65). That speech motivated and prompted other Namibian authors to write about issues and their personal experiences during and around the Namibian liberation struggle through autobiographies and literary texts. By sharing their own involvements through their personal lenses, Katjivena (2020) expresses that "a lot of historians with a Namibian background started to give a more comprehensive and realistic picture of the country's past and there are still many untold stories from Namibians in all parts country and there has been a little consideration taken of accounts from their side" (p. 77). Hence, literature reconstructs the history of the liberation war, and in as much as it is fiction, it fictionalises real historical events or things that actually happened.

Nekomba (2017) posits that the novel *The lie of the land* by Utley is based on the period of the 1900s when Namibia as South West Africa was under the control of the German government and it features a protagonist who has more than one agenda and even though the book is fiction, the historical setting and the characters resonate with reality, with the likes of Heinrich Goring who is fictionalised as the governor of South West Africa and is portrayed as a rude, autocratic leader seeking power over to rule the independent Namibia.

Additionally, the concept of Nama/ Herero Genocide comes out in a lot of Namibian literature as fiction. For example, in the text *Mama Namibia* by Serebrov (2013), it is based on the enthralling and real story of a Herero girl who endured a lot of fear, pain and trauma caused by the atrocities committed by the German government which become a genocide in Namibia. This is a real event that happened in Namibia and is being told in a constructive narrative.

Similarly, *Mama Penee: Transcending the Genocide* by Katjivena (2020), captures the story of Mama Pennie's days as a young woman under German colonialism and how her parents were among the first victims of the genocide in Namibia. The tale narrates her experiences as a subservient and unwilling housemaid to her German masters who ruled her life as well as how she witnessed two peaceful and harmless people being put to death in her presence. The book is filled with stories that Mama Penee passed down through her family about a society where she came from which was characterised by military occupation, racism, expropriation of land, cattle and cultural repression (Katjivena, 2020).

These three texts have one thing in common, which is that they both fictionalise the Herero-Nama genocide and they narrate the experiences of the German and South African apartheid regime as well as documenting the vast and real life happenings during the liberation struggle of Namibia. This is done through the creation of fictional characters and those who re-count the stories are not historians but creative writers.

It is also worth observing that biographical writing also does that because when someone writes a biography, which is also fiction, it still captures the nitty-gritties of their participation in the liberation struggle and the way they personally viewed the world and war. And there has been many biographical books on the Liberation struggle of Namibia, which include, *Where Others Wavered* by the former president of Namibia, Sam Nujoma, *Making a Difference* by Amathila, *Jungle Fighter* by Ekanjo, and *The Price of Freedom*, by Ellen Namhila just to name a few. Moreover Smuts' *Death, Detention and Disappearance* as an autobiography also shows what role literature plays, still maintaining the fact that fiction becomes alternative history which contrasts with the history one would find in history textbooks.

Overall, literature plays a role in helping us to document history and preserve memories that contribute a lot to our identities as a nation.

### **2.3 Historicisation of Namibia's liberation struggle through fictional imaginaries**

This part of the research concentrates on historical narratives that Namibian contemporary writers have developed in their literary fictional works to elaborate more on the experiences of the Namibian liberation struggle. It is also worth mentioning that even though these texts are fictional, therein lies their world perceptions, as well as their shared and primary experiences about what happened during the liberation struggle. The first novel to be reviewed is titled *Mama Penee: Transcending the Genocide* by Uazuvara Ewald Kapombo Katjivena. This is based on his great grandmother's shared narratives about her encounters during the German South West Africa period.

Jahohora Inaavinuise Patronella who became known as *Mama Penee*, a shortened name of saying, Patronella, was only eleven years old when she saw both her unarmed and defenceless parents' bodies fall flat to the ground as they were shot by a German soldier. The parents died on the spot and she was given an option to run for her life and never look back. Confused and terrified, it was in that moment that she decided to choose life. As she shares her journey with her grandchildren she states that;

I was in my country and I did nothing to anyone to deserve to be threatened, or to be saved, or to be forced to go hungry and thirsty by invaders in my country who turned out to be deadly assailants. (Katjivena, 2020, pp. 21-22).

The novel sums up what Mama Penee went through during the colonial era under the German administration and her parents being the first victims of the then German commander Von Trother's extermination order of 1904. She speaks about how she navigated the scorching sun of the Omaheke desert without food and water, feasting on plant tubers and ostrich eggs when she was lucky. The novel is divided into sub titles such as the *Long journey, when fear isn't enough, inherited peace* and *the threat of war* just to mention a few. Whilst revealing her experience, she named Von Trotha, *omukorokohe womatupa*, a name which translates as 'the bone cleaner', after she saw fresh graves, decomposed bodies of young and old people alongside dead cattle and bodies of the Ovaherero soldiers scattered around the empty landscapes, with thousands of vultures having a banquet. The reader is also introduced to Mama Penee's convictions, her doubts, heart breaks, moments of nothingness and humiliation that she had to endure while working as a maid in the house of the German farmers. In her own perspective, the war against her own people seemed like it was not coming to an end and taught her to toughen up, yet questioned a lot of things like Christianity that her people were being introduced to by the white German missionaries when she had her own god "*ndjambi*" who is to be greatly feared. Her ultimate survival mantra was:

I remember what my mother had told me many times, 'when Ndjambi gives you your life, it is given to you to look after it. Nobody gives you your life, it is given to you to look after it. Nobody else owns your life, you are obliged to keep it and remember that you are to be a mother one day. Never give your life away easily because you are obliged to give life to others. Preserve it, since it must have been meant to be.' (p.17)

The novel also provides a window of hope through her tales as she narrates how she was welcomed in other clans and protected by other tribes, which meant unity within the Namibian people. Through the narrative, it seems that Mama Penee had no grudges or hate in her heart towards the

oppressors yet there was no love either. This is evidenced in the text as one of her grandsons came back from school singing, “God save our gracious Queen” referring to Queen Elizabeth of England who succeeded to the throne in 1953 after the British King George died in 1952. Mama Penee was not pleased to hear the boys singing what the coloniser was teaching them in school and she reprimanded them, after explaining to them what the German government did and continued to do to her people.

Additionally, the second novel that fictionalises the liberation struggle of Namibia is *The Lie of the Land* by Jaspar David Utley, which is based on the early 20<sup>th</sup> century and is based on the German colonial period in Namibia in the early 1900s. The main character, Sam, is a British agent who is sent on a mission to spy on the Germans by pretending to be an academic linguist. The protagonist has a huge sense of humour and has a complex personality and yet very observing. He disguised his guilty conscience about being a neutral observer and ultimately had to choose sides when he witnessed the brutalities of the Herero and Nama genocide. The book also provides an insight in how fierce the killings of innocent women and children were. At one point after the extermination order was given, some German soldiers found it exciting to kill any Herero found wondering about the desert. They had been given an order that the natives deserved to die as David who is also a German soldier justifies why the Hereroes must die.

We have heard stories back in Germany how they cut off the private parts of our  
Wounded men while they were still alive. They are totally uncivilized, and I will  
Civilize them. (p. 29)

The book is robust with a tense plot, because even though it’s just a fictional story, it is written in such a way that the descriptions are vivid and the reader can actually feel the emotions, anger and

vulnerability of native people during that time. In as much as it is just a narrative, the story line is serious in terms of how the colonisers really perceived black people in terms of their worth and value as human beings. The tale brings to light the skulls of the Herero people who were used as garden ornaments as Hartmann snorted that, “Doctor Fischer wants the skulls for scientific study, apparently he intends to examine them for physical signs of degeneracy in these savages” (p. 34). This means they actually wanted to prove that the Herero people are animals that are inferior to the Germans. Furthermore, the story recounts how determined the colonisers were when it comes to taking the land and cattle that belonged to the Nama and Herero people. The German soldiers violated Herero women profoundly, leaving them pregnant and asking them to kneel down to pray just for them to shoot them from the back.

Moreover, according to the narrative, the Namas were not so greatly feared by the German soldiers as they were known to be virtual slaves of the Herero people. The war was also mostly between the Germans and the Herero men who had previously bought weak ammunition from the Germans in exchange for booze, tobacco, cattle and land that belonged to the Herero communities. But they were still not powerful and well equipped to protect their own people against the wrath of the German soldiers because those that died were not just those who participated in the war but it was their families and livestock too.

The irony of this story is heightened when main character saved a girl who was among a group of Hereroes ready to be lynched. He saved her by stating that the extermination order that was given out was only for the Hereroes and not the Namas, as the girl looked Namaqua. Sam saved the young girl and madly fell in love with her. At some point, they ran away together under his protection and they navigated the harsh brutality of the war and survived. In summary, the book is

fictional, however, the tale captures the reality and real life experiences lived by some during the liberation struggle of Namibia.

Furthermore, the third recounting of the Namibian liberation struggle is an autobiography by Ellen Ndeshi Namhila, titled *Mukwahepo: Women, Soldier, Mother*. Mukwahepo, whose real name is Aguste yaImmanuel ran away into exile during the night with her then fiancé Shikongo Shahangala, who had convinced her to follow him in the pursuit of liberating Namibia from the South African colonial regime. Aguste narrates her own story to Namhila as she was the first Namibian women to go into exile. They walked on foot and crossed into Angola, Leopodville, the Republic of Congo, Zambia, and Malawi before arriving in Tanganyika, and this was a journey that took a year. Throughout their journey before arriving in Tanganyika (Tanzania) at a SWAPO military camp called Kongwa. The group persevered and endured starvation and dodged bullets in Angola while some lost their lives along the way. The book sets a clear tone about the misconceptions and stereotypes associated with men being the only contributors in liberating Namibia, as the writer clearly states that:

My decision to write this book about Mukwahepo was based on the observation that there is lack of literature about the liberation struggle. The little that does exist focuses on men and hardly acknowledges the contributions made by women in the struggle. (p.5)

This statement proves to be true because according to the book, for nine years, Mukwahepo was the only women at Kongwa camp and she had to take up the role of being a mother, a sister and cook to the men surrounding her who were being trained to be soldiers and this fostered an excellent community spirit in the camp. The book brings to light the roles that other women who went to exile played to contribute to the liberation struggle of Namibia, even though most of them did not

have to join the physical war. They were trained and delegated to take care of certain factors that were going to benefit the rest of the country after independence.

Mukwahepo among other women was given responsibilities to take care of sick and malnourished babes, as well as elderly people at the hospital. They took care of the children that were left behind by young mothers who were given opportunities to go and study abroad as a way of them to be equipped with skills and knowledge that would enable them to partake in the betterment of an independent Namibia. As such, some went to study as teachers, nurses, engineers and so forth, and in that regard, Mukwahepo was and is still known as the mother to all the children that were born in exile as she had to care of them and mentor the young girls who joined the camp after her. This book upholds the importance of oral history and the major contributions and sacrifices that ordinary women from different walks of life had to give up and leave behind to contribute to the liberation struggle of Namibia. The story also serves as a breath of fresh air without the overpowering male voices who are normally known to be the only ones who contributed

effortlessly to the liberation struggle of Namibia.

It is also worth noting that this book illuminates the fact that achieving independence was a collective effort between Namibian men and women. This is because they watched out for each other, supported each other and shared a common vision hence, the spirit of comradeship and solidarity that eventually brought victory to an independent Namibia is amplified throughout the story.

Another book that shares similar sentiments about women participation in the liberation struggle of Namibia is an autobiography by Dr Libertina I. Amathila, titled *Making a Difference*. Amathila

shares her experiences in her own voice as a first black Namibian women to graduate as a medical doctor and the third female to join the liberation struggle alongside Meekulu Puttuse Appolus and meme Mukwahepo. Dr Amathila was born and raised in Fransfontein until the age of 6. She started her schooling career at Augustineum high school before going to continue her studies in South Africa (Cape Province). Amathila's political mindfulness was heightened from a very young age as she had observed the inequality that was birthed by apartheid and the ghastly oppression that black people would go through on a daily basis. She narrates that:

Black people were subjected to untold abuse, any white person could beat up a black person at will for no apparent reason, and get away with it. I remember to this day how a young boy slapped an elderly black man in front of people at an auction pen in Fransfontein, just because he identified his cow in the pen, which he did not want to sell and requested that the cow be taken out. Black people stood there powerless because if they had touched that white boy they might have been shot. (p. 20)

There was more barefaced disrespect against the rights of black people, especially through the apartheid amendments such as black people being removed from their homes to new locations where they would pay rent, black people not being allowed to buy white bread, and black people's movements being restricted as to where and when to move. These painful sights forced Dr Amathila to secretly plan her escape into exile at the age of 22 in August 1962 to the SWAPO camp in Dae res Salaam, Tanganyika, with the aim to go and study abroad and come back to serve the nation.

Amathila was offered a scholarship to go and study in Poland for seven years and she graduated in 1969 as the first female medical doctor in Namibia. She returned to Tanganyika and did her internship at Muhimbili Teaching Hospital and that was the beginning of her contribution to the

liberation struggle of Namibia. She helped build this hospital from scratch and trained nurses to help her run the facility.

I had to take care of health. I had to start a properly built hospital with separate wards for women, men and children. We put in beds, and had a doctor's consulting room and a treatment room, so it was not an 'under the tree' story. It was serious stuff. (p. 67).

In addition to that, the autobiography makes it clear that Amathila and her nurses saved a lot of people's lives, especially children who were vulnerable to outbreaks such as measles and malaria. She helped and transformed a lot of Namibian refugees in camps, specifically emphasising the importance of education and even sending some young girls abroad for them to go and study as well as sending blinded war soldiers to Finland for treatment purposes. She also introduced family planning programmes and taught young girls how to use contraceptives to avoid teenage pregnancies. This was a way of her opening their mindsets to see the bigger of pursuing education rather than giving birth to future soldiers like many girls would claim to be doing.

Indeed, the title of the book sums up the many responsibilities that Dr Amathila carried out successfully from the liberation struggle to an independent Namibia where she served as the deputy Prime Minister, the Minister of Regional and Local Government and Housing, and then she became the Minister of Health and Social Services. However, despite all these accolades, she still continued empowering the nation by advocating and bettering the living conditions of the San indigenous communities as well as creating HIV and AIDS awareness campaigns while making sure that Namibians have full access to ARV treatment. It is evident that even though this a biography falls under the fiction genre, it is still her truth and contribution that she made to the liberation struggle of Namibia and she had to write it in her own style and voice as she clearly mentions:

This is the nature of the sacrifices we made as liberation fighters. We fought not for ourselves but for the Namibian nation to be free. I am writing this small narrative for those who didn't know about the struggle to learn of the sacrifices people like the late Nanyemba had to go through on our behalf, for the liberation of our country. (p. 25)

In conclusion, all these narratives have a similar voice in common which is the way they describe the intensity of the war of the liberation struggle and how they saw the colonisers as their main enemy. Through their biographies they were able to share their experiences in their own voice.

#### **2.4 Critical appreciation of fiction through the stylistic lenses**

The term style is one which is used in our everyday life conversation. Even in vernacular languages and the lingua franca, people have different styles of writing and speaking. Style also comes in different ways apart from the linguistic aspect. This can be through dressing as people have different dressing styles, which is influenced by social and economic factors. However, when it comes to style in language, it takes a deeper meaning. Mukherjee (2005) defines style as a divergence from what is standard. It is a concept that is used traditionally in literary stylistics, concerning literary language as more different than non-literary language use. This means that style does not only relate to formal structures but also to other linguistic preferences which an author's poetic license allows.

Moreover, Verdonk (2002) defines stylistics as the analysis of distinctive expressions in language and the description of its purpose and effect. On the other hand, Bradford (1997) observes that stylistics enables us to identify and name the unique qualities of different literary texts, and to specify the generic and structural subdivisions of literature. Similarly Leech and Short (2007) concur that stylistics is the study of style and it is studied because one wants to rationalise

something specific. In addition to that, literary stylistics has the aim of explaining the connection between language and imaginative function.

On the other hand, Mukherjee (2005) defines stylistics as the description and analysis of inconsistencies of linguistic forms in actual language use. With that said, this section of the research seeks to answer what is fiction and how can we appreciate it through the stylistic lense.

Twinkle (2020) maintains that literature is formed from the creativity and it typically has a story, and this comes through short stories, novels and poems. Fiction is developed from the Latin word 'fictus' which means to form. On the other hand, Collins (2021) defines fiction as books and stories about imaginary people and events instead of books about actual people or events.

## **2.5 The need for stylistic analysis of literature**

Alberto and Ramas (2018) maintain that, style is the way in which something is shown and this method deliberates on the customs of diction and imagery used, often times relating them to literary and social theory. Moreover, Blake (2012) proffers that stylistics is probably as much an attitude of mind as a specifically linguistic approach, for it is through that attitude of mind that one wants to find out more about linguistics to enrich one's reading of literature. Also Rankhambe (2019) informs that to study literature means to study the language used to write that literature and by studying that language, one must know the structure, the different methods, approaches, and techniques of the literary work being studied within any language hence the importance of stylistic analysis of literature. In addition to that, a stylistic analysis of a literary text would help the scholars to enhance their communicative proficiency as they would be directly working on the foreign language, which is a method far apart from traditional ways of memorisation and reproduction (Alberto & Ramas, 2018).

Furthermore, Rankhambe (2019) posits that stylistics has two basic issues towards a literary text which are the methodological which connects to the nature of literature, and the pedagogical which links to the principles that stylistic analysis has for teaching reasons. Additionally, the stylistic approach includes a devoted reading of literature compared to the customary ways of remembering and reproduction which have been proven to be the best learning technique of a foreign language.

Stylistic approaches are also needed for literature analysis as they will enable scholars to relate a literary text to their own understanding of language and accordingly extend their knowledge. Likewise, the stylistic approach motivates scholars to deduce meanings through close relations with the text (Alberto & Ramas, 2018).

Conversely, Verma (2015) argues that stylistics is a component of language based approach employing literature to make meaningful interpretations. The researcher further states that when scholars embrace a stylistic approach to the teaching of literature, they will get the hands-on position as they will be educated on how to interrelate, scrutinise and gauge the language of the literary text and be able construe the meaning which is learnt innately using linguistic features and literary theories.

## **2.6 Auto/biographical writings and nationalist struggles**

Lejeune (1989, p. 3440) outlines autobiography as “retrospective prose narrative written by a real person concerning his own existence, where the focus is his individual life, in particular the story of his personality.” Creswell (1998) defines autobiographies as life stories and oral histories which are narrative varieties based on one’s personal story. While it is clear that an autobiography is a reflective narrative, it makes references to the past and or to a history (Ngoshi, 2014). However, Moore (2017) states that authors normally use autobiography as a stylistic element which creates an idea of writers narrating their actions and acknowledging people who have inspired and shaped

them as this would be coming from the self. Hence, this part of the research is going to focus on the positive and negative dimensions of autobiographical writings and nationalist struggles.

Javangwe (2011) maintains that an autobiography is deemed as biased even though there has been attempts to empower genuine descriptions of the self and nation. It is believed that autobiographies are full of contradictions that come from memories or philosophical and cultural differences that endorse the concept of individuality. Hence, real life chronicles from a variety of people will not share the same experiences or tell the same and exact narratives even if they belong to one particular cultural background.

According Javangwe (2011), autobiographies written about political experiences invade the progressions of building the notion of self and nation. This is achieved by exploring the cultural dynamics and experiences that autobiographical texts are written and derived from, in order for them to be approved and to ascertain if the information can be accounted for and if it can contribute meaningfully to the recreations of historical uniqueness. Auto/biographical writer's pen down their own experiences from a personal perspective with regards to how they view things in their lenses of the self. Hence there is a lot of subjectivity in their writing but they still want to be heard and understood through social context (Smith & Watson, 2001).

Moreover, many scholarly perceptions differ, with the logic that autobiographies offer firm uniqueness of identity, ignoring the possibility of the strategies used when it comes to interpreting autobiographical writings. Furthermore, the term autobiography is a term that is subjective on its own as it is made up of words taken from the Greek language, with the word auto referring to

'bios' and 'graphe' which referring to writing about one's life (Smith & Watson, 2001). Additionally, Berryman (1999) maintains that the term autobiography conceals a lot of interpretations that authors derive their experiences and memories from. Furthermore, Javangwe (2011) adds that the notion of depending on recollection creates a setback when it comes to autobiographies, especially autobiographies about politics, because refabricating historical events and experiences is derived from it.

Javangwe (2011) maintains that when it comes to remembrance, this affects information as some are deliberately omitted and the truth is usually twisted to blend in with what is happening in the present circumstances. And this simply implies that autobiographical sources cannot completely be reliable because the information is based on the author's ability to recall events and their personal feelings about those specific experiences. Hence, they also choose what they prefer to remember as they are at the epicentre of the writing as they are writing the self into being as well as having the privilege of convincing the readers about the accounts of their story.

On the other hand, a biography is defined as a documentation that is written about people on their experiences in life, especially the way events were experienced by the writer (McArthur, 1992). One can therefore safely put it that an autobiography is about the self, and when it comes to political autobiographies, they are still telling a national story but in their own personal lenses. Javangwe (2011) argues that there is a merging of two or more sets of ideas and information on what is generally approved as autobiography and how this is linked to strong ties of political autobiography stemming from the biographer's consideration of matters that are of concern in the present times.

Moreover, the characteristics of the different types of autobiography are important in any study about biographies because they offer a dismissal of condensed definitions of the genre of

autobiography. Likewise, Smith and Watson (2001) disclose that the autobiography classification in the western part of the world accumulated a huge desire among the public reading. However, it can also be noted that even in the present day, the genre of biography has defied the idea of being defined according to one definition. Moreover, Lessing (1994) mentions that autobiographies have a creative element which is derived from facilitations of memory, which leads to it being qualified for literariness and this sums up its basic complication as to whether autobiographies are based on facts or fiction.

Similarly, it is also worth raising an argument that both facts and fictional elements are part of the biographical genre. Javangwe (2011), argues that it is almost impossible for the autobiography genre to function without the two elements which are factual and fiction. Javangwe (2011), explored the endless aspects that are connecting the historical facts and the facts that are produced by fictional recounting in the genre of autobiography. However, the controversy remains that it's impossible for fiction to be constrained to nonrepresentational conceptions that are not realistic because fiction has the ability to capture the realness of reality. Hence the boundary relating fact and fiction in political autobiography will be dissected due to the unstable ties and connections of the factual and fictional which are what offers autobiography its well-defined form.

Javangwe (2011) further posits that this construction is substantial since the political autobiography forms itself as grounded, although the language is previously contaminated and deflects various experiences based on the self in fluctuating concepts and ideas. As such, Javangwe addresses the importance of understanding the notion of self and how it is linked to national identity which can benefit the subjective interpretation of many experiences that are necessitated in the narration of one's life story. Moreover, Gusdorf (2001) appends that the construction and growth of autobiography is significantly established in the ethnicity of a certain community. This means that

it is difficult for the autobiography to be based and discovered externally within a specific traditional region.

This part of the study aims to highlight the importance of how biographies facilitate the mindset or logic of accepting and respecting people's identities and their cultural backgrounds.

Gusdorf (2001) mentions the change from the perception of a shared identity to the individualised identity. The scholar defines this change as the metaphysical precondition, which is defined as the realisation or awareness of more difference than of similarities in life, because when an awareness like that is attained, it becomes a priority to safeguard the prospect of disappearance by correcting an own image. Additionally, the conscious knowledge of the uniqueness of every individual life is the late of specific civilisations and again the power of this position is attached on the perception that certain societies and historical conditions write in specific ways of recognising oneself relative to society (Gusdorf, 2001). Hence, it is noteworthy to posit that a refined stability is upheld in the cultivation of a self-conscious identity and its position in a bigger cultural group. Furthermore, Javangwe (2011) posits that the existence of autobiography in certain culture is a very significant role in the complex dynamics of the individual and society. In actual fact, the transition from a structured communal concept of identity to a state where individuals are assigned at the centre of existence.

The existence of the autobiography in a certain tradition replicates the amount of growth from modes of collective identities in the society. However, it will always be highlighted that this complication from the communal can never be complete as the individual continues to be part and parcel of the group. Correspondingly, the autobiography about politics or the national liberation struggle is a complex description that develops the individual as a single existent alone without

other people. And another aspect permits the same individual to be included in the group as the personification of its main values and ethics. In essence, the autobiographies of the liberation struggle of Namibia highlight the history of colonial suppression, anti-colonial struggle and traditions based on patriarchal narratives of vague identity on all sides of the self and group.

Additionally, the political autobiography puts the political self at the front as both the examiner and examining subject. The life of the subject is displayed as inseparable to the national outcome in one way or another (Weintraub, 1978). And the idea of political autobiography places the individual in the middle of nationalistic politics. Moreover, Anderson (1983) claims that, the autobiography operates the narrative role of taking the individual lives as agreeable and harsh, with the traditional fictions being encouraged and as illusory within the nation as an imagined society. This part of the study acknowledges that self-writing can offer modern narratives that are written from different conceptual viewpoints. Tekere (2007) adds that, this is because the political self is at the forefront of a given historical era. Additionally, to narrate or incorporate a life story in a political life narrative is not objective as it is deemed as an act of personal justification.

On the other hand, Boyers (1985) states that the political autobiography “attempts to project a common world that is more than a series of isolated tableaux, images or emblems” (p.97). Hence political autobiographies entail life narratives that create, compose and project images based on identity in both individual and group terms. Boyers further explains that some positions are taken as private experience is necessarily seen as subordinate to political activity limits which is the idea of the political narratives. It is worth noting that this section of the study agrees that the genre of autobiography is in itself instilled with a politics of its own. Javangwe (2011) posits that the autobiography seeks to develop the identity of the subject in a natural or original manner and the

intrinsic politics of the genre comes from the persistence of power that gives an impression of facts being represented as experience and incidents.

Moreover, so much prominence is placed on truth that can only be justified by those that experienced the moment first hand compared to those who were not there to experience the moment and can never fully comprehend the experience in that way as they were not physically at the scene. And to a large degree, this statement holds true because certain information shared in the autobiography are certifiable as seen in archival and historical entries.

Equally so, Javangwe (2011) states that for the autobiography to make such a demand is as political as this excludes other informational voices on the other specific experiences and events in the narrator's life. It is also part of the description of the autobiography to request of its own on the writer hence obscuring the demand to represent the self and reality in genuine conditions.

However, these types of ambiguities of the autobiography reject the entire narrative's power that allows it to be categorised as a meta-narrative that reviews the process of narration and the imbedded power that events are given with through this act (Levin & Taitz, 1999). Moreover, Brockfield (2008) interrogates how much credibility can be given to a narrative of events scripted by the main subject of those events and experiences. Moreover, Vambe (2008) states that autobiographies are not impartial but politically contaminated such that they can start to look like a transcript with a certain political agenda. As such, the political autobiography outlines itself because of so many claims that contradict each other and aim to move away from the claim of it being fiction.

### **2.6.1 The positives**

James (2017) maintains that, one merit of an autobiography is that it informs readers. Writers make use of autobiographies to share experiences that transpired in their lives but also to alert future generations in order for them to be able correlate to those events through narrating their influence on the lives of those who lived amidst them. Moreover, this also creates an advantage of personalising historical episodes as one would be reading about first-hand accounts. In line with Mathias and Smith (2016), another advantage that autobiographies have is that they stand apart from other narrative forms as they offer two types of information, namely, they provide someone's detailed individual life story from birth to death which tends to offer a superior scope than other sources. An additional advantage is that autobiographies also offer first hand interpretations of the experiences that have happened, consequently presenting considerable profundity into one's life. Likewise, Smith and Watson (2010) point out that autobiographies offer a diverse blend of depth by deliberating on an important part of a person's whole life and through exposing profound information from that person's perspective which provides scholars with vast research prospects which are not accessible from other solo sources. In addition to that, Ivypananda (2019) articulates that autobiographies contribute to the historical recording of past events which include the value they bring in different fields like history as they are the primary sources of evidence that adds the validity of historical sources because those recordings are not based on any secondary interpretation of information. Furthermore, autobiographies also present an extensive view of the past, present and future, emphasising the key actors and happenings. As a result, academics have documented the holistic perspective and meaningful personal reflections offered by autobiographies and as an outcome, they have taken advantage of autobiographies so that they can better understand events (Mathias & Smith, 2016).

UkEssays (2017) proffers that another advantage of making use of biographies is that there is an open focus on an event and the biographer might offer an even more insightful and detailed account about that specific experience than a mere history textbook. Moreover, an autobiography has a level of access to the subject that does not exist to the biographer as they are the subject. This leads to an intimate bond between the writer and the reader. Also, most autobiographies are written by people who were involved in historical events that exceeded their personal lives hence reading an autobiography might educate a reader regarding history and events above the subject of the book.

According to Brockmeier and Carbaugh (2001, as cited by Mathias & Smith, 2016), autobiographies have been used in a lot of disciplines such as communication and the “autobiography gives shape and meaning to human life and accordingly they have used autobiographies to understand how language is used to construct and communicate one’s identity” (p. 59). Furthermore, autobiographies are concerned with individual lives and they have real potential to contribute to individual-or group-level identity theories such as social and role identity,

(Mathias & Smith, 2016). It has been established that history is a record of the past and of human achievements and journeys hence without the contributions of personal interpretations through biographies and autobiography, the study of history would be a one-dimensional summary of facts. So history without some personal focus would be dull and unstable because personal records through autobiographies offers a more in-depth historical reflection and research (Ukessays, 2017).

As much as autobiographies have positive attributes, they also have negatives.

### **2.6.2 Negatives**

Mathias and Smith (2016) assert that autobiographies focus more towards achievements of individual actions and characters instead of the individual’s context. As a result, it may lead to an under-emphasis on the significance of the context, which can be problematic and lead to false

attributions for success. Another shortcoming of autobiographies is that they can adjust and twist the truth according to the writer's intentions of writing (Ukessays, 2017).

Additionally, James (2017) outlines that it is possible for a biographer to write with a persuasion mind set, which may be a disadvantage as readers can consider the autobiography sceptically. The readers may feel that the real intentions of the author, which is to persuade, can lead to lying or vagueness rather than to inform. Also some writers might distort facts unintentionally because they wrote the autobiography after a long period of time had passed, after the experience being shared had happened. Mathias and Smith (2016) also add that part of the disadvantage of an autobiography is that the writer can willingly or unwillingly write with an agenda or intention in mind, as they can exaggerate stories so that they can capture the reader's attention, interest and they can as well purposefully filter and exclude versions that show themselves in an unfavourable light (Mathias & Smith, 2016). Moreover, UKessays (2017) adds that there is truth in the fact that it is hard to be objective about a subject that the biographer has analysed deeply and understood.

Very often than not, writers are selective through necessity as no biography can ever be an unembellished life story. In addition to that, autobiographies offer very insightful information that comes with the limitation of social desirability and biasness or with the tendency to write in a way that will be viewed favourably by others (Paulhus, 1991, as cited by Mathias & Smith, 2016). All in all, autobiographies present a number of limitations that one should look out for. However, they also present a wide outlook of the past, present and future as well as an all-inclusive perspective and multi-layered reflections about one's life.

## **2.7 Theoretical framework**

This study is designed to interpret the selected text by David Smut titled *Death, Detention and Disappearance*, based on the systemic functional linguistic theory. The theoretical framework OF the study is given below.

### **2.7.1 Systemic Functional Linguistics Theory**

Systemic-functional linguistics (SFL) is a theory of language based on the concept of language as a social semiotic, a tool that people utilise to achieve their goals by expressing meanings in context (Chapelle, 1998). It is a theory of language which mainly clarifies and believes that language has a function. According to Halliday (2009), when it comes to systemic functional linguistics, a text is examined in four ways which are context, semantics (which are ideational, interpersonal and textual meta-functions), lexico-grammar and phonology. Nordquist (2017) adds that Systemic Functional Linguistics is a study of the correlation between language and its function in a social setting. While, Tannen et al. (2015) maintain that the systemic functional linguistic theory is a general approach to linguistic analysis. However, its main focus is on the text which has made it valuable for analysing discourse. Conversely, Halliday (1985, p. 66) affirms that “for a linguist to describe language without accounting for a text is unproductive, to describe text without relating it to language is inane”. Moreover, Gebhard and Acurso (2020) add that systemic functional linguistics (SFL) was first developed in the 1960s by Michael Halliday and that it offers a social semiotic theory making for learning and social change.

Moreover, although SFL is centred on the syntactic structure of language, it uses the function of language to answer the question regarding what language does and how it does it. Systemic functional linguistics begins at the social context and looks at how language both acts upon, and is constrained by this social context (Singh, 2018). Similarly Tannen et al. (2015) suggest that the systemic functional theoretical ground is to analyse a text by focusing on examining language use in its social context. This then shows that SFL reflects upon the social context in which language is being utilised. Chueasuai (2017) adds that based on the systemic functional linguistics, the metafunctions of language work within two contexts; one being the immediate context of situation

and the second being the bigger context of culture. The first context functions through the construct of register comprising of three different registers which are **field** (what is being spoken or written about), **tenor** (who is speaking to whom and what is the relationship between them), and **mode** (how is the communication happening and how is coherence upheld). Based on Chueasuai (2017), systemic linguistic theory is designed as a supporting resource to influence certain descriptions, either of individuals' languages or a number of languages. The theory also provides a compass for identifying, describing and profiling classifications and structures of particular languages or any number of languages in a systematic manner.

Nordquist (2017) highlights that systemic linguistics is a functionalist approach to language and it is possibly a methodology which has been exceedingly developed. In comparison to other approaches, systemic linguistics clearly tries to combine structural information with explicit social factors in a single integrated description. Moreover, systemic functional theory, from the onset, has been used in describing the different languages with earlier descriptions of languages such as Chinese, English, French, Beja, Nzema and Zapotec, thereby strengthening the theory and developing descriptions of some of these languages as well as new ones (Mwinlaaru & Xuan, 2016).

### **2.7.2 Functional stylistics**

Functional stylistics, also known as functionalist stylistics, is an idea implying an approach to literary text analysis based on the concept that was proposed by M.A.K Halliday (Lin, 2015). Moreover, according to Bermejo (2019), functional stylistics is concerned with the relationship between the forms of language as a system and the context or situation of its production as well as the social, cultural and political factors that impact upon its construction and reception. Halliday (1994) adds that functional approaches are basically related with the ways in which the formal

properties of language are used pragmatically. Canning (2013) observes that functionalists established the structural model of language to interpret the different roles of language and by doing that, they studied the motivations behind the selection and patterns that increased their meaning potential. Additionally, the difference that connects the two aspects could be easily identified as being along an axis of language and language use. Halliday (1994) opines that language consists of a multilateral function which consists of three metafunctions which can overlap to give the text a more robust analysis of any study. Eggins (2014, p. 85) reveals that “a text’s pivotal nature is the meeting point of contextual and linguistic expression.” The following are the three metafunctions of language based on Halliday who developed the systemic functional linguistic model of language.

#### **2.7.2.1 Ideational metafunction**

Banks (2012) states that the ideational metafunction is the section of the meaning which is based on the way external reality is represented in the text. It can be informally referred to as the main content of the message and this might also be the first thing that comes to mind when speaking about the semantic component.

Ahangari and Alaei (2016) posit that, the ideational metafunction has generally analysed the means in which meaning or ideas affect the perceptions or actions of the individuals and groups which make up the social world. Moreover, Eggins (2014) points that ideational meanings are about the current experience in language and that language speaks to something or someone doing a certain thing. Hence one can say that the ideational metafunction is about what is being experienced in language.

In addition, when it comes to the ideational metafunction, transitivity is the main element, which is the relationship that is established between the processes, the participants and the circumstances encoded in the clause. SFL transitivity is extremely more than the traditional distinction between transitive and intransitive verbs. Its main focus is on the process involved in a sentence, the subjects involved in it and if possible, the related circumstances (Banks, 2012). On the other hand, Eggins (2014) elucidates that the ideational element consists of two sections which are: experiential meaning in the sentence which is expressed through the system of transitivity through the option of process implicating associated participant roles and configurations, and the second being the logical meaning between sentences in sentence complexes.

Conversely, the ideational meta-function provides grammatical resources at the sentence rank to construe the inner outer experience of the word as the domain of functions and meaning of the world through the transitivity (Haratyn, 2011). Moreover, Halliday (2009) asserts that the field of discourse refers to what is happening; to the nature of social action that is taking place and what is it that the participants are engaged in, hence the ideational meta-function concerns itself with a field, which relates to how ideas and thoughts are formulated. Mushtaq et al. (2020) did a study examining how two political leaders (Imran Khan, Pakistan Prime Minister) communicate their power through speeches. They investigated transitivity and modality to show how the language performs its role in the speeches to shape ideology and power. The focus of the research was more on the lexical options used by the political leader to influence the international audience as well as the members of the United Nations General Assembly.

The aim of the study was to provide insightful knowledge of systematic functional linguistics theory through the transitivity method which would aid all the readers to appreciate how different speakers examine and notice experiences and how they interpret them.

According to Mushtaq et al. (2020), the findings of the study were that due to the fact that the material process in transitivity assists to point out the happenings and doings of participants, the prime minister made use of material verbs more in his speech because the action of the doer must have some intentional process under which the action happens. On the other hand, in a study titled, “A study of ideational meta-function in Joseph Conrad’s “Heart of darkness” conducted by Alei and Ahangari (2016), ideational meta-functional elements were observed in the lexico-grammar of the text and the writer made use of foregrounding versus these elements contrary to the racially prejudiced beliefs. This shows that ideational function gives language users the right to convey their experiences through the lexico-grammatical options, which is part and parcel of transitivity. In addition to that, Cahyati (2019) conducted a study about how the ideational meaning is realised on recount texts in the English textbook for senior high school grade X. This particular study centred on the ideational meaning through the transitivity system and it found that established on the analysis, the material process is the major process which is found in the texts and this appeared at 51.8% in the textbook. This refers to a process of constructing circumstances that are found in the recount texts which transpired at 44.4% and it refers to answering question such as “when” and also giving information about times.

### **2.7.2.2 Interpersonal metafunction**

The second metafunction is interpersonal, which is concerned with the relationship that exist between the speaker and the recipient as well as between the speaker and their message states Banks (2012). Moreover Halliday (1994) states that when it comes to the interpersonal metafunction social interaction speakers use language to ask questions, give information, issue a command because the language convey the speaker’s subjective judgements and outlook. This clearly shows that interpersonal metafunction looks at how language is used to determine how

people relate to each other. Thompson (2004), states interpersonal metafunction stipulates that language is used to communicate and establish relationships amongst people, it also used to influence behaviour or to convey different opinions and experiences.

Moreover Cahyati (2019) interpersonal meaning expresses attitudes and judgments of speakers and this meanings are realised in wordings through mood and modality. Halliday (1994) supports that interpersonal is the participatory function of language which permits the expression of attitudes which is realised by mood and modality. Cerban (2009) states that “the Mood fragment makes the sentence exchangeable and comprises of Finite, Subject and modal Adjuncts hence, the finite makes the sentence negotiable by coding it as positive or negative or by grounding it in terms of modality, the negative forms have an additional section such as (n’t or not)”. Moreover, Additionally, Chueasuai (2017) did a study based on interpersonal metafunction analysing conversations that took place between the two main characters in a popular novel titled fifty shades of Grey during their intimate deeds. Therefore interpersonal metafunction was used to discover the expression and translation of power relations happening at the level of the intimate interpersonal relationships states Chueasuai (2017). Based on the concept of Systemic functional linguistics the mood guide in the lexico-grammar and the social role relationships among text participants can be voiced in four speech functions which are: **Statement** presented in the declarative clause, **question**, **and offer** are both presented in interrogative clause and the last **command** is presented in imperative clause outlines Chueasuai (2017).

Moreover Eggins (2014) presents a table that shows the basic speech functions and their relevant mood structures:

Speech function	Mood structure	Example
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Statement	Declarative	“I’d like to do that again (p.g 139)
Question	Interrogative	“but will you stop biting it” (p.g 156)
Offer	Interrogative	“why don’t you join me” (p.g 157)
Command	Imperative	“show me how you pleasure yourself” (p.g 134)

The findings of the study discovered the power relations between the two characters were frequently expressed in the imperative clause and this is when P1 (Grey plays the role of the one with power) wants P2 (Steel who take the Sub role, the one without power) to do something. The study also reveals that among the 151 imperative clauses 140 clauses are produced by P1 and 11 are produced by P2. 71 declarative clauses are produced by P1 while 5 declarative clauses are spoken by P2.

In addition, Mehwish et al. (2015) conducted a study on functional linguistics mood analysis of the last address of the Holy Prophet in which the declarative, imperative and interrogative types of mood were found. The study also discovered that the moods presents a unique interpersonal relationship among the participants. The results also show that the declarative mood of the sentence outlines the expression conclusive, strong and factual compared to the imperative mood which shows authority. The study also outlines how the interrogative mood signifies the interpersonal relations of the participants with respect to their status and social roles. Moreover, Mehwish et al (2015) states that, declarative mood indicate that the communication information is very strong

and Factual based. In essence, it strengthens the text appeal to the readers or listeners to fulfil the said demand. While imperative clauses present absence of the subject and begin directly with the processes, this clause configuration expresses command or request. The interrogative mood clause reinforces the force of other declarative and imperative mood clauses and it is not question clause but rather a yes/no question clause and it simply gives options and no policy and no liberty is given on the part of the audience, the function that states the power relations. And this statement alone can conclude that in the analysis of mood in the text, observations can be seen on how writers interact with people and how they use language to convey the unlimited purposes and utilize language in many ways such as apologising, confirming and rejecting posits Ntinda (2020).

### **2.7.2.3 Textual metafunction**

According to Banks (2012) maintains that textual metafunction is that section of the meaning potential which makes a text into a text, as opposed to a simple string of words or clauses. Textual metafunction is based on thematic structure, information structure and cohesion. On the other hand Halliday (1987) outlines that the textual metafunction is to create a text, of making the difference between language in the abstract and language in use in other words, it is through the semantic options of the textual component that language comes to be relevant to its environment. As far as textual metafunction is concerned, this function will always be present in any linguistic event in terms of textual meanings. These meaning represent what is currently being said in relation to what has been said before including the context in which it was said Sates Eggins (2014).

On the other hand, Dori (2020) research on textual metafunction and translation: a systemic functional linguistic perspective states that the textual metafunction covers language used as an instrument of communication with which we build up cohesive and coherent sequences. In the study each sentence carries a message, and so the textual aspect can be seen as fulfilling a message

function of clauses and is therefore very closely connected to their information structure. Moreover Umuyati (2019) did a study aimed to uncover the realisation of textual metafunction and discover kinds of mood and theme types dominated in a speech by Donald Trump's which was about "recognizing Jerusalem as Israel Capital" hence the realization of textual metafunction in Donald Trump's speech has been applied and the study discovered 84 clauses and each had Theme and Rheme which had the message for intended for the listeners. The study also found that theme in declarative sentences were the most which were 44 clauses, theme in imperative clauses were the least while theme in interrogative clauses was not found. In conclusion, centred on the textual metafunction standpoint, the speaker tried to get the listeners awareness to focus on the significance of the message of what is being said while providing many statements to tell their listeners about his acknowledgements of Jerusalem being Israel's capital.

Moreover, a study titled an "analysis of students writing based on textual meaning" by Sitanggan (2018) found that different conjunctions in descriptive texts were used to describe coordinating conjunctions, conjunctive adjuncts, correlative conjunctions and subordinating conjunctions which indicate time. In addition to that, the researcher did not discover differences in the meanings of the conjunction words on the students' assignment, which showed the relationship between grammatical cohesion and lexical cohesion. This helped to explain the relationship between grammatical cohesion and lexical cohesion among all sentences in the descriptive, expository, explanatory and procedure on the students' writings. Furthermore, the study discovered that grammatical cohesion was the most commonly used in the students' writings.

## **2.8 Chapter summary**

This chapter reviewed literature related to the topic under study. It also showed how different Namibian writers have written about their experiences during the war of the liberation struggle. This section also showed how other scholars identified the three metafunctions of language which are the Ideational, Interpersonal and Textual, through the systemic functional linguistics theory. Moreover, the information stipulated in this chapter helped the researcher in carrying out a

functional stylistics interpretation of the text under study, titled *Death, Detention and Disappearance: A Lawyers Battle to Hold Power Account* by David Smuts'. The next chapter presents the research methods for the study.

## **CHAPTER THREE**

### **RESEARCH METHODS AND PROCEDURES**

#### **3.1 Introduction**

This chapter delineates the research design, research instruments, and text selection criteria and data analysis procedure.

#### **3.2 Research design**

According to Creswell and Plano (2007), "research design is the procedure of collecting, analysing, interpreting and reporting data in research studies" (p. 58). Moreover, research designs are the types of investigations within the qualitative, quantitative and mixed methods approaches that provide specific direction for procedures in any research design (Denzin & Lincoln, 2011). Additionally, Asenahbi (2019) reveals that a research design is a replication that is based on a researcher's ideas. It aids in preventing obstruction by binding the research together through a structured plan that shows all the main parts of the research work which are in agreement to try and address the research questions. Hence, this study's general objective for answering the research questions was done using the qualitative research design.

Furthermore, the qualitative research design is interpretative and its methods of data collection are both flexible and sensitive to the social context in which data are produced (Masson, 2002). Moreover, Creswell (2013) outlines that qualitative research is a tactic for exploring and

understanding the meaning that individuals or groups ascribe to a social or human problem. The current study wished to develop knowledge and insights on language functions which are the ideational functions: (modification, apposition and coordination) interpersonal functions of language: (mood and person) and the textual function of language: (coherence and cohesion).

Hence the qualitative approach was used as the research design.

### **3.3 Research instruments**

The researcher collected data through inspecting how language was used in Smuts's *Death, Detention and Disappearance: A Lawyer's Battle to Hold Power to Account in the 1980s Namibia*.

The research device used was a content analysis checklist. In this study, tables (DCT) were utilised to document material that corresponds to the research questions. A checklist (ICL) was also incorporated in this section to write down the page numbers of the text to show where exactly the different kinds of information came from. Moreover the researcher chose this book because of its fresh perspective and meaningful insight on the Namibian historical epoch which has not yet been researched on in the academic perimeters.

### **3.4 Text selection criteria**

Bazerman and Prior (2008) delineate that content analysis is recognising, quantifying and examining certain words, phrases, concepts and other noticeable data in a body of texts with the aim of discovering some fundamental rhetorical or thematic outline running through these texts. Therefore, the researcher read and studied the subject at hand to locate the indicated elements of the three metafunctions of language which are the ideational (modification, apposition and coordination), interpersonal (mood, modality and person), and textual (coherence). Therefore, the study made use of content analysis to collect data and the observed elements of the metafunctions of language will be arranged in tables.

### **3.5 Data analysis**

According to Creswell (2013), data analysis in qualitative research involves planning the data for analysis. This also includes summarising the data into themes through a process of coding and condensing the codes and the final data analysis entails presenting the data in figures, tables or a discussion. Hence, data analysis in this study began with classifying the collected data and this was guided by the research questions in planning the data. The different elements of metafunctions were noted, explained and the inductive approach of data analysis was used. The researcher looked at how the author used ideational metafunctions comprising of modification, apposition and coordination in *Death, Detention and Disappearance: A Lawyer's Battle to Hold Power in Account in the 1980s Namibia*. Secondly, the researcher explored how interpersonal functions of language are implemented through mood, modality and person. Moreover, the researcher also analysed how the writer (David Smuts') developed coherence in the text and did all this in collaboration within the inductive approach. In addition to that, the researcher used the research objectives to give direction for analysing data. The researcher started off by transcribing all data through writing them down in an orderly textual form and secondly it would organised the gathered data based on the research questions in a transparent way using tables.

### **3.6 Research ethics**

“Ethics are norms for conduct that distinguish between acceptable and unacceptable behaviour” (Resnik, 2015). The researcher strove to adhere to the right ethical procedures to conduct research. Ethical clearance was sought and acquired from the University of Namibia Ethics Committee. All sources used in the research were also properly cited, both in-text and in the references list, in line with the requirements for conducting research at UNAM.

### **3.7 Chapter summary**

This chapter outlined how the research was conducted, described methods utilised to gather data and the methods that were used to analyse data. The next chapter is about the research findings and it represents the analysis process and deliberates on the findings of the research.

## **CHAPTER FOUR**

### **MAJOR FINDINGS AND DISCUSSIONS**

#### **4.1 Introduction**

This chapter attempts a critical interpretation of the three metafunctions of language, namely ideational, interpersonal and textual in Smuts' *Death, Detention and Disappearance: A Lawyer's Battle to Hold Power to Account in 1980s Namibia* are used respectively. In order to authenticate the importance and meaning of the three metafunctions of language, the analysis is channelled by Systemic Functional Linguistics (SFL) theory which claims that language has functions. As a recap, the research objectives of the study were as follows:

- to identify how Halliday's (1975) three metafunctions of language are used for communicative effect in Smuts' text through the semantic components of Systemic Functional Linguistics (SFL) theoretical lens,
- to explore how the author uses the ideational functions of language in line with modification and coordination, and
- to explore how the interpersonal functions of language in line with mood, modality and person are used in the selected text.

This chapter presents the results in an organised manner following the research objectives. Firstly, the three ideational functions of language are reported, secondly, are the interpersonal functions and finally, textual metafunction which looks into how coherence was built in the selected text. In addition to that, the results given are based on the specific elements of the three metafunctions of language, before the findings and discussion of the results, this chapter first gives a summary of the text under study.

#### **4.2 Summary of *Death, Detention and Disappearance: A Lawyer's Battle to Hold Power to***

***Account in 1980s Namibia*** David

Smuts' states that:

The ensuring militarisation of South African rule in Namibia was to have a profound impact upon human rights and the law in the decade which followed. The narrative is about the assertion of rights and the law in a harsh and hostile environment against the backdrop of increasing lawlessness, including extrajudicial killings and criminal conduct by the military and security establishment, a descent into a darkness in which the military ultimately discarded the law and even suborned when it did not suit them. (p. 12)

The narrative is written about the happenings of the 1980s when Namibia was still under the South African rule and it contains exhilarating tales about his work as a young lawyer who was fearless and ready to challenge the law by unmasking brutal human rights cruelties that the Namibian people were being subjected to by the South African security arms.

Justice Smuts' who is now one of Namibia's Senior Judges and a member of the Supreme Court has always been very passionate about defending black people against injustices. His main objective has always been, "building a human rights culture in which people respect human rights

and human dignity and understanding the importance of understanding their rights and asserting them” (p.10). Justice Smuts’ attended Harvard Law School and worked at a corporate firm in Boston, which was a well- paying job, but he still felt unfulfilled as he maintains that the job “...didn’t have any social relevance for him” and finally he started his career in Namibia.

*Death, Detention and Disappearance: a lawyer’s battle to hold power to account in 1980s*

*Namibia* (2019) begins with a prologue that gives a brief description of the Namibian history under the subheading of the historical setting. This part of the book explains what attracted the colonisers to Namibia, which is evidently the discovery of the diamonds and other natural resources, with imperial Germany being the first to claim a protectorate around the port of Angra Pequena on the southern coast in 1884 which was later named Luderitzbucht, and is today known as Lüderitz. The German colonial period was characterised by a lot land dispossessions and this was done by removing the indigenous people from the land of their ancestors and placing them in reserves so that the Germans could use it for colonial settlements. The German policies and war crimes against the Herero and Nama communities led to the uprising of 1904 to 1907, which resulted in the decree of the extermination order of Herero people by Governor Von Trotha and that was followed by the notorious genocide in Namibia.

This section of the book also elaborates how the United Nations was formed and how the organisation came to place South West Africa (Namibia) into the South African hands to prepare it for independence. The South African government imposed apartheid in Namibia of which the UN brought a case against South Africa to the international Court of Justice. However, the book accounts more than that as it narrates more on the war crimes, the brutalities that people who were detained went through, and the anguish of those who disappeared without a trace.

Smuts’s text is packed with a lot of information that has not been exposed in a lot of Namibian text books regarding atrocities of that time. The most outstanding attribute about this book is the legal aspect as it shows how the law can be challenged and how those in power can be questioned about their wrong doings but still get away with them. Even though the text is about his experiences as a lawyer during that time of the 1980s cases he won and lost, he still acknowledged other political

activists, churches, local people and international lawyers from South Africa that guided and mentored him especially when it comes to cases where he needed advice.

Furthermore, it might be safe for one to clarify that perhaps Smuts' text is not a monogonic discourse as he acknowledged the contributions of other prominent people who played crucial roles in the Namibian liberation, clearly showing the reader that even though it's his narrative, he is not glorifying himself about all this amazing work he has done. Instead, he is making it clear that without the support of others like political activists, the media and in particular the newspaper which he later helped to establish, it would not have been possible without the contribution of others. This means that it took collective effort to liberate Namibia and this is what Smuts' outlines in his account of the events in his life as a lawyer.

Moreover, the irony in the text is that Smuts' is a white man, who, according to the text in most or the majority of cases, he actually represented black people who were tortured, detained, killed or disappeared. But according to the text, it is clear that from the start that despite his skin colour, how other human beings who are different from him were treated just did not well with him and this is illustrated through the following excerpt:

During my very early teens growing up in South Africa, I recall becoming vehemently opposed to apartheid at a very young age. By my early high school days I had become determined to study law to defend people who challenged the apartheid state. (Smuts', 2019, p.14)

This explains his judgment towards the colonial government and likewise the colonial government was also not fond of him, and if anything, he was more of a threat and was regarded as a nuisance as he was constantly investigating abuses of local residents and would recommend that some

soldiers be prosecuted. However, they were waiting patiently for him to offend the colonial government for them to put him away forever. As white as he is, under the apartheid system he was consequently questioned with regards to where he was going, why he was in a specific area and what and why he was speaking or requesting to see certain individuals in prison or at a certain place.

#### **4.2.1 Death**

“Death be not proud” would definitely be an understatement when it comes to the horrific account in Smuts’s text. Some deaths were questionable, undeniably unjustified and certainly not acceptable, as many died in a horrendous and undignified manner. This is exemplified through how an unarmed civilian was shot in his vehicle by a group of soldiers at a temporary checkpoint. According to their (military) defence, they fired a shot simply because his car was moving after sunset even though it was not entirely dark. The driver had not been questioned about where he was going whatsoever, nor did the soldiers attempt to fire any warning shots. Instead, his life was just taken away from him after he had been struck by many shots aiming at the position that the driver was seated on. Smuts’ was tasked to meet the family of the deceased and he understood that they were in pain and were crying for justice of their loved one. On the other hand, the military justified its actions by stating that it was not a senseless killing because the driver had breached the curfew and that he could have been a terrorist. In all this, nobody was prosecuted and that was the end of the case.

Another blood bath was concerning four unarmed residents in northwest Owambo. They had been questioned about the insurgents and they were brutally beaten to death after they had failed to provide answers. They were all executed and buried in a shallow grave a few kilometres north of the Angolan boarder as ordered by the captain in charge of the platoon. Smuts got his hands on the

case and the captain, a lieutenant and two non-commissioned officers, were charged and convicted of murder in the martial court.

Furthermore, on 4 May 1987, a Swapo transit refugee camp called Vietnam in southern Angola was attacked by a grievous bombardment that killed a lot of refugees but the primary aim of this was to kill refugees at another SWAPO camp located in Cassinga called Target Alpha which was for the SADF's operation Reindeer. Many innocent women, men and children lost their lives in this mass slaughter. Johannes Kakuva who was David Smuts's client went missing and he was later detained without trial and later died at the hands of the security police. The circumstances around his death were not clearly stipulated and no justice was served. In addition, France Uapota was captured by a group of armed SADF soldiers while he was sitting with his wife and friends at a cuca shop close to their homestead. His wife Victoria Mweuhanga witnessed her husband being brutally beaten to death because the soldiers suspected that he was a terrorist. This was later justified by the South African state president and cabinet, that France's death was done in good faith because it was a way of curbing and defeating terrorism in an operational area. The death of Emmanuel Shifidi who had been one of the first Namibians to undergo military training was killed at a SWAPO rally in Katutura on the 30<sup>th</sup> of November 1986 by a group of a task force unit who attacked the crowd and Shifidi was the first to get injured and died on his arrival at the hospital from a stab wound in his chest. Moreover, the murder of Anton Lubowski also shook waves as it was an unjustifiable death which took long for those responsible to held accountable.

#### **4.2.2 Koevoet was lord**

During the 1980s, especially under the South African government, Namibia lived under the watchful eye of the Koevoet which celebrated human rights abuses through their actions and slogans such as 'kill 'em all, let God sort 'em out'. The Koevoet was effective and ruthless as most

of them used to get extra bonuses if they killed alleged PLAN fighters, and before the killing took place, torture was usually the first step. Koevoet was a part of the branch of the South West African Police. Some PLAN fighters were also secretly hired by the Koevoet as double agents and they would operate in disguise, pretending as if they were PLAN fighters and as such they would sell out their own people. Some were used as interpreters during the interrogation process for civilians who were captured and they used ruthless methods to do that. This is also where a lot of disappearances would occur. As such, many civilians who were captured would never be seen again, and the details of their death would not be known, some died from extreme torture or due to the brutal beatings they got simply because their tormentors wanted to obtain information about PLAN fighters from them. The new Koevoet members, when intoxicated by alcohol, would indulge in excessive violence and threats. Moreover, the Koevoet members would often tell the inmates that they were legally dead as a form of intimidation. Moreover, the Koevoet directive was often to reinforce the idea that their main motive is to eliminate SWAPO guerrillas, hence most of the Koevoet members committed serious crimes such as extrajudicial killings. In as much as the Koevoet members were violating human rights, this also provided employment as it was believed that the members were paid more than teachers and as such, the salary was excellent.

### **4.3 Major findings**

This study outlines the elements of three metafunctions of language in Smuts's *Death, Detention and Disappearance: A lawyer's battle to hold power into account in the 1980s Namibia*, and these were investigated through the usage of the Systemic Functional Linguistic theory. The findings show that Smuts' made use of these elements of the metafunctions of language as stipulated in the research objectives. The research objectives facilitated the gathering of the data hence the results of the study are presented in line with the research objectives.

### 4.3.1 Usage of modification functions

Examples of five sentences are presented underneath to display the findings on how Smuts' used modification functions in the text.

1. “Politicians are often **fickle** and **feckless** in the promises they make. Sooner or later, a promise **solemnly** undertaken is **deviously** denied or undermined to avoid or delay fulfilment” (,p.1).

The bolded words in the sentence are modifiers, fickle is a verb and feckless is an adjective. They are all used to describe, identify and name the characteristics that politicians have and how that makes their promises vague. The word solemnly is an adverb and the author used it to describe the possibilities of a promise not manifesting if it lacks deep sincerity. Deviously is an adverb as well and it was used to add emphasis on the dangers of making promises in a dishonest manner just to get something out of people.

2. “The **sheer terror** and lawlessness in the northern areas escalated even further and took a more **sinister** turn with the establishment of the soon to be **feared** paramilitary police unit called Koevoet (the Afrikaans word for crowbar) in January 1979.” ( p. 14).

In the sentence, above the adjective modifiers, sheer and terror, were used to add emphasis and to describe how bad the law had lost its value in the northern areas. The word sinister describes the intensity of what was about to come and how unpleasant it was going to once the Koevoet had been established. Feared is an adjective which describes the emotions that people were going to perceive and receive from the Koevoet police.

3. The atmosphere, already **heavy** due to the **oppressive** humidity, thickened **appreciably**. (p. 49).

In the sentence above, the word heavy is an adjective which is used to describe the intensity of the atmosphere and in the context in which it is used, it describes the circumstances around this particular case. Smut also used the word oppressive which is an adjective and it gives more information about how unjust and unfair the government at the time was. The writer also used appreciably which is an adverb and it gives further details on how much the situation intensified.

4. Gay, a **seasoned** activist, ensured that the detentions and the application secured **considerable** publicity in the US and elsewhere. (p. 57).

In the sentence above, the word seasoned is an adjective that describes the type of activist that Gay was. It also shows the reader, based on that word, the type of personality he had and how competent he was in his work. Smuts' also used the word considerable, an adjective showing the reader the extent, impact and exposure in the US and other parts of the world.

5. "I was so **downhearted**. I decided to call Arthur that evening. His **wonderful** wife, Lorraine, said he was not at home and would only return later after a meeting. She was **unequivocally** supportive and had already become **a good friend**. (p. 75).

In the sentence above, Smuts' shares an encounter he had with Lorraine, the word downhearted is an adjective modifier describing the state that he was in emotionally without going into details about what exactly he was feeling. The word wonderful, unequivocally and good friend are both

adjectives defining who and the kind of person Lorraine was. They also give details in her character about how accommodating and understanding she was.

6. They were **terrified. Paralyzed** by fear and a sense of foreboding as well as by the curfew, Victoria and her friends **cautiously** departed home. (p. 147.).

In the sentence above, Smuts' used the first two words, terrified and paralyzed, to add more emphasis on the fear that they were having. The two words add meaning to the circumstances and they make it clear what that fear had caused. The last bolded word is an adverb which modifies how or in which manner Victoria and her friends took the action.

7. He became **very** active in politics and more **prominent** within Swapo's structures. (p. 290).

In the sentence above, Smuts' used an adjective modifier, very, to describe extreme involvement in politics. The second bolded word is an adjective which was used to show how impactful and important is position within the SWAPO structures was.

8. Ben and Philip were safe and had not been harmed. It was a **massive relief**. I was **overwhelmed** by the support we had received throughout the country-especially in the north, as well as from diplomats and friends of the Centre outside the country (p. 250)

In the sentences above, the author used the adjective modifiers, massive relief, to show how much it meant for him that the victims were safe and not harmed. The word massive describes the relief as a way to express that it was not just a mere relief. Smuts' also used the word overwhelmed, an

adjective modifier, to tell the reader about how he was full of gratitude and how the support he had received had so much emotional effect on him.

9. Church and community leaders **bitterly** complained about its effects whenever I travelled to the north. (p. 218)

In the sentence above, Smuts' shared his experience with the church leaders who were not happy about the enforced curfew at the time and he used the adjective modifier, bitter, to describe the intensity of the complaints. This word also shows the reader the manner in which the church leaders carried out the complaints that perhaps it was not in a calm manner.

10. It was going to be a **long** shot as those who determined **unreasonableness** (the judges) would have **little** appreciation for the circumstances there, never having set foot in the north. (DDD, p. 220)

In the sentence above, the word long is a modifier which describes the length or the time frame these circumstances were going to take. The second bolded word describes the mindsets of the judges or how baseless their decisions were. Little is an adjective modifier which adds detail to how much the decision makers didn't care about the conditions of those living in the north.

#### **4.3.3 Implementation of coordination functions**

Based on the implementation of the coordination function in Smuts's text, presentation of the findings uses ten examples from the text to show how they were used.

1. "In August 1989, Wilbard Nambinga, of the Kuisebmond Township was arrested **and** detained by the Walvis Bay police." (p.265).

2. “Not long after returning home, Dan Tjongarero called with the news of Immanuel Shifidi’s death **and** spoke of how the meeting had been disrupted.” (p.185)
3. “Dan **and** Niko suspected complicity on the part of the security forces in the violent and unlawful conduct directed at opponents of the regime, especially at the weekend’s rally.” (p.188).
4. “Nathaniel Maxuilili, Jerry Ekandjo **and** Frans Kambangula had been charged with contravening the prohibition **and** notification of meetings Act of 1981.” (p. 189).
5. “Her birth **and** baptismal certificates clearly showed that he was her father **and** an affidavit from his sister confirmed that.” (p. 212)
6. “The idea caught on quickly with students at the school **and** their parents.” (p. 216).
7. “A mini feast had been prepared for the bishop at the home of Mr Eliakim **and** Mrs Elizabeth Namundjebo.”(p. 219).
8. “One of the shots narrowly missed him **and** another shaved the skin of an occupant in his car.” (p. 226).
9. “Hosea **and** I also consulted Solly Amadhila, a specialist paediatrician practicing in Owambo.” (p. 227).

10. “Andrew **and** I set about putting together an urgent application.” (p.249)

In sentence one, Smuts’ used the coordinating conjunction to show that two actions were taken against the victim, and the conjunction ties the two actions together. In sentence two, the coordination conjunction shows that two events were reported at once, and that they are related because they occurred at the same time. Sentence three shows how the coordination conjunction was used to show that it was two people who are in agreement of suspecting something together. In sentence four, the first coordinating conjunction is used to connect the three people and the last conjunction is used to connect the two actions they were involved in. In sentence five, the two conjunctions are used to show how many related certificates had to prove and confirm that indeed he was her father. In sentence seven, the conjunction is used to highlight that a feast was prepared for two people and it was also used to connect the two names. In sentence eight, the coordinating conjunction is used to show that two shots were given and it was also used to identify two damages caused by the shots. In sentence nine, the coordination conjunction is used to connect the two pronouns (Hosea and I). In the last sentence, the coordinating conjunction is again used to make a connection between the two pronouns, and it also shows that the two are working together on the application (Andrew and I).

#### **4.3.3.1 Sentence examples with the conjunction ‘or’**

11. “The Germans passed a law that prevented blacks from owning title to property, **or** even horses **or** cattle without the governor’s consent” (p. 2).
12. “Within a week **or** so my own punishment was also determined”. (p. 18).

13. “No major political trails took place during this period **or** during in the following year while I was pursuing postgraduate studies on scholarship in the United States.” (p. 23).
14. “There was, I suppose, hardly any need **or** incentives to put people on trial if they could be neutralized by detaining them indefinitely” (p. 23).
15. “The accused were invariably detained for several months without access to lawyers **or** their families” (p. 23).
16. “His charming wife Marianne, had played bridge with my mother before my parents had retired to Cape Town a year **or** so before” (p. 68).
17. “Without any forewarning **or** prior notice of any kind to us, on 18 October 1984 the rest of the detainees were transported by military aircraft to Ondangwa in the northern Namibia and released at Oshakati. (p. 81).
18. “Some had confessions **or** admissions, and had pointed out incriminating evidence to policemen” (p. 95).
19. “This was the first time they could see a lawyer **or** a private doctor” (p. 95).
20. “The *Akweenda* (and *Katofa*) cases had also shown that the new cabinet of the IG continued that tradition of lavishing approvals for lengthy detentions without trial without proper scrutiny-**or** any real scrutiny at all” (p. 100).

In sentence 11, Smuts’ offers choices, showing that the indigenous people were not allowed to keep any of the three, property, cattle and horses, which were important to them. In sentence 13, Smuts’ offers an alternative ‘within a week or so’ to indicate that it happened was in that time frame he gave or close to it. In sentence 14, Smuts’ presents options by indicating two options, the need and incentive of putting people to trial when they could be neutralised by detaining them. In sentence 15, Smuts’ offers an alternative indicating that those detained had two options, the lawyers and the families but they were refused both. In sentence 16, Smuts’ presents the alternative of time, ‘a year or so before’, indicating an estimation of the time that had passed when his parents moved to Cape Town before the encounter with Marianne. In sentence 17, Smuts’ offers alternatives through actions that could have been taken, ‘Without any forewarning **or** prior notice of any kind to us’. In sentence 18, Smuts’ presents alternatives that people had ‘confessions **or** admissions’ and they could choose between the two. In sentence 19, Smuts’ presents options ‘between a doctor **or** lawyer’, indicating that each of these choices was available to the people. In sentence 20, Smuts presents options as to the unjust actions that were happening to those facing detention, ‘Without proper scrutiny or any real scrutiny at all’.

**4.3.3.2 Sentence examples with the coordination conjunctions ‘but’ and ‘so’**

<p><b>Sentence examples for coordinating conjunction ‘but’ and ‘so’</b></p>	<p><b>Meaning of function, by using the coordinating conjunction ‘but’ and ‘so’</b></p>
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<p>21. “<b>But</b> we felt that exposure of the circumstances surrounding his death could conceivably result in a prosecution, or at least an inquest” (p.149).</p>	<p>Smuts’ uses this conjunction to express doubt. They did not trust what was presented to them and that there could have been other possibilities.</p>
<p>22. ‘I asked the local security police commander which police station he was being held at <b>so</b> that I could return in a week or two to see him” (p. 102).</p>	<p>Smuts’ uses so in the conjunction phrase to link the ideas together.</p>
<p>23. “I promised to prepare an affidavit that same day and requested him to return by no later than 4pm <b>so</b> that I could accompany him to a commissioner of oaths for him to formally depose to it” (p.40).</p>	<p>The writer made use of this conjunction phrase to link ideas together.</p>
<p>24. “<b>But</b> they did not participate in the proceedings” (p.154).</p>	<p>Smuts’ uses this alternative to express the alternative; the perpetrators were available although they did not partake in the proceedings.</p>
<p>25 “Hosea would also proceed separately, obtaining a lift to the north and arriving a day ahead of me <b>so</b> that he could start consultations very early on the Tuesday morning before arrival” (p.42).</p>	<p>Smuts’ uses the conjunction phrase in this sentence just to show that both parties were available to do what was required of them.</p>

26 “I left early next morning <b>so</b> that I could reach the military check point at Oshivelo shortly after it opened” (p.45).	In this sentence, the conjunction phrase is used to outline the obvious case of just how biased the situation was.
27. “ <b>But</b> there was no appetite for this after independence, given the policy of national reconciliation” (p.160).	The conjunction in the sentence expresses fact, that laws that were unjust during the apartheid government could not be carried and dealt with by the new independent Namibia.
28. “ <b>But</b> it espoused an ethnically divided political solution for Namibia-which was the bedrock of apartheid policy” (p.162).	Smuts’ again uses this conjunction to express facts, that the apartheid measures or laws embraced ethnically divided Namibia.
29. “This was done <b>so</b> that I could, for the large part, merely type in the relevant personal and other details” (p. 44).	In this sentence, the conjunction phrase serves to make a connection between the two sentences and stressing more on the action.
30. “As quickly as my hopes had risen, <b>so</b> they were dashed” (p. 73).	The writer uses the conjunction phrase to clarify how he felt.

#### 4.3.4 Smuts’s execution of the use of interpersonal functions of language in line with ‘mood’

The results presented in the nine sentences provided as examples below and extracted from the text demonstrate how Smuts’ uses the interpersonal functions of language in line with the ‘mood’ function.

1. “During my very early teens growing up in South Africa, I recall becoming vehemently opposed to apartheid at a very young age” (p.14).

2. “I wanted to become a defense lawyer” (P.15).
3. “What do you think you are doing?” (p.18).
4. “Most witnesses were civilian collaborators who had been detained for lengthy periods and tortured during detention, in most instances” (p.108).
5. “And that is what I did in January 1979” (p.134).
6. “Katutura is the large township on the outskirts of Windhoek where black people were resettled after being forcibly removed in 1959 from what was known as the old location, closer to central Windhoek, and its segregated white suburbs.”
7. “I gasped. ‘What?’(p.286).
8. “It would appear that no one was taken prisoner at Cassinga” (p.28).
9. “The best I could do was to courier a copy of application to Gay” (p.56).

In sentence one, Smuts’ shares true life information about his experiences during the apartheid era. And in sentence two, the author is informing the readers about his wishes and desires. In sentence three, Smuts’ is using an interrogative sentence to show the reader the conversation between him and another lawyer in court while defending his client. In sentence four, the author used a conditional mood to inform the reader about the uncertainty of this situation.

#### 4.3.5 Smuts's implementation of the interpersonal function of language in line with 'modality'

The modality function in Smuts's text is presented by the following ten sentences which are used as examples and are extracted from the text.

1. "It **would** seem that Anton was client number 2 and that Hamutenya, then a very senior member of SWAPO leadership, was client number 1." (p.300).
2. "No book about human rights and Namibia in the 1980s **would** be complete without references to the SWAPO detainee issue" (p.320).
3. "I was not sure when I **would**, have the opportunity to travel and raise the issues again, and was heartened by the archbishop's steadfast determination to do so" (p.324).
4. "Credit should also go to the three experts appointed as a drafting committee, head by Arthur Chaskalson" (p.329).
5. "All I **could** say as say I got up to leave was that I felt deeply for his sister and their entire family" (p.328).
6. "Although I certainly **would** have preferred prosecutions for the most egregious on both sides, I accepted that this would be difficult and only possible upon successfully challenging the AG's amnesty directive. (p.330).
7. "It **would**, in principle, be prepared to assist if the government approached it" (p. 333).

8. “In the following month, the ICRC Head of Delegation responded that, under ICRC’s mandate, it **could** only deal with government of Namibia and not one its separate branches, such the legislative branch” (p.333).

9. “Establishing a Centre of this nature **would**, however, prove to be a difficult task” ( p.241).

10. “These would together constitute the legal basis for the curfew imposed on Owambo”  
(P. 217)

#### **4.3.6 Smuts’s implementation of the interpersonal function of language in line with ‘person’**

The 10 sentences given below as examples and extracted from the text, demonstrate how Smut used the interpersonal function of language in line with ‘person’.

1. “**I** used the opportunity to introduce **myself** formally and explain that **I** had been engaged by the CCN to defend them. **I** would also see if **I** could glean whether **they** had been assaulted and then have a follow-up consultation very soon afterwards in better circumstances. (p. 101).

2. “**I** asked the local security police commander which police station **he** was being held at so that **I** could return in a week or two to see him” (p.100).

3. “**He** was humble man extremely pleasant to work with and a very competent counsel. **He** was also well-known in practice for **his** unimpeachable integrity. (p. 69).

4. “Now **my** Lords, since then, 31 of them, **I** am glad to say, have been released. **My** Lord, let **me** make it clear that respondents say that this had nothing to do with the present application, so let **us** accept that it was but a happy coincidence. (p. 70).
5. “It was repeatedly put to **him** during **his** interrogation that **he** had provided food to insurgents. **He** persisted with **his** denials. (p. 85)
6. “For the first time, **we** had been able to expose systematic torturing of detainees with a view to extracting confessions and admissions from **them**” (p. 120).
7. “**I** asked Hosea to accompany **me** to the north for this consultation” (p.132).
8. “**You** know, the SADF was faring very poorly here in the late 70s. **You** can actually say **they** were losing the war” (p.133).
9. “This annoyed **me** as **he** would have known about our visit since Sunday. **But he** said **we** could meet with all of those currently in the base who were on **our** list” (p. 136).
10. “If members of the cabinet considered that Gwen’s criticism went beyond legal bounds, **they** could have sued **her**. **But they** had not done so. **Her** attacks were thus not unlawful” (p.174).

#### **4.4 Discussions**

The purpose of this study was to identify some of the different functions of language as used in Smuts’s text through the lenses of the systemic functional linguistic theory, concentrating on a few elements of the three metafunctions of language as stipulated in the research objectives. The

findings of this study indicate that Smuts's *Death, Detention and Disappearance: A lawyer's battle to hold power to account in the 1980s Namibia* is a plentiful text as the writer carefully incorporates different components of the two out of three metafunctions of language. This study adds to the pool of existing similar studies, hence the discussion condenses the major results of the study conducted in the same or similar topics by other scholars. The discussion summarises the results in conjunction with the literature review of this study.

#### **4.4.1 Smuts's execution of the ideational functions of language in line with 'modification' and 'coordination'**

The study established that Smuts' made use of the modification in his text to add flavour and give more relevant information to the readers. Unubi (2019) states that coordinating conjunctions are words that link phrases and clauses. They are conjunctions which are used to join together clauses of equal positions, meaning that they normally bond sentence elements which have the same grammatical class as nouns with nouns, adverbs with adverbs, phrases with phrases and clauses with clauses. Moreover, they unite two sentences that do not depend on each other for meaning. They are merely referred to as coordinators, and the art of joining two words, phrases, clauses or sentences using coordinators is known as coordination. Furthermore, the findings also revealed that Smuts' utilised adjective modifiers which modify nouns and adverb modifiers which modify verbs. The writer decided to implement this in his narrative to give detailed descriptions of his experiences and to make the message in the text relatable and sense worthy to the reader by using coordinating conjunctions. Smuts' also used modifiers to make his ideas clear and for his own personal point of view and ideas in the story to be in sync. The modifiers were also used to qualify and give an estimation of certain things or events. In the text, one can clearly see that modifiers were used to grab the reader's attention and manners. In addition to that, a modifier alters, simplifies and restricts a certain word in a sentence so as to add emphasis to detail (Hamza, 2017).

Based on the coordination, the analysis in this study found that Smuts' used coordination conjunctions to connect more than two words and sentences together. The most used conjunctions in the text are 'and', 'so', 'but', and 'or' and these play a huge role in tying sentences together.

Moreover, the study revealed that Smuts' the coordinating conjunction 'and' to form a bond between expressed ideas, and to also avoid repeating the same phrases in the same sentences.

Smuts' also used 'and' to exhibit likeness in sentences and to create relations between ideas, events and information. The study also shows that Smuts' employed the conjunction 'but' to express differences, to show choices, estimation, approval, will power, doubts and facts as well as to show the obstacles encountered. Similarly, Halliday and Hansen (1976) concur that adversative conjunctions add meaning to the adversative conjunctions which include **but**, **still**, and **only**.

According Unubi (2019), alternative conjunctions include: or, nor, either, neither...nor, else, whether...or, otherwise, and they are used to express a choice between two alternatives. Smuts' used the coordinating conjunction 'or' in the text to show conditions in conditional statements and to present different personalities in the text, options, ideas, dealings, elements, opinions, factual information, judgments, imageries, strategies, trails and activities. Moreover, the study also found that Smuts' used the coordinating conjunction 'so' to connect and join sentences together, create sequences and good connections between sentences and clauses, give and introduce reasons in their stories and give information to the readers. Moreover, Unubi (2019) adds that a conjunction is a part of speech or word class that is used to link words or constructions, and the linked units that result are said to be coordinated or coordinates.

#### **4.4.2 The use of interpersonal functions of language in line with ‘mood’, ‘modality’ and ‘person’**

Mood is utilised by writers to make the information or message that they are offering convincing to the reader (Bankole et al., 2014). The study discovered that the writer indeed made use of the different mood functions which are the declarative, imperative and interrogative. This is in order to fully express his thoughts and experiences as a lawyer during the 1980s Namibia. The present study revealed that Smuts’ employed the interrogative mood to make the readers aware of his doubts and concerns during that time, and to express his victories, hope and courage. Using this mood made the text to be more relatable to the readers. Moreover, the study also found that the writer used the declarative mood in the text to give his perspectives and feelings with regards to the turmoil that many endured, especially those who were detained and those who lost their relatives due to unjustified torture during the liberation struggle.

Additionally, Koussouhon and Ashani (2016) did a study on the systemic functional linguistic discourse analysis on the inaugural speeches of president Buhari and discovered that, the president repeated modal verbs like ‘must’, ‘should’, ‘could’, and ‘would’ to express an elevated level of dedication. In the present study, it was found that ‘would’ and ‘could’ were used the most in Smuts’ text more than the other modal verbs. Smuts’s usage of the modal verb ‘could’ is to show accountability for roles and activities. This modal verb also shows why the information being given is necessary. Smuts’ also used the modal verb ‘would’ to specify that there is a likelihood of actions and responsibilities for duties. Furthermore, the study exhibits the usage of the first pronoun ‘I’ as the most frequently used, which shows that the text is written from a personal point of view, of which Smuts’ narrates his experiences as a lawyer during the liberation struggle. In that case, the reader is able detect that the text is written from a personal point of view.

Moreover, the study discloses that Smuts' was able to tell his story in the first person as he narrates his story because of the way he used first person pronouns such as 'my', 'me', 'I' and 'we' to write about those experiences that are personal to him and about those he was close to, whom he also wrote about. The writer also made use of these pronouns to take ownership of the narrative because all the pronouns represent his voice and this is an indication that it is not mere hearsay. Also, these pronouns give the writer identity as the main reporter and it makes the readers to be able to relate and associate themselves with the story.

Smuts' also made use of the third person pronouns (they, them, and he) to show that the story was not about him alone as the writer of the text, but somewhere along the line in the story, there are other characters, and these were different persons hence this makes the readers to recognise and locate the different characters and also the respective roles they each played in the story. Moreover, the study exposes the fact that Smuts' also used the third person pronoun 'he' and 'she' to give a detailed description of whom the characters are that are being referred to as 'he' or 'she' or 'they'. And again this makes the narrative to be relatable to the reader. Smuts' also used the second pronoun 'you' to engage the reader with the story whilst sharing these experiences.

## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

This final chapter sums up of the study that was carried out to describe the different functions of language as used in Smuts's *Death, Detention and Disappearance: A lawyer's battle to hold power to account in 1980s Namibia*. The study is a functional stylistic interpretation of the above mentioned text. The study used the semantic components of the systemic functional linguistic theory, which are the three metafunctions of language. The objective of the study was to identify how the writer implemented the ideational functions of language in line with modification and coordination, and how the interpersonal functions of language are used in line with mood, modality and person. Moreover, the analysis of the text was done through the content analysis method. This is the last chapter of the study and it brings forth the study conclusion and recommendations.

#### 5.2 Conclusion

The study's focus was to identify the specified elements of the three metafunctions of language (ideational, interpersonal and textual) by looking at the ideational and interpersonal aspects as used in Smuts's text. Grounded on the content analysis of Smuts' autobiography, the study concludes that the author employed the different elements of the two metafunctions of language, hence a lot of meanings could be observed from the text and also more could be revealed regarding the author's life and his contributions to the narrative and his intentions for telling the story.

Additionally, a Functional Stylistic interpretation of *Death, Detention and Disappearance: a lawyer's battle to hold power to account in the 1980s Namibia*. With regards to how the ideational functions are used in conjunction with modification and coordination as well as how the

interpersonal functions of language are used in line with mood, modality and person. Although it is believed that it is not a good idea for a text to consist of multiple elements, Smuts' was able to do just that without confusing the reader or regressing, thereby proving that he is an excellent writer. Furthermore, the study found the different elements of the metafunctions of language as used by Smuts' and also that in order for one to be able to understand written narratives, the meaning must be understood in relation to the complete capacity of the different elements of the metafunctions as used by the writer.

The study also found that the two metafunctions of language operate as an effective way through which the author's narrative can be better understood by the readers, and it gives them a chance to come up with their own judgements and conclusions. Based on the ideational function, the study found that the writer used the elements of modification, including pre-modifiers, to provide the reader with more information about the noun phrases, clauses and sentences in his text. The study also observed that pre-modifiers were used more than post-modifiers. Additionally, the study established that coordinating conjunctions in Smuts's text are significant for linking clauses and sentences together, and the coordinating conjunctions made it possible to understand the text and its meaning. They also enabled the text to make sense in order for it to bring about meaning as they created the links between ideas and sentences for the story to flow coherently. Coordinating conjunctions also enabled the reader to see how the pattern of alternatives and contrasting ideas gave to birth logic in the text.

Centred on the interpersonal function, the study established that the writer definitely used the various elements of mood function to offer the readers with different details. Making use of interrogative, imperative and declarative mood functions made it easier for Smuts' to fully narrate his encounters and experiences during the liberation struggle. It also made it clear for the writer to

express what other people (characters) in the story also experienced. It is noteworthy to state that the study observed that modality presents the possibility of action hence in the text, Smuts' clearly shows what type of action was taken against him and what other probabilities were there because of the work that he was doing. This was basically fighting for human rights, defending those who had been detained without trial or investigating cases, which all proved that he was seen as a threat and the apartheid regime at the time was plotting to kill him. Moreover, the study found that the story is written in first person as the first pronoun 'I' and 'me' are used to talk about himself. The third pronoun 'you' is mostly used in the story to engage the reader and the third pronouns 'he', 'she' or 'they' were used to include and reveal other characters and their contribution to the story.

The study concludes that the elements of the metafunctions of language help readers to fully grasp the content of the text, because for one to better understand the meaning of the text, it is important to recognise the functions of language as represented by the incorporation of the metafunctions of language.

### **5.3 Recommendations**

The study was based on interpreting Smuts's *Death, Detention and Disappearance: A lawyer's battle to hold power to account in the 1980s Namibia* through the metafunctions of language, mainly through interpersonal and ideational elements. The study recommends that writers employ more metafunction elements to make their stories more meaningful and interesting. Moreover, it is also worth mentioning that, a lot can be analysed linguistically. This research only looked at how the writer used two out of three metafunctions of language meaning the one metafunction was left out creating room for all three of them to be explored under a different topic. The text is new as it was published in 2019 hence, studies on the book has not been overly exhausted, it gives a white

man's perspective on how black people were treated during the liberation, it gives legal perspectives on how the cases of those who were murdered, detained and disappeared have been swept under the carpet to date. For example the controversial case of Anton Lubowski.

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## ETHICAL CLEARANCE CERTIFICATE

**Ethical Clearance Reference Number: SHS 0017 Date: 28 February 2022**

This Ethical Clearance Certificate is issued by the University of Namibia Decentralized Ethics Committee (DEC) in accordance with the University of Namibia's Research Ethics Policy and Guidelines. Ethical approval is given in respect of undertakings contained in the Research Project outlined below. This Certificate is issued on the recommendations of the ethical evaluation done by the School of Humanities, Society & Development Decentralized Ethics Committee.

**Title of Project:** Functional Stylistics Analysis Of David Smut's "Death, Detention And Disappearance: A Lawyer's Battle To Hold Power To Account In 1980s Namibia"

**Researcher:** Elise Shinedima

**Student Number:** 201410152

**Supervisor(s):** Dr. C. Sabao

### Centre for Research Services

Take note of the following:

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

The ethics committee wishes you the best in your research.

Prof. Trywell Kalusopa (Chairperson, Decentralised Ethics Committee)

Prof. Davis Mumbengegwi (Head, Multidisciplinary Research)