



**NAMIBIA UNIVERSITY  
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**DEPARTMENT OF COMMUNICATION**

**A LINGUISTIC INVESTIGATION INTO SELECTED NEWSPAPER REPORTS ON WOMEN AND CHILD  
ABUSE IN NAMIBIA FROM 2018-2019**

**BY**

**SERINE MAGANO JOSEPH**

**STUDENT NUMBER: 212098284**

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**SUPERVISOR:**

**PROFESSOR REWAI MAKAMANI**

**31 JANUARY 2021**

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## **Dedication**

Thanks to uncle Timo, aunt Jacky, and Cousin Nicky, sister Ndategako, for having been a source of inspiration and moral support through-out my tertiary academic journey. I would also like to thank my Aawambo ancestors for giving the strength and will power to complete this thesis. Let me acknowledge the great interest which my family gained by allowing me space and all the time I needed to complete this important, long, and interesting research project. Hence, I dedicate this thesis to my following primary and secondary school English teachers: Emilia Amagola, Trofinus Tuyeni, Mary Sibungo, Lucas Simubali, Africa Chiza, Rainehilde Nepando, John Aipumbu Nauta, Frieda Ndapewa Kanime, and Bjorn Eric Stemland. I forever greatly appreciate their unwavering commitment towards ELT.

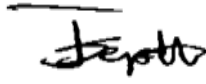
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## **Abstract**

The purpose of this study was to Investigate the use of Functional Linguistics on selected newspaper reports about women and children in Namibia from 2018-2019. Newspaper reports are the largest traditionally accepted type of news feed that is a source of information for the Namibian literate community. A total of 30 related newspaper reports were selected and studied. Data was collected both online and from hard printed newspapers from the Namibian and the New Era newspapers. The study applied the Systematic Functional Linguistics theory as a framework for analysis. Themes that were identified and examined include the use of reporting verbs, interpersonal and textual functions related themes. Although the present study is not a psychological and behavioural study, the study is sought to investigate linguistic elements on the abuse of women and children and found men to be culpable as the most abusers. The study established that African male especially feel that beating up a woman assert their patriarchal role of power in society. The study found out that social reporting verbs were used in the writing of newspaper reports to oppress women and children. This means that the writers unknowingly glorify the male abusers while they succeed in giving information to the society. The major causes of violence against women and children were found out to be alcohol and drug abuse. When a man returns home after a night of drinking, they resort to beating women. The men tend to ignore that he is broke the next morning because he spent too much on his personal needs. The study also found out that the weapon used to commit murder against women in Namibia is a panga, a traditional knife kept in a wooden case. Guns and knives were also used to physically attack women and children. Lastly, it is still a taboo in Africa for a woman to leave her marital home because of an abusive husband. Society sees the woman as weak. The study recommends that other linguistic theories such as those of traditional, structural, or transformational grammar can be applied to similar studies. It further recommends that the violent abusive male can be studied to establish the reverse factors that contribute to the abusive physical action.

**Key words:** Systematic Functional Linguistics, women, children, abuse, and newspaper reports, patriarchy, violence, alcohol, panga.



## **List of abbreviations**

CDA:	Critical Discourse Analysis
SFL:	Systematic Functional Linguistics
SWAPO:	South West African Peoples Organisation

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## CHAPTER ONE: INTRODUCTION AND BACKGROUND OF THE STUDY

### 1.1. Introduction

This study analyses newspaper reports about women and children abuse in Namibia from two local daily newspapers through the practical application of Systematic Functional Linguistics (SFL) and Critical Discourse Analysis (CDA). The newspaper reports were extracted from The Namibian and The New Era newspapers. Systematic Functional Linguistics (SFL) is an eclectic theory that can be applied in linguistics to analyse and interpret discourse including the language used in newspaper reports. As such, the way in which the public perceives and responds to news shows how important the media has become to mankind. The media should motivate people and ensure their participation in the growth and development process as well as inform and educate the members of society (Awoniyi & Aiyesimoju, 2012, p. 20). To understand the nature of language in use, one needs also to look at it from a functional perspective (Halliday, 1984, p. 36). In the Namibian context, there are many reports about the national problem of violence against women and children, as seen in these headlines: *Theft suspect Kills girlfriend* (Ashipala, 2019), *25 minors raped in Oshikoto in 15 months* (Simasiku, 2019) and *Traditional authority fines woman for husband's suicide* (Nampa, 2019). Therefore, the meaning of language used in newspaper articles will be analysed to determine the function of language in the social context, as Jule (2014 p. 126) emphasises: "By studying these assumptions and expectations, we gain insights into how we understand more than just language content. The study also will seek to identify the role of the newspapers as a means of communication in text form, in relation to language use." According to Halliday (1984), the textual component has a facilitating function in relation to the other components: language can only express ideological and interpersonal meanings effectively if it can generate text.

### 1.2 Background of the study

There are two main newspaper houses in Namibia, *The New Era* and *The Namibian*. *The New Era* is a state-owned publication that was founded in 1992 through an act in Parliament as "*The New Era* Publication Corporation Act 1 of 1992." The act was later amended in the year 2000 under "General Law Amendment Act 18 of 2000" and later amended again in 2006 under

“State-owned Enterprises Governance Act 2 of 2006.” The main objective of the newspaper was to provide an objective and factual information service by compiling and publishing a newspaper, the New Era, in the English language as well as in the different indigenous languages of Namibia. In addition, the New Era was tasked with reporting on community-related issues, particularly those that may be of importance to the rural areas of Namibia including issues of national interest, government related matters which may concern the community and to distribute the said newspaper nation-wide (Parliament of Namibia, 1992). The second newspaper house is The Namibian newspaper which is privately owned. The newspaper was established in 1985 as a protest newspaper against apartheid and promoting the independence of Namibia from the then apartheid South Africa by a journalist named Gwen Lister (Van Holtz, 2010). The only difference between the two newspaper houses is that The New Era is state controlled with mainly issues that interest the Namibian government while The Namibian newspaper is a privately owned press. The interest of the present study is to examine how language is used to report matters that are associated with the abuse of women and children. In recent years, the Namibian press has reported several cases about the abuse of women and children. These cases range from mental abuse, physical abuse and even the worst: killing women and children altogether. Readers seem to sympathise with the women and children but at the same time, the newspaper houses capitalise on the use of language for higher sales. Methods such as using violent words to describe the gruesome attacks, cause fear especially to the female readers. On the other hand, the media still maintain that they are just doing their job to disseminate information to the public, no matter how violent the reports may be. While most people agree that it is the right of the reader to obtain true and unbiased information, there is a Code of Ethics for the Namibian Media which dictates a clause on offensive language and content that is not suitable for children (Hujanen, 2018). The code of ethics does not clearly explain the use of offensive language in the reportage that presents women and children and victims of violence.

### **1.3. Statement of the Problem**

Texts can be analysed through various theories to extract meaning, while using Halliday's language analytical framework in newspaper articles, it is still difficult to interpret the extent of the abuse of women and children. The problem of violence against women and children is a

national problem in Namibia because it keeps recurring in newspaper reports. Women and children are victims of abuse as reflected by some derogatory words such as '*mistress butchered, girlfriend and her children hacked to death*'. These kinds of headlines suggest the linguistic brutality that women and children suffer through language use. The study will examine how journalists use linguistic techniques and manipulative strategies to represent the abuse of women and children in Namibia to bring to the fore how such messages are created and meant to be understood by target audiences.

#### **1.4. Research objectives**

The main objective of this study is to understand the linguistic elements of newspaper articles reflected in the reportage on women and child abuse in Namibia to:

1. investigate the thematic presentation of ideas in different articles by The Namibian and New era newspapers.
2. determine the meaning and relevance of linguistic discursive techniques used in The Namibian and New era newspapers.
3. interpret the reportage of social practices and determine their significance.

#### **1.5. Significance of the study**

The way newspapers report violence against women suggests adding salt to the wound. Besides contributing to the body of knowledge, this study brings awareness and positively sensitises the media to consider less brutal words when reporting serious matters that affect women and children in society. Considering the role of the media in society, new writers will learn from this study that when violent stories related to women and children are presented, selling the newspaper in numbers while using brutal words, does not help to fight violence against women and children. The study will also benefit students in academic studies related to media and gender as well as researchers across disciplines of media, women welfare and applied linguistics.

## 1.6. Delimitation of the study

This research is a qualitative desktop study where fieldwork will not be involved. Thirty articles will be collected from two different newspaper houses that are located in Windhoek, Namibia: fifteen from the New Era and the other fifteen from The Namibian Newspaper. The reports were collected in newspapers from 2018 to 2019. The research instrument that will be used is a content analysis checklist which answers the three main objectives. In addition to the methodology, the Systemic Functional Grammar (SFG) will be applied as the theoretical framework. The data will be collected from the actual printed newspapers including relevant data from online newspaper articles.

## 1.7. Definitions of technical terms

**Ideational:** These are language experiences, ideas metaphorically that refer to the natural world in the broadest sense of the word, including our own consciousness, and clauses such as representations (Halliday & Webster, 2009).

**Interpersonal:** measurements concerning the social world, especially the relationship between the speaker and the listener, and includes clauses such as exchange (Leary, 2001).

**Metafunction:** The term metafunction comes from functional systemic linguistics and is considered the property of all languages since they all have conceptual, interpersonal, and textual properties (Young & Harrison, 2004).

**Stratification:** It is the division of something, especially society, into different classes or strata, the separation of the form of meaning by lexicographic stratification that distinguishes prototype languages from adult human languages (Hymes, 2003).

**Paradigmatic:** how different words or language elements can be selected to play a particular role in a language structure (Hammarström, 2013).

**Textual:** is about the verbal world, especially the flow of information in a text, and is concerned with clauses as messages (Ghadessy 1995).

## **1.8 Chapter summary**

Introduction was the main purpose of this chapter. The three objectives of the study were stated, and the problem of the study was explained in detail. The next chapter focuses on the literature review. Literature review demonstrates the researcher's understanding of the study. The review is organised following the order of the stated objectives. The three objectives of the study are to investigate the thematic presentation of ideas, to determine the meaning and relevance of linguistic discursive techniques and to interpret the reportage of social practices and determine their significance in different articles by The Namibian and New era newspapers.



## **CHAPTER TWO: LITERATURE REVIEW**

### **1. Introduction**

This chapter reviews literature related to the study. The purpose of literature review is meant for the researcher to familiarize with what previous researchers have written and to establish a strong basis for the research gap. The chapter discusses matters pertaining women and children abuse as presented in New Era and The Namibian newspapers. The theory of Systematic Functional Linguistics (SFL) was applied to analyse linguistic features present in the newspapers. Since the concept of Critical Discourse Analysis (CDA) was employed to support the SFL theory, literature related to CDA was also reviewed.

#### **2.1.1 Social presentation of women and children in the Namibian press**

The application of the metafunctions of language in this study is important because they address social issues that affect women and children as applicable to the study. Women and children suffer from abuse in the hands of the society, particularly by men who are supposed to protect them. In Halliday and (1999) Mathissen's opinion, "the communication concerning the text producer and the text consumer is realised through textual function" (p.7). This reveals how textual function allows for the recognition of the connection concerning the text composer as well as the circumstance expressed by the text. The textual metafunction is recognised by the options that the writer or speaker come up with when merging the ideas with reality that one aspires to communicate (ideational), together with the communication that one wishes to display and develop (interpersonal) (Mathissen & Halliday, 2004). Meta-functions are systemic groupings that are closely related to the concept of SFL, such as systems theory, register and context theory, layer theory and in line with Halliday's vision of language. Halliday (1970) pronounces that, a speech that consists of personal pronouns has the interpersonal function because the concerned pronouns produce an explicit connection with regards to the addresser as well as the audience in a discourse. As a result, it is well-thought-out that by using personal pronouns one is utilizing another way of showing an interpersonal significance regardless of

modality as well as mood. Halliday's (1970) view in terms of systemic functional grammar explains "I" and "we" are the personal pronouns pointing towards the addresser whereas "you" is the pronoun that refers to anyone who is communicated to. According to Halliday (2000), all languages have the three meta-functions: experiential, interpersonal, and textual. Edgins (2004) opines that the SFL model "attends to the evolution of human language and come up with three comprehensive categories of meaning whereby experiential has to do with clause representative, interpersonal meanings talk about the clause in terms of exchange, and textual meanings speak of the clause as message" (p. 58-59). To et al. (2012) have accepted that SFL can be used as a theoretical outline for understanding and inferring texts. It as well indicates language choices prepared by the writer for instance word choice, sentence structure, lexical density and subject. Caple (2019) outlined SFL as a linguistic theory that scrutinises language in social context, which means that context is displayed as a system of meaning, resulting in SFL making no claims on any wider, external conceptualizations of context. O'Halloran, Tan, & Wignell (2019) as well as O'Halloran & Lim (2014) reveal that, meaning is produced by combining semiotic choices, rather than from individual system choices, and how these denotations can be demonstrated, analysed and understood (Tan et al., 2018). To recognize the nature of linguistic selections available at the level of a specific text, Halliday proposes three register variables such as, field: choices to create content of a text; tenor: selections to endorse social expression of a text; and mode: choices to bring about the flow of information as a text explains (Gebhard, & Graham, 2018). These register variables generate the context of circumstances (Neal, 2019). Therefore, the field, tenor and the mode are comprehended through the systems of ideational, interpersonal, and textual metafunctions respectively (Caple, 2019). Thomson (2004) explains how the three most important functions of language are described as: The communication concerning the sender and the receiver (interpersonal), the way people familiarise with the world all over (ideational), as well as the arrangement of the available information (textual functions). Humphrey et al. (2012), clarify as well that the three metafunctions are related to field, tenor, mode, and the basic ideologies can be explained and stretched to other semiotic resources by allowing a platform for "how": the ideational metafunction reveals what the text is all about; the interpersonal metafunction, suggests who is included in the text; and the textual metafunction shows in what way language is used (To et al., 2015). According to Halliday and Matthiessen (2004, p. 30), "every message is both about

something and addressing someone” and the flow of information is structured to produce “cohesion and continuity” (Gebhard, & Graham, 2018, p.87). Thus, linguistic meaning is relatively a function of how we utilise the resources of language to assimilate the various parts of a text into one piece, partially a function of the way we use the resources of language to symbolise experience, and relatively how we use these resources to refer to other individuals (Goodwin, 2010). Nelson and Davardhi (2012, p. 60) explain that, “a language is what people speak in a particular society.” Thus, gender is a human classification, but also a form of humanity; it does not occur from nowhere. West and Zimmerman (1987), quoted in Nelson and Davardhi (2012, p.60), detailed that, "Gender is not something we were born with, and not something we have, but something we do." It should similarly be noted that the gender subject remains debatable and evolving due to its numerous features. It is also noted that gender is an essential area for the manifestation of superiority, associated in several ways to other groupings of inequality such as class, race and sexuality (Nelson & Davardhi, 2012). A practice of violence directed on a specific person that regarding on his or her inherited gender or gender uniqueness is referred to as ‘gender-specific violence’. This practice includes physical, sexual, vocal, delicate, and psychological violence, extortions, intimidation and economical or academic destitution, equally in public and private life. This topic is covered almost every day in the media, signifying that the problem is documented. The metafunctions of Halliday are not markers of different language practices that represent an external linguistic view, but the functional principles of internal grouping of semantics and lexicogrammar (William et al., 2015). (Thompson, 2008) refers to them based on experience or ideological, interpersonal, and textual functions (Xu, 2015). The experiential function interprets an experiential model, the interpersonal function supports social relations, and the text function creates the relevancy of context. According to Hashemi and Golparvar (2012), it is clarified that the textual function of language aims at forming an understandable printed and articulated texts that are linked to the audience and the context, and that the interpersonal function forms, maintains and demonstrates the relationships amongst people, with the intention of researchers to explore the meta-discourse for learning the models of collaboration between authors and their audience. Furthermore, from the standpoint of the idea, a text or portion of a text can be regarded as a demonstration of a multi-form occurrence, such as an episode, procedure, scene, record, taxonomy, etc..... and how it is presented in the text is perceived as coherent entities in the appeal of the multi-form

occasion or related events (William et al., 2015). In agreement with Raveli (2005), he insists that for the speaker to converse the ideas proficiently, s/he, the speaker must be articulate in a sense that “a text that needs organisation also lacks common sense.” From an interpersonal point of view, a text can be taken as a difficult task of speech, which could be known as an oral representation, an argument which is a complex of an accusation and proof of the accusation, a procedure which is a complex teaching, a flyer which can be an intricate offer as well as the personal application of the script is also seen through the expression of the speaker or the listening ear, which demonstrates its part in linguistic collaboration (William et al., 2015). Textual metafunction equals language with what is written (or said) with regards to the remaining part of the text as well as to the further linguistic occasions. From a textual point of view, a text is therefore a continual development and contextualisation of communication and the representation of its structural prominence in the script. In other words, the text is fundamentally progressive and active. Halliday and Hasan (1989) stipulate that language connects with the circumstances due to the function. Furthermore, Halliday and Hasan (1989) said that this function focuses on applicability in the situation where the speaker comes up with a text by showing the topic and the significance of how the language is established. This describes the significance of this metafunction language in helping with the possibility for people to be connected cohesively. This also means that the text builds its own context during the presentation. For example, innovative opinions are presented beforehand. Banks (2002), has it that the textual metafunction holds the significance of meaning that turns a text into a text, in contrast to a modest sequence of words or phrases consequently comprising of phenomena like thematic arrangement, information organisation, in addition to cohesion.

For Mikhail Bakhtin (1895-1950), any language, together with our judgments, appears to be open to the procedures and practices nearby us and to what has previously transpired (Cardinal, 2018). From a Bakhtin viewpoint, we do not react to our environment for communication, but because we have our past knowledge...we react to the conditions and express confidence for what others will say in the collective context of the situation.

### 2.1.2 The experiences of women and children as expressed in the Namibian newspapers.

In definition, ideational function or propositional content refers to the evidence the author or narrator expresses (William et al., 2015), it presents informational content on definite topic (Royce, 2012), it is the communication of content or the experiential feature of meaning (Coupland, 2010), and creates thoughts and understandings (Gebhard, 2017). Banks (2002) insists on the fact that the ideational metafunction is a chunk of meaning that reveals how external actuality is displayed within the text. In other words, the ideational metafunction is language for articulating human's knowledge about the world and the interactions between aspects of knowledge...it consists of the experiential meaning and reasonable meaning...and is apprehended by transitivity systems (metaphor of transitivity) or process types, whereas the logical meaning is recognised by the logico-semantic types (To et al., 2015). With reference to the ideational metafunction, Halliday (1974) indicates that the experiential function has to do with the communicating of experience regarding processes, entities, qualities, and so forth (p.52). As stated by Yuan (2019), in both American and Chinese hearings, ideational is habitually practiced through speaking with different procedures, whereas American lawful actors mostly use hand gesturing, mainly showing with an index finger, palms and fists to show the concrete evidence and thoughts, but Chinese prosecutors and attorneys make limited use of signals but depend strictly on speech to convey the ideational meaning. This is to say that the gesture is less seen in the Chinese court than in the American court. This resonates with Raveli (2019), in a sense that, the representational metafunction (Halliday's "ideational") infers physical reality, or the reason of creating depictions of the realm (Kress and Van Leeuwen, 2006), known as the "what" of the text, or what the text is "about". Ideationally, language is utilised to signify our knowledge: transitivity is an occurrence of an ideational means in syntax (William et al.), and the representational (or "ideational") metafunction with meaning as record of knowledge (Goodwin, 2010, p. 97); Ideational denotation is utilised to share thoughts and is comprehended through *field* (Neal, 2015). Cardeiro (2018, p.3) affirms that, *Field* most often equals with ideational meanings that constructs and interprets human practices and orientation concerning it (field) as a characteristic of "enabling," "doing" and "facilitating." The element of field is the element of partakers, procedures, and a situation, producing what is referred to as the

transitivity system (Neal, 2015). The *Field* enables the understanding of how and when people make use of a specific lexicogrammatical structures for instance the mental verbs and components of cohesion; these are ideational metafunctions that permit us to comprehend what is happening in the text (Nagao, 2019).

William et al. (2015), also show that, from an ideological perspective, the expression is an image of the plan of a system, the individuals involved in it and the related circumstances. They further explain that the facts "here is wider than the apparent world, because it contains the future, the events and issues that can occur, the abstraction that can be negotiated, the intellectual attitudes of people such as admiration and indifference, groupings, classification and possibilities..." (William, 2015, p. 224).

The experiential function is attained by means of transitivity through six processes: substantive process, psychological process, interactive process, spoken process, existential process, and social process (Xu, 2015). It is the "language of life" and the know-how of the user of his internal and external world, well-known as a movement of likelihoods or happenings (Labov, 2013, p.92). The system of expressing ideological meanings consist of transitivity or the sorts of practices that comprises of three interrelated components, specifically the process itself, the partakers in that process and all associated circumstances (time, manner, or cause), and the participants and developments in the form of components dealt with in the language rules of the clause (Cardeiro, 2018).

### **2.1.3 Abusive social practices affecting women and children**

Systemic function-based multimodality is engrossed in the exploration of semiotic items and proceedings...its influence is realized by way of the use of ideas that are feasible for different circumstances, so that patterns and trends can be determined and documented (O'Halloran et al., 2018). Knowledgeable and gifted authors therefore do not have to compose texts that comprise of external news, however express themselves and their effort through language and

identify and convey social affairs with their audience (Pooresfahani et al., 2012). The compositional metaphor (Halliday's "textual metaphor") infers semiotic practicality, for example it converses the figurative and collaborative meaning of the images with each other, the supposed "how" of the script, or how many lines are brought together in full coherence (Raveli, 2019). The experiential implications are a channel in which the actuality is displayed and the linguistic developing one's knowledge of their environment (Almurashi, 2016). Unsworth (1999) opines that it has to do with what and how meanings are transferred. This is to say that meaning demonstrates what is happening, who is part of that action, as well as when, where also how events are taking place. By outlining text as a product and process and by forming a collaborative linking with the situation, we can start to see how text and context share the focal merging philosophies of stratification (language as a system) and instantiation (language as text) in Halliday's systemic functional linguistics (Caple, 2019). In this opinion, Halliday (2003[1985]) noted that the fundamental features of language have their origin in semantics, meaning that they have a certain purpose in the expression of meaning. O'Halloran et al. (2018), affirm that, the different kinds of structure tend to express different sorts of meaning, as displayed in the metafunctional theory. Halliday (1998) alludes that, regarding interpersonal metafunction, people in a group communication make use of language to perform for instance in interrogations, give an instruction whereby the language shows the speaker's biased conclusions and judgements. Halliday (1998) additionally point out that by using this function, the utterer makes use of the language as a way of an individual interruption into the speech event. Textual implication is used to highlight the purpose of text in communication and is revealed by the mode (Neal, 2015), which is to say that language is a way of generating and conferring the script as a means of supporting thoughts and teamwork, with theme and purpose being outlines of text sources in syntax (William et al., 2015). Furthermore, Kress and van Leeuwen (2006, p.19) deal with what is known as "textual meta-function" or organisational meta-function, or meaning integration (Goodwin, 2010). Text size, though, is one way of refining the arrangement of structures.

From a textual point of view, William et al. (2015, p. 241), "justify that, the textual metafunction is about organizing the content of the text seeming to the listener". The ideational and the social implications of the text are regarded as contextualised communications, in a pure sketch

of organisation. These implications are contextualised by assigning statuses such as thematic or non-thematic, recognisable or non-recognisable, and stimulating or tedious, therefore ideational, and interpersonal communications of the text are established into their intended conceptual circumstances (Ibid). According to Hashemi and Golparvar (2012), textual function of language is destined to produce logical written and oral texts that are related to its audience and its context, and the interpersonal function creates, retains, and indicates the relations amongst people. Whereas Cardeiro (2018) reveals that, the textual metafunction uses language to create the ideational and interpersonal meanings into a clear text. He goes on to enlighten us about the three textual metafunction elements comprising of: continuatives that show a reply in dialogue or a move to the next point of orientation; conjunctions that link paratactically expansion words such as and, or, not, but so or bind hypotactically projection like when, while, before, after, because, since that; and conjunctive attachments.

The two stages of context in systemic functional theory are 'the context of situation' and 'the context of culture', derived from Malinowski (1923), hence the context of situation is concerned with the context in which the communication takes places, for instance, a university lecture versus a conversation at a bar (O'Halloran, 2018). The interpersonal metafunction is about the establishment and maintenance of the contact regarding narrator and listener whereby the narrator's rank is characterized reasonably by the ideational piece of collaboration through speeches, directives, questionings, and attitudinal evaluations (William et al, 2015). For example, the narrator simultaneously allocates a role to the hearer, and s/he takes part in the interface and offers or stresses comments, modal or attitudinal assessments. According to Yuan (2019), interpersonal metafunction of language is a means of interacting with other language users via adoptions of mood forms and modality, to express social relationships and to share moods by utilisation of the appraisal resources. It is then exemplified that, the interpersonal implication is carried by the American legitimate actors with linguistics resources like mood forms, modality, and appraisal words to design power relations and interpersonal mental state from the bibliophiles. Edgins (2004) clarifies that language has significance in terms of interpersonal meanings which are concerned with our interactions with other people as well as our approaches towards one another. Edgins (2004) adds that, in whatever way we use language, we are ever articulating assertiveness and getting involved up in a task. Thompson



(2004) mention that, “in terms of interpersonal metafunction, people use language to socialise with each other in order to sustain their associations, to encourage their behaviour or talk about their ideas in connection with the world and to stimulate and converse their ideas” (p.30). Taken from Humphrey et al. (2012), as well as Christie and Derewianka (2008), this is a language for interacting with others. In other words, it focuses on the relationship between the host and the audience member (To et al, 2015). Put differently, Thompson (2000) assumed that, when a writer desires to work together with others, s/he will implement the part of the speech parts: what s/he says will be observed as a statement, question, command or offer (Xu, 5015). It is now obvious that, interpersonal metafunction encompasses several copy acts and some assertiveness (Royce, 2012), it indorses self/other dynamics (Gebhard, 2017), with meaning as interaction (Goodwin, 2010), displaying how the message articulates the social relationships amid the relevant speakers (Coupland, 2010). A suggestion by Pankova (2013) is that the apprehension on contextual meaning-making performances is a vital stage in any explanation and authorises one to comprehend...that the meanings of the graphic provisions is certainly not everlasting, however it depends on other specifying patterns, such as the situations shown in the image(s), the broader social circumstance of the image’s creation, as well as the social and cultural backgrounds of specific audiences.

In William et al.’s (2015) view it is illuminated that, interpersonally, language is a way of communication among speakers, since it directs them at the same time. Likewise, it is used to make interactions and is understood via “tenor” (Neal, 2015, p. 14). Thus, achieved by means of mood, modality, communication, and cooperation (Xu, 2015). William et al. (2015) went on to clarify that mood as well as modality are occasions of interactive assets in the linguistic guidelines. In agreement with Chueasuai (2017), the lexico-grammatical pattern of mood proposes the way in which the text creator institutes a personal communication the script receiver by means of the four simple “speech functions”, such as declarations, interrogations, suggestions, also instructions (p.5). Chueasuai (2017, p.5) further talks of four kinds of speech functions which are shown in three essential mood categories: “the declarative phrase (to form declaration), the interrogative phrase (to enquire or propose), as well as the commanding phrase”. From an interpersonal position, William et al. (2015) noted that, the clause shows collaboration concerning the author and the reader, since it is an explanation whose power is

required by the author and can be accepted or questioned by the person who reads the specified sentence. According to Cardeiro (2018, p. 786), “tenor” goes hand in together with interpersonal senses that reveal how speakers conduct themselves toward each other and understand human attitudes. Additionally, Nagao (2019) noted that, the situation toward *tenor* is reflected in semantic organization of text displaying value, judgment, and divergence, since it enables the thoughtful of how and when the writer selects some modalities and appraisal systems, therefore this metafunction helps us to figure out the affiliation between writers and readers. Neal (2015) revealed that, the variable of *tenor* has to do with how the writer or narrator posts him or herself with reference to the recipients and to the matter. These collaborations are endorsed by means of mood, modality, and assessment. It is also abridged that the mood of a text is agreed via the phrase classification for example, declarative, questioning, or exclamatory, like using an interrogative clause to ask a question can be utilised as a way of observing the person who read out or utterer as an active partaker in the conversation (Ibid). In the words of Manfredi (2010), Interpersonal connotations are instigated by the variable of *tenor*, which deals with the connection between conversers and their approaches and are inferred in language rules by the systems of mood, modality and appraisal. According to Raveli (2019), the focal extents of interpersonal denotation in Kress and van Leeuwen’s model (2006) are the constructions of supremacy, societal distance, association, and input, each of which are frequently prevailing in each form, and which combine to understand a relationship among the spectator of the image and the indicated participant/s or subjects of the image. It has been suggested that the interpersonal metafunction infers shared real life, i.e., it has to do with the ways of generating and supporting the association between the designer and viewer of an image and this is simplified as the “who” of the writing, with regards to the roles and relations articulated in and streamlined by the manuscript (Raveli, 2019). Olusegun and Itien (2015) maintained, however, that the clarification of the consequences of mass media sees the meanings the public holds for quite a lot of words as intensely influenced by their discovery to the content of mass communications, and those connotations, additionally, influence their considerations of, and activities in situations, which they must deal with in the real world (Ibid). In addition to that, Cardeiro (2018) as well insisted that, the interaction between interlocutors is determined by the interpersonal metafunction of language and, the process of communication for interpersonal inferences is mood, holding a nominal sort element which is the subject, and

a verbal type element which is the finite whereby the mood contributes and comment adjuncts approve suggestions, commitment (i.e. *must, need, have to*) and inclination (i.e. *possibly, maybe, certainly*) in expression of attitudes and ideas (e.g. *to be honest, understandably, honestly*).

## **2.2 Research Gap**

After reviewing several articles such as Thompson (2011), Cullingford (2010), Francis & Shumba (2014), and Kige and Fawole (2011), women and child abuse has been studied from sociological and psychological point of views etc. using sociological and psychological theories. However this study will approach women and child abuse from an SFL point of view, as it has been used by scholars like Cummings (2019), Li (2019), as well as Cheng and Chiu (2018). This study will approach text using Halliday's language Meta-functions which is rarely studied. Although there are previous studies on newspaper analysis, the SFG theory application has been less studied. There have been similar studies that investigated functional linguistics of teaching practices (Silvanus, 2017). The most recent one studied Namibian spoken word poems using systematic functional linguistics (Kamanda, 2019).

## **2.3 Chapter summary**

This chapter reviewed literature related to the SFG theory as applicable to the analysis of children and women abuse in the Namibia newspapers. Literature that responds to the objectives of the study was reviewed. The chapter reviewed the literature under subheadings that fall under the objectives of the study. The three objectives of the study are to investigate the thematic presentation of ideas, to determine the meaning and relevance of linguistic discursive techniques and to interpret the reportage of social practices and determine their significance in different articles by *The Namibian and New Era Newspapers*. The next chapter deals with the research methods and procedures that were followed in this study. A qualitative desktop research method was applied as a research procedure for this study.

## **CHAPTER THREE: RESEARCH METHODS AND PROCEDURES**

### **3.1. INTRODUCTION**

This section will indicate the methodological approach to be utilised in this study. The researcher will initially clarify the design and its structures while displaying the relevance of such a design for the study. The researcher will then designate the research instruments and their significance. Subsequently, the researcher will pronounce the data collection processes. The investigator will use a qualitative method.

### **3.2 Research Design**

To address the research objectives, the researcher will use the qualitative designs method. This study will be guided by the interpretive paradigm and it will be a qualitative study. The researcher will describe and understand how people make sense of their world, and how they make meaning of their actions (Bertrams & Christiansen, 2016). Since this study is designed within the framework of qualitative research methodology, the text analysis will be done in terms of the three language metafunctions. The three metafunctions (Halliday, 1984) to be used are, ideational (Alaei1 & Ahangari, 2016), interpersonal (Nur, 2015), and textual metafunctions (Martin, 1992) and the data will also be scrutinized from a critical discourse analysis perspective.

This study will apply a purposive sampling. Purposive sampling, similarly, identified as judgmental, selective, or subjective sampling, is a procedure of non-probability sampling wherein researchers depend on their individual judgment when selecting members of the population to partake in their study (Bloor & Wood, 2006). This method of sampling is determined by experience and knowledge of a particular study area of research, and uses judgement (Tongco, 2007). Text selection criteria will be used to select newspaper reports for the study. A total of thirty newspaper articles that were reported in 2018 and 2019 will be collected. Fifteen from the Namibian and fifteen from the New Era newspapers. The texts

selected will have literary merit related to the study of SFL. This means that all the thirty texts will contain reportage on women and child abuse. The texts will fulfil the linguistic elements that will be studied and must reflect the reality in society. The SFL approach analyses the following: first the literary texts, to realise ideational meaning, (meaning about how we represent reality in language), intertextual meaning, (to control the flow of information by deploying the thematic arrangement of a phrase), as well as interpersonal meaning (how the message expresses the social relationships between the relevant speakers). Thus, the unit of analysis will be on the clause, speech parts and contextual meaning. The present study brings in the Hallidayian Systemic Functional Linguistics (SFL) model of text analysis, as part of critical discourse analysis (CDA) by focusing on the functions of the words, and analyse them from text level then to their representation, as a point of reference or as a practical theoretical framework to analyse the authors' ideologies (Halliday, 1984).

### **3.3 Research Paradigm**

This study will be led by the interpretive paradigm and it will be a qualitative research. It is interpretive for the reason that " researchers do not wish to foresee what people will do, but rather to define and comprehend how individuals make sense of their creation, and how they make meaning of their specific actions"(Bertrams & Christiansen 2016, p.26).

### **3.4 Research approach**

The approach to be followed will be the Qualitative approach. The researcher will examine the SFL metafunctions in newspaper articles and interpret the stories and experiences of women and child abuse, as narratives by interpreting the social events using Halliday's three functions of language.

### **3.5 Study population, sampling methods and sampling size**

Since there are different types of media reports in Namibia, the researcher will only focus on the newspaper reports. Currently there are approximately a total of sixteen (16) newspapers published in Namibia, in different languages. The focus of the study was on articles from *New Era newspaper and The Namibian newspapers*.

### **3.6 Sampling Procedure**

A total of 30 articles were analysed. The assortment of newspapers was done by means of a purposive sampling method. The researcher will choose 15 articles from New Era newspaper and 15 from The Namibian newspaper. This is because these are public newspapers, and they are written in the official language. The researcher will target these two newspapers with the intention of narrowing the data to agree with the study objectives (Bertram & Christiansen, 2016). The central attention of this technique is for the researcher to agree on whose report will deliver the best facts to influence the objectives of the study.

### **3.7 Research instruments**

The present study uses a content analysis checklist that identifies and puts themes into categories. A content analysis checklist in Applied Linguistics is a research tool used to determine the presence of certain words, themes, or concepts within some given qualitative data, for example written text (Alshenqeeti, 2014).

### **3.8 Data analysis**

As stated by Henning (2004, p. 101) “the accurate assessment of a capable qualitative researcher originates from the exploration of artistry and the capability to capture understanding of the information in writing”. Regarding the research methodology, the researcher used thematic analysis to examine data directed by developing themes. These themes are the analysis of the ideational function which examined themes such as actor analysis, goal analysis, coordination, apposition, analysis of social practices of the interpersonal function, the causes of violence against women and children, the weapons used to violet

women and children, mood, and metaphor of modality. The analysis of the textual linguistic discursive techniques included reiteration, nominalization, euphemisms, and Critical Discourse Analysis (CDA) that includes discursive techniques used in reporting abusive issues, cultural beliefs and practices in newspaper reports, social verbs in addressing power relations, campaign against violence through persuasion and finally the reportage of the fragmentation of the female body parts.

### **3.9 Content analysis checklist in Applied Linguistics**

#### **3.9.1 Rationale for selecting newspaper articles on Women and children**

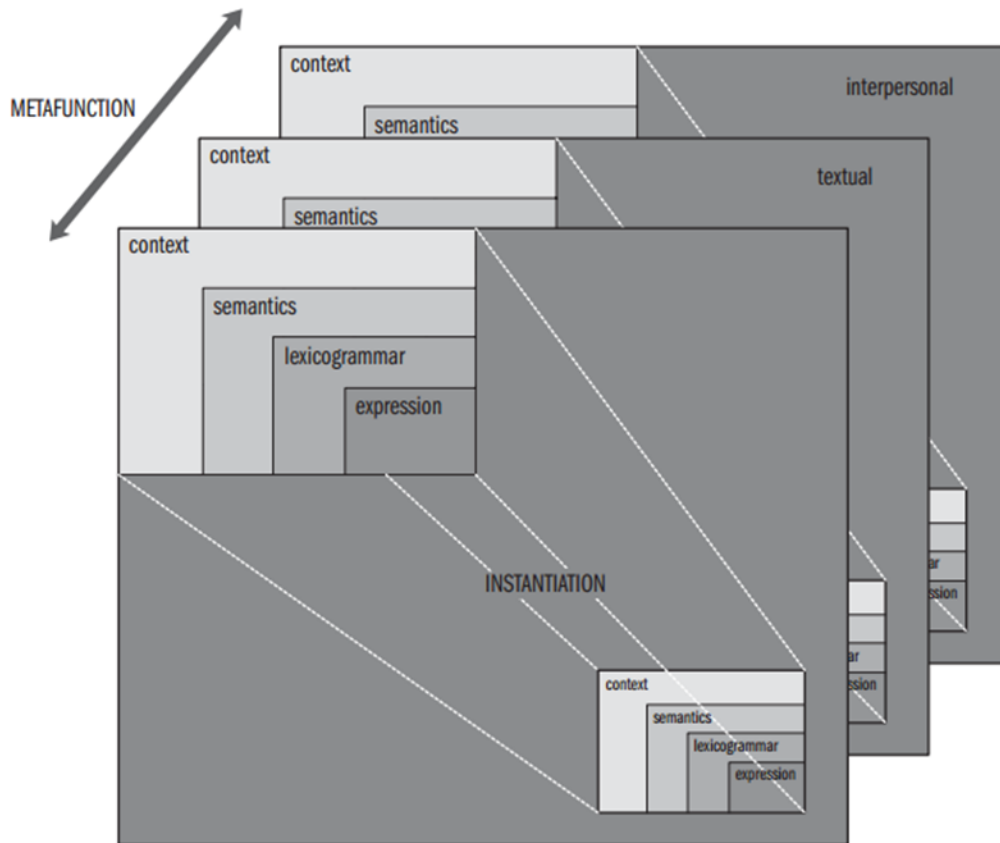
The primary goal of any research work is to make contributions that are positive to improve the lives of community members. This can be for the body of world research or for a specific targeted community which is suffering from the effects of child abuse and gender-based violence. The newspaper articles will be selected because they are a source of relevant linguistic data that is needed since the results will be used to curb child abuse and gender-based violence within the Namibian panorama and this will also help fellow researchers. First, newspaper articles on child abuse and gender-based violence are always biased towards women than focusing on the child. The newspaper articles reflect the nature, history and effects of child abuse and gender-based violence in Namibia. When analysed using cognitive stylistics, world citizens will benefit through active reconciliation participation programmes. Hence, in this study, newspaper articles on women and child abuse are analysed using Halliday's metafunctions of language.

#### **3.10 Ethical considerations**

In keeping with best practices, all sources cited in this research are referenced using the American Psychological Association (APA) referencing style. The results and findings were not biased or misleading. Careless mistakes were avoided at all costs to ensure that the results are valid and credible. This study strictly adhered to the Namibia University of Science and Technology research ethics guidelines and code of research conduct.

### 3.11 Theoretical framework

This study is guided by the systemic functional linguistic theory with regards to the application of critical discourse analysis of newspaper reports from a functionalist perspective. The aim of this study is therefore to analyse how newspapers, using Functional Systemic Linguistic (SFL) theory, presents violence against women and children as a social problem in Namibia.



Adapted from: (Halliday & Matthiessen, 2013).

Fig. 1. The diagram above shows the relations between the three metafunctions (Halliday & Matthiessen, 2013).

Systemic functional linguistics (SFL) is an approach to linguistics that reflects language as a social semiotic system. In its study, it focuses on the link between language and its functions in social situations. The linguistic system in SFL is made up of three strata which are; semantics (meaning), Phonology (sound), and syntax, morphology and lexis (wording or lexicogrammar)



(Martin, 2016). SFL views language use as a meaning-making resource and holds on the interrelation of form and meaning. Janzen (2008) states that, SFL is mainly used for investigating languages used in academic settings, language is socially meaningful signs. Thus, in comparison to most other approaches, SFL clearly attempts to associate purely structural information with visibly social features in a particular integrated explanation. SFL has four key theoretical assertions concerning language that; it is intensely concerned with the purposes of language use, language use is functional, and it has a function to make meanings, influenced by the social and cultural context in which they are performed, the procedure of using language is a *semiotic* process, and a practice of making meaning through making choices. SFL is encouraged by the work of linguists such as Saussure, Hjelmslev, and Whorf. It is constructed on prior works of two of the most prominent linguists who are Malinowski and Firth.

A former Polish anthropologist, Bronislaw Malinowski did most of his works based in England. One of his main perceptions was to completely comprehend an utterance, and that understanding the “context of situation” of that statement is very essential. As he declares, “our duty is to reveal that a sentence is an independent part of speech; a single term is saved in special situations worthless and obtains its connotation simply via the context of other words, so a sentence commonly performs in the context of other sentences and it is only meaningful when it serves as slice of a greater substantial whole” (O’Donnell 2012, p. 5). It is very cost-effective in linguistics to expand the opinion of context to not only embrace spoken words but also facial expression, gesture, bodily activities, a community of people available during an exchange of utterances and the part of the setting they are engaged on (Flowerdew, 2018). His other concept is that the words meaning is in their capacity to appeal the situation in which they have formerly been used. The actual situation of orientation must be recreated by the listeners in a way it has been suggested by the utterer. It is from such circumstances that we are expected to learn the word meanings, instead of a study of derivative uses of speech.

Firth (1890-1960) acknowledged linguistics as a discipline in Britain (Valentine, 2019). He advanced Malinowski's theory regarding the significance of the context of situation and used it on his linguistic model. He further developed an approach to phonology called prosodic phonology', which “enables phonological features to be shared over successive phonemes rather than each phoneme having its own unique features” (O’Donnell 2012, p. 6). With regards

to SFL, his major inputs are that he acquired Malinowski's information concerning the uniqueness of the context of situation, and applied it entirely on his linguistic model, believing that the essential concern of linguistics to be the learning of meaning, which was completely different from the essential Bloomfieldian approach, which assumed that the study of meaning was not a concern for linguists.

Halliday was born in 1925. Being influenced by the work of the Prague School and British linguist J.R. Firth, he developed SFL together with his followers during the 1960s in the United Kingdom, and later in Australia (O'Donnell 2012.). Halliday development the SFL theory and provided a framework onto which other linguists have contributed. The principles/tenets of SFL are as follow: Paradigmatic dimension: meaning is choice, for example users select from "preferences that ascend in the setting of other selections, and that "the influence of language exist in its arrangement as a vast network of unified choices). Stratification dimension: In the development of language from primary to higher-order semiotic, "a space was fashioned in which implications could be prearranged in their own standings, as an only theoretical system of interrelations". Between the content of form-pairing of modest semiotic systems occurred the organizational space stated as lexicogrammar. This improvement puts language on the road to becoming an ostensibly endless meaning-making system. Metafunctional dimension: Language shows "functional complementarity". In other words, it has developed due to the human need to make meanings concerning the world all over and inside us, while it is the means for generating and retaining our interpersonal associations. These themes are two modes of meaning in discourse. What Halliday terms the "ideational" and the "interpersonal" metafunctions. The textual metafunction is responsible for the analysis of comprehensible flow of discourse.

### **3.12 Chapter summary**

This chapter discussed the research design, methods, and procedures for data analysis. The application of the SFL theory was also discussed. The study population and sampling were informed to the study. The qualitative methods of study were also discussed as the most

suitable approach. This is because the study was conducted mainly based on desktop principles. The following chapter discusses major findings and data analyses of the data from *The Namibian and the New Era newspapers*.

## **CHAPTER FOUR: MAJOR FINDINGS AND DISCUSSIONS**

### **4.1 Introduction**

In the Namibian context there are many reports about a national problem of violence against women and children (Beninger, 2014). This study does not seek to address social issues in society but to study the language that is used to commit violence against women and children. Most of the times, it is women who end up dying because of violence, leaving their children to suffer orphanage. The perpetrators of these heinous crimes are men who demand sex or for jealous reasons because they do not accept their partners decisions to terminate abusive relationships. Alcoholism plays a role as a catalyst that drives drunken men insane after being intoxicated. This chapter focused on the presentation, discussions, and interpretation of the findings obtained from the data that was collected from the newspaper reports. The data discussed newspaper reports about the abuse of women and children in Namibia in agreement with the research objectives.

### **4.2 Application and analyses of the three metafunctions of language**

Literary texts about women and child abuse can be better understood when they are analysed with appropriate linguistic tools and techniques. The three fundamental metafunctions of language were analysed. Lexicogrammar can be divided into the following broad metafunctions: ideational, interpersonal, and textual (Halliday, 1994). The analysis of the ideational function helps a reader to understand hidden messages in newspaper reports. This function also allows the reader of a newspaper report some reasoning about the issues affecting women and children as reported by the Namibian press. The ideational function is further divided into experiential and logical (Halliday, 1994). The interpersonal function of language helps the reader to interpret a speech event as a form of dialogue with what is being read. Mood, modality, and polarity were analysed in the present study. Lastly, the textual function expressed that discourse and coherence of a text is possible through the flow of ideas from one sentence to another. In this regard, reiteration, foregrounding, and transitive devices were analysed. Halliday (1994) summarises the three metafunctions as in table 1 below.

**Table 1: Presentation of the metafunctions of language**

<b>Metafunctions</b>	<b>Expressions</b>
Ideational	Construing a model of human experience. It is how we make sense of "reality"
Interpersonal	enacting social relationships
Textual	creating relevance to context

**Adapted from Halliday, 1994**

### **4.3 Thematic analysis of the ideational function**

The analysis of the ideational function helps the reader to understand hidden messages in newspaper reports. This function also allows the reader of a newspaper report some reasoning about the issues affecting women and children as reported by the Namibian press. The ideational function is further divided into experiential and logical adjectives (Halliday, 1994).

### **4.4 Analysis of the ideational function**

The analysis of the ideational function helps a reader to understand hidden messages and lived experiences in newspaper reports. This function allows the reader of a newspaper report some reasoning about the issues affecting women and children as reported by the Namibian press. The ideational function is further divided into experiential and logical (Halliday, 1994).

#### **4.4.1 Actor analysis**

Actor can be defined as “What **X** did” (Mark, 2010, p.72). The entity which performs, effects, instigates, or controls the situation denoted by the predicate. In the context of abuse of women and children in the two newspapers studied, the male is the individual identified as the culprit that performs the abusive actions. In article 1 titled: “(Haidula, 2019, p.1)”, the heading clearly indicates that the perpetrator who is the actor in transitive action, is the male. The woman was beaten to death. The action was performed by the man while the one who suffered the action was the female partner and children. It is an event that projects a lot of emotional suffering directed at the woman and her children who were watching while their mother was being beaten to death. The following excerpts are the words that were reported in an abusive relationship.

### **Example 1**

*Her face was smashed with a brick, and although one might struggle to identify her because of the injuries, I knew that was my baby sister. I know her hands and feet for someone I have been changing nappies,” she narrated. Mwoombola said she was shocked, broken and hurt, and knows it will take time for her to recover. She recounted that when she got the call that Saturday night, and was told there was a violent incident and that her sister might be dead, she refused to accept it. “I rushed to where the incident was reported, and when I got there, it was crowded. I hurried to the room, and she was lying on the bed. I called her name, and she did not answer. I then went outside to ask the people what had happened. “When they told me, it was [suspected to be] the boyfriend, I believed it. Their relationship has always been violent, and I have many a times encouraged her to end it. My nephew keeps telling us that we should go back to find his mother because she was refusing to wake up”, when he tried, she said, adding that the children are still to receive counselling (Haidula, 2019, p.1).*

The woman involved in paragraph 1 of this excerpt is a victim of violence and abuse. She is beaten to a near death experience while her children watch. Actor analysis helps to reveal the hidden message in the article. In paragraph 2, the perpetrator (**Actor**) is identified as the boyfriend. This means the brutality of the violent action explained in paragraph 1 was acted by

the boyfriend. He is said to have smashed the face of the woman with a brick to an extent that the victim could hardly be identified.

The other form of abuse reported in the newspaper articles was beating, poverty, abandonment, and rape. The article below explains how rape is used to abuse women and children.

### **Example 2**

*“SEVEN men and a teenage boy have been accused of raping women and children over the past week, with gender activists urging men to start holding each other accountable”. (Magotsi, 2019, p. 1)*

This account informs that the perpetrators of rape are men of all ages including teenage boys. They are the actors of the abuse while women and children are identified as “goal”. The next part analyses goal and its semantic application to the study of newspaper articles.

#### **4.4.2 Goal analysis**

Goal is the semantic role towards which an action is directed (Martin, 2005). It is the entity towards which something moves, either literally or metaphorically. In the above newspaper excerpt, the goal is the woman who is being victimised. The following excerpt supports the semantic role of goal discussed in the actor analysis:

### **Example 3**

*“WINDHOEK - A family of a woman who is suffering from chronic depression wants the law to intervene so that she can be separated from an abusive and manipulative husband. They insist its' like the woman is under some kind of spell and is in denial of what is happening around her. The woman, employed as a deputy director in government ministry has endured abuse from her husband until recently when she alerted her family (Staff reporter, p.3).*

In a separate excerpt from article 3 above, the husband is addressed as abusive and manipulative. The actions of abuse and manipulation are directed at her by her husband. The article suggests that the woman now suffers from a mental breakdown that affects her

employment. However, either due to the reporter's bias against women or sheer ignorance the article brushes off the reality in the situation of the woman by claiming that the victim is under a spell and in denial while in-fact she is being abused.

#### 4.4.3 Coordination

In linguistics, coordination is a complex syntactic structure that links together two or more elements; these elements are called conjuncts or conjoins (Sobirova, 2018). The presence of coordination is often signaled by the appearance of a coordinator (coordinating conjunction), for example and, or, but. The following excerpt was selected to analyse coordination:

##### Example 4

*SEVEN men and a teenage boy have been accused of raping women and children over the past week, with gender activists urging men to start holding each other accountable. Of these eight cases, three involved girls under the age of 16. GBV activists yesterday reacted to the latest incidents, saying rape remains an issue in Namibia because perpetrators of rape are not confronted by other men. Early last month, The Namibian reported that a total of 3 164 rape cases were reported between 2016 and 2018. The latest report by police spokesperson Edwin Kanguatjivi yesterday revealed that a 16-year-old boy allegedly raped a six-month pregnant woman at Epukiro in the Omaheke region last weekend. The report revealed that the suspect found the 21-year-old victim drinking at a certain house and he offered to walk her home at 03h00 on Saturday. When the two arrived at the victim's house, the suspect allegedly wanted to sleep next to the victim, but she refused and stood up. "[...] The suspect grabbed her and dragged her into the nearby bushes, where he raped her before fleeing from the scene," said the report. The suspect is still at large but is well-known in the area. Police investigations continue (Magotsi, 2019, p.1).*

Coordinating conjunctions are used to connect two words, phrases, two independent clauses or connecting items in a series (Caplan, 2019). The above excerpt extracted from article 8 contains



several good examples of coordinating conjunctions. The examples are presented in the table below:

### Example 5

**Table 2: Presentation of coordinating conjunctions**

The table below explains how coordinating conjunctions are used

<b>Coordinating conjunctions</b>	<b>Examples</b>
Connecting Two Words	women <b>and</b> children
Connecting Two Phrases	The suspect is still at large <b>but</b> is well-known in the area.
Connecting Two Independent Clauses	The report revealed that the suspect found the 21-year-old victim drinking at a certain house <b>and</b> he offered to walk her home at 03h00 on Saturday.
Connecting Items in a Series	When the two arrived at the victim's house, the suspect allegedly wanted to sleep next to the victim, <b>but</b> she refused <b>and</b> stood up.

Conjunctions are linguistic elements that link two or more words, phrases, clauses, or sentences within a larger unit, in such a way that a specific semantic relation is established between them (Kamp & Reyle, 2013). Conjunctions perform the ideational function to guide speakers toward the interpretation and processing of utterances. They help the readers to understand hidden messages in newspaper reports.

#### **4.4.4 Apposition**

Apposition is a grammatical construction in which two elements, normally noun phrases, are placed side by side, with one element serving to identify the other in a different way (Meyer, 2014). The following excerpt from article 5 carries an example of how apposition is applied:

#### **Example 6**

*Emma Noases\* (36), a survivor of the degrading human trafficking social evil, last week narrated how she escaped the gripping jaws of this illegal practice. An emotional Noases, a transgender who regards 'herself' as a woman, chronicled her painful childhood, punctuated by rejection by her family after her sexuality started to emerge. Biologically a boy, she was left alone to fend for herself and later trafficked to Angola as a sex slave by her older lover (De Klerk, 2019, p.3).*

In the first line of the excerpt above, the expression.

#### **Example 7**

*Emma Noases\* (36), a survivor of the degrading human trafficking social evil.*

The name of the victim is stated as Emma Noases, which is a noun. The name is followed by a noun phrase "a survivor" that explains the circumstances of the victim. This means that the name is placed side by side with the noun phrase that followed as used to refer to the same person. On the other hand, the same expression uses juxtaposition. The juxtaposition refers to a stark contrast between two people by influencing their understanding for each other. Although the context in which the juxtaposition was used is negative violence against a female victim, the interpretation of the message is clearly defined. The victim has been said to be a survivor while the human trafficker is addressed as the evil character.

#### **4.5 Analysing social practices of the interpersonal function**

Authors of written text use persuasive tactics to position themselves and the readers. In the context of newspaper articles that exposes violence against women, the present study is interested in how the abuser uses language that demonstrates violence perpetrated against the

victim. Violence against women and children is predominantly caused by men because of their dominant patriarchal roles in most societies across the world. However, the linguistic definition explains that the interpersonal function of language is about how two or more individuals enter a speech event in dialogue form. When a speech event is entered by an abusive male after any altercation with a female, it may sometimes turn into violence as indicated in the newspaper articles that were analysed. The interaction between male and women ceases to be sociable and civil when the women and children become victims of violence. To make a better sense about the linguistic interpersonal conceptualisation, the interpersonal functions are analysed below.

#### **4.5.1 Causes of violence against women and children**

The biggest impetus of violence against women and children in the Namibian society has been identified as drug and alcohol abuse. Although it is undeniable that there are some women who are talkative to provoke a dispute in a social setting, it is the role of the males to protect women and children. Women become provocative because of the emotional built up that is caused by the abusive male. Looking in the context of the Namibian African society where the male occupies the patriarchal space, men use their dominant position based on their masculinity to use physical violence against women. The following excerpts show some of the causes of violence against women and children.

#### **Example 8**

*“CASES of domestic violence, especially those fueled by **alcohol abuse**, have been on a steady rise as the Windhoek City Police was called to attend to 10 cases last weekend (Ndalikokule, 2019, p. 1).*

#### **Example 9**

### ***A Culturally Endorsed Form of Sexual Abuse***

*“WOULD the olufuko **cultural** festival, an Owambo girl's 'rite of passage' conducted in northern Namibia, fail the litmus test of what the #MeToo movement (a movement against sexual predation and patriarchy founded in the United States in recent years but which has since become global) would define as sexual abuse, sexual assault, sexual harassment and rape? In The Namibian of 28 September 2018, Sarah Cook, Lilia Cortina and Mary Koss define terms used by scholars related to sexual abuse with a view to ensure consistency and precision when defining these behaviours. In the context of African traditional cultural practices, such as the rite of passage ceremony conducted on an annual basis in northern Namibia for the transition of girls from adolescence into womanhood, it would be worth examining how this ancient practice infringes upon the victims' basic human rights to dignity, which are guaranteed in Chapter 3 (Article 15) of the Namibian Constitution. That part of the Constitution deals with children's rights, and states: “Children are entitled to be protected from economic exploitation ... And shall not be required to perform work that is likely to be hazardous ... or be harmful to their health or physical, **mental**, spiritual, moral or social development”. Bare-breasted girls and young women are paraded as brides at the initiation ceremony, which is attended by observers in the community and high-ranking government officials (Angula, 2018, p. 3).*

Alcohol and drug abuse were identified as the most common causes of violence against women and children. In the Namibian society, it is mainly the male who goes to work. When the man gets paid, he then goes to purchase alcohol and comes back home extremely drunk. They then start a fight that may end up with the woman beaten, injured, hurt or worse, even dead. The African cultural practice of marriage rituals has been blamed for *sexual predation and patriarchy* by human rights defenders. The Olufuko cultural festival in Namibia to be was identified as a human rights abuse that vindicates women in the name of culture.

Women may not be blamed for provoking their men to become violent. It is the action of men that causes women to be emotional. If a woman is depressed, she becomes provocative. Therefore, the cause of violence are the actions of the men resulting from drug and alcohol

abuse. Not to mention the man's second wife as another cause of violence and abuse against their fellow women and children.

#### **4.5.2 Weapons used in violence against women and children**

The types of weapons used to abuse women vary, perhaps depending on the easy access of the weapon. When the abuser gets under the influence of drugs and alcohol, they are very high chances that the abuser can pull out a gun, panga (traditional homemade knife) or even to use rape as a weapon. A weapon is anything that can be used to inflict pain or harm on another person (Brennan & Moore, 2009). The following newspaper excerpts identify some of the weapons that are used to violent women.

##### **Example 10**

***Pensioner hacked, daughter killed in panga attack (Jason, 2019, p. 1)***

##### **Example 11**

*"Her face was smashed with a **brick**, and although one might struggle to identify her as a result of the injuries, I knew that was my baby sister. I know her hands and feet for someone I have been changing nappies," she narrated (Haidula, 2019, p. 1).*

##### **Example 12**

***Oshikoto tops child rape statistics***

*"WINDHOEK – Oshikoto Region recorded the highest number of cases of rape involving minors in 2018, with 39 cases reported. Khomas Region came at an unwanted second position with 36 cases, followed by Omusati where 34 similar cases were recorded. This is according to the recent statistic presented by Namibian Police Force (Nampol) Inspector-General Sebastian Ndeitunga. In total, police recorded 1 121 cases of rape in 2018. Ndeitunga was speaking at the official inauguration of the upgraded offices of the Khomas Gender-Based Violence Protection Unit last week in Windhoek (Amakali, 2018, p. 1).*

### Example 13

*The severity of domestic abuse, **rape and passion killing** was once again highlighted during the launch of the 16 days of activism against gender-based violence (GBV) in Walvis Bay on Friday (De Klerk, 2019, p. 1).*

### Example 14

#### ***Pensioner hacked; daughter killed in panga attack***

*WINDHOEK – A 72-year-old woman is fighting for her life in the Intensive Care Unit (ICU) of the Oshakati Intermediate Hospital, after she tried to come to the defence of her daughter who was being viciously hacked with a **panga** by her boyfriend. Family members said the younger woman suffered several thrashings at the hands of the suspect, before being hacked to death. The incident occurred on Sunday evening at Okashopashopa village at Etayi Constituency in the Omusati Region. Pensioner Lovisa Amutenya suffered severe cuts after trying to come to the defence of her daughter Hambeleleni Ndahafa Absalom aged 35. Absalom died on the spot (Jason, 2019, p. 1).*

### Example 15

#### ***Man kills girlfriend on Christmas day***

*A 29-YEAR-OLD Zambian woman was hacked to death with an **axe** on Christmas day, allegedly by her boyfriend at Kwena area in the Zambezi region (Man kills girlfriend, 2019, p. 1).*

### Example 16

*"A murder case was opened. Investigators might add more cases," Iita told The Namibian. The 45-year-old man was arrested in Donkerhoek informal settlement where he was previously chased by locals. The locals chased after the murder suspect around the mountains near New Temple Pentecostal Church around 16h00 yesterday after he had hidden at a relative's house in the informal settlement. The suspect reportedly*

*stabbed his ex-girlfriend several times in the neck at her house in the location behind Jabulani area on 24 December (Miyanicwe, 2019, p.5).*

Weapons identified in the newspaper reports are bricks, axe, panga (traditional homemade knife), firearms and rape. The worst weapon that was identified as commonly used was rape. Rape is an act where a male violent a woman by physically penetrating a penis into the female vagina by using force (Friedman & Valenti, 2019). The danger of using violent sex to attack a woman is that it leaves emotional scars that will never be erased. Raping a woman humiliates and defiles the body of a woman. Some women go to an extent of committing suicide because of the emotional pain that they suffer afterwards. Their soul is broken and never heals.

Objects such as axe and panga are used to stab the body of the victim. This inflicts physical pain on the body of the woman. When all this violence is going on, the emotional suffering affects the children who will be watching. These children are likely to remember acts of violence throughout their lives because it breaks their spirits. The Namibian government allows business and private individuals to possess firearms for protection. Most men own guns. These are the same guns that they use for violence against women when they become drunk. The Namibian press reports about most of these weapons and how they are used.

These weapons were mainly used after the abuser has taken a booze. The time is around midnight when the wife and children are already sleeping.

#### **4.5.3 Mood**

Mood is an element of a clause that consists of the subject and finite. When a perpetrator of violence, who is usually the male, tries to justify their actions for using violence against the female victim, they attempt to persuade the society to agree with their ideology of validating violent actions against women and children. In functional grammar, the subject is the entity on which the validity of the clause rests (Thomson, 2004). The finite is the first functional element of the verbal group. One of the main functions of the finite is to mark tense and modality, so the basic function of the finite is “to orient the reader towards the kind of validity being claimed for

the proposition, by relating it either to the here-and-now reality of the speech event or to the speaker's attitude towards the proposition" (Thomson, 2004). The following are examples that demonstrate how mood has been used in a newspaper article.

#### **Example 17**

*A Karibib man **who destroyed** the property of his girlfriend and allegedly threatened to kill her (Hartman, 2018, p. 1).*

#### **Example 18**

*When the officers forced their way in, **he attacked** them with a knife and kettle (Hartman, 2018, p. 1).*

#### **Example 19**

***I don't** even want to think about the dangers they faced alone,"* recalls Namises (De Klerk, 2019, p. 1).

#### **Example 20**

***He will** appear on two charges, of rape and kidnapping (Ikela, 2019, p. 1).*

#### **Example 21**

***He grabbed** the eight-year-old and raped her before turning to the five-year-old (Kahiurika, 2019, p. 1).*

#### **Example 22**

***She returned** home at about 18h00 and found the child dead with bruises all over the body. (Hartman, 2019, p. 1).*

The examples given above show the speaker's attitude towards the proposition. This means that the finite in the examples have been used to orient the reader towards the kind of validity being claimed for the proposition. In the above sentences, there is normally at least one verb that has



both a subject and a tense. When a verb has a subject and a tense, it can be referred to as a finite verb.

**4.5.4 Metaphor of modality**

Metaphor of modality is mainly found in written language (Devrim, 2015). Metaphor of modality occurs when “the reader’s opinion regarding the probability that his observation is valid is coded not as a modal element” (Yang, 2019). Metaphors of modality realise non-congruent ways of speech function (Halliday 1994). This function is the inconclusive polarity between negative and positive. The polarity cannot be agreed between a yes and a no. In this situation, the polarity can use words such as may, perhaps or maybe. Thus, casting a doubt as there is no concrete answer. On the other hand, modality addresses conclusive finite words that are not polarized. These words can be a yes, should, can, may or could. Table 3 is a presentation of non-congruent and congruent metaphors as generated from the newspaper articles studied.

**Example 23**

**Table 3: Presentation of congruent and non-congruent metaphors**

**Congruent metaphors (conclusive)**

**Non-congruent metaphors (inconclusive)**

Could	Perhaps
Possibly	Maybe
Probably	I think so
May	I guess
Should	I am not sure
Can	I can’t tell

The examples given in the table above explain the use of congruent and non-congruent as metaphors of modality. In the column of non-congruent metaphors of modality, the words and phrases such as; I can’t tell, I guess and maybe all indicate polarity. They are inconclusive in the context of metaphors of modality. On the other hand, the congruent metaphors of modality are

implicit ways of realising speech function in grammar that do not create stratal tension (Halliday, 1994). Therefore, they are conclusive. Some examples are words such as probably, can and possibly. All these words demonstrate conclusive metaphors of modality in their usage.

The following are examples from the newspaper articles.

#### **Example 24**

*Mwoombola said she was shocked, broken and hurt, and knows it **will** take time for her to recover (Haidula, 2019, p.1).*

#### **Example 25**

*“What I can tell you is that we **will** be focusing intensely on the children’s rights this year. We have appointed a children’s advocate last year already and she **will** zoom in, on all issues affecting and related to children, be it their wellbeing or safety,” he noted (De Klerk, 2019, p.3).*

#### **Example 26**

***Perhaps** what worries onlookers to this situation is how authorities seem to ignore the blatant violations of these boys’ rights – with human trafficking and child labour violations possibly being committed willy-nilly. Should the ‘employers’ be charged and these boys returned home back into the care of their parents? One may inquisitively ask (Shiku, 2019, p.1).*

The examples above explain how the metaphors of modality are used in the newspaper articles. Metaphors of modality realise non-congruent ways of speech function (Halliday 1985). Modality function to differentiate between positive and negative polarity, for example to the cline between “yes” and “no” (Devrim, 2015). For example, the cline that is perceived by the words “will and perhaps” Shiku, 2019, p.1).

### **4.6 Analysis of the textual linguistic discursive techniques**

The textual function expressed that discourse and coherence of a text is possible through the flow of ideas from one sentence to another (Halliday, 1994). Reiteration, conjunction, and transitive devices were included in the analysis.

#### **4.5.5 Reiteration**

Reiteration is the action of repeating something, typically for emphasis or clarity (Titsworth, 2015). The technique of reiteration forms part of the function that allows ideas to flow. Repeating makes the message much louder and to stick in the minds of the reader. The reader quickly learns about the severity of the violence being perpetrated against women and children in Namibia. The excerpt below shows an example of reiteration that was used in the newspaper article.

#### **Example 27**

##### **50-year-old defiles five-year-old girl**

*“WINDHOEK – The mother of the five-year-old girl who was kidnapped from her pre-primary school in Khomasdal and later brutally raped on Thursday signed a form at the Gender-Based Violence Investigation Unit (GBVIU) that the suspect does not get bail today (Ikela, 2019, p. 1).*

The above excerpt has the words ‘five-year-old girl’ repeated. The words were first mentioned in the newspaper headline in bold then repeated in the first line. The emphasis about the words ‘five-year-old girl’ is to make the reader realise that the victim of abuse is a minor. The message can be read with more seriousness by the reader because they may want to know more about the circumstances leading to the abuse. The same words ‘five-year-old girl’ can also be analysed using nominalisation.

#### **4.5.6 Nominalisation**

Newspaper reports are written for the sole purpose of informing the readers about what is happening around them. Writers also use nominalization as a discursive technique to give the

reader another feel. Nominalisations are nouns that are created from adjectives (words that describe nouns) or verbs (action words) (Kazemian & Hashemi, 2014). For example, “**coercion**” is a nominalisation of “**coerce**,” “**deception**” is a nominalisation of “**deceive**,” and “**vulnerability**” is a nominalization of “**vulnerable**.” The excerpt below gives several examples of nouns that have been created from adjectives to form normalisation.

### Example 28

*According to the judge, the accused unlawfully recruited the complainant who was 18 years old at the time and by means of **coercion**, **deception**, abuse of power and the victim’s **vulnerability** sexually exploited her. She further said that it was proved beyond a reasonable doubt that Jonas coerced the complainant to commit sexual acts with various men (Routh, 2019, p. 1).*

The three words that are highlighted in bold in the above excerpt are examples of nominalization. The words **coercion**, **deception** and **vulnerability** have been changed from adjectives to become nouns in the context of the newspaper report.

### 4.5.7 Euphemisms

Euphemism is a textual linguistic discursive technique that uses a mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing (Li-Na, 2015). The article below tells a story where euphemism was used to narrate the ordeal of young boys who were staying at the school hostel.

### Example 29

#### **More horrifying testimonies against hostel ‘father’**

*“WINDHOEK – One of the alleged victims of the former cleaner and acting hostel father at Karundu Primary School in Otjiwarongo on Wednesday, before Judge Alfred Siboleka in the Windhoek High Court, recollected the two occasions he was sexually molested by the man he “trusted and looked up to”. The youngster, who may not be identified as he is a victim of rape, told the court he was 14 years old when Merven Nguyapeua, 48, at the*

*time the acting hostel father at the school, called him to his room and molested him the first time. According to the teen, when he entered the room of Nguyapeua the latter started to “lick my ears and touched my private parts and asked me to have sex with him through his buttocks (sic)”. The boy gave his testimony while being supported in the witness box by his mother. He further said that after he could not manage to satisfy Nguyapeua, the hostel father turned around saying he would instead show the boy how to do it. That was when Nguyapeua sodomised him for the first time, the boy said in Oshiwambo language, in a soft voice and with his head bowed down. The second time occurred about three weeks later when he went to the kitchen at the hostel during study time to drink some water and found Nguyapeua there cutting cabbage for their evening meal. According to the boy, Nguyapeua called him and told him to go into a room where the bread was stored. “He told me that if I have sex with him through his buttocks, he will give me bread,” the youngster told the court. He further narrated that Nguyapeua then started licking his ears and fondled his genitals, before pulling down his trousers to his knees and also pulled down his own pants and underpants to his knees, and instructed the boy to sodomise him whereafter he took his turn with the boy (Routh, 2018, p. 1).*

The above article uses euphemisms as presented in the table below. The offensive words that can be used instead of euphemisms are presented on the right side of the table.

**Example 30**

**Table 4: Presentation of euphemisms and offensive words**

<b>Euphemisms</b>	<b>Offensive words</b>
One of the alleged victims	Sodomised
Child rape	Molest
Sleep with him	Sexual intercourse
The youngster	Rape victim
Sex with him through his buttocks	Sodomise
Rapist hostel ‘father’	Pedophile

The above table shows some of the offensive words that could have been used in the newspaper article. These offensive words were replaced by euphemisms. This means that the euphemisms are indirect and mild words that can be used instead of offensive words. The use of euphemisms is most relevant in this article because children are involved. It is improper to use offensive words to address children.

### **Example 31**

*One of the alleged victims'* (Jason, 2018, p. 1). Instead of the word raped. The word victim was used a euphemism to replace the word 'raped'.

## **4.6 CDA analysis**

### **4.6.1 CDA discursive techniques used in reporting abusive issues**

The purpose of critical discourse analysis (CDA) is to analyse and critically describe, interpret, and explain the ways in which discourses construct, maintain, and legitimise social inequalities (Wodak, 2011). In other words, it is a research model which linguistically addresses the predominant social problems by opposing prevalent ideological status. The critical attribute in CDA implies showing the opaque relationship between discourse and societal structure; that is, those hidden relations that are imbued within a text to expose the workings of how language uses positions of characters it addresses by subordinating, excluding or even colluding them with the assumed readers of such texts (Ibrahim, 2017).

The social difference between the rich and the poor is evident between males and females in society (Van Dijk, 1993). CDA addresses unequal power relations. Politicians also take advantage of the vulnerability of women to exploit them for political gain. In most cases the politicians are men. CDA addresses these differences by advocating for the empowerment of the oppressed women. There is an inequality between the way which society treats women and men. Women

are treated as less value and they are oppressed by their male partners. CDA addresses and exposes the evils committed by males in society. The way society treats women makes them to become poor. CDA seeks to equalize the gap between the oppressed women and men. The bad treatment of women is a social injustice that exploits women. The examples below explain how CDA can be used to advocate against the oppression of women.

### **Example 32**

*Activists call men to account* (Mogotsi, 2019, p. 1)

### **Example 33**

#### **The girl whose death haunts the nation**

*THE murder of nine-year-old Avihe Cheryl Ujaha did not only anger ordinary people but hardened prisoners as well, who have pleaded with the murderer to surrender* (Kahiurika & Van Wyk, 2018, p.1).

### **Example 34**

#### **Teacher arraigned for serial molestation of learners**

*“Windhoek-A 29-year-old teacher from Ohangwena appeared in the Ohangwena Magistrate’s Court for allegedly fondling the private parts of more than ten boys who are learners at the school where the suspect teaches* (Jason, 2018, p. 1).

### **Example 35**

#### **Human trafficking survivor narrates her ordeal**

*“SWAKOPMUND - Emma Noases\* (36), a survivor of the degrading human trafficking social evil, last week narrated how she escaped the gripping jaws of this illegal practice. An emotional Noases, a transgender who regards ‘herself’ as a woman, chronicled her painful childhood, punctuated by rejection by her family after her sexuality started to emerge.*

*Biologically a boy, she was left alone to fend for herself and later trafficked to Angola as a sex slave by her older lover (De Klerk, 2019, p. 1).*

### **Example 36**

#### **No to Patriarchy's Violence!**

*The ideology of patriarchy certainly engages in double standards, but yet expects the rest of Namibian society to endure its toxic actions as acceptable, and even as culture. So, there is a dire need to counter the narcissistic notions of masculinity, and to build a radical feminist movement in the country. A feminist movement is important also because it unifies across colour and language lines. Let the power of patriarchy be disrupted (Radical Teachers, 2019, p. 14).*

The article excerpts above seek to address the social inequality between women and men. Women feminists organisations are protesting the treatment of women because men take advantage by oppressing women. The wealth inequality gap between the rich and the poor disadvantages women because they are twice oppressed. They are first brutally oppressed by the society and then by their husbands. Therefore, CDA addresses these injustices.

#### **4.6.2 Cultural beliefs and practices in newspaper reports**

Cultural beliefs and practices as presented in the newspaper reports studied contribute to the oppression of women and children. These cultural beliefs and practices are patriarchy, polygamy, gender degradation, payment of lobola and the physical beating of women and children. Since the context which the newspaper reports are meant for the African readers, it is undeniable that the African men are permitted to have more sex partners than women. This is a great form of emotional abuse to women because the women usually end up depressed. The consequences of the polygamous marriage belief by the African man negatively affects women because they are the ones who remain to provide for the children they bare. The men usually move on with their lives with younger women while they abandon their earlier marriages. Their children suffer neglect because the male has left their fatherly roles of providing financial



support behind. The following newspaper report excerpts reflect the severity of the cultural beliefs and practices as a burden to women and children.

### **Example 37**

#### **“Woman battered to death as children watch”**

*“Her face was smashed with a brick, and although one might struggle to identify her as a result of the injuries, I knew that was my baby sister. I know her hands and feet for someone I have been changing nappies,” she narrated. Mwoombola said she was shocked, broken and hurt, and knows it will take time for her to recover. She recounted that when she got the call that Saturday night, and was told there was a violent incident and that her sister might be dead, she refused to accept it. (Haidula, 2019, p. 5).*

### **Example 38**

#### **209 GBV-related deaths in four years**

*“WALVIS BAY - The severity of domestic abuse, rape and passion killing was once again highlighted during the launch of the 16 days of activism against gender-based violence (GBV) in Walvis Bay on Friday. Grim statistics revealed 209 domestic violence-related murders occurred since 2016 in the country, while 3936 rape cases were reported during that period. A total of 772 rape cases, of which the majority of the victims are children, were reported between January and November this year in Namibia alone. Additionally, a total of 37 women were killed from January until September this year. Perpetrators of this crime, in the case of the children, either knew them or were close relatives. The figures cause concern that despite concerted efforts, women, children and other vulnerable members of society are still exposed or are victims to gender-based violence (De Klerk, 2019, p. 1).*

### **Example 39**

#### **Activists call men to account**

*SEVEN men and a teenage boy have been accused of raping women and children over the past week, with gender activists urging men to start holding each other accountable.*

*Of these eight cases, three involved girls under the age of 16. GBV activists yesterday reacted to the latest incidents, saying rape remains an issue in Namibia because perpetrators of rape are not confronted by other men. Early last month, The Namibian reported that a total of 3 164 rape cases were reported between 2016 and 2018. The latest report by police spokesperson Edwin Kanguatjivi yesterday revealed that a 16-year-old boy allegedly raped a six-months pregnant woman at Epukiro in the Omaheke region last weekend. The report revealed that the suspect found the 21-year-old victim drinking at a certain house, and offered to walk her home at 03h00 on Saturday. When the two arrived at the victim's house, the suspect allegedly wanted to sleep next to the victim, but she refused and stood up. “[...] the suspect grabbed her and dragged her into the nearby bushes, where he raped her before fleeing from the scene,” said the report (Mogotsi, 2019, p. 1).*

#### **Example 40**

##### **A Culturally Endorsed Form of Sexual Abuse**

*“WOULD the olufuko cultural festival, an Owambo girl's 'rite of passage' conducted in northern Namibia, fail the litmus test of what the #MeToo movement (a movement against sexual predation and patriarchy founded in the United States in recent years but which has since become global) would define as sexual abuse, sexual assault, sexual harassment and rape? In The Namibian of 28 September 2018, Sarah Cook, Lilia Cortina and Mary Koss define terms used by scholars related to sexual abuse with a view to ensure consistency and precision when defining these behaviours. In the context of African traditional cultural practices, such as the rite of passage ceremony conducted on an annual basis in northern Namibia for the transition of girls from adolescence into womanhood, it would be worth examining how this ancient practice infringes upon the victims' basic human rights to dignity, which are guaranteed in Chapter 3 (Article 15) of the Namibian Constitution. That part of the Constitution deals with children's rights, and states: “Children are entitled to be protected from economic exploitation ... And shall not*

*be required to perform work that is likely to be hazardous ... or be harmful to their health or physical, mental, spiritual, moral or social development". Bare-breasted girls and young women are paraded as brides at the initiation ceremony, which is attended by observers in the community and high-ranking government officials (Angula, 2018, p. 1).*

#### **Example 41**

##### **No to Patriarchy's Violence!**

*The ideology of patriarchy certainly engages in double standards, but yet expects the rest of Namibian society to endure its toxic actions as acceptable, and even as culture. So, there is a dire need to counter the narcissistic notions of masculinity, and to build a radical feminist movement in the country. A feminist movement is important also because it unifies across colour and language lines. Let the power of patriarchy be disrupted.*

*However, although patriarchy existed before capitalism, it should also be acknowledged that a capitalist society such as Namibia is extremely violent. This violence is multi-dimensional, and ranges from the violence of exploitation all the way to the violence of tribalism. Besides the fact that Namibia is currently the second-most unequal society (Gini coefficient is 59,1) in the world – which obviously aggravates the soaring levels of aggression and frustration in our country – we are also burdened with multiple forms of cultural violence such as sexism, racism, religious intolerance, xenophobia, homophobia, etc. (Radical Teachers, 2019, p. 14).*

The newspaper article excerpts above demonstrate the existence of male dominance in the African cultural practices and beliefs. The dominance of men causes them to beat and abuse women and children. The cultural practices and beliefs as exemplified by the articles show that patriarchy, polygamy, gender degradation, payment of lobola and the physical beating of women and children are the roles participated by men in the abuse of women and children.

#### **4.6.3 Reporting verbs in addressing power relations**

There are several reporting verbs that are used to weigh down and abuse women. After a physical abuse that is visible to the society, women usually do not have an opportunity to heal by telling their side of the story. Society thinks that it was the choice or fault of the woman that lead her to be physically or verbally abused. In the same manner, newspaper reports engage in preconceived social prejudice against the abused. The media may not know how they write, but the words which they use suggest that the woman might have contributed to their abuse and that of their children. The words below are examples of words that have been used in the newspaper articles collected for the purpose of the present study:

#### **Example 42**

##### **Husband 'from hell' torments wife, children.**

*A family of a woman who is suffering from chronic depression wants the law to intervene so that she can be separated from an abusive and manipulative husband. They insist its' like the woman is under some kind of spell and is in denial of what is happening around her. The woman, employed as a deputy director in government ministry has endured abuse from her husband until recently when she alerted her family ("Husband from hell" 2018, p.1).*

In the above example, the writer deliberately uses the word 'torments' 'endured' and the phrase 'suffering from' to emphasise the extent of the abuse. An online article that discusses violence against women advocates for journalists to be sensitive in their choice of words when reporting about violence against women and children. The article emphasised that finding the right words when dealing with such a delicate matter is essential: dwelling on what the victim was wearing or describing her wounds in detail is like violating the victims, already profoundly distressed, a second time, it was reported.

#### **4.6.4 Campaign against violence through emotional and persuasive language**

Persuasion is the process of convincing someone to believe something (Hunter, 2018). Newspaper reports have a role to play in awareness campaigns against the abuse of women and

children. The following article excerpt is an example of a persuasive campaign against abuse of women and children:

### **Example 43**

#### **No to Patriarchy's Violence!**

*The ideology of patriarchy certainly engages in double standards, but yet expects the rest of Namibian society to endure its toxic actions as acceptable, and even as culture. So, there is a dire need to counter the narcissistic notions of masculinity, and to build a radical feminist movement in the country. A feminist movement is important also because it unifies across colour and language lines. Let the power of patriarchy be disrupted (Radical Teachers, 2019, p. 14).*

The purpose of the above article was to make a statement that women dispute patriarchal violence. They use words such as double standards, masculinity and seek measures to counter that masculinity in a patriarchal society. Their emphasis in this article was to emphasise the 'NO to Patriarchal violence'.

The headings such as "No to Patriarchy's Violence!" (Radical Teachers, 2019, p. 14) is a type of an imperative. An imperative is statement that issues a command. The male abusers are being commanded to stop the violence that they commit against women and children. Patriarchal society oppresses women is a society where men dominate.

In another article, residents of Walvis Bay in Namibia were urged to report gender-based violence. The following newspaper excerpt tells the words of the Walvis Bay Mayor:

### **Example 44**

#### **Report gender-based violence**

*WALVIS BAY - Every Namibian is obligated to report any form of violations, especially gender-based violence, if they want a safer nation (De Klerk, 2019).*

The above article excerpt informs society that the Mayor is campaigning against violence through persuasive techniques. The key word that emphasises action that is required from society is 'obliged'. This means that the society is given a moral obligation to fulfil.

#### **4.6.5 Fragmentation of the female body parts**

Fragmentation is a linguistic discursive technique that is used in newspaper reporting. The use of Rocha (2013) describes fragmentation as the logic by which ads elaborate an image and, while in this process, transform the woman into a silent and fragmented body. Similarly, the visual fragmented imagery of a woman can be explicitly told in a newspaper report by using written text. The article excerpt below demonstrates how the newspaper writer uses fragmentation to tell the story of abuse against women:

##### **Example 45**

*"Her face was smashed with a brick, and although one might struggle to identify her as a result of the injuries, I knew that was my baby sister. I know her hands and feet for someone I have been changing nappies," (Haidula, 2019, p.1).*

The article mentions the face and the hands. These two fragments of the body parts were reportedly used to identify the body of the deceased woman. Contrary to the understanding that fragmentation can be used to degrade the appearance or objectify women, in this context it was used to identify the body of the deceased by her relative. Feminists organisations most of the times dispute the use of fragmentation because they claim that women's body parts are mentioned to satisfy the sexual desires of men and the patriarchal society at large (Gupta and Richters, 2008). In this case, fragmentation was used to show love and to ridicule the abuser for being so cruel.

## 4.7 Discussion

The textual function of language indicates that the newspaper articles studied in this research clearly inform the reader that violent language can be used to break the souls of women. While women and children are praised with vocabulary such as beautiful and adorable, language is weaponised against them. The abusers use language to threaten and insult thereby instilling fear in women and children. Discursive techniques were used as a form of abuse to attack women. On the other hand, when a woman is beaten or killed by her partner, the act is mostly performed in the presence of her children, the interpersonal language event leaves children destroyed and traumatised. Horror memories will be stuck in the minds of these children.

The ideational function of language analyses lived experiences such as actor, goal, coordination, and apposition in linguistics. In the analysis of the actor and goal. The actor performs the action while the goal is the one who suffers the action in the newspapers analysed in this study. The sufferers of the violent action committed by men are women and children. Women are dominated by the male gender because society allowed male domination. In other words, patriarchy. The reaction of woman against these abuses are made conscious when their stories are told in the newspaper articles.

The study also analysed textual linguistic discursive techniques. These include reiteration, nominalization, and euphemisms. Euphemism is a mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing. Words such as 'the devil killed' a woman can be replaced by the expression 'dangerous man'. The two newspapers used these harsh words to try to deter the actions of the male abusers. Using euphemisms can help as awareness to the perpetrators of violence and the society at large.

Critical Discourse Analysis (CDA) is a key feature of the present study. CDA discusses power relations. It is the tool that newspaper reports use to advocate for the oppressed. Women and children suffer from the brutality of men, in some cases, ending up in death. Women do not find it easy to leave a relationship because they are ashamed to do so. They fear the pressure of being laughed at by the society hence suffer from abusive marriages in silence. In the

newspaper reports analysed in this study, the patriarchal cultural practice was blamed for encouraging men to abuse women and children. On the other hand, the newspaper writers use strong reporting verbs instead of reporting in euphemisms. Euphemism is the use of a less offensive word that can be used to replace strong offensive words. The articles also deliberated on nominalisation to campaign against women abuse. It has been noted in the analysis that men gain pleasure in a type of reporting that identify women with their body parts. For example, boobs, hips, or lips despite the violent situation the women are reported to be in the newspaper reports.

#### **4.8 Conclusion**

This chapter presented and analysed the data while closely looking at the three functions of language. The ideational, interpersonal and the textual functions were analysed. The themes analysed in this chapter responded to the three research questions. A total of thirty newspaper reports were analysed while examining themes as appropriate. The study noted that the linguistic elements of newspaper articles reflected in the reportage on women and child abuse in Namibia mainly represent the African patriarchal social structure. In patriarchy, the African male dominates the narrative, they are the powerful figure that control the role and eventually they are the abusers. The African female is first ruled and abused by her own biological father, societal males, her own brothers and finally her husband. This is the reason why so many abuses of women and children are not taken seriously because the patriarchal dominated society have now resolved not to take abuse as a serious matter that affect women and children. It is even observable based on the continuous rising numbers of women and child abuses in the newspaper reports daily. Next, is chapter five which focuses on conclusions and recommendations.



## **CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS**

### **5.1 Introduction**

This chapter presents the conclusions and the recommendations. The purpose of the study was to investigate the linguistic elements of newspaper articles reflected in the reportage on women and child abuse in Namibia. A total of 30 newspaper articles were studied while closely discussing some relevant linguistic elements that reflect the abuse of women and children. This chapter discusses the conclusions and the recommendations of the study as guided by the following research objectives:

1. investigate the thematic presentation of ideas in different articles by The Namibian and New era newspapers.
2. determine the meaning and relevance of linguistic discursive techniques used in The Namibian and New era newspapers.
3. interpret the reportage of social practices and determine their significance.

This chapter discusses the conclusion and recommendations following the findings of the study objectives.

### **5.2 Summary of findings following the research objectives**

A linguistic investigation can be conducted to try and understand the language use and the severity of abuse of women and children as reported by the Namibian newspapers. The present study analysed the presentation of ideas, the meaning and relevance and interpreted the reportage of the nature of language used in the abuse of women and children. Newspaper writers, who are also called journalists, use language to tell a story. In some instances, they are however not cautious of the way they use words. The study findings are discussed below in the order of the three objectives as stated.

### **5.2.1 To investigate the thematic presentation of ideas in different articles by *The Namibian* and *New Era* newspapers.**

The study revealed that the male figure is the culprit that is responsible for the actor role while women and children suffer from the actions of abuse (goal). The study identified the role of the male in society as the dominant abuser of women and children. Out of the 30 articles studied, the male is very vocal followed by gruesome actions of violence that can lead to victimization of women and children. The analysis of the actor and goal clearly concludes that the male is the actor of the violent action where the goal is the action of abuse that is directed at women and children. Men use various methods to abuse women. These range from emotional abuse and physical attack. The manner of abuse represented by the words in this article tells the reader that the utterances from male abusers are followed by grievous actions that lead to the suffering of women and children.

The other finding is that the analysis of the ideational function helps the reader to understand hidden messages in newspaper reports. The thematic presentation begins when the author writes in the article about who was abused, how it happened, when it happened, where it happened and who the abuser was. In most of the times the newspaper reader reads while unaware as to what function of language has been used. After the article and words are presented, it is now the duty of the reader of a newspaper report to apply some reasoning. The newspaper headline for example, allows the reader to thematically foretell the message that the article is portraying.

The study also found out that a text cannot be written without the use of coordinating conjunctions. Conjunctions are the glue that binds phrases, clauses and sentences together. Out of all the 30 newspaper reports studied, they all have several conjunctions as part of either clause, phrase, or sentence construction. The entire text collectively used conjunctions to be meaningful.

### **5.2.2 To determine the meaning and relevance of linguistic discursive techniques used in *The Namibian* and *New era* newspapers**

The study found out that although the newspaper reports succeeded in the dissemination of reporting about violence against women and children, the words used to report were too graphic. When the abused women read the stories on how they were abused, they feel further weakened by the punching words. Hence the victim will be twice boxed and beaten. An example is of the phrase ‘fondling the private parts of more than ten boys’ (Jason, 2018). This statement diminishes the image of the victim by reducing them to feel ashamed. In language use, there are other alternative words that can be used to express the same meaning which can still be understood by the readers.

### **5.2.3 To interpret the reportage of social practices and determine their significance.**

The social discursive techniques informed the study that reporting verbs are used to oppress women and children. Women are labeled as ‘prostitutes’ because they are always the ones that are blamed by the society. However, the society forgets that a woman can prostitute together with a man, not alone as addressed by the reporting verbs that tarnish the female image.

The use of fragmentation when identifying women leaves a lot of questions to be answered. It is done to please men, who are the abusers. Fragmentation is a linguistic technique that is used in writing as the logic by which newspaper writers elaborate visual imagery and, while in this process, transform the woman into a silent and fragmented body. Human rights defenders view this as a form of abuse against women because this unnecessarily attracts rapists.

### **5.3 Recommendations**

The study recommends that newspaper reports can be analysed using other linguistic theories such as traditional, structural, or transformational grammar to produce a different view of results. While the present study examined linguistic elements on the reportage of the abuse of women and children, it can be possible to study the reverse factors that contribute to these abuses. This means that the role of the abuser as depicted by the newspaper reports can be studied. It might be very interesting to switch sides and investigate what prompts these abuses, therefore, the abuses cannot be squarely be blamed on the men but the women as well.

The newspaper reader and the author of the newspaper article can also be studied. Questionnaires that question the readers, both male and female, and the writers can be generated to establish some different opinions that lead to the abuse of women and children. In the Namibian context where these newspapers have been read, some readers may choose to view men as good members of the society who act only when they are provoked by women.

On the technical aspect of the study, the study recommends that a different methodology and theoretical framework can be applied to a similar study. In addition to that, legal punishment can be instituted and implemented against users of abusive language against women and children. This can be done by charging higher sentences to perpetrators. In most instances, abusive language leads to the subsequent death of women and children.

#### **5.4 Conclusion**

This section of the study presented the summary that concludes the study following the research objectives. The study concluded that there are many linguistic elements that were used in the reporting of stories of women and child abuse in Namibia. The media uses various discursive techniques to tell a story to society. This is a discursive technique used by newspaper writers to report on violence against women and children to help to protect the victims from further violence. The study found out that there is a social struggle between men and women in society. The male in any society assumes the more dominant role that makes him the abuser of women and children. The present study addressed some of the causes of violence against women and children. One of the causes is the abuse of drugs and alcohol. Violence against women and children is less prevalent among the social groups that do not drink alcohol or abuse drugs. The violent action reported in the two newspapers described some of the weapons used. The weapons used to violent women and children include panga, rape, and knives. It is the male who comes back home that use these weapons to victimize his family. Other linguistic analyses studied were mood and metaphor of modality. These linguistics devices are used to avoid the use of vulgar words. This is used by newspaper writers when they write about the congruent and non-congruent metaphors. The study concludes that Systematic

Functional Linguistics is relevant in the analysis of newspaper reports about the abuse of women and children.

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## **APPENDICES**

### **ANNEXURE 1:**

#### **Content analysis checklist**

A content analysis checklist is a research method that is used in qualitative research to analyse texts in a replicable and systematic manner (Bell, et al. 2018). A content analysis checklist provides insight into complex models of human thought and language use. A checklist was used to analyse the newspaper reports in this study.

#### **Rationale for selecting Women and children newspaper article**

The primary goal of this research work is to make contributions that are positive to improve the lives of community members. This can be for the body of world research or for a specific targeted community which is suffering from the effects of child abuse and violence against women. Newspaper articles were selected because they are a source of relevant linguistic data that is needed since the results will be used to curb child abuse and gender-based violence within the Namibian panorama and this will also help the fellow researchers. First newspaper articles on child abuse and gender-based violence are always biased towards women than focusing on the child. The newspaper articles reflect the nature, history and effects of child abuse and gender-based violence in Namibia. When analysed using Systematic Functional Grammar (SFG), world citizens will benefit through active reconciliation participation programmes. Newspaper articles on women and child abuse were analysed using Halliday's metafunctions of language.

#### **Analysis of the ideational function**

- Actor analysis **Error! Bookmark not defined.**
- Goal analysis
- Coordination

- Apposition

### **Analysing social practices of the interpersonal function**

- Causes of violence against women and children
- Weapons used to violent women and children
- Mood
- Metaphor of modality

### **Analysis of the textual linguistic discursive techniques**

- Reiteration
- Nominalisation
- Euphemisms

### **CDA analysis**

- CDA discursive techniques used in reporting abusive issues **Error! Bookmark not defined.**
- Cultural beliefs and practices in newspaper reports
- Social verbs in addressing power relations **Error! Bookmark not defined.**
- Campaign against violence through persuasion
- Fragmentation of the female body parts **Error! Bookmark not defined.**



## **ANNEXTURE 2:**

### **Newspaper articles from the Namibia and the new era newspapers**

#### **Article 1: “Woman battered to death as children watch”**

“Her face was smashed with a brick, and although one might struggle to identify her as a result of the injuries, I knew that was my baby sister. I know her hands and feet for someone I have been changing nappies,” she narrated. Mwoombola said she was shocked, broken and hurt, and knows it will take time for her to recover. She recounted that when she got the call that Saturday night, and was told there was a violent incident and that her sister might be dead, she refused to accept it. “I rushed to where the incident was reported, and when I got there, it was crowded. I hurried to the room, and she was lying on the bed. I called her name, and she did not answer. I then went outside to ask the people what had happened. “When they told me it was [suspected to be] the boyfriend, I believed it. Their relationship has always been violent, and I have many a times encouraged her to end it. My nephew keeps telling us that we should go back to find his mother because she was refusing to wake up”, when he tried, she said, adding that the children are still to receive counselling (Haidula, 2019).

#### **Article 2: “Domestic violence a concern – City Police”**

**“CASES of domestic violence, especially those fueled by alcohol abuse, have been on a steady rise as the Windhoek City Police was called to attend to 10 cases last weekend.**

City Police spokesperson Fabian Amukwelele told The Namibian yesterday that such cases have become common over weekends. On most weekends, especially during month-end, up to 20 such cases are reported, and alcohol abuse emerged as the common denominator in most of them. Amukwelele said most cases reported stemmed from misunderstandings which result in fights erupting between partners in relationships.

In one of the cases reported on Saturday, a couple that was allegedly under the influence of alcohol fought in Otjomuise. When the police arrived at the scene, the boyfriend allegedly threw himself onto the road to evade arrest, and was hit by a passing vehicle. He sustained injuries. In another matter on Saturday in Katutura's Shandumbala location, a woman was beaten, allegedly by her husband, who then fled before the police arrived on the scene. Also on Saturday, a woman was allegedly assaulted by her boyfriend at around 16h03. The man has not been arrested, while the woman was taken for treatment at the Katutura Intermediate Hospital. Although Amukwelele said he could not provide details on all the cases, he observed that such cases are on the rise because in most cases, the victims do not report the abuse to the police. "Most people do not report the cases because they depend financially on the people abusing them. The office is there 24 hours a day to help with counselling people experiencing violence, and if the situation gets out of hand, we refer them to other institutions which can help them further," he explained.

Namibian Women's Association director Kenneth Abrahams said it is sad to learn that gender-based violence is still occurring. He said the organisation is working on a movement to educate young people on how to deal with cases of violence, and encouraged especially women, who are victims of domestic violence most of the time, to report abusive relationships. International Women's Peace Group representative Florence Timotheus said domestic violence was one of the issues on which they have been working hard to reduce in Namibia. She added that issues of violence can only be overcome when people and society change their mindset through peaceful talks or education. Timotheus added that the organisation was working with government ministries to educate people, and also encouraged victims, especially women, to speak out against violence and to seek help" (Ndalikokule, 2019).

### **Article 3: Husband 'from hell' torments wife, children**

"WINDHOEK - A family of a woman who is suffering from chronic depression wants the law to intervene so that she can be separated from an abusive and manipulative husband. They insist its' like the woman is under some kind of spell and is in denial of what is happening around her. The woman, employed as a deputy director in

government ministry has endured abuse from her husband until recently when she alerted her family.

The family said they also received a tip off from their sister's work earlier this year that she hasn't been at work for three months. The family said the woman got married in 2014 (to a man whose name is known but withheld by New Era as he has not yet appeared in court) without their knowledge and blessing although they have confirmed they were invited to a party in the north. The man is also alleged to have fathered a child with his step daughter who was aged 16 that is five years ago and the child is now aged five. The man his wife, step daughter and the son he fathered with her all live together in a house in child in Windhoek North. The family says their sister has been reduced to a frail person who is in denial and suffers from severe depression. In addition to their son, the woman has three other children out of wedlock who are not fathered by her abusive husband.

In messages circulating on social media the family confessed through the 16 days of activism which ended recently that they have not been at peace for almost 10 years now because of their in-law's heartless antics. Their message says the man who has ripped this family apart was employed as a baker. He apparently started interpreting other congregants' dreams and he also advised his troubled wife to stay away from her own family and this has resulted in the women not seeing other family members for the past five years. But his in-laws want the former baker to face the full wrath of the law for his transgressions that have gone unpunished.

According to a relative they haven't been in touch with their sister as their in-law denies them access to his marital house. It was only in September when the distressed woman who has endured untold spousal abuse called her family saying her husband wanted to kill her. This prompted her husband who was not amused that his wife contacted her family to facilitate her admission to a private institution that treats people with chronic

depression and other mental illnesses. Relatives with the assistance of the police were able to remove the couple's children from their home where they lived in deplorable conditions. "They were sleeping on the floor, there are no beds. The house is dirty and it's like they lived in a chicken coop," a relative narrated.

According to the relative, the teacher of the 12-year-old son who is a child of their tormented female relative told them that he is often picked up late from school and looks like he is not given proper care despite his mother being employed as a deputy director at one of the ministries. Relatives said they opened a case of child abuse on behalf of their sister who does not want to accept what is happening around her. Relatives have not called for the state to intervene. Relative said it was only last month that they discovered their manipulative in-law impregnated his step-daughter. "He recently admitted he is the father. This all came out last month after five years," said the relative. The relative added that the now 22-year-old doesn't want to speak out about her intimate relationship with her stepfather.

The relative said the unemployed culprit has power of attorney and he has been buying property being registered under his name and he also bought himself a car and some cattle" ("Husband from hell" 2018).

#### **Article 4: 209 GBV-related deaths in four years**

"WALVIS BAY - The severity of domestic abuse, rape and passion killing was once again highlighted during the launch of the 16 days of activism against gender-based violence (GBV) in Walvis Bay on Friday. Grim statistics revealed 209 domestic violence-related murders occurred since 2016 in the country, while 3936 rape cases were reported during that period. A total of 772 rape cases, of which the majority of the victims are children, were reported between January and November this year in Namibia alone. Additionally, a total of 37 women were killed from January until September this year. Perpetrators of this crime, in the case of the children, either knew them or were close relatives. The figures cause concern that despite concerted efforts, women, children and other vulnerable members of society are still exposed or are victims to gender-based violence.

Statistics provided by the Namibian police on Friday further indicated 1063 rape cases were reported in 2016, 980 in 2017, and 1121 in 2018 in the country. As for murders related to domestic violence: 53 in 2016, 58 in 2017, 61 in 2018 and 37 for this year between January and September were reported. Police Inspector General Sebastian Ndeitunga says these figures clearly call for action through initiatives such as the 16 days of activism, as it provides an opportunity for all Namibians to voice explicitly the need to address issues such as domestic violence, which are mainly committed against women and children.

“It provides a chance for us to raise public awareness, particularly on a local and regional level. Hence, all stakeholders should embark on community mobilising and behavioural change communication programmes,” he said. According to Ndeitunga, mass media strategies should also be exploited because they have proven effective in mobilising community-wide changes to influence and change social and gender norms. Ndeitunga also emphasised the need to engage men and young boys in violence prevention through the male agents of change model, which promotes good gender norms and values” (De Klerk, 2019).

#### **Article 5: Domestic violence suspect shot by police**

**“A KARIBIB man who destroyed the property of his girlfriend and allegedly threatened to kill her, is recovering in the Katutura Intermediate Hospital in Windhoek after he was shot and allegedly assaulted by the police last week.**

Photos and information presented to this newspaper indicate that he was shot in the right knee, and also suffered two fractures to the skull, a broken rib, an injured nose and a knocked-out tooth. Erongo police commander Andreas Nelumbu told The Namibian on Saturday that the suspect had a relationship with the station commander of the Karibib police station. He said the suspect had threatened to kill her. Last Tuesday, when the suspect's girlfriend was not home, he went on a rampage, breaking into her house and destroying some furniture, and also taking belongings outside and setting them on fire. “She was alerted by [her] neighbours, and the police went to the house. The suspect locked himself inside [the house].

When the officers forced their way in, he attacked them with a knife and kettle. That is when the police officer shot him in the leg,” explained Nelumbu. He said the suspect now faces charges of domestic violence and resisting arrest, but added that he knew nothing about the other injuries the suspect sustained from an alleged assault. Nelumbu said an attempted murder case was also lodged against the police officer who shot the suspect as this was normal procedure in such incidents. The suspect spoke to The Namibian from his hospital ward on Saturday, confirming some of the information. According to him, he wanted to see his girlfriend, but as she was not home, he called her, and she told him she was still at work. “I went to her workplace, but she was not there. I called again, and she said she was working, but she was not there. So, I went to her house and broke the TV, and took the mattress outside and burned it. I then returned into the house, and put the bed in front of the door and went to sleep,” he said. He admitted that he drank a little, “but was still in full control”.

He said the police later forced their way into the house, and shot him in the knee before handcuffing him from behind and assaulting him, including kicking him in the face. He allegedly blacked out and only regained consciousness at the Usakos State Hospital, from where he was transferred to Windhoek, and blacked out again on Thursday. He is being treated under police guard at the Katutura Intermediate Hospital. He said he did not attack his girlfriend or threaten to kill her, and even asked her to drop the domestic violence charge she had levelled against him” (Hartman, 2018).

#### **Article 6: Call to hold parents accountable for child neglect**

“SWAKOPMUND - Child neglect or abandonment is one of the issues that need urgent intervention from government and all stakeholders to hold such parents accountable for their actions. This is according to retired nurse and Walvis Bay resident, Christina Namises, 67. Namises who currently cares for her four grandchildren says such actions especially by mothers leave children with psychological and emotional trauma due to a lack of parental love and guidance. She says such careless action puts the children in

harm's way. Namises says her grandchildren were continuously left alone and exposed to all kinds of danger by their mother who developed a drinking problem.

"Something terrible could have happened to my grandchildren while they were alone. I don't even want to think about the dangers they faced alone," recalls Namises. The children are aged between seven and 19 and have been living with her for the past five years in her two-bedroom house. Namises, during an interview with New Era yesterday said that child neglect or abandonment might sound as an everyday thing within Namibia but its effects have far reaching consequences for children.

"In my case for instance in our case, I have the means to care for them. Others might not be so lucky and end up being abused, raped, turned into domestic workers or even end up being killed," she explained. She is worried about the state of Namibian children, especially those that are left alone.

"We will be raising broken children that can end up on the wrong side of the law if we don't step up now and hold accountable our children who are now parents to care for their children," she said. The Walvis Bay Women and Child Protection Unit says that they have charged three persons, one in Walvis Bay and two in Swakopmund for child abandonment or child endangerment.

Namibian police commander in Erongo, Commissioner Andreas Nelumbu said the issue is very complex and in most cases, the state tries to re-unite the children with the parents with the assistance of social workers that would monitor the situation.

"What many parents and guardians don't understand is that leaving minor children unattended for days or even for five minutes can have disastrous consequences. Once something happen to such a child, you can even face a murder charge," he cautioned.

The commissioner says most cases the state dealt with so far are often created by unemployment, lack of support and financial assistance especially among young mothers. "In many instances, such mothers are unemployed and do not get financial support from their partners, resulting in them abandoning their children," he said.

He added that there are also incidences whereby the children are either left at a neighbour or alone. “The neighbour would then become worried and notify us who will often try to trace immediate family or the parents of the children,” he said.

According to Nelumbu, this specific scenario happens over month ends and weekends when some mothers go out and party.

“Although we deal with such issues regularly, we often try an intervention type of approach before we register a case, as the circumstances around the cases differ from person to person. We do not want to separate children from their parents,” he explained.

Ombudsman, Advocate John Walters who also shared his opinion on the matter said children’s rights and their protection as well as its broader dynamics will be one of the major issues his office will attend to this year. He says the Children’s Act is very broad when it comes to the rights of children and clearly outlines the guidelines in terms of caring for children.

“What I can tell you is that we will be focusing intensely on the children’s rights this year. We have appointed a children’s advocate last year already and she will zoom in, on all issues affecting and related to children, be it their wellbeing or safety,” he noted (De Klerk, 2019).

#### **Article 7: Oshikoto tops child rape statistics**

“WINDHOEK – Oshikoto Region recorded the highest number of cases of rape involving minors in 2018, with 39 cases reported.

Khomas Region came at an unwanted second position with 36 cases, followed by Omusati where 34 similar cases were recorded. This is according to the recent statistic presented by Namibian Police Force (Nampol) Inspector-General Sebastian Ndeitunga. In total, police recorded 1 121 cases of rape in 2018. Ndeitunga was speaking at the official inauguration of the upgraded offices of the Khomas Gender-Based Violence Protection Unit last week in Windhoek.



A comparative analysis of the statistics over the previous three years indicate that rape cases involving minors are on the rise with 444 cases reported in 2016, 451 cases reported in 2017 and 500 cases reported last year. The statistics further indicate that female minors top the list of rape victims with 1 314 cases recorded, while 81 cases of rape were reported in which male minors were victims.

“From the statistics, it is evident that more concerted efforts need to be made towards combating rape in our country, particularly efforts aimed at fighting the violation of minor children,” said Ndeitunga. The police chief added that abuse in any form or shape poses a serious threat to the public and needs to be addressed as a matter of urgency.

“Sexual abuse, in particular, appears to be the main cause of distress in Namibian communities,” noted Ndeitunga (Amakali, 2018).

#### **Article 8: Activists call men to account**

SEVEN men and a teenage boy have been accused of raping women and children over the past week, with gender activists urging men to start holding each other accountable.

Of these eight cases, three involved girls under the age of 16. GBV activists yesterday reacted to the latest incidents, saying rape remains an issue in Namibia because perpetrators of rape are not confronted by other men. Early last month, The Namibian reported that a total of 3 164 rape cases were reported between 2016 and 2018. The latest report by police spokesperson Edwin Kanguatjivi yesterday revealed that a 16-year-old boy allegedly raped a six-months pregnant woman at Epukiro in the Omaheke region last weekend. The report revealed that the suspect found the 21-year-old victim drinking at a certain house, and offered to walk her home at 03h00 on Saturday. When the two arrived at the victim's house, the suspect allegedly wanted to sleep next to the victim, but she refused and stood up. “[...] the suspect grabbed her and dragged her into the nearby bushes, where he raped her before fleeing from the scene,” said the report. The suspect is still at large, but is well-known in the area. Police investigations continue.

A 61-year-old man was arrested for allegedly repeatedly raping his daughter, who is

under 16 years in January this year. The daughter fell pregnant due to the series of rape encounters. The suspect was expected to appear in the Outapi Magistrate's Court yesterday. Last Wednesday, at the Shighuru village of the Kavango East region, three men grabbed a 14-year-old girl and pulled her into the bushes, where they tied her arms and legs, and allegedly raped her. "One of the suspects was arrested, and will appear in the Rundu Magistrate's Court today [yesterday]," the report said. In a similar incident at Mondesa, Swakopmund, on Saturday, a 22-year-old woman was approached by two men on her way home at 03h00. They allegedly force-marched her to an empty house at knife-point.

"They ordered the victim to undress, which she did out of fear, and they raped her," said the report. After the rape, the suspects decided to take her somewhere else to continue raping her when the victim saw a group of men from her neighbourhood, and ran towards them. The suspects ran away, and police are on the hunt for them. In another incident, a 58-year-old man was arrested at Aroab for having sexual intercourse with a 16 year-old victim on several occasions. The incidents allegedly happened at Aroab as well as at farm Sandduine.

The suspect has been arrested, and was due to appear in the Keetmanshoop Magistrate's Court yesterday. Meanwhile, a 67-year-old Rehoboth taxi driver was arrested last week for kidnapping and sexually abusing three young girls. Police said the suspect picked up the three girls, aged six, seven and nine, from their school to take them home. "Instead, he allegedly took them to his residence in block D, where he showed them his manhood, and forced them to play with it," the report said.

#### A PERSISTENT PROBLEM

An activist for Men Engage Namibia, Ngamane Karuaihe-Upi, said the reason the country's rape cases remain an issue is because there is no structure to hold men accountable.

"It is a shame that men do not confront other men. It is a shame that instead of finding something wrong with rape, men in particular and society in general ask stupid

questions about what the victim was wearing, or what she was doing to provoke the perpetrator,” he stressed. Karuaihe-Upi added that culturally, society does not focus on the people who are responsible for the rape. “What are we doing to prevent men from raping, in terms of changing their mindset and in terms of helping men learn that they are definitely not entitled to sex, and that they are not entitled to exercising power over women? That is missing,” he added. The activist stated that until men are confronted on issues such as rape, it will remain a common problem. “We need to stop blaming the victims and start realigning our educational systems, societal systems, and structures to teach all men and women that rape is unacceptable,” he said. Another activist and director of Regain Trust Namibia, James Itana, said one solution to the rape crisis in Namibia would be running preventative programmes targeted at men and boys which address preventing sexual violence and toxic masculinity. He said in order for these programmes to be rolled out, the government should ensure that adequate resources are available for initiatives that aim at educating the public about gender-based violence. “We keep crying that gender-based violence is a big issue in this country, but we do not have the resources to back that up. So, I feel we need to have a specialised and dedicated budget line within the national budget which specifically addresses the issues of gender-based violence,” Itana stated.

Male politicians and leaders should likewise become activists themselves in order to come up with a solution. “We have seen so many high incidents of gender-based violence and sexual violence, yet we have not really heard one decent response from any male politician, minister or parliamentarian. It is as if the message being given out there is only a woman's issue,” he charged. Zackary Itodo, the initiator of the 'No To Gender-Based Death and Violence' initiative, said to address the rape crisis, men should accept that they are the main cause. “Violence against women is usually caused by men who do not have the confidence to approach women, either because they do not have the money or self-confidence, or they end up thinking that rape is the only way to get attention,” he added. Itodo said solutions to tackling rape and gender-based violence should be more vigorous and intensive in order to spread the message. “We have to go into the field, call out people, and talk to them. That is the only solution because all

these conferences will not solve the problem. You have to constantly educate members of the public,” he urged.

Speaking on the issue of victim-blaming, police spokesperson Kanguatjivi said what a woman wears is not reason nor justification for raping her. “Whether the person is wearing a G-string or whatever, a no is a no. It is somebody else's body, and you have no right over it. It is fashion, it is allowed in the store, so there is no reason for the rape, and that is a poor excuse for someone trying to blame the rape victim,” he emphasised (Mogotsi, 2019, p. 1).

### **Article 9: Olufuko – A Culturally Endorsed Form of Sexual Abuse**

“WOULD the olufuko cultural festival, an Owambo girl's 'rite of passage' conducted in northern Namibia, fail the litmus test of what the #MeToo movement (a movement against sexual predation and patriarchy founded in the United States in recent years but which has since become global) would define as sexual abuse, sexual assault, sexual harassment and rape? In The Namibian of 28 September 2018, Sarah Cook, Lilia Cortina and Mary Koss define terms used by scholars related to sexual abuse with a view to ensure consistency and precision when defining these behaviours. In the context of African traditional cultural practices, such as the rite of passage ceremony conducted on an annual basis in northern Namibia for the transition of girls from adolescence into womanhood, it would be worth examining how this ancient practice infringes upon the victims' basic human rights to dignity, which are guaranteed in Chapter 3 (Article 15) of the Namibian Constitution. That part of the Constitution deals with children's rights, and states: “Children are entitled to be protected from economic exploitation ... And shall not be required to perform work that is likely to be hazardous ... or be harmful to their health or physical, mental, spiritual, moral or social development”. Bare-breasted girls and young women are paraded as brides at the initiation ceremony, which is attended by observers in the community and high-ranking government officials.

They carry baskets into which the observers put money as a form of appreciation for the display. Conversely, when it comes to male initiation ceremonies (at least in southern Africa) only men are involved, and there are no festivals requiring general members of the public to spectate, as what happens with olufuko and the reed dances in Swaziland. The role of women in entrenching male patriarchy, misogyny and the exploitation of the African girl-child is evidenced by the fact that the re-emergence of this traditional practice which was banned by mainstream churches, who regarded it as a pagan practice that was out of sync with Christian values, was initiated by a woman, who is the current secretary general of the Swapo Party. The olufoko ceremony is not without controversy. New Era of 1 September 2014 carried a report of allegations of fondling of the girls at the festival by observers, which fits the definition of sexual assault within the parameters of the #Me Too movement.

Sexual objectification is the act of treating a person as a mere object of sexual desire, a commodity without regard to their dignity. In broader terms, it is the evaluation or judging of women sexually or aesthetically in public spaces and events. The goal of the #Me Too movement, as defined by its torch bearers, 'is to create change in our culture regarding how we prevent and respond to sexual harassment and sexual violence'. It begs the question: Are olufuko brides' victims of sexual violence, and are their parents, communities and safety authorities complicit in their abuse? Are the girls willing participants? According to tradition, as explained on Wikipedia, "the girls cannot reject olufuko because it is believed that rejection would bring a curse upon them. Those who reject the rite risk facing misfortunes, including getting unwanted pregnancies, or facing the death of a parent". What is clear is that superstition is used as an enforcer to coerce the victim to comply with the wishes of an authority which brings to the surface the issue of consent.

In jurisprudence, undue influence is an equitable doctrine that involves one person taking advantage of a position of power over another person. This inequity in power between the parent and child can vitiate a child's consent because they are unable to freely exercise their independent will, and face undue influence in terms of social and economic pressure to act according to their parents' wishes.

It is important to note that in the cultural dynamics of a northern homestead, it is not unusual for young adults over the age of 18 to still be economically dependent from their parents, making them vulnerable to sometimes harmful parental influence. Is the olufuko festival a harmful practice that negates the rights of the girl-child in an independent Namibia, or a harmless cultural practice that observes the heritage of the Namibian people? I think the #Me Too Movement would answer that the olufuko initiation ceremony amounts to sexual abuse, sexual assault, sexual harassment and rape (Angula, 2018).

#### **Article 10: Report gender-based violence**

WALVIS BAY - Every Namibian is obligated to report any form of violations, especially gender-based violence, if they want a safer nation.

This is according to the Mayor of Walvis Bay, Immanuel Wilfred, who says Namibia continues to experience more acts of gender-based violence.

Wilfred who was speaking at the monthly council meeting said it is heart-breaking to see that gender-based violence continues to destroy families and relationships. "This social ill has resulted in broken families and children being exposed to domestic violence as normal behaviour. Ironically, children who grow up in homes where violence is present may suffer from emotional and behavioural issues from witnessing one of their parents being abused," he said.

He added growing up in an abusive and violent environment where violence is normalised can also create future perpetrators and victims as the children believe that this is how adult relationships function. "Awareness raising is one facet of tackling the problem but we need to get to the root cause and why this behaviour continues to plague our society. The state of a society is determined by the composition of its micro families. We need to get back to the drawing board to instil how we value ourselves and to start loving our neighbours as we love ourselves. It is important to note the economic factors of gender based violence," he explained.

According to Wilfred, gender based violence, besides physical and mental harm, can also result in loss of income and increased healthcare cost.

“Gender based violence affects the economy at large through lower productivity and reduced economic output and growth, leading to heightened pressure on social and health services. This matter should not be taken lightly,” he said (De Klerk, 2019).

#### **Article 11: Child raped on her way from school**

“ONGWEDIVA – The family of seven-year-old girl from Onailonga village in Ohangwena Region is devastated after the young girl was sexually molested allegedly by a fellow learner while on her way home from school.

Although the grandmother of the child has reported the matter to the police, family members are not sure if police officers at Ohangwena where the case was reported have indeed opened a case or not.

They allege the police have not been forthcoming to tell them about the progress of the case that was reported on January 13, 2019.

Sergeant Andreas Nghiyalwa of Ohangwena Police Public Relation’s Division could also not tell if a case of rape was opened or not, maintaining that the police officer responsible for the case was waiting for the parents of both the suspect and victim by yesterday.

According to a family member, the girl who is a Grade One learner at Onailonga Primary School was on her way from school alone when a 14-year-old boy who is in a senior grade at the same school attacked her.

“He apparently threatened to kill her with a stick should she refuse to obey him. She tried to run away but he tackled her by the ankle causing her to stumbled and fall. He then dragged her in the bush, undressed her and raped her,” explained one of the family members. The girl told her grandmother about the incident after two days when she noticed that she was crying and seemed to be in pain. She was only taken to the hospital on a third day, and that was when the incident was eventually reported to the school

and the police. Her medical report show that the doctor indeed suspected that the girl was raped as there are injuries to her private parts.

Initially when he was questioned by the teachers at school, the boy who was identified by the girl as the rapist had allegedly acknowledged that he was the one responsible of the heinous crime.

“But when he was asked to bring his parents to school the following day, he denied everything claiming that he was intimidated by the teachers. But on the day of the rape incident, one of the teachers also saw him running from the direction where the rape took place.

“We don’t know if his family advised him to deny because his initial confession matched the girl’s version,” said one of the family members. Although the girl apparently seems to be quite then usual and complains of headaches every now and then, her aunt said she has not yet received any professional help (Shaanika, 2019).

#### **Article 12: 50-year-old defiles five-year-old girl**

“WINDHOEK – The mother of the five-year-old girl who was kidnapped from her pre-primary school in Khomasdal and later brutally raped on Thursday signed a form at the Gender-Based Violence Investigation Unit (GBVIU) that the suspect does not get bail today.

A 50-year-old man is expected to appear in the Katutura Magistrate’s Court following the incident. He will appear on two charges, of rape and kidnapping.

Police spokesperson Chief Inspector Kauna Shikwambi said the suspect had served time in prison for murder and rape. Shikwambi said the man was released from a correctional facility two years ago. The little girl’s name cannot be mentioned because she is a minor, but her photo and a short description that she was missing went viral on social media on Thursday. After a massive search for the little girl, she was found on Thursday evening. She was taken from her school, Blinkogies Pre-Primary School in Khomasdal, around 13h00 by an unknown man. The girl’s mother, whose identity cannot also be revealed in



the interest of the child, said the suspect is a family member of her brother-in law and he is known to the little girl and the family.

On Thursday the mother said her 19-year-old daughter went to pick up her younger sister but she wasn't at school. The older sister then called her mother and father to ask if they had picked her up, to which they responded in the negative.

The little girl also has nieces at the same school and the family called their parents to ask if they had picked her up and they also said no.

"The teacher said a man picked her up. He was calling her name and went to wake her up. He was smelling of alcohol," the mother said.

"I am thankful she is alive," the devastated mother told New Era. But she said her daughter would not be returning to the school anymore.

With the assistance of social media the man was spotted in Wambo location at a shebeen with the little girl, who had no jersey on despite the cold, winter weather.

"It is hard to deal with. I finished my part with the police and tomorrow (Monday) we will take her for counselling. It is unfortunate it happened to us. We must face reality," said the mother. She said she was yet to go to the school to enquire as to how the child was taken from school.

Shikwambi said she appreciated the efforts of people on social media as they were helpful for a good cause. She cautioned teachers to verify with parents when unknown people come pick up children from school. "How do you give the child to someone you don't know? Why don't you call the parents and tell them there is a unknown man who came to pick up your child," said Shikwambi.

Shikwambi said parents should not trust anybody even if it is family with their children especially a girl child. She said statistics revealed that most child rapes and violations are committed by people who are close to them.

In a separate incident, Shikwambi shared that another five-year-old girl was raped at Onghalulu village in Okongo in the north.

“Three suspects were interrogated, including the mother’s ex-boyfriend. Samples were taken from the three suspects and submitted for forensic examination,” Shikwambi said.

She said it is alleged that the suspect found the victim with other children younger than her in the house, sleeping. The suspect called the victim by name and told her to come with him so that he could give her some wild berries.

“He allegedly picked her up from the house and went with her in the field where he gave her wild berries. He thereafter sexually molested her and took her back home,” said Shikwambi.

The victim’s mother realised the next morning that her daughter had difficulty walking and she saw the child had blood on her legs. The mother took the child to the hospital and the police were alerted” (Ikela, 2019).

### **Article 13: Five-year-old shares his sodomy story**

OSHAKATI – “It was painful and I was screaming, but he told me to keep quiet or else he would beat me,” a five-year-old boy from one of Oshakati’s informal settlements described the chilling details of the day he was allegedly sodomised by an older boy from the same location.

The outspoken boy narrated that he was playing soccer with other children in the street when his alleged rapist called him to his house.

When the boy got to his house, he allegedly took him to the bathroom, pulled his trousers half way and allegedly repeatedly raped him.

“He said I should lean down with my hands holding the toilet pot and he did satanic things on my behind,” the boy narrated. Not even his screams could deter his alleged rapist who instead threatened to beat up the boy.

When he was allegedly done, the boy joined his peers in the street and continued to play soccer, but did not speak about it with the mother.

The aftermath of the ordeal is that the boy currently has difficulties sitting down as he nurses a big wound between his legs. The mother, whose identity cannot be revealed to protect the victim, said she only learned about the alleged rape when an elderly woman from the location noticed the child sitting on one buttock.

“And that is how we learned that he was molested,” the mother said. Meanwhile a case of rape, CR 120.09.2018 was opened with the police on Tuesday. The boy was taken to the hospital for treatment but had to be directed to the Women and Child Protection Unit of the Namibian Police to open a case first before he could get treated. Apart from the encounter with the alleged molester, a boy his age is also alleged to have lured him behind the Oshakati Independence Stadium where he also allegedly molested him.

Unconfirmed stories from the settlement also suggest that younger children are lured to watch sexual videos from a laptop from which they are lured to the stadium where they are also molested. At the time of going to print, the suspect was not arrested but is alleged to be a school learner at one of the schools around Oshakati” (Ashipala, 2018).

#### **Article 14: Mother who filmed child abuse denied bail**

THE mother, who filmed her alleged assault of her one year and six months-old-baby boy at Henties Bay last week, was denied bail on Monday in the Swakopmund Magistrate's Court.

Ruth Noabes (28) was arrested last Friday after the police learned of the video recording she made while slapping her son in the face several times, and also attempting to suffocate him. The incident took place in the Omdel location at Henties Bay last Tuesday.

According to Erongo crime investigations coordinator Erastus likuyu, Noabes sent the footage to the boy's father after he had ended their relationship. The child was taken to a safe house at Walvis Bay. Noabes faces charges of attempted murder and assault.

Swakopmund magistrate Conchita Olivier denied her bail, and ordered Noabes to remain in custody as investigations continue. The matter was postponed to 24 September.

In another case, a 27-year-old man from Karibib who was charged with allegedly murdering his one-year-old stepdaughter on 18 July was also kept in custody at Swakopmund after making his first appearance in the Karibib Magistrate's Court on 22 July. His case was postponed to 2 September to allow for further police investigations.

Ernst Mutundondo was left alone with the child Mousha Nunuhe by the child's mother on the day of the incident at Usab location when she left for work at around 06h00. likuyu said when the mother returned home that evening, she found the child dead, with bruises all over the body. She reported it to the police, and Mutundondo was arrested (Hartman, 2019).

#### **Article 15: More horrifying testimonies against hostel 'father'**

“WINDHOEK – One of the alleged victims of the former cleaner and acting hostel father at Karundu Primary School in Otjiwarongo on Wednesday, before Judge Alfred Siboleka in the Windhoek High Court, recollected the two occasions he was sexually molested by the man he “trusted and looked up to”. The youngster, who may not be identified as he is a victim of rape, told the court he was 14 years old when Merven Nguyapeua, 48, at the time the acting hostel father at the school, called him to his room and molested him the first time. According to the teen, when he entered the room of Nguyapeua the latter started to “lick my ears and touched my private parts and asked me to have sex with him through his buttocks (sic)”. The boy gave his testimony while being supported in the witness box by his mother. He further said that after he could not manage to satisfy Nguyapeua, the hostel father turned around saying he would instead show the boy how to do it. That was when Nguyapeua sodomised him for the first time, the boy said in Oshiwambo language, in a soft voice and with his head bowed down. The second time occurred about three weeks later when he went to the kitchen at the hostel during study time to drink some water and found Nguyapeua there cutting cabbage for their evening meal. According to the boy, Nguyapeua called him and told him to go into a room where the bread was stored. “He told me that if I have sex with him through his

buttocks he will give me bread,” the youngster told the court. He further narrated that Nguyapeua then started licking his ears and fondled his genitals, before pulling down his trousers to his knees and also pulled down his own pants and underpants to his knees, and instructed the boy to sodomise him whereafter he took his turn with the boy. The boy is the third of the alleged victims of Nguyapeua that testified. Nguyapeua denied all the allegations and said he never touched any of the boys in question. He is facing 32 counts of rape, or 27 alternative counts of having sexual intercourse with a child below the age of 16 years. According to the State, he forced at least 10 boys between the ages of 13 and 15 years to sodomise him after he stimulated their private parts. The first incident allegedly occurred in 2013 and it continued until February 2016 when he was arrested. According to the charge sheet he sexually assaulted the first boy who was 14 years old, on six occasions during 2013 and 2014, thereafter a 13-year-old boy once, another 14-year-old once, and then a 15-year-old on three different occasions. It is further alleged that he raped a 14-year-old boy during January of 2015 on two occasions and again during the second term. He is further accused of raping another 14-year-old during the second term of January 2015 on two occasions as well as another boy aged 14 on three occasions during 2015. During September of 2015 he allegedly sexually assaulted another 14-year-old on three occasions before he committed another six sexual assaults on a 13-year-old boy before he was arrested on March 1, 2016 and also raped the same boy in May 2015, the charge sheet states. Milton Engelbrecht from Engelbrecht Attorneys appears for Nguyapeua, on legal aid instructions, and the prosecution is represented by Deputy Prosecutor General Seredine Jacobs. The case continues today and Nguyapeua remains in custody at the Windhoek Correctional Facility’s section for trial-awaiting prisoners” (Routh, 2018).

#### **Article 16: Pensioner hacked, daughter killed in panga attack**

WINDHOEK – A 72-year-old woman is fighting for her life in the Intensive Care Unit (ICU) of the Oshakati Intermediate Hospital, after she tried to come to the defence of her daughter who was being viciously hacked with a panga by her boyfriend. Family members said the younger woman suffered several thrashings at the hands of the suspect, before being hacked to death. The incident occurred on Sunday evening at

Okashopashopa village at Etayi Constituency in the Omusati Region. Pensioner Lovisa Amutenya suffered severe cuts after trying to come to the defence of her daughter Hambeleleni Ndahafa Absalom aged 35. Absalom died on the spot.

According to the spokesperson of the police in the region, Inspector Lineekela Shikongo, the mother-in-law got involved in the scuffle, as she could not watch idly as her daughter was being mercilessly hacked by the man who is supposed to protect her. Karolina Hainghumbi, the elder sister to the deceased, said the death of her sister could have been avoided had the police acted proactively when abuse against Absalom was first reported to them on May 11 at the Omungwelume police station in Ohangwena Region.

“My sister has been abused badly by the suspect when they lived together at the suspect’s house and then she decided to move back to our house,” she recalls. “However, the suspect have been following my sister now and then, to the extent that he wanted to stab her with a knife at cuca shops near our house,” she said. The two have been cohabitating for more than a year and did not have children together. On the day of the alleged attempt to stab Absalom, the family succeeded in preventing the suspect from stabbing her. But the suspect allegedly approached the police to claim that the family was preventing him from seeing his girlfriend.

“I, our mother and the deceased were summoned to report to the police, which we did and my sister informed the police that she has been suffering the beatings on a daily basis. There was a certain day she was beaten and peed blood. He took her to the hospital and told her to tell the nurses that she has a wound and was never beaten. She did exactly what she was told,” Hainghumbi narrated.

She explained that the sister has begged the police to assist in escorting her to go fetch her clothes from the suspect’s house so that they part ways for good, but police refused to assist. “They told my sister to go collect her stuff in the same way she took them there,” the elder sister said.

Inspector Shikongo said the police could not escort the deceased to collect her stuff from her boyfriend’s house because there was no case opened or a protection order

against the suspect. “The hands of the police were tied in the matter because the police can only react when there is a case opened or a registered protection order. The deceased knew that her life was at risk when the suspect almost stabbed her with a knife and has been beating her continuously, but she did not attempt to open a case, she only decided to go back to her mother’s house,” said Shikongo.

“We are speechless. We think he [suspect] did this intentionally because he has been pursuing our sister now and then just to beat her. He has a gut to come and beat our sister in front of our mother and us. This is bad,” said the emotional Hainghumbi who later gave her phone to a cousin to conclude the conversation with this journalist, as she could no longer contain her emotions.

The suspect was arrested shortly after he surrendered himself to the police at Omungwelume police station when he heard that the police was after him. He is currently detained at Etayi police holding cells and is expected to make his first court appearance in the Outapi Magistrate’s Court today. The suspect, whose name can only be revealed after his court appearance, is a 48-year-old Namibian male from Ondjengo village in Endola Constituency of Oshana Region (Jason, 2019, p. 1).

#### **Article 17: Man kills girlfriend on Christmas day**

A 29-YEAR-OLD Zambian woman was hacked to death with an axe on Christmas day, allegedly by her boyfriend at Kwena area in the Zambezi region.

The deceased was identified as Maria Mukela and her next of kin was informed of her death. Zambezi regional crime investigations coordinator, deputy commissioner Evans Simasiku, confirmed the incident to The Namibian today, saying that the 25-year-old Zambian suspect was not happy that his girlfriend left the children at home and went to the bar.

"On Wednesday night, the suspect went to the bar with his friends to drink. After some time Mukela, accompanied by a friend also came at the same bar. He then asked her what she was doing there and where did she leave the children. She told him that the children were at home and she will not stay for long. The suspect in anger left the bar to

go get the axe at home," he said. According to Simasiku, when the suspect came back at the bar he still found Mukela sitting with her friend. He then started assaulting her with his hands. "He later picked the axe and hit her with it on her head. She died as a result of the injury of the axe," he said. Simasiku noted that a murder case read with the contravention of Domestic Violence Act was opened. He is expected to appear in court today.

In an unrelated incident, Simasiku noted that on the same Christmas day, a 25-year-old Namibian man was arrested for stabbing a Zambian man over a beer at Ikaba village. The deceased was identified as Lifasi Imakando. His age is unknown. "It is alleged that the two started arguing over a beer which belong to the suspect. During that argument, the suspect also accused the victim of having a relationship with his girlfriend and as a result took out the knife and stabbed him on his lower collarbone. This stab wound led to the death of Imakando," he said (Man kills girlfriend, 2019).

#### **Article 18: Boy (9) accused of raping two girls**

A NINE-year-old boy allegedly raped two girls aged five and eight on Saturday at Omatjete in the Erongo region.

According to police spokesperson Edwin Kanguatjivi, the suspect allegedly followed the girls into the bush where they had gone to relieve themselves. He grabbed the eight-year-old and raped her before turning to the five-year-old. The incident happened at 19h00 at Ozondati village. "It is further alleged that the suspect was expelled from school due to his unbecoming behaviour towards other pupils. The suspect has not been arrested. Police investigations continue," stated Kanguatjivi. According to article 15 of the Constitution, which deals with children's rights, "no law [...] shall permit children under the age of 16 years to be detained". Gabriel Matthews, a Wanaheda community police officer working at the Gender-Based Violence Unit at the Katutura Intermediate Hospital, said some cases involving a child raping another could be fueled by the fact that children are exposed to parents who are engaging in the act in their presence, or from images on their phones.



This is one of six rape cases involving minors reported across the country by the police. On Friday, a man, whose age is unknown, surrendered to the police after allegedly raping an eight-year-old girl. The girl has contracted a sexually transmitted disease (STD) as a result of this rape. The suspect, according to the police report, developed a guilty conscience when the minor started showing symptoms of an STD, and that pushed him to confess and hand himself over to the police. In another incident, a 32-year-old man was arrested for allegedly raping a four-year-old girl in the Omaheke region's Farm Ongoromoshiwa. The victim had been left in the care of the suspect, who is her uncle, for two months. "The victim was admitted at a hospital, and is in a stable condition," Kanguatjivi said. At Oniiyagaya village in the Oshikoto region, a 31-year-old man was arrested for allegedly raping a seven-year-old girl at around 22h00 on Friday.

Kanguatjivi explained that the suspect, who is a domestic worker at the victim's family house, called the victim and her 10-year-old cousin into his bedroom to watch videos on his cellphone. He then allegedly told the cousin to go outside before raping the seven-year-old. The suspect was arrested, and was set to appear in the Ondangwa Magistrate's Court yesterday. A 24-year-old man allegedly raped a 13-year-old girl on Saturday at Tuhingireni location at Rundu in the Kavango East region. Police alleged that the suspect went to charge his cellphone at the victim's house, before requesting her to escort him back to his house, where he allegedly raped her. The suspect was expected to appear in court yesterday. The last case was reported at Onandjamba village in the Okankolo area, where a 21-year-old allegedly raped a 15-year-old girl whom he had walked with from school. Kanguatjivi said when they reached the suspect's house, the suspect pulled the girl into his bedroom, where he raped her. The suspect was arrested, and was expected to appear in court yesterday (Kahiurika, 2019).

### **Article 19: The girl whose death haunts the nation**

NDANKI KAHURIKA and BRANDON VAN WYK THE murder of nine-year-old Avihe Cheryl Ujaha did not only anger ordinary people but hardened prisoners as well, who have pleaded with the murderer to surrender. The little girl's mutilated body was found dumped in bushes near Windhoek's Staans location two days after she went missing

from her home in Katutura. On Saturday, former President Hifikepunye Pohamba, First Lady Monica Geingos and many other senior state officials attended her funeral at the Pionierspark Cemetery. The burial was preceded by two memorial services, one at the child's school – Gammams Primary School – on Wednesday and another at the After-school Centre in Grysblok, which was attended by inmates from the Windhoek Correctional Facility. The prisoners were part of a group that works with Avihe's grandfather, Seth Kaimu, in rehabilitation programmes. In a moving tribute to Avihe, the 10 inmates led by Collin Swartbooi sang a song based on Revelation 21:4, that says: "He will wipe away every tear from their eyes, and there will be no more death or mourning or crying or pain, for the former things have passed away." In his speech after the moving tribute, Swartbooi expressed sympathy to Kaimu and Avihe's family, saying the "loss has deeply affected us and become our loss as well". "Do not feel discouraged and disappointed, have faith and continue to minister the word of God through which many of us came to know the Lord," said Swartbooi.

Swartbooi said those who think of committing crimes should be aware that crime does not pay and that those responsible for Avihe's death should surrender because the law will catch up with them eventually. "To the perpetrator of this horrific crime, as offenders, some of us have gone through what you are going through now. We have committed crimes and tried to escape from the law and judiciary, but our guilty consciences haunted us, making us lose our peace of mind. "You might escape man's justice, but not God's justice. Therefore, we urge you to come forth and surrender yourself wherever you are. This will heal you and bring back your inner peace and will also bring peace and healing to the bereaved family," stated Swartbooi. To drive his message home, he quoted from the Bible, saying: "The time is coming when everything that is covered up will be revealed, and all that is secret will be made known to all." Cynthia Kauami, who spoke on behalf of the family, described Avihe as a cheeky child whose name – meaning 'All was created by God' – was taken from a Herero hymn. She said Avihe was a strong-willed, talkative child who loved singing and dancing, and dreamt of becoming a teacher.

Avihe, according to Kauami, had a close relationship with her father, Isaak, who regularly called her from the UK. “She would stand in the mirror and speak of how she looked like her father,” said Kauami, adding that when she went missing, the family was anxious because she did not even have a warm garment. Avihe's favourite scripture, Cynthia said, was Psalm 23, 'The Lord Is My Shepherd'. “We were comforted that she might have recited that in her last moments. That was our consolation. May her soul rest in eternal peace,” said Kauami. Charmaine Tjirare, also describing Avihe as a feisty girl, said the nation has failed and has become self-absorbed. “If we don't care about each other anymore, let this be a wake-up call.” Tjirare is Avihe's paternal aunt. Gender equality minister Doreen Sioka also called on the perpetrators to surrender themselves, while the police have urged the public to assist with information. Opposition leader McHenry Venaani, who also attended the memorial service, called on the culprit to surrender. “Whoever you are, Namibians in unison are angry with you. Deliver yourself, for the interest of the family and the country, to the police,” he said.

#### NATION'S ANGER

Avihe's grandfather Seth Kaimu, who led the burial proceedings, remembered the times when his granddaughter would always sit with him at church. “After Sunday school, she would sit between grandpa and grandma. She was very serious about the things of God,” said Kaimu. Poverty eradication minister, Bishop Zephania Kameeta, reminded the mourners of how nothing could separate them from God's love. Ever since Avihe's body was discovered two weeks ago on 28 August, many members of the public have visited her maternal home in Wanaheda, Katutura, to pay their respects. Some good Samaritans and well-wishers donated money, food and even contributed towards funeral arrangements, while the police have through donations increased the reward money for information leading to the arrest of her murderer, from N\$30 000 to N\$100 000.

Several bikers associations, First Lady Monica Geingos, Prime Minister Saara Kuugongelwa-Amadhila, National Assembly Speaker Peter Katjavivi, as well as the official opposition leader, McHenry Venaani, among others, all visited the bereaved family. The gender ministry, UNAM and the information ministry organised a march that was

attended by Geingos, Khomas governor Laura McLeod-Katjirua and Windhoek mayor Muesee Kazapua along with hundreds others. They retraced Avihe's steps from Commando Hall to the multi-purpose centre and then to the spot where her body was found.

The police brass band led the marchers and then came Gammams Primary School pupils who were chanting: "We are the future, the mighty, mighty future!" and "We are marching in the light of God!" One of the marchers, Lazarus Doëseb, said he came to send a strong message that violence in society can no longer be tolerated. "We are here to plead with the relevant authorities to make sure that the culprits are brought to book," Doëseb said. Another marcher, Daphene Mulokoshi, said she attended because she felt there is an urgent need for justice. "Marching alone will not help, the government must take action by changing the policy," Mulokoshi said. Popular photographer, Martin Amushendje said the senseless killing touched his heart and he had to come to the march in support of the community. "I believe in a united front against anything that destroys a community and also for the reservation of life and humanity in general," Amushendje said.

Prime Minister Saara Kuugongelwa-Amadhila said the government was determined to ensure that the war against violence was not only tackled, but overcome. "We shall spare neither efforts nor resources in pursuing this goal. We will strengthen the partnership forged with you, our society, to achieve the realisation of this most cherished goal," she said. The head girl of Gammams Primary School, Rocquell Cornelius, told the marchers that she lives with the fear of being kidnapped and raped, because she is vulnerable.

"Let me grow up and realise my goals, fulfil my purpose and let me be free in my motherland," she noted. Pastor Jennifer Moetie said she was planing to hold a conference on 15 September to address gender-based violence issues. "We have to sit together with our boys and men and mentor and love them. Our children are not free anymore, so we have to stand together and fight and pray because justice needs to prevail. "The event which has a different theme each year will focus on gender-based violence this year and will have an all red dress code to represent the blood of Jesus and

the blood of innocent lives killed due to gender-based violence in our country." (Kahiurika, 2019. p.1)

#### **Article 20: Teacher arraigned for serial molestation of learners**

“Windhoek-A 29-year-old teacher from Ohangwena appeared in the Ohangwena Magistrate’s Court for allegedly fondling the private parts of more than ten boys who are learners at the school where the suspect teaches. According to information provided by the regional police spokesperson Warrant Officer Abner Kuume Itumba, the incidents happened between 2016 and February 2018 at Omatunda village in the suspect’s bedroom and in the boys’ hostel at Mennonite Brethren Community School. Itumba said the suspect used to call schoolboys to his room at Omatunda village where he used his hands to play with their private parts. “One of the children informed his parents and the parents came to school, and the school called the children. It was discovered more children had suffered the same issue,” said Itumba. He said all the victims that came forward and reported the matter to the police are between 15 and 18 years old. Itumba said parents should teach their children to report cases so that the earlier the case is reported the better the investigations will be done. The suspect is Nghiimodino Toivo Nghidiputate who is employed as a teacher at Mennonite Brethren Community School whose founder is in jail on separate cases of human trafficking, fraud, forgery and uttering” (Jason, 2018).

#### **Article 21: Child labour rampant in the agricultural sector**

WINDHOEK - Child labour is a global concern, with the agricultural sector accounting for the majority of child labourers. Across regions and countries, agriculture is usually the main sector for children’s economic activity. However, there is considerable variation in the prevalence of child labour between and within countries. Agricultural child labour is mainly unpaid work on smallholder family farms, but is also found on commercial farms and plantations as well as through forced and trafficked child labour.

New Era asked the Ministry of Labour, Industrial Relations and Employment Creation the sector that has the highest prevalence of child labour in Namibia.

The ministry's executive director, Bro-Matthew Shinguadja, revealed that child labour is most prevalent in the agricultural sector in Namibia, especially in the northern regions. He added that child labour is equally prevalent in the domestic sector, and street vending.

However, Namibia Farm Workers Union (NAFWU) General Secretary, Rocco Nguvauva, says child labour is tricky in the agricultural community, especially among black communities.

"I, myself, grew up on my father's farm herding cattle and working the gardens during the holidays. Do we also classify that as child labour? So, well from a labour movement perspective child labour is currently on the rise, especially from the communities of the marginalised. Young adults do not want to go to school because they have tasted the fruits of money," he observed.

He said it becomes worrying when one finds young boys going to the Ministry of Home Affairs to register as adults just because they want to work to make a living.

However, Nguvauva said, as a union through its stakeholders and regulatory frameworks, the ministry of labour has a dedicated team of inspectors who see to it that child labour is minimised. Shinguadja revealed that the labour of ministry has an annual plan of conducting inspections in all sectors of the economy to see to it that there is no child under the age of 18 years working or doing hazardous work.

So far, he said the ministry has an inter-ministerial committee comprising the Ministry of Gender and Child Welfare, Ministry of Safety and Security, Ministry of Health and Social Services, Ombudsman's Office, Ministry of Justice, Ministry of Home Affairs and Immigration, Ministry of Sport, Youth and National Service to do joint inspections and investigations and alert each other if child labour or trafficking is detected.

He added that educational awareness is also done during inspections. Asked if Namibia is doing enough to combat the scourge of child labour, Shinguadja said, "Yes, the level of child labour is low compared to other countries in the region." The government has put measures in place such as the Labour Act, which protects young children from child

labour. There are policies in place in every workplace that prohibit child labour. The government has also ratified the International Labour Organization Convention on Child Labour. Another issue of concern to NAFWU is the impact of HIV/AIDS in the farming sector, which is on the rise. However, Nguvauva noted that the union is doing its best to educate workers through its stakeholders about the epidemic. He reasoned that the root cause is that at times the farms are outreached and lack of contraceptives and sharing of multiple partners.

Asked on his take on the state of the labour sector in commercial and communal farms in Namibia 29 years after independence, Nguvauva said nothing much has changed. He maintained about 90 percent of the population derives its subsistence from the land, either as commercial or subsistence farmers, or as workers employed in agriculture. However, he argued that the structure of land ownership and tenure does not only affect those who derive their livelihood directly from the land.

He said the racially weighted distribution of land was an essential feature in the colonial exploitation of Namibia's resources, directly affecting the profitability not only of settler agriculture, but also of mining and the industrial sector. "As in pre-independence Namibia, 'the whole wage structure and labour supply system depended critically on the land divisions in the country'. Access to land determined the supply and cost of Namibian labour to the colonial economy. So, the large-scale dispossession of black Namibians was as much intended to provide white settlers with land, as it was to deny black Namibians access to the same land, thereby denying them access to commercial agricultural production and forcing them into wage labour," he maintained.

He, however, agreed that the introduction of the minimum wage has brought a positive impact on farm workers' living and working conditions, citing that before the Labour Act of 1992 and 2007 came into force, farm workers' wages were determined by race the more inferior one was the lower they salary they would get and verse versa.

"A typical example is that of the San people, who were being maltreated [and regarded] as more inferior than any other person or race. After the implementation of the minimum wage with the help of our research institution, LaRRI (Labour Resource and

Research Institute). They conducted a successful research whereby we could take information on how the implementation was going. Indeed, yes, it was not what we earmarked for but it's a stepping stone to get to greater heights. Our objective is to have a decent wage for all farm workers," Nguvauva remarked.

The current minimum wage is N\$900 average plus N\$500 rations. Other benefits include accommodation, water and sanitation and workers are allowed to keep livestock and a garden if required to stay at the farm" (Child Labour, 2019).

### **Article 22: Woman found guilty of human trafficking**

WINDHOEK – A woman accused of luring two underage girls from a village in northern Namibia under false promises of employment and then sold them into sexual slavery was convicted on six of the eight charges she faced.

In her judgement that she read out that took more than three hours Windhoek High Court Judge Naomi Shivute convicted Tuufilwa Jonas, 33, on three counts of rape and three counts of trafficking in persons. The accused had trafficked a young girl from Okahenge village in the Omusati Region for sexual exploitation during 2012.

She pleaded not guilty to all charges at the start of her trial, through an Oshiwambo interpreter.

Judge Shivute said on Wednesday that she was satisfied that the State through Advocate Felisitas Sikerete-Vendura proved the charges beyond a reasonable doubt.

She however found that the State did not prove one count of attempted rape, and that there was a duplication of charges on another rape count.

According to the judge, the accused unlawfully recruited the complainant who was 18 years old at the time and by means of coercion, deception, abuse of power and the victim's vulnerability sexually exploited her. She further said that it was proved beyond a reasonable doubt that Jonas coerced the complainant to commit sexual acts with various men.



According to the judge, although the complainant was a single witness, her evidence was credible.

“This trick can also be confirmed by the evidence that when the accused gave N\$200 to the complainant, she told her that she would have to refund it when she starts working.” However, the judge said, when the complainant arrived in Okahandja, she was given over to men she did not know for sexual exploitation.

She went on to say that Jonas did not offer a defence and that although the defence counsel argued that there were two mutually destructive versions before court, the court’s finding on this score, on the contrary, is that there was only one version.

“The accused only offered bare denials,” the judge emphasised and continued: “The explanation that she did not recruit the complainant cannot be reasonably possibly true in the circumstances.” She further said there is overwhelming evidence that the accused used the same modus operandi to recruit her other victims.

According to Judge Shivute, it cannot be a coincidence that all four state witnesses testified about the same modus operandi.

“The accused claimed that the state witnesses were her enemies and decided to concoct stories in order to incriminate her. However, it has never been put to the state witnesses, especially the ladies who testified, that they were the accused person’s enemies,” the judge stated.

Judge Shivute further said that in light of the totality of evidence as far as the recruitment of the complainant from Okahenge to Okahandja is concerned, the accused is not a truthful witness and her evidence is rejected as it cannot be possibly true.

The trial will resume on August 6 at 09h00 for pre-sentencing procedures and Jonas remains in custody at the Klein Windhoek police station. She is represented by Milton Engelbrecht on instructions of legal aid” (Routh, 2019).

## **Article 23: Man arrested for murder of ex-girlfriend**

“KHORIXAS Police arrested a 45-year-old man around 23h45 last night in Khorixas for the murder of his ex-girlfriend, according to Kunene region's acting police commander, Inspector Jarron lita.

lita told The Namibian in a telephonic interview that police have opened a case of murder.

"A murder case was opened. Investigators might add more cases," lita told The Namibian.

The 45-year-old man was arrested in Donkerhoek informal settlement where he was previously chased by locals. The locals chased after the murder suspect around the mountains near New Temple Pentecostal Church around 16h00 yesterday after he had hidden at a relative's house in the informal settlement. The suspect reportedly stabbed his ex-girlfriend several times in the neck at her house in the location behind Jabulani area on 24 December. He was out on bail of N\$1 000 after he was charged for raping his biological daughter last year, a few days before she turned 21. An unnamed source said the murder suspect has been to the Khorixas district hospital. It is not known whether he was there for medical reasons or to view the body of the deceased. However, lita said he was not aware of the hospital visit. Some relatives of the murdered woman were at the Khorixas police station in the morning to visit the murder suspect but were told that they can only meet him after a case has been opened and with the investigators' permission” (Miyanicwe, 2019).

#### **Article 24: Underprivileged and selling boiled eggs- the forgotten children of Katutura**

“WINDHOEK - For many millennials, life is plain sailing. From receiving toys throughout childhood and having birthday parties thrown in their honour to being picked up from school in flashy vehicles, this group has often been overindulged by their well-to-do families.

Children are born in different families with different social statuses, and such levels mostly determine how some of them grow up and the challenges they will face in life.

The sons and daughters of rich and middle class parents have enough food, clothes and a better education while those born or raised on the lower end of the social spectrum have none.

Less privileged children face life on their own, they either choose to stay home and face hunger and poverty or drop out of school to go and work for the rich at a young age.

The streets of Katutura are littered with young boys selling mealies, eggs, sweets and sausages to make a living for themselves.

At their young age, these boys should ideally be in school - just like their peers – as they hone their lives for a brighter future.

New Era took to the streets to hear their stories and establish their ambitions.

What is disturbing in their life stories is that the items they sell, often to abusive adults on the unforgiving streets of Katutura who sometimes refuse to pay in full for items they took, do not belong to them. The cash they make belongs to an adult, their boss, for whom they work.

In what could be a straight issue of child trafficking, which is punishable by law in Namibia, the so-called bosses bring these children to Windhoek to work for them.

Some of the children, New Era established, are of Angolan origin and were transported from the border town of Oshikango, where promises of a better life and a 'job' are dangled in their faces by adult law violators. Child labour is not allowed in Namibia, as in the rest of the world. Namibia's Labour Act, 2007 (Act 11 of 2007) prohibits the employment of a child under the age of 14 years. Violation of this provision is punishable by a fine of up to N\$50 000 or a maximum of 10 years imprisonment, if not both.

The Monte Christo bus stop in Katutura is a hive of activity for these children, who court transport seekers who normally crowd the area.

On arrival, David Mikasiu, 15, was sitting at the entrance of the minibus yard at Monte Christo, targeting passengers boarding to the north of Namibia. He was parading his sausages and a bucket of muffins to those who cared to spare him a moment.

Chronicling his journey, the boy said a man came to his parents' house in Oyenda village near the Angola and Namibia border in Ohangwena Region and asked consent to bring him to Windhoek and work for him. He dropped out of Grade 5 to come sell sausages and get paid N\$300 a month.

Parents, who themselves are mostly poor, often grant consent for their sons to be whisked away for supposed jobs in the capital.

With lips as dry as the pans of Etosha during dry season, Mikasiu said: "I want to go back to school and become a soldier after completion. "I can go home and start school anytime I feel like it, my boss will not stop me." He walks approximately 10 kilometres everyday around Katutura selling products, before returning to a shack in Ombili informal settlement.

Just a distance away from where Mikasiu was seated was Mwashivange Kaongelwa, who is now 18-years but came to Windhoek three years ago in search of a better life.

Carrying a box of boiled eggs and spice, he said he dropped out of Grade 4 at Okapangu village in Evale (Angola), where he left his parents and does not intend to return to school.

"I just want to sell things and make money. I love the mealies compared to eggs because there is good profit, unfortunately, the mealies season is over."

He works on his own by buying mealies from suppliers who buy in the Maize Triangle of Otavi, Grootfontein and Tsumeb. A 50kg bag of green mealies costs him N\$250, after which he boils them and sells them cooked. At Ombwa Yalyata Otina informal settlement behind Okahandja Park, Kaongelwa has to fork out N\$500 to rent a shack for accommodation every month.

At the entrance of Woermann Brock Supermarket at Monte Christo, Domingoes Komutima, 14, and his homie 'Sheefeni', 15, were playing while selling their eggs. Although looking much younger, the boys were convinced of their ages. They were also taken from their parents in Cuvelai, an Angolan town in Cunene Province, four months ago by an 'employer' who brought them to Mkwambwa informal settlement where they each get stocks of eggs and corn to sell every morning.

They have to surrender the money every evening and wait for their payment of between N\$300 and N\$600 a month. "I was going to school but I left because it was too far. I used to walk four hours to school," Komutima said. A confident Komutima also interrupted the conversation and said: "School is better because when you go to school you make a lot of money to buy a bicycle. I just want a bicycle," he said with a beaming smile.

He revealed that at Mkwambwa, 'a lot' of boys his age are employed by one boss who stays in a commune, from where they wake up to go to work every morning.

Sheefeni, was cautious during the conversation, refusing to state his surname, apparently for cultural reasons. He has an attitude of a village boy raised at a cattle post.

As a norm, cattle herders in that part of the country attach a lot of cultural values to their lives so much that telling a stranger their name is a no-go area. "I am not going back to school," he said before grabbing his box of eggs and heading to Okahandja Park in search of customers.

Perhaps what worries onlookers to this situation is how authorities seem to ignore the blatant violations of these boys' rights – with human trafficking and child labour violations possibly being committed willy-nilly. Should the 'employers' be charged and these boys returned home back into the care of their parents? One may inquisitively ask.

Executive Director in the Ministry of Gender Equality and Child Welfare, Wilhencia Uiras, acknowledged that child labour is illegal.

"We do not support that because it is illegal. This is a very serious story. Whether the parents gave consent for the children to work or not, it is not allowed by law."

A response from a social worker in the same ministry, as coordinated by Uiras, indicates that the ministry, together with the ministries of labour, and safety and security, will look into establishing a team consisting of social workers, labour inspectors and police officers to investigate this situation.

“These children will be treated as a child in need of protective services, and the procedures for dealing with such a child will be followed. Action steps will include conducting social investigations to ascertain the circumstances under which these children were brought to Windhoek and to visit the house where they live in Windhoek. The employers or persons who used these children to sell their products will also be interviewed. Depending on the information gathered further interventions will be decided,” reads a reply from the ministry.

“The Child Care and Protection Act (Act no. 3 of 2015) states that a person who commits an offence of child labour and exploitation is liable, on conviction, to a fine not exceeding N\$50 000 or to imprisonment for a period not exceeding 10 years or to both such fine and such imprisonment.” (Shiku, 2019).

## **Article 25: Human trafficking survivor narrates her ordeal**

“SWAKOPMUND - Emma Noases\* (36), a survivor of the degrading human trafficking social evil, last week narrated how she escaped the gripping jaws of this illegal practice. An emotional Noases, a transgender who regards ‘herself’ as a woman, chronicled her painful childhood, punctuated by rejection by her family after her sexuality started to emerge.

Biologically a boy, she was left alone to fend for herself and later trafficked to Angola as a sex slave by her older lover.

Noases was one of the speakers who addressed the community during the belated commemoration of the World Day Against Trafficking of Persons that was held in Swakopmund on Wednesday last week. Noases’ misery started when her mother, a devotee of the Catholic faith, had to choose between Noases and the rest of the family. The mother was not sure how society would view her family by housing a gay son.

Noases says she found herself on the street at the age of 12, after being raped by her own biological father whom she decided to move in with after being rejected by her mother.

She then made a conscious decision to get involved in prostitution in order to survive.

“That is how I met my trafficker at the age of 17. My trafficker trapped me into believing that he is kind and loving. However, he saw that I was vulnerable and took advantage of me,” an emotional Noases said. According Noases, the trafficker used to take her to exclusive gay parties around the country and forced her to have sex with men against her will, because he knew she was financially dependent on him. “My real nightmare started when we attended a party where I was drugged. To my shock, I woke up in Luanda, Angola, in a room naked,” she told her shocked audience.

“I was told by my trafficker that I was his money-making machine, as countless men would have sex with me without my consent. I literally stayed naked without food, money or clothes and at the mercy of those men that would just come in and have sex with me,” Noases said. She said it broke her heart that the man that supposedly loved her put her through such horror and that there was no way of leaving the vicious circle of abuse.

She said a Good Samaritan, who took pity on her, arranged her escape and sought the help of a long-distance bus driver travelling to Namibia to sneak her out of Angola. Disappointingly, she says the bus driver instead of taking pity on her; he also raped her and threw her out of the bus along the way.

“However, I found my way back and I am here to tell my story. It happened 17 years ago but it still feels like today, hence every time I speak or think about it I get emotional.

Despite the trauma I suffered, I consider myself a survivor and not a victim,” she explained.

Noases is just one of the many who fell victim to the third largest billion-dollar illegal trade in the world. According statics provided by the Namibian Police Force, since 2010 Namibia has reported 35 human trafficking cases, 20 of which are on the court roll while

15 are being investigated. A 2018 US government 'Trafficking in Persons Report on Namibia' concluded that government does not fully meet the minimum standards for the elimination of trafficking though it is making significant efforts to do so.

"The government demonstrated increasing efforts compared to the previous reporting period, therefore, Namibia remained on Tier 2. The government demonstrated increasing efforts by signing the Combating of Trafficking in Persons Bill, prosecuting more traffickers, identifying more trafficking victims the majority of whom were victims of forced labour, and referring some victims to care in a partially government-funded NGO (non-governmental organisation) shelter," reads the report.

The Namibian, citing police sources, reported in June this year that bringing up somebody else's child and making them work for you while keeping them out of school also qualifies as human trafficking. As reported over the past five years, Namibia is a source and destination country for children, and to a lesser extent women, subjected to forced labour and sex trafficking.

Some victims, the report further notes, are initially offered legitimate work for adequate wages, but are then subjected to forced labour in urban centres and on commercial farms.

"Namibian children are subjected to forced labour in agriculture, cattle herding, and domestic service, and to sex trafficking in Windhoek and Walvis Bay. A 2015 media report alleged that foreign sex tourists from southern Africa and Europe exploit child sex trafficking victims. Namibians commonly house and care for children of distant relatives to provide expanded educational opportunities. However, in some instances, these children are exploited in forced labour." (De Klerk, 2019).

## **Article 26: Stepfather arrested for murder**

"A 27-YEAR-OLD man from Karibib was arrested on Thursday for allegedly killing his one-year-old stepdaughter.



An incident report issued by Erongo crime investigations coordinator Erastus likuyu on Friday indicated that the man is being charged with murder, and will appear in the Karibib Magistrate's Court on Monday. The alleged murder took place on Thursday in the Usab location after the mother left Mousha Kendy Nunuhes with the suspect before going to work at around 06h00. "She returned home at about 18h00 and found the child dead with bruises all over the body. The remains were taken to the Walvis Bay Police mortuary for a post- mortem examination to determine the cause of death," said likuyu" (Hartman, 2019).

### **Article 27: No to Patriarchy's Violence!**

The ideology of patriarchy certainly engages in double standards, but yet expects the rest of Namibian society to endure its toxic actions as acceptable, and even as culture. So, there is a dire need to counter the narcissistic notions of masculinity, and to build a radical feminist movement in the country. A feminist movement is important also because it unifies across colour and language lines. Let the power of patriarchy be disrupted.

However, although patriarchy existed before capitalism, it should also be acknowledged that a capitalist society such as Namibia is extremely violent. This violence is multi-dimensional, and ranges from the violence of exploitation all the way to the violence of tribalism. Besides the fact that Namibia is currently the second-most unequal society (Gini coefficient is 59,1) in the world – which obviously aggravates the soaring levels of aggression and frustration in our country – we are also burdened with multiple forms of cultural violence such as sexism, racism, religious intolerance, xenophobia, homophobia, etc.

And these different expressions strengthen each other, from the scourge of the nativist identity politics of tribalism, through to olufuko that excludes teenage boys and assumes that only young girls should be 'prepared' for their place in society. This brings us to the actuality that violence usually starts in its symbolic expression, i.e. the ideology of violence posits that a woman must be submissive, that a woman's place is in the kitchen, that a man is the head of the household, that a woman's body is a man's property.

Needless to say, this represents a profound selfishness and an oppressive mentality of those males who subscribe to the poisonous ideas of patriarchy. Similarly, let us be clear that tribalism not only leads to xenophobia as it closes off communities and minds, but is also implicated in the justification of patriarchy. So, if we wish to build a non-violent society, we must rid ourselves of all these many disguises of cultural violence, but ultimately also the structural violence from which exploitation emanates. And, remember, a woman's place is actually in the struggle. Resist patriarchy! End femicide! (Radical Teachers, 2019, p. 14).

**Article 28: How the abducted little girl was found. New Era.**

WINDHOEK- “I am cold and want to sleep,” were the words of the five-year-old girl who was kidnapped and raped to the lady who found her with an old man last Thursday evening. The girl was discovered at a bar, by Hilma Ujaha, 29, along Shanghai Street in Wambo location when the woman realised it was the same girl reported as missing on social media.

The girl was abducted from Blink Ogies Pre-Primary School in Khomasdal on Thursday around 13h00 by 50-year-old Jeremia van Wyk. Her name cannot be mentioned as she is a minor. The girl’s mother told New Era that van Wyk is related to her brother in-law and he is known to the little girl and her family. Following the tragic event, Sheriff Marshall Sean Naude organised a gathering with the community, religious leaders and the girl’s parents outside the minor’s school in Begonia Street for prayer. A number of people came out to show support to the family including Pastor Jennifer Moetie and Pastor Zelda van der Colff who prayed for the family and the little girl.

During the event on Sunday Naude introduced Ujaha, the woman who found the girl. “God used her (Ujaha) as an instrument and she saved the life of this young child. She took action when others just looked on,” Naude said. On Monday New Era caught up with Ujaha at her home along Shanghai Street to hear how she found the girl. Ujaha said she approached the girl who was in a corner sitting on a brick next to man in a bar around 21h00.

Ujaha had spotted this girl earlier as she passed by them when she left for the shop at approximately sunset. Ujaha had not left home in four months after her business closed down. She had been indoors and hardly left the house. She normally sends her younger brother to run errands for her. However, on this day, Ujaha decided she would walk to the service station at around 18h00 to buy a few items that she needed. As Ujaha passed the bar at their house, she saw the girl next to Van Wyk. The suspect was consuming alcohol and he looked drugged. According to Ujaha and information she later gathered, Van Wyk was not a regular at the bar and it appeared it was his first time there.

When Ujaha returned from the shop she took her cellphone which she had left behind and saw a photo of a girl missing circulating on WhatsApp. Ujaha thought to herself the girl in the photo looked familiar. Ujaha then left the house again after receiving a call from a friend who was outside. This time she approached the girl.

“I greeted her and asked her what is your name and she mentioned it and it matched the one on the post circulating. “I panicked and started screaming ‘people are looking for this child what are you doing with the child here?’ I went into the house and called the number on the post and the police,” shared Ujaha with New Era.

When Ujaha returned outside she spotted Van Wyk dragging the child a distance trying to escape. Ujaha called her younger brother to follow him and she started screaming and people in the street caught up with the suspect. “When I caught up with them, I asked the girl, if she knew the man and she replied it is Oom Boesman. I asked her where they were going and she replied that they are on their way to Rehoboth (where the girl and her family reside),” stated Ujaha.

Ujaha added that the little girl was shivering and the man was trying to pull her behind him, perhaps attempting to stop her from talking. Ujaha said the suspect was calm and dared her to call her family while he said the girl is his sister’s child. All this time the girl’s family was searching for her in the riverbeds of Khomasdal and when Ujaha called them they rushed to Katutura where their child was located.

“I am not a hero. It is all God’s work. Had I not submitted to the Holy Spirit I would have never found that child,” stated Ujaha while hoping that had she known earlier about her she would have removed the child and given her food to eat. Ujaha added it was only until the following day after a medical examination was done that the girl’s uncle informed her that the girl was sexually violated. During Sunday prayer session, in attendance was Desiree Davids from Cha-Cha Trading who donated a watch with a GPS tracker to the girl. Davids said the child can call the parents by pressing a button after the number has been programmed into the phone. Davids said the watch has a safety zone and once the child leaves the zone it reports on the parents’ cellphone. Van Wyk appeared in the Katutura Magistrate’s Court on Monday and was denied bail (Ikela, 2019).

#### **Article 29: Integrating Efforts to Prevent Violence against Women and Children**

Violence can be confusing on how it can be handled. While it is widely known that different types of violence are related to one another, it's vital for one to understand the deep root causes of these acts in a person in order to address the matter at hand.

Exposure to violence as a child is one of the factors which lead to intimate partner violence in adults. Growing up in a violent home has implications on child development. In cases where a child has been mistreated or witnessed parental abuse, it has a major influence on who the child will become. Most children become abusive and violent adults because of the environment they were raised in. It's scientifically proven that violence against children, both girls and boys, and violence against women is inextricably related. Ultimately, the prevention of these interrelated aspects of violence hinges in substantial ways on the prevention of the other. The evidence compels us to consider how to integrate our approaches to responding to these two issues. There are several strategies that should be considered. Firstly, the services designed to mitigate the impact of violence on children's mental health can be made more widely available and integrated into expanded community-based health platforms. Secondly, trauma-focused cognitive behavioural therapy for children and youth is a good example of an evidence-based intervention that is effective in addressing affective, behavioural, cognitive and

interpersonal regulation difficulties in children who experience continuing trauma such as family or community violence and war. Finally, given the key role that social norms around gender play in the etiology of both violence against children and women, another important strategic direction linking these two issues would be efforts to change these norms to more equitable and pro-social norms. Programmes that engage men and boys as leaders and agents of change within their communities are rapidly emerging as one potential avenue to addressing violence. A comprehensive and integrated approach to address violence against children and women will accelerate progress in making the world a better and safer place for everyone (Hamukwaya, 2019, p. 3).

### **Article 30: 3 000 rape cases in three years**

Oshikoto and Khomas region recorded the highest number of cases between April and June this year. A TOTAL of 3 164 rape cases were reported between 2016 and 2018, police inspector general Sebastian Ndeitunga says.

Speaking at the opening of the renovated offices of the Khomas Gender-Based Violence (GBV) Protection Unit at the Katutura Intermediate Hospital in Windhoek yesterday, Ndeitunga said analysis of data over the past three years shows that girls were victimised more than boys. “In 2016, 26 rape cases involving minor male victims were reported, while 418 involved minor female victims. In 2017, 29 rape cases involved minor male victims, while 422 involved minor female victims. In 2018, the police recorded 26 cases of the rape of minor male victims, and 474 minor female victims,” he explained.

Ndeitunga added that according to the analysis of regional statistics during April, May and June this year, rape cases were most widespread in Oshikoto with 39 cases, followed by the Khomas region with 36. The Omusati, Oshana and Ohangwena regions collectively had 89 rape cases reported, while the Otjozondjupa, Hardap and Erongo regions collectively recorded 45 cases. Kavango East and Kavango West recorded 11 cases each, and the Zambezi, //Kharas and Kunene regions recorded 21 rape cases collectively. The inspector general noted that based on the statistics, more efforts are needed to fight the scourge of rape. “It is evident that more concerted efforts need to be

made towards combating rape in our country, particularly efforts aimed at fighting the violation of minor children,” he stressed. Ndeitunga said factors such as alcohol and drug abuse are the reasons the country has problems stemming from GBV. “Everyone is consuming alcohol [and] when they are under the influence of alcohol, they have no respect, especially men,” he stated. He added that although there have been cases during which women were perpetrating the crime, it is more common among men. “Yes, there are a few cases of women against men, but men are the cause of all these problems,” Ndeitunga said.

Another factor in the high incidence of rape in the country was because women would rather have a man who is not a drunkard, and when they reject men because of their drinking habits, they fall prey to the violence. “Women do not want these useless men, and because they do not want women to say no to them, the men feel the need to rape women. No means no. There is no other interpretation,” he reiterated. Ndeitunga continued that it should be the duty of the country's citizens not to remain silent, but to report cases of gender-based violence within their communities. “All of us should be soldiers. We should be the disciples who send the message to our neighbours and friends that we should refrain from GBV. We should report abuse next to our homes before it is too late,” he added (Mogotsi, 2019, p. 3).