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A functional stylistics interpretation of Amathila's *Making a Difference* and Ekandjo's *The*

Jungle Fighter

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21 February 2020

Declaration

I Loise Panduleni Ntinda hereby declare that the work contained in the thesis entitled *A functional stylistics interpretation of Amathila's Making a Difference and Ekandjo's The Jungle Fighter* is my own original work and that I have not previously in its entirety or in part submitted it at any university or other higher education institution for the award of a degree.

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Abstract

The study explored the meaning conveyed by the use of different metafunctions of language in Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter*. The study, through the Systemic Functional Linguistic (SFL) theory, describes the different functions of the three metafunctions of language as used in the two selected autobiographies. The study investigated how the authors of the selected autobiographies implement the ideational functions of language in line with modification, apposition and coordination. It explored the use of interpersonal functions of language in line with mood, modality and person. It has also examined how coherence is built by making use of the textual function of language in the two autobiographies. The study identified the use of specified elements of different metafunctions from the two texts and examines how these elements give multiple meanings on the basis of the readers' judgments and interpretations. The study is a qualitative research because the researcher was interested in understanding the meaning that the authors constructed. The analysis of the two texts was done by using a content analysis method. The study found that both Amathila and Ekandjo make use of the specified elements of the three metafunctions of language to express their intents through their stories. It revealed that ideational elements are mainly used to provide extra information and to create connections in these stories. The authors use interpersonal elements to express their own view point of things and they use textual elements to create logic and build coherence in the autobiographies. The study concluded that to understand written stories, meaning should be explored and basically understood to the full examination of the different elements of the three metafunctions used by authors. The study recommends that the implementation of the three metafunctions of language in Namibian texts should be widely explored.

Key words: Metafunctions of language, ideational functions, interpersonal functions, textual functions, Systemic Functional Linguistic, interpretation, autobiographies and functional stylistics

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Dedication

This thesis is dedicated to my father, the late Simon Ntinda and to my mother Elli Ntinda for the role they played in my life. It is also dedicated to my loving husband and my beautiful children, for they remain pillars of my strength in life.

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CHAPTER ONE

Introduction

1.0. Introduction

This study is a functional stylistics interpretation of Libertina Amathila's *Making a Difference* and Peter Ekandjo's *The Jungle Fighter*. This chapter discusses the background of the study, statement of the problem, research questions, significance of the study, delimitations of the study, limitation of the study and definition of technical terms.

1.1 Background of the study

Lejeune (1982) defines an autobiography as "a retrospective prose narrative produced by a real person concerning his own existence, focusing on his individual life, in particular on the development of his personality" (p. 193). Anderson (2001) describes an "autobiography as a form of witnessing which 'matters to others' (p. 126). Moore (2017) also articulates that the autobiography is the type of writing in which authors tell about events in their own lives. This means that an autobiography is about its author's life. This indicates that in an autobiography writers tell reflective stories about themselves.

Sewell (2016) mentions that the purpose of an autobiography is to give readers a first-hand account into the life of the person they are reading about. Mauricio, Blessing, and Alejandro (2016) confirm that an autobiography is meant to tell the account of a person's life from one specific source. The story is told from a specific individual person, so it paints an illusion of giving an accurate perspective of an event in someone's life or account. Moore (2017) adds that writers often use autobiographies as a stylistic feature which paints an illusion of writers explaining or justifying their actions and giving credit to people who influenced them as this would be coming from the self. This means that in autobiographies writers give an account of their lives and discuss the people who made valuable contributions to their lives.

The study used Libertina Amathila's *Making a Difference* and Peter Ekandjo's *The Jungle Fighter*. Both Amathila and Ekandjo are Namibian writers and members of the Namibia liberation struggle. In the Namibian newspaper article, "*Female authors talk autobiographies*", Mukaiwa (2013) writes about four Namibian female authors of autobiographies and specifies that "Authors Dr Libertina Amathila, Jane Katjavivi, Ellen Namhila and Beatrice Sandelowsky have each captured some of their life in letters". This confirms that Amathila is a female Namibian writer. Moore's (2017) Namibian autobiography collection contains digitized versions of autobiographies (and some biographies) of Namibians by Namibians. According to Moore (2017), a trivial preference is given for liberation struggle stories. To the researcher's knowledge, most of these Namibian autobiographies are written by the freedom fighters that went into exile and there is a need for the Namibians to use their autobiographies to carry out different studies.

Modern autobiographies are presented in a special shape and language. In a study made in *Autobiographical Reading*, Dobos (2010) articulates that there is a "rift" between the autobiographer's "Self" and the "self-forming in the text", which Dobos (2010) calls the "staged self", that is formed even as the auto-biographer reflectively develops his or her character to respond to other characters in the narrated environment. Dobos (2010) suggests that readers should use "epitaphic" reading in order to bridge the rift between the "self" and the "staged self". By analysing Keller's autobiography, *The Story of My Life*, which is primarily focused on her work with teacher Anne Sullivan of the Perkins Institute for the Blind, Wilson (2015) concludes that Keller's careful use of diction helps her paint a vivid picture of this moment, which thus points to her descriptive style. Wilson (2015) argues that the last sentence is written in an emotional style that conveys how Keller feels about Miss Sullivan and how grateful she was that Miss Sullivan came into her life. Though Keller's autobiography informs her readers about her experiences, it is clear that she also wants to evoke emotion to persuade readers to feel the same way that she felt towards Miss Sullivan (Wilson, 2015). Keller's careful use of diction helps her paint a vivid picture of this moment, which points to her descriptive style (Wilson, 2015).

It is amazing to recognise that biographers use language to make their stories heard and this essentially depends on how the author of an autobiography uses words to brighten their story and clarify their points.

Autobiographies as literary texts are written in the style that the authors wish and the authors choose appropriate diction in language for the reader's interpretation of meaning. Woldemariam (2014), states that the understanding and interpretation of literary texts is often subjective. Moore (2017) also explains that autobiographies often use short and humorous anecdotes (stories) to enliven the story and illustrate a point. Some humour is verbal (jokes or play on words), some is physical (slapstick humour), and some requires readers to use their imagination. This shows that there are some regular principles in using language to create humour. Gusdorf (1980) alludes that "it is not the task of autobiography to show us the stages of the individual's life — that should be left to the historian or biographer — but rather to reveal to us the effort of a creator" to give the meaning of his own mythic tale" (p. 48). This means that in reading autobiographies, the readers should realise the effort of the author in giving meaning to his/her written story. Quoted by Mukaiwa (2013), advising upcoming autobiographers, Amathila (a Namibian autobiography author) utters, "Don't let editors change your voice or your story. I told them not to change my voice. Even if it's Namlish". This confirms that authors have a clear purpose in their choice of words and they consider linguistic function in their writings.

In a lesson transcript *Practice analysing and interpreting a biography/autobiography*, Wilson (2015) clarifies that in order to fully analyse a biography or an autobiography, analysts need to: analyse the purpose of the text, whether it is written to inform, persuade, or entertain; evaluate its effectiveness by examining its use of anecdotes, facts and examples; and evaluate the author's writing style, diction, and tone. While studies about autobiographies that have been carried out, those that have used functional systemic linguistic theory (SFL) are very rare. This does not mean that the use of SFL in the interpretation of texts is not common, but to the researcher's understanding, the theory has mainly

used in the interpretation of different texts that are not autobiographies. This therefore prompted the researcher to carry out a systemic functional linguistic study based on autobiographies.

1.2 Statement of the problem

Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter* are stories by Namibian writers. Writing their stories allows them to connect with readers and share their achievements, disappointments, joys, and trials. They choose to write their autobiographies as it is an appropriate way to cherish their lives and allow interpretation of facts. It would have been problematic for them to pass their experiences and inspire the future generation if they could have not chosen to write the two texts. One of the major challenges faced by Amathila and Ekandjo in expressing themselves in their stories is the influence of their social background and political situation they have experienced in their lives. They write their stories to disclose facts about their lives and the distress they have encountered during the liberation struggle. They select to use the style of language they use and describe their tortures, depict the pains and expose political misery they have gone through as men and women of the liberation struggle. Hence, they write to share touching moments in their lives, seeking for recognition and acknowledgements from the readers. It is through writing one's life history can be remembered forever. Therefore, Amathila and Ekandjo write because they feel they have acquired the knowledge and experience through their lives that would be of value to future generations and they wish to pass it on. They write to leave their legacy behind and to be always remembered. Thus, the two stories *Making a Difference* and *The Jungle Fighter*. The researcher chooses to make a functional stylistics interpretation of these two stories because functional stylistics is a tool to unlock what is hidden in the text and show the perspective towards a proper reading of the autobiographies and other texts. The two autobiographies are therefore, chosen because the researcher wants to prove through a functional stylistics framework that both Namibian men and women had equally or differently participated in the liberation struggle of the country. The researcher wants to justify that not only men had immensely contributed to the freedom struggle and

independence of this country as assumed by many readers, but women have equally fought and suffered in one way or the other in order to liberate the country. Amathila and Ekandjo were both in exile and told their stories as Namibian freedom fighters despite their different genders. Thus, the two texts were selected and studied to investigate whether both men and women were members of the liberation struggle regardless of their individual differences and interests. The researcher chooses the two stories to testify that fighting was not the only activity for the freedom fighters in exile as anticipated by many readers. Both men and women had chances to take part in many other activities as situations dictated. Thus, both Amathila and Ekandjo got an opportunity to study while in exile. The researcher decides on these two autobiographies because both the two are thick books from which it is believed that the two authors have equally offered a lot about themselves to the readers irrespective of their different lived experiences inside and outside the country. The researcher desires to attest to the readers that both Namibian men and women are capable and can be skilful writers of autobiographies. Therefore, a functional stylistic interpretation of the two stories is carried out to reveal the meaning connoted by the use of different elements of the different metafunctions of language and make it clear as to what information authors want to pass to the readers.

1.3 Research questions

The objective of this study was to describe the different functions of the language as used in Amathila's and Ekandjo's autobiographies by using the semantic components of a systemic functional linguistic theory known as ideational, interpersonal and textual metafunctions, focusing on some elements of the three metafunctions of language as identified by the researcher. Thus, the research questions are:

- How do the authors employ the ideational functions of language in line with modification, apposition and coordination in the two autobiographies?
- How are the interpersonal functions of language used in line with mood, modality and person in the selected autobiographies?

- How do the authors build coherence in the selected autobiographies?

1.4 Significance of the study

This study provides significant insights into language, which are critical for understanding and interpreting texts in social contexts. Systemic Functional Linguistic (SFL) is concerned with attempting to understand the manner through which language is utilised for various reasons and in various situations. Thus, through utilising SFL in this study, other scholars may develop the ability to utilise language in different scenarios.

A good number of studies have demonstrated how written language is capable of improving and extending the meaning and learning capacity (Torr & Simpson, 2003). Thus, this study is an explanation tool of meaning for those who desire to analyse texts based on the Systemic Functional Linguistic Theory (SFL). The study is also a useful instrument for linguistics scholars who wish to carry out similar studies as it provides essential illustrations on SFL interpretations of autobiographies. It provides examples on the interpretation of autobiographies based on the logical functions of language like modification, apposition and coordination as ideational metafunction elements.

Moreover, the study offers an understanding of mood, modality and personal elements of interpersonal metafunction as used in autobiographies. Additionally, it helps people to understand why writers use coherence, theme and rheme, and cohesion elements of textual metafunction. Hence, the study helps readers of autobiographies and other texts to understand the purpose and the whole meaning of texts or autobiographies. Thus, the researcher believes that this study can benefit linguistic experts, learners, students, lecturers, critics and scholars in the linguistics field.

1.5 Delimitation of study

This study is delimited to two autobiographies, *Making a Difference* by Libertina Amathila and *The Jungle Fighter* by Peter Ekandjo because they are long enough (266 and 324 pages respectively) to

furnish the researcher with the information she required for the study. Additionally, both of them are written by Namibians who were members of the liberation struggle. The researcher targeted autobiographies by Namibian freedom fighters due to an assumption that freedom fighters experienced a lot and as such they use language for different meanings in their autobiographies. The researcher read the two stories and knew that they contain unrelated stories. Ekandjo tells his story entirely as a freedom fighter, whose work both inside and outside the country was to fight for freedom; whereas Amathila's story on the other hand is more about her studies in exile and her nursing career both outside and inside the country. Thus, the terminologies and vocabularies used are not so related as fighting and studying or nursing are different fields. This allowed the researcher to find more aspects needed for the study and to learn extensively. That was another reason the researcher chooses the two autobiographies among others. Moreover, the study is delimited to the use Systemic Functional Linguistic (SFL) Theory, because it focuses on describing the function of the language used in texts, which is the focus of the study. Although there are three systemic models of language strata (discourse-semantics, lexico-grammar, phonology or graphology), the interpretation only used the discourse semantic level in interpreting the two autobiographies because it is based on the metafunctions of language in the two selected autobiographies. All the three semantic components of the SFL are used to explore language functions in the two texts in order to answer the research questions. Thus, the study is delimited to the interpretation of the two selected autobiographies focusing on semantic components of Systemic Functional Linguistic theory known as ideational, interpersonal and textual metafunctions.

1.6 Limitation of the study

Although the research reached its aim, there were some inevitable limitations. Lack of prior research studies on the logical function of the ideational metafunction is regarded as a limitation for this study. The literature reviewed in this study revealed that many studies on the ideational metafunctions such as those by Wang (2010), Koussouhon (2015), and Adjei, Ewusi-Mensah, Okoh, (2015) focussed on

transitivity (experiential function) and not on the logical function. This prevented the researcher from obtaining information about the logical function of the ideational metafunctions from the reviewed literature. It was also not possible to cite prior research studies to help the researcher to lay a foundation for understanding the logical function of the ideational metafunction of language. Thus, the researcher appeals for more studies on the logical function of ideational metafunction of language so as to provide more information in the aspect. To the researcher's knowledge, this study is the first one of its kind that explores meaning as construed by the use of different elements of different metafunctions in some of the Namibian autobiographies. It was not possible for the researcher to use study samples on the functional stylistics interpretation of autobiographies for guidance. Such types of studies are not cited in this research. Hence, more studies that are based on functional stylistics interpretation of Namibian autobiographies are needed.

1.7 Definition of technical terms

- **Adjunct:** A sentence element which gives circumstantial information (Finch, 2003).
- **Autobiography:** A form of biography in which the subject is also the author; it is generally written in the first person and covers most or an important phase of the author's life (Halsey, 1984).
- **Clauses:** are units of grammar that contain at least one predicate (verb) and a subject (Halliday & Matthiessen, 2004).
- **Context:** The background situation within which a communicative event takes place (Finch, 2003).
- **Discourse analysis:** The study of linguistic organisation in speech and writing (Finch, 2003).
- **Ideational:** In functional grammar, the ideational function is concerned with the linguistic representation of experiences, especially mental and emotional (Finch, 2003).

- **Interpersonal:** In functional grammar the interpersonal function is concerned with the communicative use of language, especially in establishing and maintaining relationships (Finch, 2003).
- **Metafunctions:** Are the three fundamental and universal functions of language (ideational, interpersonal, and textual) underlying the development of linguistic structures (Halliday & Matthiessen, 2004).
- **Object:** A clause element which normally follows the verb and is dependent on it (Finch, 2003).
- **Phrase:** A sequence of words, smaller than a clause, which behaves as a syntactic unit (Finch, 2003).
- **Semantic:** The study of the way in which words mean in language (Finch, 2003).
- **Stylistics:** The study of style in language using a linguistic perspective (Finch, 2003).
- **Subject:** Grammatically, a clause is an element which normally precedes the verb and conditions its form in the 3rd person singular present tense (he hits) (Finch, 2003).
- **Systemic functional linguistics (SFL):** Is a theory of language centred on the notion of language function (Halliday & Matthiessen, 2004).
- **Textual:** In functional grammar a meta-function of language has to do with the way language is constructed as a text (Finch, 2003).

CHAPTER TWO

RELATED LITERATURE REVIEW

2.0. Introduction

The researcher reviews articles related to the discourse-semantic model of systemic functional linguistics (SFL) which includes the three semantic metafunctions of language (ideational, experiential and textual). Thus, the reviews in this chapter are presented under the following subtopics: discourse-semantic model of systemic functional linguistics (SFL); ideational metafunctions, experiential metafunction and textual metafunction.

2.1. Literature review

Discourse- semantic model of systemic functional linguistics

According to Eggins (2004, p. 19), discourse-semantics has three metafunctions: interpersonal, ideational, and textual. Banks (2002) confirms that the semantic component of the SFL model is construed in terms of the same three metafunctions. Halliday (1978) also enlightens that systemic functional linguistic theory has those three semantic metafunctions. Eggins (2004) explains that the SFL model proposes that the human language has evolved to make three generalized kinds of meanings where experiential meanings refer to the clause as representation, interpersonal meanings refer to the clause as exchange, and textual meanings refer to the clause as message (pp. 58-59). Thompson (2004) clarifies that the three major functions of language are explained as: The interpersonal (relationship between sender and receiver), the ideational (how people experience the world around them) and the textual metafunctions (the organisation of given information) (p. 30). Hence, SFL describes three main functions of language as experiential meaning, interpersonal meaning and textual meaning of which each is organised by its own system network.

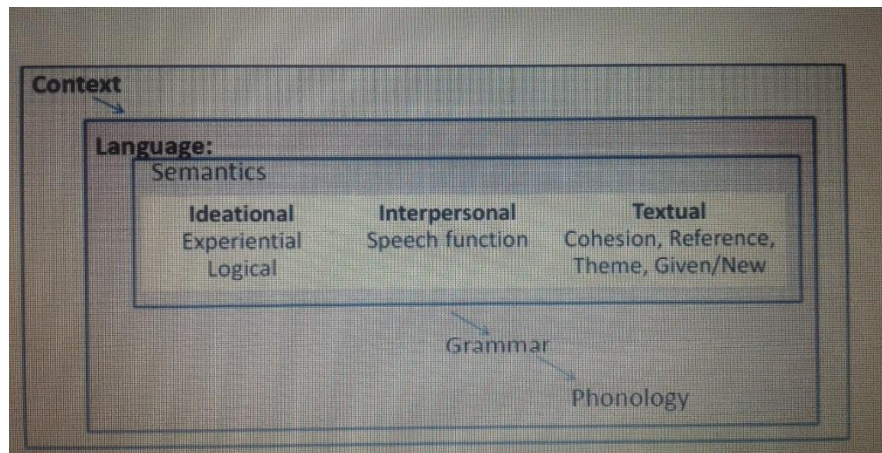


Figure 1. The Levels of Discourse-Semantics. Source: Halliday & Hasan (1989)

The present study used those three levels of metafunctions to analyse the two autobiographies under study.

Ideational Metafunction

According to Downing and Locke (1992), the ideational metafunction “permits one to encode, both semantically and syntactically, people’s mental picture of the physical world and the worlds of people’s imagination” (p. 110). Eggins (2004) adds that ideational meanings are meanings about the present experience in language. Eggins (2004) explains that whatever language is put to; language speaks to something or someone doing something. All these indicate that ideational meaning is about what is experienced in language. Butt et al. (2000) clarify that when analysing a clause, it involves asking the question “Who does what to whom under what circumstances?” which will reveal the ideational function (p. 47). In this case, “Who does what to whom?” is considered as an important aspect in a closer examination of the ideational metafunction.

According to Halliday and Matthiessen (2004), through the ideational metafunction (clause as representation), “language provides a theory of human experience” (p. 29). In a study titled ‘*A study of ideational metafunction in Joseph Conrad’s “Heart of Darkness”*’, the researcher identified metafunctional patterns of ideation found in the lexico-grammar of Joseph Conrad’s *Heart of Darkness*

and notes that the author use foregrounding against these patterns to contrast the racist and imperialistic ideologies (Alaei & Ahangari, 2016). It is therefore clear that the ideational function allows language users to present their world experience through the lexico-grammatical choices they make, which are part of the transitivity system.

The ideational function allows language users to present their world experience through the lexico-grammatical choices they make, which are part of the transitivity system. Banks (2002) stipulates that the ideational metafunction is that part of the meaning which concerns the way external reality is represented in the text. Banks (2002) further specifies that it refers to the content of the message, and is probably what many think of first when they refer to a semantic component. Halliday and Hasan (1998) urge that the ideational function has two subsections, experiential and logical. The experiential meanings are the ways through which reality is represented and the grammatical resources for construing people's experience of the world around them (Almurashi, 2016). Unsworth (1999) adds that it is about *what* meanings are conveyed and *how* they are conveyed. This means that experiential meaning is about what is going on, who is involved in the going-on, and when, where, and how the goings-on are happening.

According to Banks (2002), the major component of ideational metafunction is transitivity. The researcher is also of the opinion because many studies that she explored in terms of ideational functions analysed different texts focusing on transitivity.

In *A critical discourse analysis of Barack of Obama's speeches*, Wang (2010) uses Systematic Functional linguistics theory to analyse Barack Obama's presidential speeches mainly from the point of transitivity and modality. Based on the ideational function, Wang (2010) analyses the speech based on transitivity and this is represented by the material process, mental process, and relational process in his findings.

Koussouhon's (2015) study titled *Exploring ideational metafunction in Helon Habila's Oil on Water: A re-evaluation and redefinition of African women's personality and identity through literature*.

Koussouhon (2015) applies some of the principles guiding Systemic Functional Grammar (SFG) to Helon Habila's *Oil on water* (2011). The study is based on the experiential function which made an exploration of the transitivity properties

Additionally, Adjei et al. (2015) carry out a study on *Transitivity in political discourse – A study of the major process types in the 2009 State-of-the-Nation address in Ghana*. Their study uses the transitivity model to analyse how president John Evans Atta Mills manipulated language in his first State of the Nation address to express his political message to his people. Their study uses Halliday's Systemic Functional Grammar and the analysis is based on transitivity.

Their study discovers that among the major process types, material processes dominated the speech with a total occurrence of 59.14% and mental process with a total occurrence of 14.37%. The dominant use of material processes implies that Mills and his government are the main actors working on a number of concrete projects in an attempt to create a sense of developmental progression and continuity (Adjei et al., 2015).

All the studies based their analysis on the experiential function of ideational metafunction which comprises of transitivity. However, the present study chose to explore the logical function and therefore it differs with the other studies in that aspect.

Almurashi (2016) adds that one of the experiential meanings' chief grammatical systems is classified as transitivity which includes the processes (in the verbal group), the participants (human/non-human) who are participating in these processes (in the noun group) and the circumstances in which the processes occur and the when, where, and how they take place (in the prepositional phrase and adverbial group). This shows that transitivity is a component of the ideational (experiential) metafunction that can be studied in analysing text. According to Banks (2002), transitivity is concerned with the type of process involved in a clause, the participants implicated in it, and, if there are any,

the attendant circumstances. This indicates that transitivity is the relationship established between the processes, the participants and the circumstances presented in the clause.

For ideational metafunction, Halliday (1974) alludes that the experiential function concerns the expression of experience in terms of processes, entities, qualities and so on; while the logical one comprises of the logical relations of languages (p. 52). The present study examines how authors make use of the ideational function to present their life experiences through language and the research only concentrated on the logical function.

Logical function

“The component of logical function is the meaning in functional semantics among clauses which form the logic of natural language” (Br Bangunl, Silvana, Saragih, & Sembiring, 2014, p. 46). This means that the logical function focuses on the logic of language in clauses. In the interpretation of compound clauses, Halliday (1985) introduces the component of function as the logical component. Halliday (1974) suggests that the logical function of language comprises the logical relations of languages such as co-ordination, subordination, apposition, and modification (p. 52). This reveals that co-ordination, subordination, apposition, and modification are some elements of the logical function of language. Thus, this study uses modification, apposition and coordination elements of the logical function of language under ideational metafunction in the analysis of the two selected autobiographies.

Modification

Modification is the grammatical tie that exists, for instance, between an adjective and its noun, or a verb and its adverb. Hence an adjective and an adverb are called modifiers. According to Jacobs (1995, p. 31), a modifier is “an optional element in phrase structure or clause structure.” A modifier is called this because it is said to modify (change the meaning of) another element in the structure, on which it is dependent. This means that words such as adjectives and adverbs are modifiers because they modify or change the meaning of another element in structure. Quirk, Greenbaum, Leech, & Svartvik,

(1985) confirm that there are two types of modifiers in the English language: the adjective and the adverb (p. 471). Quirk et al. (1985) explain that the two principal types of modifiers are adjectives (and adjectival phrases and adjectival clauses), which modify nouns and adverbs (and adverbial phrases and adverbial clauses), which modify other parts of speech, particularly verbs, adjectives and other adverbs, as well as whole phrases or clauses.

Hamza (2017) carries out a study about Modifiers *in English*. The study's first chapter deals with definitions, types of modifiers and compound modifier. The study uses the listed 17 sentences in the presentation of the results of the study.

1. This is a **red** ball. (red is a modifier, modifying the noun ball).
2. His face became **red**. (The word red is a complement or argument of became, since it cannot be omitted from the sentence).
3. In **land** mines. (The word land is a pre-modifier of mines)
4. That **nice tall man** from Canada whom you met. (man is the head, nice and tall are premodifiers, and from Canada and whom you met are postmodifiers).

Hamza's (2017) study found that there are two principal types of modifiers: adjectives (and adjectival phrases and adjectival clauses), which modify nouns; and adverbs (and adverbial phrases and adverbial clauses), which modify other parts of speech, particularly verbs, adjectives and other adverbs, as well as whole phrases or clauses. Hamza (2017) uses the examples below in the data analysis and presented these findings about the types of modifiers:

5. It was a **nice** house. (adjective modifying a noun, in a noun phrase)
6. **The swiftly flowing** waters carried it away. (adjectival phrase, in
7. She's the woman with the hat. (adjectival phrase, in this case a prepositional phrase, modifying a noun in a noun phrase)

8. I saw the man whom we met yesterday. (adjectival clause, in this case a relative clause, modifying a noun in a noun phrase)

9. His desk was in the faculty office. (noun adjunct modifying a noun in a noun phrase)

10. Put it gently in the drawer. (adverb in verb phrase)

11. He was [very gentle]. (adverb in adjective phrase)

12. She set it down very gently. (adverb in adverb phrase)

13. Even more people were there. (adverb modifying a determiner)

14. It ran right up the tree. (adverb modifying a prepositional phrase)

15. Only the dog was saved. (adverb modifying a noun phrase) In some cases, noun phrases or quantifiers can act as modifiers:

16. A few more workers are needed. (quantifier modifying a determiner)

17. She's two inches taller than her sister. (noun phrase modifying an adjective)

In the study Hamza (2017) found that modifiers may come either before or after the modified element (the head), depending on the type of modifier and the rules of syntax for the language in question. A modifier placed before the head is called a premodifier; one placed after the head is called a postmodifier. Hamza (2017) gave an example that, in land mines, the word land is a premodifier of mines, whereas in the phrase mines in wartime, the phrase in wartime is a postmodifier of mines.

18. 'That nice tall man from Canada whom you met'.

In this noun phrase the study found that, "man" is the head, "nice" and "tall" are premodifiers, and from Canada and whom you met are postmodifiers.

Hamza (2017) concludes that a modifier changes, clarifies, qualifies, or limits a particular word in a sentence in order to add emphasis, explanation, or detail. Modifiers tend to be descriptive words such

as adjectives and adverbs. Modifier phrases such as adjective clauses and adverbial phrases also exist and tend to describe adjectives and adverbs.

De Swart (1998) argues that another type of modifier in some languages, including English, is the noun adjunct, which is a noun modifying another noun (or occasionally another part of speech) (p. 215). McArthur (1992) states that there is also a compound modifier, which is “a compound of two or more attributive words: that is, more than one word that together modify a noun” (p. 757). This indicates that a modifier can also be a noun adjunct and it can be more than one word. According to McArthur (1992), a head may have a number of modifiers, and these may include both premodifiers and postmodifiers (p. 750). This implies that a modifier can be before the head or after the head in a clause.

AL-Monem’s (2018) study titled *Pre-modifiers in English* tackles the topic because pre-modifiers have many components. AL-Monem (2018) reveals that adjectives are of many types and they must be written in specific order and therefore the study clarified this order and explained the reasons behind it.

AL-Monem’s (2018) study reveals that a modifier is a word, phrase or clause which functions as an adjective or an adverb to describe a word or to make its meaning more specific. It is placed after determiners, but before the head of a noun or noun phrase.

AL-Monem (2018) reveals that there are four types of pre-modifiers: Adjectives as pre-modifier, participles as pre-modifier, nouns as pre-modifiers and compounds as pre-modifiers. AL-Monem (2018) shows the examples of these types of pre-modifiers in these example statements:

We had a very pleasant journey this time. (Adjectives as pre-modifier)

The flying clouds looked like the polished strokes of a gifted artist on a surface of shining blue.
(Participles as pre- modifier)

She wanted to buy an air ticket, but no passenger flight was departing on that day; finally, she asked for an online booking device. (Nouns as pre-modifier)

The office has a group of hard-working executives. (Compounds as pre-modifier)

The study revealed some examples of seven structures in which sentence modifiers are commonly found:

1. Single-word adverbial: - Luckily, I knew how to swim.
2. Clause adverbial: - Since the door was closed, we climbed in the back window.
3. Prepositional phrase: - In fact, the contract invalid.
4. Absolute structure - The guests having departed, we resumed the normal household routine.
5. Infinitive phrase - To keep dry in a tent, you should be provided with a fly.
6. Participial phrase in – ing: -Considering the circumstances, he has lucky to escape alive.
7. Relative in – ever: - Wherever she is, I will find her.

It is explained about logical structure of nominal group that:

logical structure of Nominal group (NG) may consist of (i) single core, and (ii) the core with modifier. The core means the logical centre of the group and modifier means the adding modifier on the core. Modifier element may precede or follow the core. The preceding is called as pre-modifier, whereas the following is called post-modifier. The core in NG forming can be created by noun and pronoun, whereas the post-modification can be formed from words from various classes or groups. (Br Bangunl et al., 2014, p. 46)

The noun phrase is called a nominal group (Halliday, 1985, Martin, 1992). This means that the noun phrase is the same as the nominal group.

Br Bangunl et al. (2014) identify elements of modifier as deictic, numerative, classifier, epithet and qualifier (p. 46). Br Bangunl et al. (2014) explain that:

Deictic is realized by demonstrative this, that, the, just now, and genitive (possession). Deictic of demonstration and deictic of genitive is usually located in the edge of right side. Numerative can be marked by numeral (one, two, three, four, and so on). One can be connected with a noun, for example the noun table, to form an NG. Numerative is as classifier in which its role is the determinant of quantity. The adjective, noun or verb can be classified as classifier. Its role is of course as the determinant of thing, denoting that thing can be classified into certain object. Adjective is grouped as epithet in which its role is to expand a thing. Describers can be located in the right side while epithet always stands as classifier. Qualifier appears in adverbial group. (Br Bangunl et al., 2014, p. 46)

The present study reveals how different aspects of modification are used to give meaning in the two autobiographies under study.

Apposition

Crystal (1997) defines apposition as “a traditional term retained in some models of grammatical description for a sequence of units which are constituents at the same grammatical level, and which have an identity or similarity of reference” (p. 24). It is for example if a noun or word is followed by another noun or phrase that renames or identifies it. According to Giannakis (2014), apposition is a grammatical construction in which a referential element (the appositive noun) is practically connected to another one (the anchor, which may be a noun or a pronoun) with which it shares the same referent and the same syntactic relationship to the rest of the clause. Omer (2011) refers it to a construction in which two elements are placed consequently as explanatory expressions and appear with simple and complex structures represented by single words, phrases and clauses (p. 1). This expresses that by using apposition, the writer can combine sentences to avoid too many short sentences. This allows the use of interesting details with smooth flow of the reading experience.

Penas's (1994) study titled *Apposition in English: A linguistic study based on a literary corpus* analyses the syntactic, semantic and pragmatic characteristics of the examples in literary corpus selected for the study. Penas (1994) uses the following corpora in the study: *A Good Man in Africa* (GMA) by William Boyd; *White Mischief* (WM), by James Fox; *Hotel du Lac* (HL), by Anita Brooker; *The Child in Time* (ChT), by Ian McEwan and *The Remains of the Day* (RD), by Kazuo Ishiguro. In the analysis, some of the 26 examples used are these below:

Denzil Jones, the accountant, poked his head round it. (GMA 14)

Errol's daughter, Diana ... had come to England to live with her aunt. (WM 98)

The sort of woman she, Mrs Pursey, should not be asked to admit into her presence. (HL 84)

This Innocence was the first dead person he had ever encountered. (GMA 73)

Everything about her seemed exaggerated: her height, the length of her extraordinary fingers... (HL 70)

According to the findings of the study Penas (1994) states that in most of the examples (19 out of 26), the second element is a noun which indicates blood ties. The study found that apposition is mainly used to characterise, name and identify characters and everything the author considers necessary. Penas (1994) reveals that in that way, the author transmits information which helps not only to give detailed yet concise descriptions, but also, in some cases, to help the reader to follow the story.

'He linked the name with the person who was Fanshawe's wife: Mrs Chloe Fanshawe, wife to the Deputy. (GMA 29)'

In the example above, the study found that the third element is in apposition with the second element and both the second and the third are in apposition with the first element. The study revealed that by using an accumulation of appositions, the author gives a more complete description of the character in a concise, brief and almost telegraphic way.

Quirk et al. (1985) distinguish three main types of apposition as full and partial apposition, strict and weak apposition, and restrictive and non-restrictive apposition. Matthews (1981, p. 292) state that restrictive apposition or close apposition is known as 'identifying apposition' because the second element identifies or is the 'identifying apposition' because the second element identifies or characterises the previous element, whereas non-restrictive apposition is named 'descriptive apposition' or 'loose apposition' because the second element describes the first one and its absence will not affect the meaning of the whole sentence. Matthews (1981) gives an example as in; 'My friend Alice' and explains that the word 'Alice' in the sentence provides additional information about the first expression. This study found how the use of Restrictive Appositive and non-Restrictive Appositive in the autobiographies' statements have functions.

Coordination

Coordination is a term in grammatical analysis that refers to the process of linking linguistic units which are usually of equivalent syntactic status, e.g. a series of clauses, or phrases, or words (Crystal, 2008). Quirk and Greenbaum (1973) point out that coordination is a linking element which can link words, phrases and clause structures. Quirk and Greenbaum (1973) add that indicators of coordination in texts are popularly referred to as coordinating conjunctions (e.g. and, but, or, for so, yet). It means that coordination is those elements that link words, phrases and clauses structures in texts.

According to Goodall (2017), coordination is a syntactic phenomenon in which two or more elements, known as *conjuncts*, are linked together, often with a *conjunction* (also known traditionally as a *coordinating conjunction*). Goodall (2017) further explains that it refers to the juxtaposition of two or more *conjuncts* often linked by a *conjunction* such as *and* or.

The conjuncts are a defining component of coordinate structures; they are typically in a symmetric relationship to each other (Goodall, 2017). Goodall (2017) gives an example of conjuncts using the sentence '*Our friend and your teacher sent greetings*' where the conjunction is 'and' while the

conjuncts (*our friend* and *your teacher*) may be words or phrases of any type. It indicates that elements that are linked together by coordination are called conjuncts.

Sharndama's (2014) study examined the uses of coordinators and subordinators in professional legal texts in a study titled, *Analysis of the uses of coordination and subordination in professional legal discourse*. The results of the analysis showed that 'and', 'but' and 'or' are the prevalent coordinating devices used in creating and achieving cohesion in professional legal texts. The extracts below were used in the data analysis:

A pregnant woman who, with intent to procure her own miscarriage unlawfully administers to herself any poison, **or** noxious thing or unlawfully uses any instrument **or** other means, and (b) any person who with the intent to procure the miscarriage of any woman, whether she is pregnant **or** not, unlawfully administers to her **or** causes to be taken by her any poison or noxious thing **or** unlawfully uses any instrument **or** other means, is guilty of abortion. (Sharndama, 2014, p. 14)

Every person who breaks and enters any dwelling house **or** any building within the cartilage there of and occupied there with, **or** any school house, shop, counting house, office, store, garage, pavilion, factory **or** workshop, **or** a building belonging to her majesty **or** government department **or** to any municipal **or** other public authority and commit any felony therein **or**... every person who breaks and enters any dwelling house **or** any building within the cartilage there of and occupied there with, **or** any school house, shop, were house counting house, office, store, garage, pavilion, factory **or** workshop, **or** an building belonging to her majesty **or** government department **or** to any municipal **or** other public authority and commit any felony therein **or**... (Sharndama, 2014, p. 14)

From the above legal text extracts, Shamdama's (2014) findings reveal that the coordinator "or" is used predominantly in the selected texts. Shamdama (2014) found that in those professional texts, the coordinator has additional meaning "inclusive", as it allows the realisation of a combination of the

alternatives to link several of the intended meanings. In the first excerpt, it is used to list all the acts amounting to the felony of abortion. Similarly, in the second excerpt, it is used to list several intents that amount to the felony of house breaking

The study found that the coordinators 'but' and 'and' were also found prevalent across the selected texts. The coordinator 'and' is used more often than 'but'. It links words of related meaning to produce a single idea. Shamdama's (2014) study used the extract below in the data analysis.

Memorandum that on this day of the undersigned A.B of etc. in consideration of his natural love **and** affection for his wife the undersigned CB of the same address above **and** by word of mouth expressed himself to give to the said C.B the furniture and household effects specified in the inventory annexed hereto for her own use **and** benefit absolutely and at the same time deliver the said furniture **and** household effects to the said C.B at the same time accepted the gift of the said furniture and effects and entered into the possession **and** control of the same witness to the signature of A.B and CB (Sharndama, 2014, p. 14).

The study discloses that the conjoined phrases from the extract such as furniture and household effects, love and affection, possession and control emphasise the authenticity of a gift by a husband to his wife.

For the coordinator 'but', the study found that it was sparingly used in the sampled text. The noted instance from the text below according to Shamdama's (2014) study shows every day meaning.

Any person who, with intent to destroy the life of a child capable of being born alive by any wilful act causes a child to die before it has an existence independent of its mother, is guilty of child destruction **but** no person is guilty of that offence unless it is proved that the act which caused the death of the child was not done in good faith for the purpose only of preserving the life of the mother (Sharndama, 2014, p. 15).

Finally, Shamdama's (2014) study concludes that both coordinators and subordinators are means of achieving cohesion in legal discourse.

According to Murthy (2007), the three kinds of coordinating conjunctions are: cumulative or copulative conjunctions, adversative conjunctions and disjunctive or alternative conjunctions. Unubi (2016) explains that cumulative or copulative conjunctions are used to join statements, or they add one statement to another. They include: and, so, both ... and, as well as, not only ... but, also, no less than, etc. Some of the sentential examples Unubi (2016) gives include:

He is my father *so* I respect him.

As well as writing the letter for me, he posted it.

She, *no less than* her friend, tried to cheat me.

According to Halliday and Hasan (1976, p. 250), with regards to the adversative conjunctions, the meaning of the adversative relation is "contrary to expectation". The expectation may be derived from the content of what is being said, or from the communication process, and in a speaker hearer situation and they include: but, still, only, etc. Unubi (2016) gives sentential examples of adversative conjunctions as:

She is beautiful *but* poor.

You are intelligent *still* you have to work hard.

He is a good servant *only* he has greed for food

Unubi (2016) states that disjunctive or alternative conjunctions are used to express a choice between two alternatives and they include: or, nor, either...or, neither...nor, else, whether...or, otherwise, etc.

The sentential examples Unubi (2016) gives include:

You must tell me the truth *or* I cannot help you.

She is not a teacher *nor* a typist.

You must do the work sincerely *else* you will lose the job.

This implies that co-ordinating conjunctions may add one statement to another, to express opposition, indicating a choice between alternatives, and to express an inference. Normally, conjunctions perform linking functions, but according to Leung (2005), conjunctions perform the following different functions:

To link two or more words, groups or clauses, to link two clauses especially the main or independent and the dependent or subordinate, to link two identical words or phrases in order to emphasise the degree of something or to suggest that something continues or increases over a period of time (e.g. Day by day I am getting better and better), to introduce a question which follows logically from what somebody has just said, to link two or more alternatives, to be used between numbers to give estimation (e.g. We will stay there a day or two), to introduce a comment for correction, to introduce something for explanation or justification, to show contrast, for adding, to change a subject in a discussion, to be used as a condition in conditional statements, to be used for warning (e.g. or else), etc. (Leung, 2005, pp. 14-15)

The study examines how the authors use different types of coordinating conjunctions to process linking linguistic units in their autobiographies.

Interpersonal metafunction

According to Bloor and Bloor (2004), “the interpersonal metafunction allows individuals to participate in communicative acts with other people, to take on roles and to express and understand feelings, attitudes and judgements” (p. 11). Banks (2002) adds that the interpersonal metafunction concerns the relationships that exist between the speaker and his addressee(s), and between the speaker and the message. This clearly indicates that interpersonal meanings are concerned with the interaction between speaker(s) and addressee(s) Almurashi (2016) explains that the interpersonal metafunction

is used to establish the speaker's role in the speech situation and relationship with others. Halliday (1998) clarifies that with the interpersonal metafunction, social interaction speakers use language to act, for example to ask questions, give information, issue a command and as the language express the speaker's subjective judgments and opinion. Halliday (1998) further indicates that with this function, the speaker uses the language as the means of his/her own intrusion into the speech event. This means that for the interpersonal metafunctions, the speaker may express his/her comments and attitudes, he/she can greet, inform or persuade people and texts can be analysed based on these elements.

Egins (2004) makes it clear that language is used to make interpersonal meanings and these are meanings about our relationships with other people and our attitudes to each other. Egins (2004) clarifies that whatever we put a language to; we are always expressing an attitude and taking up a role. According to Thompson (2004), in the interpersonal metafunction, language is used to interact with other people to establish and maintain relationships with them, to influence their behaviour or to express our own view point of things in the world and to elicit or exchange theirs (p. 30). This metafunction obviously looks at how language is used to determine the relationship with other people.

Banks (2002) expresses that a major feature of the interpersonal metafunction is that of mood. Thompson (2004) adds that interpersonal meanings are usually expressed in the mood (comprising the subject and the finite; the latter is the first element in a verbal phrase) (p. 4). This indicates that subjects enable us to determine the mood of a clause. According to Halliday (2007), the interpersonal function is the 'participatory function of language' which allows the expression of attitudes and is realised by mood and modality (p. 184). Almurashi (2016) suggests that one of its main grammatical systems is mood and modality.

Setyowati (2016) study analyses the interpersonal meaning realized in the short story of Hans Christian Andersen *The real princess*. The study aimed to reveal the speech function of the language used and to identify the interpersonal meaning realised in the short story. By analysing the type of mood the study found that the text used the declarative mood type the most (98%) which indicates the position of the author as a provider of information and the readers as the recipient and reveals the relationship between the author and the readers.

By analysing the modality, the study found that the modal finite is less used in the text and that reveals the position of the author to the readers. The study found that it only appears a little (7%) which indicates that the author has no right to persuade the readers because the genre of the text is narrative which functions only to entertain the readers.

The study found that the personal pronoun which is mostly used in the text is the third personal pronoun (83%) and the first personal pronoun appears only a little (17%) which indicates that the participants in the text is not the author himself but the other people.

In terms of interpersonal metafunction, the study matches perfectly with the present study as it also analysed the three elements of interpersonal metafunction (mood, modality and person).

Mood

The constituents of mood analysis describe the interpersonal metafunction of language. As for Halliday and Matthiessen (2004), mood is analysed in terms of a mood element and the residue where the mood element is constituted by the subject and the finite. Mood and residue are two main elements of the analysis under interpersonal metafunction (Banks, 2002). According to Mehwish, Ali, Muhabat, & Kazemian (2015), the mood element comprises subject and finite sub-elements whereas predicator, complement and adjunct are sub-elements of residue. Subject (the nominal group) determines the mood of the entire clause (Banks, 2002).

Bankole and Ayoola (2014) carry out a study titled *Mood and modality in Christian magazines: A systemic Functional Analysis of Christian women* to examine how the interpersonal relationship is created by analysing the nature of propositions made by the writer of Christian magazines. They state that their study “is purely interpersonal metafunction analysis within the purview of System Functional Grammar” (p. 140). The study presents an exploration of how interpersonal relationships are created and the nature of propositions in religious articles (Bankole et al., 2014, p. 138). Their analysis reveals a mood structure that gives varying degrees of ‘propositions’ and ‘proposals’ that are capable of getting the readers persuaded. They conclude that the difference in the Lexico-grammar analysis and the speech functions of the clauses are due to the need to get the readers persuaded about the Christian ideology (Bankole et al., 2014, p. 138).

Their study found that in all the six editions of the magazines in which 194 ranking clauses were analysed for mood, 85% of the clauses are in the declarative mood, 11.3% are in imperative mood, while 3.6% are in interrogative mood.

They found that the declarative mood is used by the writer to offer convincing information on the nature, characteristics and infinite love of God as used in these given examples from the texts: ‘One of the most awesome nature and characteristics of God is His faithfulness’, ‘He never lies and never fails to fulfil His promises,’ ‘God is also faithful to those who put their trust in Him’. ‘He sheds His blood on the cross of Calvary to pay the ransom for your soul’ (p. 141).

Bankole et al. (2014) finds that the writer presents his perception of the nature of God as an assurance for the readers to trust in God with those sentences and state that in some other ways, the declarative mood is used by the writer to re-echo the promises of mankind and to the readers in particular (p. 141).

A closer exploration of the mood structure of the texts still reveals that the declarative mood is equally used in the texts to pass judgment, condemn and warn the readers against certain attitudes or

characters the writer considered to be the hindrance to enjoying the goodness of God (Bankole et al., 2014).

According to Chueasuai (2017), the lexico-grammatical pattern of mood suggests how the text producer establishes his or her relationship with the text receiver through four basic “speech functions”, namely, statements, questions, offers and commands (p. 5). Chueasuai (2017. p. 5) stipulates that the four types of speech functions are presented in three structural mood types: the declarative clause (to make a statement), the interrogative clause (to question or offer) and the imperative clause (to command). The observation insists that, statements are naturally expressed by declarative clauses, questions by interrogative clauses and commands by imperative clauses.

Ashidiqi and Hum’s (2018) study investigates interpersonal meaning analysis of captions on Instagram produced by tertiary students during 2017. The purpose of their study is to describe the configuration of interpersonal meaning elements and to explain speech functions in captions on Instagram produced by tertiary students during 2017. In their study, different datum is analysed based on the mood elements. Here the researcher gives examples of two datum, 01 and 04, which are some of the analysed clauses in their study.

DATUM 01: Without the rain there would be no rainbow.

The analysis of interpersonal meaning of this clause in the study finds that the clause deals with two components (Mood element and Residue element). Mood consists of the Subject “there” and Finite “would”. Meanwhile the Residue consists of the Predicator “be”, Complement “no rainbow”, and adjunct “without the rain”.

The study finds that the clause above is a declarative clause. The addresser is the writer of the caption, addressing to her friends in Instagram. The relationship between the writer and her friends is that the writer as the provider of information and her friends as the recipient of the information. The study exposes that through the interpersonal meanings of “Without the rain there would be no rainbow”,

the writer would try to inform her friends in 7 Instagram messages that the rainbow will not appear if there is no rain. It is also noted that the word “would” shows the strong determination. The writer uses “would” to make sure that her statement elucidates that there is no rainbow if there is no rain (Ashidiqi and Hum, 2018).

DATUM 04: Can I see you (again)?

For the above clause, the analysis reveals that this clause is realised by the system of mood and residue. Mood consists of the Subject “I” and finite “can”. Meanwhile the Residue includes the Predicator “see”, Complement “you” and Adjunct “again”.

According to the study’s analysis, the clause above is an interrogative clause. The question reflects a writer’s request that she wants to meet someone whom she wants to see. The interlocutor is the writer of the caption, addressing someone whom she wants to see. The study discloses that the relationship between the writer and someone whom she wants to see is the writer as the recipient of information and someone whom she wants to see as the provider of information. It is noted that the interpersonal meanings “Can I see you (again)” is the sensor to ask information to someone whom she wants to see whether that someone wants to meet her again or not. Furthermore, the study notes that the word “can” which is used by the writer shows the weakened authority. Due to the fact that, the writer uses “can” on her caption, it means that the writer does not enforce someone whom she wants to see fulfilling her desire (Ashidiqi & Hum, 2018).

The study concludes that the common captions on Instagram produced by tertiary students tell about their daily activities, personal experiences, their emotions, sharing some opinions, or conveying something about a product which is sold.

For Kamalu and Tamunobelem (2013), three types of clausal moods have been found during the analysis; declarative, imperative and interrogative. Each of the type indicates different sorts of interpersonal relationships among the participants. The declarative mood of the clause shows the

expression conclusive, strong and factual, whereas the imperative mood expresses authority. It presents a deletion of the Subject (agent/ doer) and describes the status and/or power relations of the participants involved in the discourse. On the other hand, the interrogative mood also reflects interpersonal relations of the participants with respect to their status and social roles.

Ayoola (2013) carried out a study titled *An interpersonal metafunction analysis of some selected political advertisements in some Nigerian newspapers*. Ayoola (2013) uses political adverts taken from three Nigerian newspapers - The Tribune, The Nation and The Punch - between November 2010 and April 2011. In the study, eight different advertisements (four from each political party) were analysed to find out how the politicians use language to express their view points to reflect the political context through advertisement. Interpersonal metafunction within the framework of Systemic Functional Grammar (SFG) is used as the theoretical framework for the analysis in this study. The study involved the analysis of mood and modality of the various clauses identified.

Ayoola (2013) made the mood analysis of the major clauses of the ACN presidential adverts as in these given examples:

“I am standing up for affordable health care.” (p. 167).

The study revealed that the mood block of this clause is declarative; it states the position or stand of the speaker.

“What do you stand up for?” (p. 167).

The study discloses that the mood of this clause is Wh – interrogative. There is a question, negotiating with the reader by demanding information about the reader’s stand or position on the proposition given by the speaker

“The time has come for us to stand up for Nigeria where everyone has access to quality and affordable health care.” (p. 167).

According to the study, the mood of this clause is declarative; the statement is giving warning.

Moreover, the study found that the various declarative moods are used by the speaker to express his/her assumption as well as his/her ambition in form of an argument. The interrogative mood in the adverts is used to demand the cooperation of the readers on his/her view point and it signals the speaker's negotiation with the readers.

DATUM 2: ACN Presidential Advert: The Punch 10th March, 2011

Why live behind Bars and call it home?

Iron bars, Padlocks, metal chains, curfews, sleepless nights.

Do you deserve this sentence?

Vote for better security.

Vote ACN.

Stand up for Action.

Vote Nuhu Ribadu and Fola Adeola for President 2011

According to Ayoola's (2013) analysis based on the above datum, the first interrogative mood (clause 1.) expresses the speaker's disgust or disapproval of the social situation in the country at that time. The second interrogative mood (clause 2) is informing the reader and equally inciting him/her to share this belief. The imperative moods in those adverts are offering persuasive advice to the reader. The speaker was using the imperative mood to show his/her emotional attachment to the plea. He/she advises the reader to vote for better security (Clause 4).

In the study by Mehwish et al. (2015) about *Functional linguistics mood analysis of the last address of the Holy Prophet*, the three types of clausal moods were found during analysis: Declarative, Imperative and Interrogative. In their findings, they discuss that each of the type of mood indicates a different sort of interpersonal relationship among the participants. They discuss that the declarative mood of

the clause shows the expression conclusive, strong and factual, whereas the imperative mood expresses authority. It presents a deletion of the Subject (agent/ doer) and describes the status and/or power relations of the participants involved in the discourse. Their study notes that on the other hand, the interrogative mood also reflects the interpersonal relations of the participants with respect to their status and social roles (Mehwish et al., 2015).

This implies that to describe the interpersonal metafunction, we look at the three types of clausal mood (declarative, imperative and interrogative). Mehwish et al. (2015) explain that:

Clauses of declarative mood indicate that the communicated information is very strong and factual based. It strengthens the text's appeal to the readers/ listeners and fulfil the said demand. Imperative clauses present absence of the Subject and begin directly with the processes. This clause configuration expresses command or request. The interrogative mood clause reinforces the force of other declarative and imperative mood clauses and it is not a wh-question clause rather a yes/ no question clause. It simply offers two options and no liberty is given on the part of the audience, the function that states the power relations (Mehwish et al., 2015).

This indicates that in the analysis of mood in the text, one can examine how writers interact with people and how they use language to convey the unlimited purposes. They may use language to order, apologise, confirm, invite, reject, describe and so on. In this study, the three structural mood types in the selected autobiographies are analysed.

Modality

Modality is a term used in grammatical and semantic analysis to refer to contrasts in mood signalled by the verb and associated categories (Crystal, 2008). Quirk et al. (1985) define it as the "manner in which the meaning of a clause is qualified so as to reflect the speaker's judgment of the likelihood of the proposition it expresses being true" (p. 219). Palmer (1986) states that it is defined as the

expression of the speaker's opinion and of his/her attitude towards what he/she is saying. For Lyons (1977, p. 746) modality is a category of meaning that deals with "the status of the proposition". In English, modal contrasts are primarily expressed by a sub-class of auxiliary verbs, e.g. may, will, can (Crystal, 2008). Hilal (2008) suggests that there are modals of obligation and necessity (must, need, should, and ought), ability and possibility (can and could). In English, modality is the subject concerning so-called modal auxiliary verbs like can, must, and should etc. that are customarily used to modify the meaning of other verbs (which in turn tend to take an infinitive form). These modal verbs are used to express a wide range of meanings e.g. 'possibility', 'necessity', 'contingency', 'permissibility', 'obligation', 'proscription', 'probability' etc. (Palmer, 1990). This means that modality uses modal verbs to express a wide range of meanings.

Modality is about a speaker's or a writer's attitude towards the world. Halliday (1994) adds that modality can be used to understand the speaker's position, emotion, affirmation and attitude towards his/her will, revealing the speaker's estimation and uncertainty to the recognition of things. This shows that speakers use modal words and expressions to express different opinions and attitudes.

Bankole et al. (2014) study on *Mood and modality in Christian magazines: A systemic Functional Analysis of Christian Women* made an analysis of different editions of the same magazine and found that modalised clauses in all the texts were 7.2% and modulated clauses were 13.4%. They discovered that writers were too subjective and authoritative as they used many modal verb operators (modulated and modalised clauses).

Their study reveals that modalised clauses reinforce the validity of the writer's propositions across the texts. The study exposed that modal operators in the clauses below express the definiteness or certainty of the propositions. For instance:

You will live eternally (April Edition).

'He will be faithful to you (February)'.

'You will be effective in your Christian services (February)' (Bankole et al., 2014).

Furthermore, the study reveals that other modulated clauses such as the ones below were used by the writer to express God's proposals to the readers by showing the inclination of God to help the reader.

"You must be wise and judicious in the use of your time (June)"

"She should submit to him in everything"

"He will give you the grace and power to obey his word" (Bankole et al., 2014. p. 142).

Halliday (2000) articulates that modality refers to the space between "yes" and "no", showing the speaker's judgments of the probabilities or the obligations involved in what he/she is saying. Halliday (2000) further expresses that through modality, the speaker takes up a position and signals the status and validity of his/her own judgments. This simply means that the use of modality in a text is functional as Halliday (2000) clarifies that modality also plays an important role in carrying out the interpersonal metafunction of clauses showing to what degree the proposition is valid.

Palmer (1987, p. 96-97) categorises modality into epistemic, deontic (discourse-oriented) and dynamic (subject-oriented) subtypes. Coates (1983) also categorises modality into epistemic (e.g., must, should, ought, may, might, will, could, and be going to) and root (e.g., must, may, should, ought, can, could, will, would, shall, and be going to).

Koussouhon and Ashani (2015) carry out a study in which they made a systemic functional linguistic and critical discourse analysis of president Buhari's inaugural speech.

Their study found that the president's use of modality is not only based on modulation and modalisation, but the repeated and recurrent use of the modal like "have to", "must", "could" "should", "will", and "shall" expresses the high level of commitment, moral obligation and accountability of Buhari and his administration.

They use the following clauses in their study which they regarded as highly illustrative of Buhari's political commitment and strategic plan of actions:

This government **will** do all it can to rescue them alive.

I **will** try to ensure that there is responsible and accountable governance at all levels.

The legislative arm **must** keep to their brief of making laws.

We **must** consciously work on the democratic system.

The command center **will** be relocated to Maiduguri.

The Armed Forces **will** be fully charged with pursuing the fight against Boko haram.

We **have** to improve the standards of our education.

We **have** to look at the whole field of mediocre.

We **have** to upgrade our dilapidated physical infrastructure.

We **shall** overhaul the rules of engagement to avoid human rights violations in operations.

We **shall** improve operational and legal mechanisms.

Their analysis reveals that those modal items used in the political discourse express, according to their degree, appeals to focus on the future, politeness, moral obligation, commitment, personal and collective accountability, and responsibility (Koussouhon & Ashani, 2015).

Their study concludes that the inaugural speech in question is devoid of the interrogative (modalized or modulated) clauses, which strictly and definitely set the audience at the listening edge, giving it no single opportunity of direct speech act interaction. The purpose of modal choices (must, have to, shall, should, and will) is to convey the sense of moral obligation, accountability, and responsibility of the president and his administration.

Hilal (2008) explains that epistemic modality is concerned with the speaker's attitude to the factuality of the proposition (e.g., "He can't have been there yesterday"); deontic modality relates to "some kind of activity, quality, status etc. of the subject" (e.g., "John will come tomorrow"); and, dynamic modality relates to the role of "one of the participants in the discourse" (e.g., "John shall come tomorrow"). Hilal (2008) states that epistemic and deontic modals are the "true" modals because they have illocutionary force.

Wang's (2010) study titled *A critical discourse analysis of Barack Obama's speeches* found that Obama used an average of 0.8% of the modal verbs in the whole speeches. The study unveiled that modal verbs are more easily identified and understood and then accepted because at the time of listening to the speeches, there was no time for the audience to reflect. Wang's (2010) study shows the following statements where Obama used modal verbs:

- (1) ... because they believed that this time **must** be different, that their voices could be that difference.
- (2) The road ahead will be long. Our climb **will** be steep. We **may** not get there in one year or even in one term. But, America, I have never been more hopeful than I am tonight that we **will** get there.
- (3) And to those Americans whose support I have yet to earn, I **may** not have won your vote tonight, but I hear your voices. I need your help. And I **will** be your president, too.
- (4) We **will** build the roads and bridges, the electric grids and digital lines that feed our commerce and bind us together.

According to Coates (1983, p. 18-20), epistemic modality is subjective; it involves human judgement and expresses the speaker's reservation about the truth of the proposition. According to Halliday (2000), there are a large number of ways to realise modality, including modal auxiliary, adverbs, intonation and mental-process verbs. The current study only focused on the use of the modal auxiliary in the selected autobiographies.

Person

Halliday (1970) opines that personal pronouns have the interpersonal function in speech because these pronouns create a specific relationship between the addresser and the audience in a discourse. Therefore, personal pronouns are considered as another method of making interpersonal meaning apart from modality and mood. Halliday's notions (1970) of Systemic Functional Grammar, state that the first personal pronoun "I" and "we" indicate the addresser, while the second personal pronoun "you" points to the person(s) who is spoken to. This clarifies that the pronouns "I" and "we" are used as addressers, while the pronoun "you" is used as the person who is spoken to.

In an analysis of Barack Obama's presidential speeches, Wang (2010) also looks at the pronouns used in the speeches. The study found out that the first person is used most. For example, the use of the pronoun "we" was used to shorten the distance between the speaker and the audience, regardless of their disparity in age, social status and professions, etc.; it may include both the speaker and the listener in the same arena, and thus the study exposes that it makes the audience feel close to the speaker and his points (Wang 2010). The study concluded that by using first person pronouns, Obama successfully shortened the distance between him and the audience, so it helped him to persuade the public to accept and support his policies.

Furthermore, Koussouhon and Ashani (2015) focuses on a systemic functional linguistic and critical discourse analysis of president Buhari's inaugural speech and they revealed that the first person exclusive pronoun '**we**' dominated the speech, followed by the first person singular exclusive pronoun '**I**'. This choice of exclusiveness as revealed by the analysis showcases the authority conferred upon the president and his administration.

Ross (2019) says that if people talk about themselves, their opinions, and the things that happen to them, generally speak in the first person. Many stories and novels are written in the first-person point of view and in this kind of narrative, one gets inside a character's head, watching the story unfold through that character's eyes (Ross, 2019). This demonstrates that autobiographies are written in the

first person because writers talk about themselves, their opinions and about things that happen to them. Ross (2019) adds that the biggest clue that a sentence is written in the first person is the use of first-person pronouns (*I, me, my, mine and myself*). This tells that if a novel or a text uses the pronoun "I" it is written in the first person.

Ross (2019) urges that the second-person point of view belongs to the person (or people) being addressed and the biggest indicator of the second person is the use of second-person pronouns: *you, your, yours, yourself, yourselves*. Ross (2019) further explains that the third-person point of view belongs to the person (or people) being talked about and it include *he, him, his, himself, she, her, hers, herself, it, its, itself, they, them, their, theirs, and themselves*. With the reference to "it", Halliday (1970) alludes that "it" is a dummy subject; it may refer to the present time, i.e., may refer to the moment of the addresser's speaking. This shows that there are three types of personal pronoun systems: the first personal, the second personal and the third person, and their uses in texts are functional. The present study found how different personal pronouns are used to express meaning in the autobiographies under study.

Textual metafunction

According to Halliday and Matthiessen (1999), textual metafunction allows the expression of a relation set up between the text-producer and the text-consumer (p. 7). This indicates that the textual function enables us to recognise the relationship between the writer and the situation given by the text. The textual metafunction is realised by the choices a speaker or a writer makes in combining the ideas and reality that he or she wishes to express (ideational), along with the relationship that he or she hopes to project and develop (interpersonal) (Matthiessen & Halliday, 2004). This indicates that textual metafunctions work along with other two metafunctions.

Textual metafunction relates language to what is said (or written) to the rest of the text and to other linguistic events (Bloor & Bloor, 2004, p. 11). Halliday and Hasan (1998) mention that it is through this

function that languages make links with the situation. Halliday and Hasan (1998) add that this function looks at relevance in context where speakers create text by indicating the topic and relevance in how they organise language. This designates that this metafunction language helps us to be connected and cohesion is possible.

Gatta's (2010) analysis of Obama's inaugural address is a 'Close textual analysis' where he makes an analysis of how Obama uses particular nuances in his address and how he organised his speech to contribute to the impact of his rhetoric. The study found that Obama uses his particular theme of "us" and "we" in his inaugural address as a way to unite Americans into a new era of hope for their nation.

The study reveals that Obama used the word 'us' to signify how they were all in that together as citizens. He thanked George Bush and credited historical ancestors who had sacrificed for the ideals that America held as its values by that time and this is illustrated in the excerpt below:

"My fellow citizens: I stand here today humbled by the task before us, grateful for the trust you have bestowed, mindful of the sacrifices borne by our ancestors. I thank President Bush for his service to our nation" (Gatta, 2010).

The study discloses that Obama thanked President Bush because he wanted to be respectful of the situation and thanked Bush for his services to the country for eight years. Gatta's (2010) analysis reveals that after Obama thanked Bush and said the word 'nation', he meant that it was his nation by then, and he wanted to reassure the audience that he and his administration was in charge then.

Furthermore, the study found that Obama's use of the central theme of 'we' and 'us' leave an impression on the audience. "The impression is that despite the hard times endured people would overcome and change their own fortunes. Through hard work and determination, we can achieve prosperity" (Gatta, 2010). In his analysis, Gatta (2010) reveals that Obama uses effective stylistic techniques, and a sensible pattern and chronological pattern throughout his speech. Gatta (2010) discloses that, first, Obama references president Bush to signify the past term and that "we are moving

forward and invokes historical significances such as our 'Founding Fathers' of our country and the values they instilled in our nation". It is analysed that Obama references the sacrifice of the soldiers fighting for their freedom. The study also found that at the end of that passage Obama instilled his theme of 'we' which symbolised that together they can come over these hardships.

According to Banks (2002), the textual metafunction is that part of the meaning potential which makes a text into a text, as opposed to a simple string of words or clauses thus involves phenomena such as thematic structure, information structure, and cohesion. It is clear that textual meanings are concerned with the creation of text and the way meaning is organised and the meanings in it. Eggins (2004) stipulates that in any linguistic event, there are always textual meanings. These are meanings about how what we are saying hangs together and relates to what was said before and to the context around us. This articulates that whatever is put to language, speakers are always organising their information. Information can be organised in texts using elements such as theme, rheme, cohesion, and coherence which was the focus this study.

Theme and Rheme

One of the main textual systems is theme and rheme (Matthiessen & Halliday, 1997). The theme of a clause is simply the first element of the clause. Halliday (2004) defines theme as the element which serves as the point of departure of the message. Halliday and Matthiessen (2004) suggest that theme should normally include an unmarked theme which functions as subject. They explain that generally it means that if there is a marked theme in the sentence, the following subject (unmarked Theme) is also included. In this approach, the marked theme is seen as 'Contextual frame' or 'Orienting Theme' and it is considered that marked theme can change the textual framework. On the other hand, unmarked theme maintains the topic of the text (Halliday & Matthiessen, 2004). This tells us that in a sentence, the unmarked theme functions as a subject and the marked theme maintains the topic of the text.

According to Patpong (2002), the theme and rheme boundary is a progressive ordering and range of possible groups or phrases that is used for setting theme and rheme structure. In this study, the chronological orders and themes used in the two autobiographies were identified. Fonteyn (2004) lists different kinds of themes as Topical Themes (carrying the 'content'), Orienting Themes, (connecting words or phrases) Opinion Themes, (Present the writer's opinion on the sentence), Qualifying Themes (Describe the degree of reliability of the information), and Dependent clause or phrase as Theme. In choosing the starting point for a clause, the speakers select that part which will make it easier for the listeners to link the clause to the previous ones, to see how the new information will fit in the information that has already been said. This is why the most important thing to be represented by theme is how far we can link the clauses and create coherence and cohesion in our texts.

In the study titled *Text analysis with a Systemic Functional Approach: Analysing US Presidential inaugural address*, Huen (2011) expresses that the choice of the theme shows the topical focus of the text, as it is found that there is a small number of themes being used with one thematic structured clause often put together as a span and it contributes to the texts in parallel (Huen, 2011). Thus, the most important thing to be represented by theme is how far we can link the clauses and create coherence and cohesion in our texts. Wang (2007) states that the understanding of theme and rheme pattern is useful in creating a cohesive text. Paltridge (2000) speaks about thematic progression as a way in which the theme of the clause may pick up or repeat a meaning from a preceding theme or rheme. This indicates that thematic progression assists to give cohesion and coherence to a text.

Coherence

A text is coherent if its constituent parts are meaningfully related so that the text as a whole makes sense. Fonteyn (2004) specifies that the theme is a significant carrier of the relevance of a sentence to the previous one and this is about coherence. To emphasise coherence, the sentences should be related in some way and a paragraph should have unity. This indicates that with coherence in a text,

adjacent sentences are mutually relevant; one sentence builds on the other. According to Ravelli (2005), the speaker must be coherent in order to communicate ideas efficiently because, “A text lacking organization lacks meaning” (p. 51). This means that if coherence is not used in a text, then the meaning of that text may not be efficiently communicated.

According to Fonteyn (2004, p. 7):

Coherence between adjacent sentences can come through as Constant Theme e.g. Some friends and I went to the beach on Sunday. We had a good day. Hypertheme (more specific aspect of a general point) e.g. Some friends and I went to the beach on Sunday. I had a good day but they didn't. John complained all day about the weather. Jane didn't like the wild surf. Flowing Theme (emerging from the rheme of a previous sentence) e.g. Some friends and I went to the beach on Sunday. The weather was terrible. So, it wasn't too crowded. Referring to a whole previous clause/sentence e.g. some friends and I went to the beach on Sunday. The trip was fantastic.

Cahyono (2011) carries out a study titled '*Coherence analysis of the students' writings*' at Diannuswantoro University where he analysed 10 fourth semester students' writings in English department. Cahyono's (2011) study found that the students use constants, zig-zag and multiple thematic progression patterns. According to Cahyono (2011), the study reveals that the most dominant thematic progression pattern found in the students' writings is reiteration/constant theme patterns.

The study reveals that the students produced third singular and plural pronouns such as me, him, her, it and them in their writings. They repeated the theme of one clause because they tell about their own unforgettable experiences to their friends and somebody else.

The study further reveals that in multiple theme patterns, the students try to develop their paragraphs by picking the rheme which may include a number of different pieces of information, each of which

may be taken up as the theme in a number of subsequent clauses. Furthermore, Cahyono's (2011) study found that in the zig-zag theme pattern, the students try to develop their paragraph by taking the subject matter in the rheme of one clause which is taken up in the theme of the following clause.

The study found the thematic progression of the Student's Writing 1 as given in the table below.

Theme	Rheme
1. Now, many people	have experience of love
2. Many people	get broken heart
3. Because of this	many people do something to lose their sadness like watching movies with friends or playing games.
4. Because of broken heart	many people feels
5. They	were alone
6. Although they	have many friends besides them
7. And they	often feels nothing spirit and power to do anything
8. They	are also feels wants to cry and scream
9. They	are look so sad
10. And (they)	can't smile to everyone
11. Many people	can suicide
12. Although it	is very crazy and stupid
13. Sometimes they	feel lazy to eat
14. And (they)	become too sick
15. Mayoritas of the people	feels like that

16. But some people	Think
17. That she	is free
18. And she	can do anything without boyfriends
19. And the girl	Feel
20. She	can get more friends
21. After she	is broken heart

According to Cahyono (2011), the findings in the table show that:

The student employs three types of thematic patterns. Those are constant, zig-zag, and reiteration patterns in his writing. The first type of thematic patterns found is constant theme pattern. It can be seen in the first clause that the theme “many people” is repeated in the second clause with a similar phrase “many people”. Then the third plural pronoun “they” in the fifth clause is also repeated in the sixth until the tenth clauses with the similar pronoun “they”. Another constant theme existed in the example above is in the nineteenth clause, there is a word “and the girl” is take up as the theme in the twentieth clause by replacing with a singular pronoun “she”. The second is zig-zag theme pattern. It is found that there are only two zig-zag theme patterns found in the example above. They occurred in the second clause where the rheme of the second clause “get broken heart” is taken up as the theme of the third clause with demonstrative pronoun “this”. Whereas, the rheme in the eleventh clause “can suicide” is taken up as the theme in the twelfth clause with personal pronoun “it”. Meanwhile reiteration theme, the last theme patterns found in the example above, is the most dominant theme pattern found in the figure above. There are five multiple patterns found in the example above. It is found that the rheme of the third clause “many people do something to lose their sadness like watching movie with friends or playing games” is almost taken up as the theme in some clauses above. This rheme is repeated in the fifth, the eleventh, the thirteenth, the fourteenth, and the fifteenth clauses (Cahyono, 2011., pp. 37-38).

In another example given in Cahyono's (2011), study the thematic pattern produced by the students depicts that the student also produced three types of thematic progression pattern in his writing. It can be seen that constant theme pattern is the most dominant pattern found in the example, and then it is followed by reiteration and zig-zag simultaneously. It is then concluded that the student's writings analysed are coherent since the clauses are interrelated to one another.

In analysing the autobiographies in the present study, the researcher looked at different ways in which coherence is used.

Cohesion

Collerson (1994) urges that resources within the textual metafunction offer ways to examine cohesion in text. Fontey (2004) sees cohesion as 'Given' or 'New' in which writers should build on old things and add something new and interesting to it. This simply means that good writers create cohesion by starting with things that are known and adding something new and interesting to it. Fontey (2004) tells that generally the sentence or clause begins with old or given information and ends with new information. The further it is to the end of the sentence; the more focus it will have. Fontey (2004) gives an example of two sentences "John stole a lot of money from his wife" and "John stole from his wife a lot of money". Fontey (2004) explains that cohesion considers what the focus of the new information is. It is obvious that the focus of new information in those sentences is in phrases such as "a lot of money", "from his wife".

Ambi (2018) carries out a study titled *Textual analysis of cohesion and language use in legal documention in* which they used systemic functional linguistics frame work. Ambi's (2018) study analyses the cohesive devices employed by lawyers in the writing of legal documents and how it affects or enhances text coherence. It analysed twenty randomly selected raw data of written legal proceedings from the high court at Keffi, Nasarawa State, Nigeria. The unit of analysis for the study was the text. Each text was analysed for the cohesive devices as put forth by Halliday and Hasan

(1976). Five categories were used for the description: reference, substitution, ellipsis, conjunction and lexical cohesion.

The analysis of the texts in the corpus revealed that Halliday and Hasan's (1976) cohesive devices are features of legal texts. In the two hundred and forty (240) sentences analysed, a total of one thousand, one hundred and twenty-six (1,126) cohesive devices were noted, out of which five hundred and thirty-eight (538) were referring devices, fifteen (15) substitutions, two (2) ellipsis, fifty-six (56) conjunctions and five hundred and fifteen (515) lexical cohesions. The study's findings revealed that those cohesive devices (especially referring devices and lexical repetition) helped the reader to focus well on the topic under examination in a text and for clearer emphasis and understanding of the text by lawyers and non-lawyers alike. They were also used to avoid ambiguity.

The study concludes by suggesting the pedagogical advantages in studying registers and cohesion especially, Halliday and Hasan's (1976) approach to the study because the knowledge of cohesive devices allows the writer to hinge sentences together and present ideas logically in a discourse.

Halliday and Hasan (1976) specify that cohesion has been conceptualised as comprising four types of grammatical cohesive ties (conjunctives, reference, substitution and ellipsis) and two categories of lexical cohesion (reiteration and collocation). They further articulate that some authors take into consideration the cohesive role of parallelism, theme-rheme articulation and given-new information organisation, which are referred to as structural cohesion.

Hoey (1991) adds that as to the categories of reference, substitution and ellipsis, the function they perform is basically the same – to refer repeatedly to the same entity, action or state in the discourse. This shows that cohesion may arise from semantic relations between sentences. It can be reference from one to the other, repetition of word meanings and the conjunctive force of but, so, then and the like are considered (Hoey, 1991).

2.2. Theoretical frame work

This study is designed to interpret the selected autobiographies based on the Systemic Functional Linguistic (SFL) theory. The theoretical framework for the study is given below.

Systemic Functional Linguistic (SFL) theory

Systemic Functional Linguistics (SFL) is a study of the relationship between language and its function in a social setting (Nordquist, 2017). It is a theory of language which basically explains that language has functions. It places the language function at the centre of other things. This means that SFL believes that language has a function. The Systemic Functional Linguistic approach is a general approach to linguistics analysis, but its focus on the text has made it useful for analysing discourse (Tannen, Heidi, Hamilton, Schiffrin, 2015). Tannen et al. (2015) stipulate that the SFL theoretical ground is to analyse a text focusing on examining language use in its social context. This indicates that SFL considers the social context in which language is used. According to Tannen et al. (2015), an underlying premise of SFL is that language has evolved into a system of socially meaningful signs. This means that language users choose from among a range of signs choices (linguistics and non-linguistics) to assemble meanings in different social contexts. Woldemariam (2015) states that good knowledge of grammar and great command of vocabulary is still dependent on a good knowledge of context. Halliday (1985) writes that “for a linguist to describe language without accounting for text is sterile, to describe text without relating it to language is vacuous” (p. 10). This specifies that a text should be described in relation to the language used in that text. Tannen et al. (2015) specify that SFL considers text to be the smallest unit of functional meaning, and so a text is the primary unit of analysis. According to Tannen et al. (2015), “currently SFL is widely used for investigating language use in academic settings” (p. 863). Tannen et al. (2015) allude that SFL has been useful for examining language use in different academic disciplines. Therefore, the researcher believed that SFL was fit to be used to examine the language in the two autobiographies under this study.

Systemic Functional Linguistics Principles

According to Coffin (2001), one of the central tenets of SFL is that: "...behaviors, beliefs and values within a particular cultural and social environment influence and shape both the overall language system...and language "instances", the way people use language in everyday interaction" (p. 95). This tells that for SFL, the way language is used is greatly influenced by social factors. Cope (1993) states that functional linguists developed semantically oriented grammars which show how people use language to make meaning in order to navigate their social on their lives (p. 139). O'Donnell (2012) confirms that the Halliday's tradition, as an illustration, is more interested in the manner by which language is utilised in social settings so as to attain a specific target (p. 2). This actually means that SFL is more on the meaning of language in the manner it is used in social setting. Ballantyre (1996) adds that SFL has also been applied to interpret the grammar of other semiotic modes, such as art. Halliday and Matthiessen (2004) add that functional linguists have generally dedicated themselves to addressing practical concerns of the application of grammar. Thus, Functional grammar seeks to solve problems such as using words in context.

Derewianka (2001) states that Systemic Functional Grammar provides a principled and systematic description of the relationship between function, meaning and grammar and it is therefore of great importance for the field of applied linguistics and discourse analysis (p. 262). According to Halliday (1998), in SFL, wording and grammar are not separated, instead grammatical meaning and lexical meaning are inseparable aspects of lexicogrammar. It is furthermore specified that the lexicogrammar is a theory of human experience and it is particularly concerned with the area of language in which an individual's personal or shared experience can be construed into meaning. This reveals that SFL treats grammar as a meaning making resource. Almurashi (2016) believes that linguistics should describe actual sentences with many functions and without a deep structure. Furthermore, the concern is with the function of the sentence, or in other words, the writer's purpose in writing the sentence (Almurashi, 2016).

According to Almurashi (2016), the central concern of linguistics should be the study of the language through meaning. It specifies that language functions to make meaning. Bavali and Sadighi (2008) stipulate that there are good reasons to believe that function and meaning can help shape form. Thus, form can be determined by function and meaning. According to Malinowski (as cited in Martin, 1984), "you cannot understand the meaning of what someone says or writes unless you know something about the context in which it is embedded" (p. 14). Halliday (1991) adds that the same word in another context or by another person can take a totally different meaning (p. xiii). Teo (2000), states that SFL believes that the meaning of the text is dependent upon the choices made by the speaker from the options within the language system or, in some cases, from what is not chosen (p.24). Cummings and Simmons (1983) confirm that "a text is a complex of patterns, and each pattern carries meaning" (p. 87). This tells that a text provides the reader with a view of the world as seen or understood by the writer or speaker. McCroskey (2006) states that a language can function in many ways such as to find or give information, manipulate or give orders (p. 177). A language user uses these functions differently in different situations and contexts. Fowler (1986) tells that SFL suggests that all speakers or writers are influenced by the economic or social system in which they live and also by the roles they inhabit within these systems (p. 148). Fowler (1986) gives examples of birthplace, family, school and affiliated social groups, together with the patterns of interaction and the limitations of experience associated with them as some of the factors. Thus, this study examined how authors of the two autobiographies' life experiences influence their choice of language.

The Key Elements of SFL

According to Almurashi (2016) in SFL a text is analysed in four ways: context, semantics, lexicogrammar, and phonology. Context is classified as one of the central concerns because it is integral to the overall process of making meaning (Almurashi, 2016). Almurashi (2016) further specifies that when language occurs in a context, it will relate to or is linked to a number of contexts such as the context of culture (genres) and the context of situation (register).

Halliday models the context of situation, where the aspects of the context relate intimately to the language used to create text in terms of three important strands (Almurashi, 2016)). Wales (2001) explains that there are three variables that give significant impact on language use - the Mode (written or spoken language), the Tenor (the style and to who) and the Field (in what context the language occurs), and these are called Register (p.337).

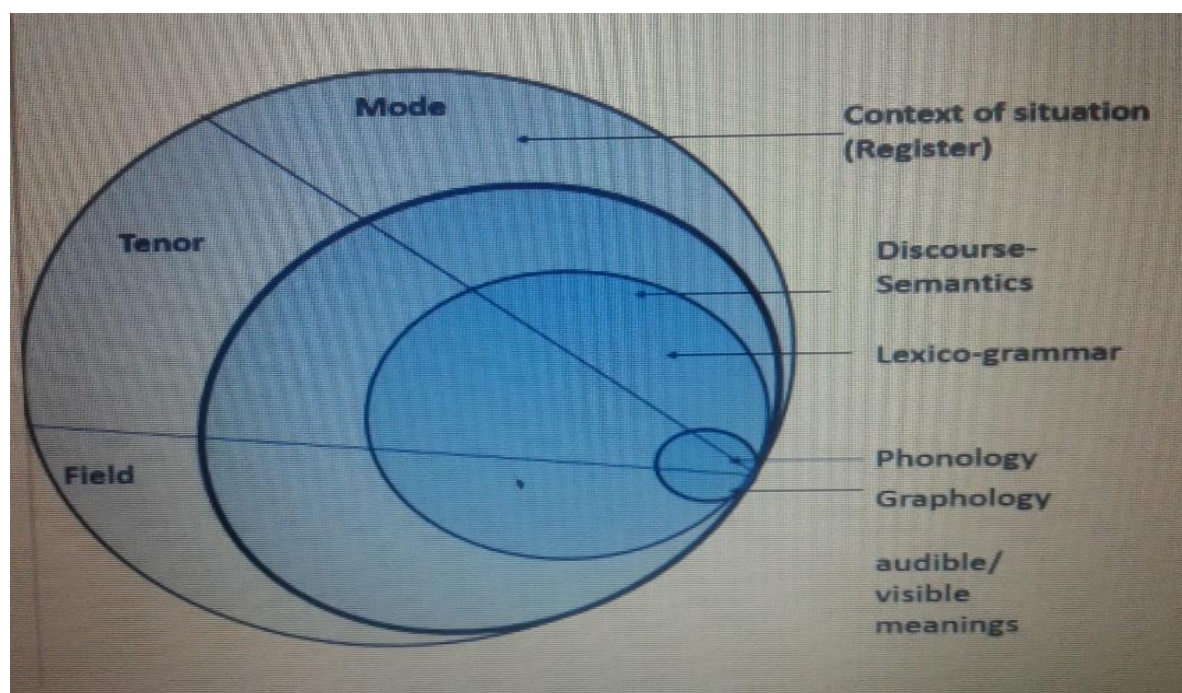


Figure 2. The Levels of the Context of Situation.

Source: John (2014).

According to Almurashi (2016), field gives an indication of the topic or what is being talked about. Tenor gives an indication of who is involved in the communication and the relationships between them and mode gives an indication of what part the language is playing in the interaction and what form it takes (written or spoken). These three register variables are used to explain people's intuitive understanding that individuals use different resources, different kinds and different parts from the system of language (Almurashi, 2016). Banks (2002) notes that there is evidence that there is a close connection between the three semiotic functions and the three semantic metafunctions. O'Halloran (2008) orates that the integration of metafunctions of language with semiotic resources to understand meaning is a great significance of Systemic Functional Linguistics (SFL). They detail into one another

whereby field merges with ideational, tenor with interpersonal and mode with textual metafunction. Halliday and Matthiessen (2004) mentions that “the term metafunction was adopted to suggest that function was an integral component within the overall theory” (p. 31).

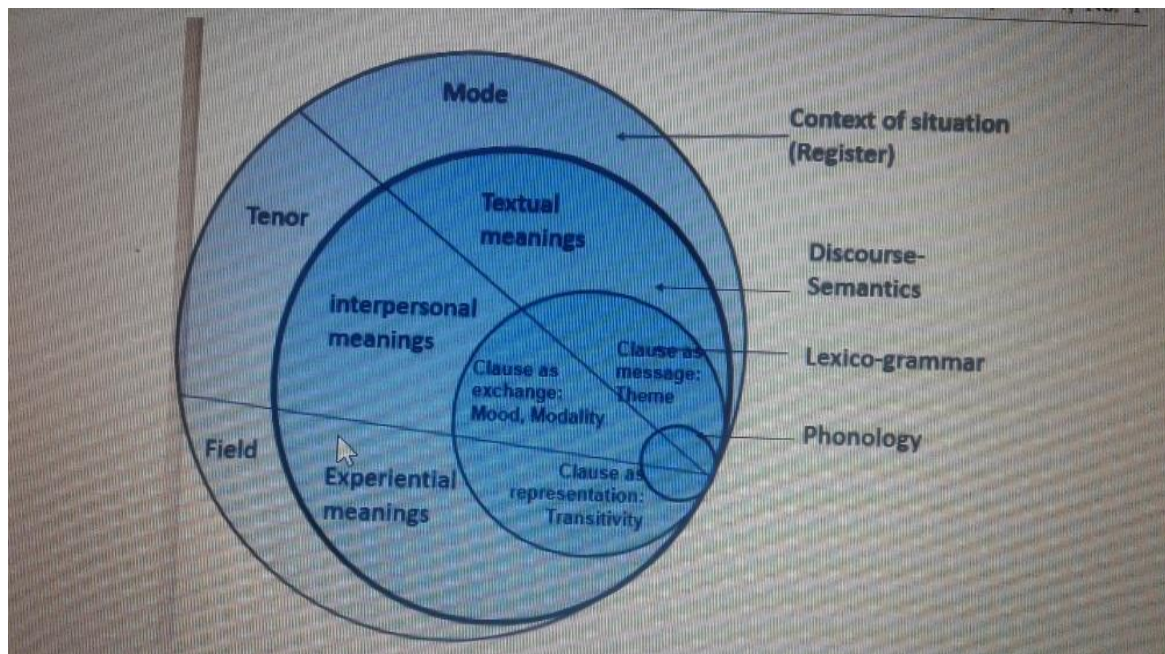


Figure 3. The (Sub)systems of Context of Situation, Discourse Semantics, and Lexico-grammar. Source: John (2014)

Egins (2004) remarks that inside the language itself, the SFL describes a model with three levels as a tristratal model of language as discourse-semantics, lexico-grammar, phonology or graphology (p.19). Egins (2004) explain that lexico-grammar includes both grammar and vocabulary in one stratum and represents the view of language in both lexis and grammar, whereas phonology refers to the sound system, the writing system, and the wording system (p. 19). However, for the present study the analysis is done using the discourse-semantic model of systemic functional linguistics.

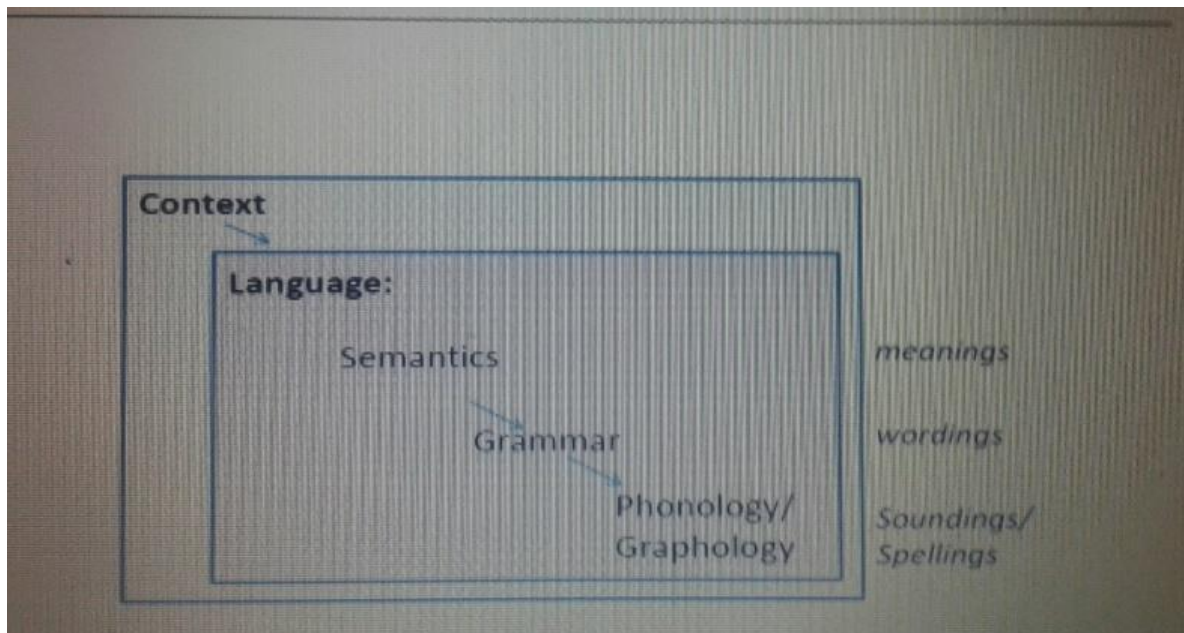


Figure 4. Systemic Model of Language Strata.

Source: O'Donnell (2010)

It is indicated on figure 4 above that discourse- semantic model, which is the focus of this study, is about the meaning of language. According to Eggins (2004), in a functional semantic approach, a text can be seen as expressing more than one meaning at a time because units of language (texts, sentences, clause etc.) simultaneously have three kinds of meaning. Eggins (2004) clarifies that these three types of meaning are expressed through language because these are the strands of meaning we need to make in order to make sense of each other and the world. Hence, this study explored this claim that a text can make these different meanings.

Systemic Functional linguistics (SFL) studies and analyses of different texts

Systemic Functional Linguistics (SFL) studies that use all the three levels of metafunctions have been conducted by previous researches. Yang and Xie's (2014) study, *A Systemic Functional Analysis on Discourse Marker— "Honest Phrases" ("HPs")* selected two different communication interactions (daily conversation and police interrogation) to analyse discourse markers on "Honest Phrases" using three metafunctions in systemic functional linguistics. Their study aims to explore the "Honest Phrases" multifunctional mechanism in discourse from perspectives of ideational metafunction,

interpersonal metafunction and textual metafunction in order to help people to understand it deeply. Their study found that every sentence can be analysed in terms of the three metafunctions.

Yang and Xie's (2014) study use the conversational communication interaction sentences and the example below among others and show the results of their multifunctional analysis of "HPs".

A: I need to relax; can we go to see a movie tomorrow?

B: Honestly tomorrow I am busy.

Based on the above daily conversational communication interaction examples, Yang and Xie's (2014) study found that in terms of the ideational function, it is a relational process, and there are two participants-carrier and attributes. They analysed that the discourse marker "honestly" is used to continue dialogue in terms of logical function, through which the dialogue proceeds naturally. In terms of textual function based on the interaction above, their study reveals that "honestly" is not participant, process nor circumstance. They disclose that it cannot act as theme alone, it has to combine with circumstantial elements conveying time ("tomorrow") in the above interaction to constitute multiple themes, among which "honestly" is a textual theme, "tomorrow" is an ideational theme. In terms of interpersonal function, they found that the sentence offers information corresponding to the former question (Yang & Xie, 2014, p. 169).

With regards to the police interrogation communication which they analysed, they use the conversation below in which "HPs" usually occur when the police put forward questions and the suspect responds.

P: Do you know who came into the room to fetch the wallet?

C: I don't know.

P: Tell me then you may be free.

C: I couldn't tell you. Honest to God I really don't know.

In this the above interaction, their study found that “Honest to God” draws forth a mental process which can be seen as an explanation of the former sentence. Thus, their analysis discloses that from the logical function, there is an expression of the logic-semantic relation of extension by adding new information to the former sentence. In terms of the textual, it is used to connect two clauses so as to achieve coherence. In terms of the interpersonal function, the sentence offers information (Yang & Xie, 2014, p. 169).

In their conclusion, Yang and Xie (2014) state that their study introduces the discourse marker “HPs” into a new aspect and indicates the characteristics of Systemic Functional Linguistics and multifunction of discourse marker - “HPs” to help people to comprehend it better.

Bila (2012) also carry out a study of the short story “Thank You M’am” which is stylistically analysed applying the three Metafunctions of language to find out if this analysis helps in better understanding of the text.

In terms of ideational metafunctions, Bila’s (2012) study looks at transitivity and analysed the story based on Relational Processes, Material Processes and Mental Processes as part of the experiential function, but the present study only concentrated on the logical function.

Based on interpersonal functions and by looking at the story from the point of view of language use between the participants, Bila (2012) analyses the following questions:

“Now ain’t you ashamed of yourself?”

“Yes’m.” “If I turn you lose, will you run?”

“Yes’m.”

“Ain’t you got nobody home to tell you to wash your face?”

“No’m.”

“Are you hungry?”

“No’m.”

Based on the above questions, Bila’s (2012) analysis found that with turn taking between Mrs Jones and Roger, there are lots of questions and answers. These question answer patterns show that Mrs Jones is the active participant as she asks the questions and Roger answers in a word or so (Bila, 2012).

The study also reveals that there are imperatives uttered by Mrs Jones which proves her superior role in the story as in these examples: “Let water run until it gets warm”, and “Eat some more, son.”

This question, “You gonna take me to jail?” as asked by Roger reveals his fear, while the question, “Do you need somebody to go to the store, may be to get some milk or something?” is asked at the latter part of the story revealing that the fear has been replaced by something peaceful (Bila, 2012).

In terms of textual functions, the study found that both the narrative statements directed by the writer and the dialogues between the participants are involved in the story. Feelings of the characters are revealed by the author of the text as a narrator whereas the chain of particular events and speech acts are presented via a lot of dialogues in the text (Bila, 2012).

In his conclusion, Bila (2012), states that his analysis has shown that the examination of linguistics features of a text not only helps in understanding the structure of the text but also the deep meanings of it. His study revealed the hidden-self of the characters, bringing out the intentions behind the utterances.

Another study which uses the three menatafunction of languages is by Kamilah (2014). Kamilah’s (2014) study entitled “Analysis of Invictus: Halliday’s Metafunction” aims to analyse a Victorian poem by William Ernest Henley, *Invictus* to find out if the analysis helps in better understanding the text. Kamilah (2014) uses the three metafunctions of languages (ideational, interpersonal and textual) to analyse the poem.

In terms of the ideational metafunctions, Kamilah's (2014) analysis is based on the experiential function which looks at transitivity (material, mental and relational processes) and not on the logical function analysed in the present study.

In terms of the interpersonal metafunction, Kamilah's (2014) study found that there are interactions between the "I" in the poem with the reader. The interaction itself is not shown so briefly, but if looking to the "I" point of view, the readers can feel that the "I" is actually telling the readers the story about himself. It makes the readers to evaluate the action or events in the text and it can also help the readers to take a role as participants in the text (Kamilah 2014, p. 11). Kamilah (2014) gives an example of how the pronoun "I" is used in the poem.

"Out of the night that covers me,

Black as the pit from pole to pole,

I thank whatever gods may be

For my unconquerable soul. (p.11)

Kamilah's (2014) study discovers that: "The angle that participants viewed is as the third person. In the poem there is: the "I", the "you" and the readers as third person. The perspective contributes in making a relationship between the participants in the text and the readers by showing the emotional signal that describes the condition of the "I" (p. 11).

The study also revealed that this part in the analysed poem is describing the condition of the "I":

"In the fell clutch of circumstance

I have not winced nor cried aloud.

Under the bludgeonings of chance

My head is bloody, but unbowed." (p. 12)

In terms of the textual function, Kamilah (2014) found that in the analysed poem, the statement makes the characterisation of “I” to become stronger. The dialogue between the “I” and “you” is not directly shown. Feelings of the character “I” is mainly dominating the whole poem. Henley made the “I” as the strong character who will not give up, and prioritises the freedom of himself (the “I”) in the poem. According to Kamilah’s (2014) findings, as long as the “I” lives, any problems or person cannot make him unbowed if it is not desired by his own. This to him is shown in the statements below:

“Under the bludgeonings of chance

My head is bloody, but unbowed.”

“It matters not how strait the gate,

How charged with punishments the scroll,

I am the master of my fate,

I am the captain of my soul.”

Kamilah’s (2014) findings reveal that in terms of the ideational metafunction, the poem is analysed by three processes, mental, relational and material process. In the interpersonal function, it finds that this poem has interactions with the readers and the only participant “you”. In terms of the textual metafunction, the author made the readers to understand the text by the characterisation of the “I” using the statements in the poem.

In her conclusion Kamilah (2014), states that the analysis has shown that in the field of linguistics, Halliday’s metafunctions help in understanding the deep meaning (semantics) of a text. Kamilah (2014) states that the analysis reveals the real intentions behind the poem.

Moreover, Jayanti (2015) carried out a study on interpersonal, ideational, and textual meanings found in students’ recount texts. The object of study is the recount texts of the eighth grade students of SMP 2 Kudus in the 2014/2015 academic year. The interpersonal meanings analysis analysed the mood and

modality; the ideational meanings analysis analysed transitivity; and the textual meanings analysis analysed the thematic structure. According to Jayanti (2015), the results of the study show the following three points of conclusion:

Firstly, in terms of interpersonal meaning which analyses mood and modality, the analysis shows that the students recount texts represented using a one-way communication which had the function to give information about personal experience to the readers in the past time.

Secondly, in terms of ideational meaning analysis which analyses the transitivity, the analysis shows that the students' recount texts told about the students' experiences at a particular place and time.

Thirdly, in terms of textual meanings which analyses the thematic structures, the analysis shows that the clauses mostly use the ideational theme; and the study found that the dominant ideational theme which occurred in the students' recount texts is unmarked topical theme.

Furthermore, Patpong's (2009) study also uses the three metafunctions of language. Patpong's (2009) study is titled *Thai persuasive discourse: A systemic functional approach to an analysis of Amulet*. It aims to explore amulet advertisements as examples of persuasive discourse widely found in Thailand. Patpong's (2009) study uses systemic functional linguistics and two key aspects of SFL (context and lexicogrammar) strata were analysed.

In terms of lexicogrammatical analysis, the study focuses on an exploration of three metafunctions – textual, interpersonal, and experiential. According to Patpong (2009), in exploring the three modes of meaning, the study found that textually, the vast majority of themes was unmarked topical themes (91.58 %). They were selected from among the participants in the advertisement. The study reveals that the method of development of this text was the selection of unmarked themes. It is also organised through the textual theme (i.e., conjunctions). This amulet is also constructed by marked themes (8.42 %). They express through location in time and space, manner of quality, and cause of reason.

Interpersonally, Patpong's (2009) study found that declarative clauses (giving information) were considerably selected and highly motivated because the amulet advertisement was an informative text in nature. Its focus is on providing information of the product attribute, production, and experiences. The sales message is implicitly found throughout the text and the explicit sales message is typically found towards the end of the text. It is grammatically expressed by imperative clauses (demanding for goods-and-services) (i.e., buy, book, pay, contact, and phone) (Patpong, 2009).

Ideationally, Patpong's (2009) study focuses on the experiential analysis but not on the logical function which is the focus of the present study. Nevertheless, the study reveals that the text involves its various participants in different participant roles associated with different process types. The clear frequency of material processes (41.06 %) suggests that this amulet advertisement is largely concerned with actions and events (Patpong, 2009).

All these studies are related to the present study as they have used systemic functional linguistics theory and all the three metafunctions of language in their analysis which is a similar case in this study.

According to Derewianka (1990), putting the three metafunctions together, a functional model of language "is interested in what language choices are available within any particular situation, and in which choices are they more likely to result in an effective text which achieves its purpose" (p. 17). Halliday and Matthiessen (2004) suggest that the clause consists of three distinct yet interrelated metafunctions and each metafunction is concerned with a meaning, and each meaning "forms part of a different functional configuration, making up a separate stand in the overall meaning of the clause (p. 34). This means that each of the three metafunctions usually contributes to the meaning in of a given clause. Therefore, the present study also used the three levels of metafunctions to analyse the two autobiographies to see how authors' choice of language helps them to produce effective texts.

It can also be noted that SFL can be used to analyse different texts in different fields. According to Schleppegrell and Colombi (2002), SFL has been applied as a valuable tool for a number of fields such

as language education. Christie and Martin (1997) give the same idea in stating that it is useful and helpful in fields such as linguistics language education. Rose, Gray, and Cowey (1999) proffer that SFL for improvements in the learners' reading literacy in their schools were made due to the practical and theoretical features of this work, whereas for Painter (2000), it is suitable for use in areas like child language development. Ledema (2003) stipulates that it is convenient and appropriate in media discourse fields. Bloor and Bloor (2007) express that it is useful and helpful in critical discourse analysis and again for Young and Harrison (2004), SFL is a useful orientation to carry out CDA (Critical Discourse Analysis). This indicates that SFL is an extensive approach to analyse language with respect to its functional meaning. Although SFL in the present study is used to describe the different functions of the language used in Amathila and Ekandjo's autobiographies, the researcher explored different studies that used this theory and found that it has been applied by several researchers from different dimensions.

Moji (2011) analyses editorial language by using SFL tools and propounded this genre of language as simple and direct. Ayoola (2013) uses the theory in a study about interpersonal aspects of political advertisements and they maintain that there is no direct relation between interpersonal meanings of language with its lexico-grammar structure. Kamalu and Tamunobelemas (2013) study focusses on religious identities and ideologies as construed in literary texts. They found that the SFL mood analysis is useful to understand the structural based interpersonal relationships of the participants. Banks (2002) uses Systemic Functional Linguistics to analyse a mini-corpus of two short texts. In his conclusion, he points out that the distinction in SFL of three levels (metafunctions) within the semantic component of the model helps to highlight the features of the text in a particularly clear, powerful, and objective fashion.

Montes, Barboza, Olascoaga's (2014) study about *Systemic functional linguistics and discourse analysis as alternatives when dealing with texts*. They conclude that theme, rheme, and type of progressions affected students' reading process and that texts used by the teacher had a variety of themes and

progressions. They found that students need more practice in being able to recognise how ideas are presented by authors as well as their intentions. Moreover, they found that students found it difficult to follow ideas since most of the texts given had very intricate progressions which are very hard to understand.

Mehwish et al.'s (2015) research focuses on religious address of the Holy Prophet (PBUH) with the application of the SFL to analyse its meaning. The study is based on Halliday's (1985) SFL mood analysis and highlights the functional and semantic properties of the last address of the Holy Prophet (PBUH). A brief discussion of their study explains the functional structural meanings based on clausal mood classification. Post (2008) investigates stylistic and communicative aspects of two texts of the same subject matter through the application of the principles of SFL and found it is effective to analyse them. The study highlights the construction of realities through the functional properties of language. Ye (2010) examined Barak Obama's victory speech through the SFL perspective and identified different moods of the clauses. The study focused on *Classification of the clauses of the sermon and the interpersonal meaning with respect to clausal mood*.

The application of SFL is very huge. In a study titled *Demystifying Halliday's metafunctions of language*, Bakuuro (2017) simplified the three Hallidayan Metafunctions of Language as follows: "The textual metafunction underscores the fact that language is used to organise discourse and create continuity and flow in our texts or in conversations. The interpersonal metafunction of the clause views language use as involving interactions where we initiate or respond to the act of giving or demanding for goods-and-services or information (p. 212).

In another study titled *The usefulness of systemic functional grammar and its impact on students' communicative skills in ESL context*, Alhamdany (2012) concludes that meaningful communication gives a motive for students to be invested in the learning progression. Alhamdany (2012) specifies that it is important to have a good theme on which to base meaning exchange (giving and listening to

opinions). Arunsitrot's (2013) research is interested in analysing textual metafunction in order to figure out how students organise their messages through their texts. It examined the thematic progression patterns of Thai EFL learners in their writing and investigated the problems in terms of the flow of Theme-Rheme in the texts written by Thai EFL learners. The data analysis indicates that three different types of thematic organisation patterns were used in the texts and regarding frequency analysis, the textual elements were used more than interpersonal elements.

Hillier (2004) examines six extracts found in six British newspapers to show how the different texts appear to be interpreted by readers and to try to account for those interpretations by analysing aspects of the form in which the incident is presented. Hillier (2004) finds that passive clauses were connected with a certain kind of verbs and noticed that some linguistic choices might have carried more 'negative' weight than others in the six extracts. Simpson (1993) explores transitivity in the field of literature, where he uses two metafunctions, the ideational and interpersonal to study language functions and to analyse the stylistic point of view in narrative fiction where he found that all clauses reflected pure neutral narrative. To the researcher's observation, none of the SFL studies above analysed autobiographies and therefore, the researcher concludes that studies that use SFL to analyse autobiographies are very few. Thus, this study uses the SFL theory to analyse autobiographies.

2.3. Summary

This chapter reviews literature related to the topic under study. Different authors have identified the three metafunctions of language as ideational, interpersonal and textual metafunction. The information provided in this chapter guided the researcher in carrying out a functional stylistics interpretation of the two autobiographies under study. The next chapter presents the research methods for the study.

CHAPTER THREE

RESEARCH METHODS AND PROCEDURES

3.0. Introduction

Chapter three outlines the research design, research instruments, text selection criteria, and data analysis procedure. Ethical issues pertaining to the research are also discussed.

3.1. Research design

Kothari (2004, p. 31), defines a research design as the arrangement of the conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose. Kothari (2004, p. 31) further explains that a research design includes an outline of what the researcher will do from writing the research problem to the final analysis of data (p. 31). According to Denzin and Lincoln (2011), research designs are types of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research design. Therefore, in this study, the researcher's overall aim for answering the research questions was done by using a qualitative research design.

According to Creswell (2014), qualitative research places emphasis upon exploring and understanding the meaning that individuals or groups ascribe to a social or human problem (p. 4). For Denzin and Lincoln (2005), it is gaining a perspective of issues from investigating them in their own specific context and the meaning that individuals bring to them. Thus, this research uses a qualitative research design because the researcher studied opinions and themes based on the three metafunctions of language presented in Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter* autobiographies.

Creswell (2013) defines qualitative research as an approach for exploring and understanding the meaning that individuals or groups ascribe to a social or human problem. This study aims to create an understanding of the language function in the autobiographies from data (ideational functions of

language: modification, apposition and coordination, interpersonal functions of language: mood, modality and person, and coherence and cohesion for textual function) as the analysis proceeded and therefore used a qualitative research design. Masson (2002) describes a qualitative research design as interpretative and its methods of data collection are both flexible and sensitive to the social context in which data are produced (p. 3). Masson (2002) adds that qualitative data analysis methods are based on arguments and explanations aimed at understanding the complex and detailed nature of the social world within a given context. Therefore, the research design for this study is qualitative because the study employs the naturalistic method in the sense that the researcher studied real-world situations because she read and studied the texts of the autobiographies selected. The researcher has no chance to change what is written or to manipulate the texts of the books. The researcher could not control the form or the structure or the language used by the authors and she was open to whatever could emerge from the study. Therefore, there is a lack of predetermined control on findings and all these supported a qualitative research design.

Moreover, the research design is qualitative because the researcher was interested in understanding the meanings Libertina Amathila and Peter Ekandjo (selected autobiographies authors) had constructed. The researcher facilitates the meaning through own perceptions. Findings are presented in the form of themes, categories, concepts and the product of the study is descriptive based on the interpretation of meaning and determination of the function of language in the two autobiographies. All these conform to a qualitative research design.

The interpretation of meaning forms the basis of this study because the researcher believes that there are multiples of meanings in the two autobiographies. Thus, the study uses the interpretivist (constructivists) paradigm which is about the point that there is no single reality or truth, but reality needs to be interpreted. (Kuhn, 1962) defines a research paradigm as a set of common beliefs and agreements shared by researchers regarding how problems should be understood and addressed. (Kuhn, 1962) states that interpretivists are more likely to use qualitative methods to get those multiple

realities. Just like the interpretivists, in this study the researcher uses the qualitative method in the interpretation of the two autobiographers and got multiple meanings of their autobiographies. Cohen, Manion, Morrison (2003) reveal that the social world should be studied in the natural world, and through the eyes of the participants, without the intervention of the researcher. They explain that interpretivists believe that reality is multi-layered and complex and people are creative and actively construct their social reality (pp. 21-22). In this study, the researcher believes that Amathila and Ekanjo actively constructed their social reality in their autobiographies. The researcher studies the autobiographies in their natural setting and cannot change them in any way, hence she uses interpretivists research paradigm.

Myers (2008) states that interpretive researchers accept that access to reality (either given or socially constructed) is merely through social constructions such as language, consciousness, shared meanings, and instruments. According to Saunders and Thornhill (2012), interpretivism studies usually focus on meaning and may employ multiple methods in order to reflect on different aspects of the issue. Neuman (2000) specifies that the goal of interpretivist research is to understand and interpret the meanings in human behaviour rather than to generalise and predict causes and effects. Thus, this study used the interpretivist paradigm because its goal was to interpret the meanings from the autobiographies and the results are not generalised. For an interpretivist researcher, it is important to understand the motives, meanings, reasons and other subjective experiences which are time and context bound (Hudson & Ozanne, 1988). In this study, the researcher analyses the two autobiographies and carefully examines words and phrases used by the authors to make interpretation of meanings. Therefore, this study uses the interpretive paradigm.

According to Guba (1990), a research paradigm is mainly characterised by its ontological, epistemological and methodological dispositions. For Crotty (1998), a paradigm consists of four parts: ontology, epistemology, methodology, and methods. According to Crotty (1998), ontology is “concerned with ... the nature of existence” while epistemology deals with the nature of “knowledge”

(p. 8). Cohen et al. (2003) define methods as the “range of approaches used in educational research to gather data which are to be used as the basis for inference and interpretation” (p. 44). Methodology is referred to as the strategy, or action plan that justifies the use and choice of certain techniques (Crotty, 1998).

Carson, Gilmore, Perry, Gronhaug (2001) gives the features of ontology, epistemological and methodology of interpretivism paradigms as given in the table below.

Ontology	Interpretivist
Nature of ‘being’/ nature of the world	No direct access to real world
Reality	No single external reality
Epistemology	
Grounds of knowledge/ relationship between reality and research	Understood through ‘perceived’ knowledge
	Research focuses on the specific and concrete
	Seeking to understand specific context
Methodology	
Focus of research	Concentrates on understanding and interpretation
Role of the researcher	Researchers want to experience what they are studying
Techniques used by researcher	Allow feeling and reason to govern actions

	<p>Partially create what is studied, the meaning of phenomena</p> <p>Use of pre-understanding is important</p> <p>Distinction between facts and value judgments less clear</p> <p>Accept influence from both science and personal experience</p> <p>Primarily non-quantitative</p>
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Ontology, epistemological and methodology of interpretivism (Adopted from Carson et al., 2001, p. 6)

Due to the fact that, this study uses the interpretivist paradigm; ontologically, the researcher explores how meaning is socially constructed by the authors. Therefore, she looks for multiples of meaning from the texts in using the specified elements of the three metafunctions. The researcher as well had no chance to change the content of the autobiographies under study. Epistemologically, the researcher adheres to the view of the author as given in the text in the interpretation of meanings as Pring (2000) puts it that epistemologically, interpretivists adhere to a subjectivist view in that subjective meanings and subjective interpretations have great importance. In the study, the relationship between the authors and the content of their text is interpreted in terms of what is written as Crotty (1998, p. 79) states that the object “cannot be adequately described apart from the subject, nor can the subject be adequately described apart from the object.” Therefore, in the study

the relationship between the authors and the content of their autobiography is not separated. Hence, the researcher's interpretation sought to interpret the meaning based on the content of the two autobiographies. Methodologically, the study is a qualitative study that concentrated on understanding and interpretation of phenomena in terms of meaning in the two autobiographies. A qualitative approach to the field of investigation means that researchers study things in their natural settings, attempting to make sense of and interpret phenomena in terms of the meaning people bring to them (Gudmundsdottir, 1997) and that is the case in the study. Therefore, this study is primarily non-quantitative, but it is a qualitative study in which the researcher chose to use the narrative approach as a qualitative approach to inquiry.

According to Riessman (2008), one of the viable ways to conduct qualitative studies is by a narrative research inquiry. Gudmundsdottir (2001) proffers that the narrative approach is situated within the qualitative or interpretive research method. Riessman (2008) defines it as a design of inquiry from the humanities in which the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives. It is clear that the narrative approach is classically focussed on the lives of individuals as told through their own stories as confirmed by Clandinin and Connelly (2000) that the narrative inquiry is an umbrella term that captures personal and human dimensions of experience over time, and takes account of the relationship between individual experience and cultural context. In the study, the researcher studies Libertina Amathila and Peter Ekandjo's life stories by reading and analysing their autobiographies. Thus, the study used a narrative approach of inquiry.

According to Creswell (1998), the concept of narrative is used in connection with how to represent a qualitative research study. Notwithstanding the fact that, a case study, a biographical study, a phenomenological study or an ethnographic study may have a narrative form of representation. Clandinin and Connelly (2000) point out that narrative research inquiry uses field texts, such as stories, autobiography, journals, field notes, letters, conversations, interviews, family stories, photos (and other artefacts), and life experience, as the units of analysis to research and understand the way

people create meaning in their lives as narratives. Hence, by practising a narrative approach of inquiry in this study, the researcher chose to use the two autobiographies in order to understand the way Amathila and Ekandjo create meaning in their lives as narratives.

The researcher frames her research in terms of narrative because she believes that by doing so she was able to see different and sometimes contradictory layers of meaning. The difference and contradictory layers of meaning had to be brought into useful discussion, and an understanding about individual and social change had to be considered Squire, Andrews, Tamboukou (2013, p. 4). The use of narrative inquiry in this study helps the researcher to describe, understand and even explain important aspects of the world used in the two autobiographies. According to Polkinghorne (1988), the narrative is regarded as “the primary scheme by which human existence is rendered meaningful” (p. 1). In the two autobiographies under this study, human experience is narrated, thus this study focuses on how individuals assign meaning to the authors’ experiences through the stories they tell.

Heikkinen (2002) states that human knowledge is regarded as a plurality of small narratives that are always under construction. He further states that there is no single or dominant reality but a number of realities are constructed in the process of interactions and dialogues. The autobiographies in this study are forms of narrative. Thus, a number of realities are constructed in the process of interactions, resulting in multiple meanings being found by the study. Narrative research design uses human knowledge and Bakhtin (1986) explains that human knowledge of the world is relative as it is dependent on the individual’s past and present experiences, her or his values, the people the stories are being told to (the addressees), and when and where they are being told. Within the narrative approach this study found that more scholars (Gudmundsdottir, 2001; Hoel, 1997; Moen Gudmundsdottir, Flem, (2003) recognize that the narratives are in part personal stories shaped by the knowledge, experiences, values and feelings of the persons who are telling them. Elbaz-Luwisch (2005) regards them as collective stories that are shaped by the addressees and the cultural, historical and institutional settings in which they occur. This study also recognises that autobiographies under this

study are narrative in the sense that authors' personal stories are shaped by their knowledge, experiences, values and feelings and therefore, this study obviously uses a narrative approach of inquiry.

3.2. Research instruments

The researcher collected data through examining the use of language in Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter* autobiographies. The research tool was therefore a content analysis checklist. The researcher used tables to note down information that answered the research questions. The researcher also used a designated checklist to note down the pages in the autobiographies from which different types of information was obtained. In a nutshell, the instrument used in the research is content analysis checklist which includes: Data Collecting Tables (DCT) and Information Check List (ICL) that the researcher uses. Libertina Amathila's *Making a Difference* and Peter Ekandjo's *The Jungle Fighter* are the two autobiographies from which all the data are collected.

3.3. Text Selection Criteria

Bazerman and Prior (2008) clarifies that the logical starting point for analysing texts is to consider the meaning of the text. Content analysis was used as a method to analyse Libertina Amathila's *Making a Difference* and Peter Ekandjo's *The Jungle Fighter* autobiographies as Kothari (2004) explains that it consists of analysing the contents of documentary materials such as books, magazines, newspapers and the content of all other verbal materials which can either be spoken or printed (p. 110). Bazerman and Prior (2008) define content analysis as the identifying, quantifying, and analysing of specific words, phrases, concepts or other observable semantic data in a text or body of texts with the aim of uncovering some underlying thematic or rhetorical pattern running through these texts (p. 14). During the study, the collection of data involved content analysis. Therefore, the researcher read and studies the content of the two autobiographies and identifies specified elements of the three metafunctions of language, which is ideational (modification, apposition and coordination), interpersonal (mood,

modality and person) and textual (coherence) from the content of the selected autobiographies that answered the research questions and that was the first step. According to Busch, Maret, Flynn, Kellum, Meyers, & Palmquist (1994-2012), “Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts (p.1). In the study, the presence of the identified elements of the different metafunctions of language was noted and placed in tables. The researcher also takes some notes of information on the three metafunctions of language as used in the texts.

The two autobiographies are about contents. Bazerman and Prior (2008) explain that content analysis’ emphasis is on semantic or meaning based patterns. Thus, in the study, the researcher’s analysis focused on the meaning as interpreted from the use of the different metafunctions in the content of the autobiographies. Busch et al. (1994-2012) explain that in using content analysis, researchers quantify and analyse the presence, meanings and relationships of such words and concepts, then make inferences about the messages within the texts (p. 1). Hence, as a second step for the data collection procedure for this study, the researcher uses the identified elements of the three metafunctions of language that were placed in tables and all others noted information about these elements from the autobiographies she analyses and uncovers meaning of such elements in the autobiographies based on the research questions.

The researcher found at least 28 Namibian (auto)biographies as presented in the table below.

No	Author	Title of the autobiography	Year of publication
1.	Angula, Oiva	<i>SWAPO Captive</i>	2018
2.	Niikondo, Andrew	<i>Are you a Person or a Ghost?</i>	2018
3.	Amulungu, Tsiwa Trudie	<i>Taming my Elephant</i>	2016

4.	Mudge, Dirk	<i>Dirk Mudge: All the Way to an Independent Namibia</i>	2016
5.	Tjiriange, Ngarikutuke	<i>To Hell and Back: My Experience Under Difficult Colonial</i>	2016
6.	Ndeikwila, Samson	<i>The agony of Truth: Autobiography of Samson Ndeikwila</i>	2014
7.	Shinana-Kambombo, Fousy	<i>South West Africa to Namibia: My Personal Struggle</i>	2014
8.	Engombe, Lucia	<i>Child No. 95: My German – African Odyssey</i>	2014
9.	Martin, Morocky	<i>The Dogg: Untold Story</i>	2013
10.	Namhila, Ellen	<i>Mukwahepo – Woman, Soldier, Mother</i>	2013
11.	Amathila, Libertina	<i>Making a Difference</i>	2012
12.	Ekandjo, Peter	<i>The Jungle Fighter</i>	2011
13.	Katjavivi, Jane	<i>Undisciplined Heart</i>	2010
14.	Nghiwete, Rachel Valentina	<i>Valentina, The Exile Child: An Autobiography by Rachel Valentina Nghiwete</i>	2010
15.	Shaketange, Lydia	<i>Walking the Boeing 707</i>	2008
16.	Namhila, Ellen	<i>Kaxumba kaNdola: Man and Myth: The Biography of a Barefoot Soldier</i>	2005
17.	Sandelowsky, Beatrice	<i>Archaeologically Yours</i>	2004
18.	Nathanael, Keshii Pelao	<i>A Journey to Exile – The Story of a Namibian Freedom Fighter</i>	2002

19.	Nujoma, Sam	<i>Where Others Wavered: The Autobiography of Sam Nujoma – My Life in SWAPO and My Participation in the Liberation Struggle of Namibia</i>	2001
20.	Namhila, Ellen	<i>Price of Freedom</i>	1997
21.	Schivute, Marcus	<i>“Go and Come Back Home”: A Namibian’s Journey into Exile and Back</i>	1997
22.	Kaujeua, Jackson	<i>Tears Over the Deserts</i>	1994
23.	Angula, Helmut	<i>The Two Thousand Days of Haimbondi yaHaufiku</i>	1988
24.	Shityuwete, Helao	<i>Never Follow the Wolf: Autobiography of a Namibian Freedom Fighter</i>	1987
25.	Shamena, Magdaleena and Shamena Erastus	<i>We the Children of Namibia</i>	1984
26.	Ya-Otto, John	<i>Battlefront Namibia</i>	1982
27.	Ndadi, Vinna	<i>Breaking the Contract: The Story of Vinna Ndadi</i>	1974
28.	Hendrick Witbooi	<i>The Diary of Hendrick Witbooi</i>	1929

3.4. Data analysis

Data analysis in qualitative research consists of preparing and organising the data for analysis. It also involves reducing the data into themes through a process of coding and condensing the codes. Final data analysis involves representing the data in figures, tables or a discussion (Creswell, 2013, p. 180). Data analysis in this study started with organising the collected data. According to Creswell (2013), this involves organising data, conducting a preliminary read-through of the database, coding and organising themes, representing the data and forming an interpretation of the data collected. In the study, the researcher was directed by the research questions in organising the data. The various

elements of different metafunctions are observed, described and thus, the inductive approach of data analysis was employed. According to Trochim (2006), the two broad methods of reasoning are inductive and deductive approaches where induction is about moving from the specific to the general, while deduction begins with the general and ends with the specific (p. 1). Creswell and Plano Clark (2007), have the same view that inductive researchers work from the specific to the general, while the deductive researcher “works from the ‘top down’ (p. 23). This study uses the inductive approach because the researcher begins to collect the data that are relevant to answer the research questions. This was because the researcher had already themes, topics and subtopics as determined by the research questions. She knew that at first she would look at how the authors implement the ideational functions of language in line with modification, apposition and coordination in the two autobiographies. Secondly, she examines how the interpersonal functions of language are used in line with mood, modality and person. The researcher as well examines how the authors build coherence in the selected autobiographies. The inductive approach was an efficient and appropriate approach in the study. This is achieved through the fact that, the researcher had an idea of the type of information (ideational, experiential and textual functions of language) she was likely to obtain from the two autobiographies.

In employing an inductive approach in the study, the research uses the three research questions as the guide for grouping and analysing the data. The data is analysed using the three main topics in the research questions (ideational, interpersonal and textual function of language) and the researcher used the specified elements as subtopics under each metafunction as determined in the theory application procedure explained in the theoretical framework section of this thesis. The autobiographies analysed are thick books (266 and 324 pages respectively) and contain a lot of information worth analysis. Thus, the first step the researcher does to analyse data was to transcribe all data by writing them down in an organised textual form. She went back to the research questions and organised the collected data according to the three research questions in a visually clear way by using tables.

The researcher makes the description of the collected data for the study by developing and applying codes to categorize the data. The codes are words or short phrases that represent the specified elements of the three metafunctions of language. Busch et al. (1994-2012) explain that the process of coding is basically one of selective reduction and by reducing the text to categories consisting of a word, set of words or phrases, the researcher can focus on, and code for, specific words or patterns that are indicative of the research question. Therefore, the research in this study uses a coding system to place the content into appropriate categories as explained by Busch et al. (1994-2012) that conceptual analysis begins with identifying research questions and choosing a sample or samples and once chosen, the text must be coded into manageable content categories (p. 3).

Hedlund (2013) describes coding as a key part of qualitative data analysis which is often looking for repetitive patterns or consistency and may proceed by grouping things together based on similarity, but also can proceed based on commonality (pp .2-3). Therefore, the coding system used in the study creates a good organisational structure of tables that aided in making the most qualitative data. The researcher ensures that all codes are allocated meaningful titles as appeared in the research questions. The researcher puts the research questions into the table and disperses data according to each research question. Thus, the researcher's findings are in the form of themes, categories, and concepts.

In this study, the researcher interprets data through stating the research findings and outcomes based on, and following the research questions. Thus, the interpretation starts addressing the issue of ideational metafunction of language in Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter*, then proceeds to the issue of interpersonal and textual metafunction in the same autobiographies. Hence, specific identified elements of ideational metafunctions are addressed first and then that of interpersonal and textual. The interpretation of data is done based on Systemic Functional Linguistics (SFL) theory and therefore the researcher found a valid link between the analysed data and the research questions in presenting the final report. The product of the study is

descriptive, based on the interpretation of the meanings and determination of the function of language based on the three metafunctions in the two autobiographies. Conclusions in this study were not generalised and that confirmed a qualitative research design for this study.

This whole discussion about the research design of this study means that in this study the data is collected from Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter*. The researcher considers the identified elements of the three metafunctions (ideational, interpersonal and textual) functions of language. A conclusion is then strained from the interpretation and analysis where data collected is presented in narrative form.

3.5. Ethical issues

The researcher conducts her research in compliance with the professional codes of ethics and guidelines for ethically responsible research relevant to her field of study as specified by the Namibian University of Science and Technology (NUST). The researcher also abided to the framework policy for the assurance and promotion of ethically accountable research at NUST in carrying out her study.

3.6. Summary

This chapter outlines how the research is conducted, describes methods used to collect data as well as the approach used to analyse data. The next chapter is about the research findings and it presents the analysis process and discusses the findings of the research.

CHAPTER FOUR

MAJOR FINDINGS AND DISCUSSIONS

4.0. Introduction

To explore the meaning of different metafunctions of language, this chapter makes an interpretation of meaning on the use of the three different metafunctions of language (ideational, interpersonal and textual) in Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter* respectively. The interpretation presented in this chapter is guided by the Systemic Functional Linguistic (SFL) theory, a theory of language which explains that language has functions. The interpretation therefore, focuses on the three research questions previously stated in the introduction chapter and recurring here as:

- How do the authors implement the ideational functions of language in line with modification, apposition and coordination in the two autobiographies?
- How are the interpersonal functions of language used in line with mood, modality and person in the selected autobiographies?
- How do the authors build coherence in the selected autobiographies?

In this chapter Amathila's *Making a Difference* is referred to as MD and Ekandjo's *The Jungle Fighter* as JF. The results are presented in the order following the research questions and thus, the implementation of the ideational functions of language in the two stories is presented first, followed by interpersonal functions and lastly, how the authors build coherence in the selected autobiographies. The interpretation and the presentation of the results focus on selected elements of each of the three metafunctions as given in the research questions and thus the presentation of results followed the research questions. The researcher also provides the summaries of the two stories under study before presenting the findings and finally presents the discussion of the results.

4.1. Summary of *Making a Difference*

Making a Difference is a life story of a Namibian's first black woman medical doctor, a member of the Namibia liberation struggle, Dr Libertina Inaaviposa Amathila. Amathila was born at Fransfontein in Kunene Region and grew up there until the age of 6, before she moved to Otjiwarongo and then later to Okahandja where she schooled at Augustineum high school. She left Okahandja to South Africa where she schooled at wellington high School, Cape Province. From South Africa, Amathila worked at Swakopmund and while working there she thought of going into exile.

Amathila went into exile by the age of 22 when she crossed the boards and left Namibia in August 1962 to Dar es Salaam, Tanganyika. Her journey was harsh as the only hike she got was a lorry and she had been hungry and tired as the journey was long. Her aim was to go to Tanganyika where she may be able to get a scholarship to go and study anywhere she may get a scholarship from. After some stay in Dar es Salaam, she got a scholarship from Poland where she went to study.

She stayed in Poland and studied there for seven years; from May 1964 until her graduation in 1969 and she also learnt the Polish language. Amathila felt proud when she was graduated as a medical doctor in Poland and she became the first woman doctor in the history of Namibia. After her graduation, she came back to Africa in Tanzania, where she did her internship at Muhimbili Teaching Hospital. There she worked with experienced doctors and nurses and she learnt to speak Swahili. While working Muhimbili, she got married to Ben Amathila in 1970. After completing her internship and working for three months in Tanzania, she got a scholarship from the WHO and left Tanzania to study in the UK. In the UK, she studied a one-year postgraduate course in London.

From the UK (London), she got another scholarship from WHO and went to further her studies in Human Nutrition in Sweden. After that she worked in Sweden. In 1975, she was requested by John Otto to leave Sweden to assist the Namibian refugees in Zambia and that is how she left Sweden. In Zambia she worked in a hospital, Nyango Health Education Centre, where she introduced family planning services which was not really welcomed especially by the men. Amathila had been helping

Namibians in the refugee camps and she really changed the personalities of many while working there, hence the title of her autobiography, *Making a Difference*.

In 1977, she got a scholarship from WHO again and went back to London to study Tropical Public health. She studied at the London School of Hygiene and Tropical Medicine. In 1979, she went to the USA. Her journey to USA was motivated by the interest of reading books about the CIA and BOSS.

In 1982/83, she took Namibian comrades who were blinded in the war to Finland from Nyango in Angola. She was taken back to New York by Theo Ben Gurirab. From New York, she came to Nyango, Zambia and after four years she was transferred to Angola. They stayed in Kwanza Norte Centre and there they helped many Namibian refugees who were there. There they established a new centre and they named it Mavulu centre. Amathila described her life in Mavulu centre where she worked as a doctor, as very busy as there were lots of children suffering from malnutrition and she really worked day and night.

In May 1989, they were repatriated to Namibia together with other comrades of the liberation struggle and they left Luanda on 18 June 1989 to Namibia.

In Namibia after independence Amathila served in many positions. She was a deputy prime minister as from 2005. She was the first Minister of Regional and Local Government and Housing from 1990 to 1996 before she became the Minister of Health and Social Services from 1996 to 2005. As Minister of Health and Social Services, she built a clinic at Kunene where people were suffering. She gave information to people about HIV and AIDS and launched the Namibian ARV programme in July 2005. Having the nation at heart, Amathila travelled around the country to investigate the condition of the San communities and did a lot to help them to upgrade their living standards. She shouldered her responsibility quietly with no fanfare; she has been a servant of people and made a huge difference in the lives of many Namibians, thus the title of her autobiography *Making a Difference*. She later decided to retire as she realised that she was physically and mentally tired and thus she had to give room and let the young ones to take over. Thus, she retired on 20 March 2010.

It is through her courage, her dedication and hard work that she decided to write a book and wrote her autobiography, *Making a Difference*.

4.2. Summary of *The Jungle Fighter*

The Jungle Fighter is a life story of a freedom fighter who went through untold humiliation at the hands of the colonial forces and the autobiography traces a torturous experiences of Peter Ekandjo.

Ekandjo was born at Omatando village in Oshana region and he is a man of determination since his childhood. He spent part of his early childhood at his father's village at Okahenge before the family moved to Omatando number 1. Growing up during the colonial era, Ekandjo became a revolutionary at the age of 16, a member of the People's Liberation army of Namibia (PLAN) at the age of 18 and fought the liberation war against the colonial forces for 12 years.

In 1973, Ekandjo secretly received his first SWAPO Youth League membership card and he started politically mobilising his peers until he left the country to join the liberation movement in Angola in early 1977. He left with other three boys after attending a wedding party at a neighbouring village. Their journey into exile involved crossing thick forests, facing the dangers of wild animals and the risk of attacks by South African soldiers. Ekandjo with others met the SWAPO fighters who led them into Angola at Omakondo village. Crossing the borders was a frightening moment to them and their journey to the base was long and tough. They could spend days without a proper meal, but Ekandjo was so determined.

They had tough times in Angola, food was not enough and they had to sleep in the thick jungle, passing through thick bushes before they arrived at the base where they received training on how to operate firearms. Ekandjo's first battle was in Angola before he was sent back to Namibia where he fought various battles. Ekandjo was one of the 10 reconnaissance fighters picked to undertake a mission in Namibia.

In February 1979, Ekandjo was appointed as a reconnaissance commander of the section, which formed part of the reinforced Platoon 2 that operated inside Namibia permanently. From early 1979 to 1983, Ekandjo engaged the enemy in some of the fiercest battles in which dozens of enemy forces and comrades were either injured or lost their lives. A gallant People's Liberation army of Namibia (PLAN) fighter, Peter Ekandjo spent seven years operating in Namibia. That was his five years at the battlefield and two on clandestine mission inside Namibia. For the five years at the battlefield, Ekandjo spent his time in the thick Namibian forests, sleeping and travelling under thick bushes with one purpose of fighting the enemy force, thus the title of his autobiography '*The Jungle Fighter*'.

In 1983, Ekandjo left the battlefield and went back to Angola. He was then sent to Moscow for the intelligence course, which was a combination of intelligence and military combat works techniques aimed for cadres like Peter Ekandjo who were to take up the challenges of operating with enemy military formations and also those who would be responsible for the formation of guerrilla cells within the enemy armed forces, as well as those responsible for the establishment of urban guerrilla units in various towns and cities. Ekandjo left the centre as a fully qualified special intelligence officer and he was ready to implement what he had learnt inside Namibia. And so, in August 1984, he returned to Angola with others. He was later sent to Namibia for a clandestine mission. He took an oath for the mission before the commissioner of Oaths, Cde Shikongo. In Namibia, he carried out his clandestine mission when he created urban guerrilla units and cells in Windhoek, Walvis bay, Lüderitz, Oshakati, Ondangwa, Grootfontein, and other areas and various places across northern Namibia.

The 1st of May 1986, Ekandjo referred to it as a day of hell, as it was the day he fell into the hands of the enemy force when he was arrested on his way to Walvis Bay between Ongwediva and Ondangwa tarred road. His arrest marked the end of his promising clandestine operation in Namibia and a start of daylight and night physical torture by the enemy force. He was taken to a secret detention centre known as KGHOKMP, east of sector 10 headquarters in Oshakati. He was later transferred to Ondangwa prison on 10 July 1986, and on the 10th of August 1986 he was taken back to Oshakati

prison again. All that time, the enemy force referred to him as a 'terrorist' and so he suffered excessive beatings, body burning and electric shocks by his white torture Du Plessis and others until he finally managed to escape from the enemy cell in Oshakati on the midnight of 30 October 1986.

Ekandjo's mental strength and vow never to become a liability to the revolution was shown when he escaped from the enemy jail. His escape left him wounded when the enemy fired a bullet that hit him on his left leg around the knee. He escaped for good and the enemy force, though it followed him, did not succeed to capture him again. After spending some days with Mr Eneas Mundonga at his homestead at Enolyexaya where he stayed recuperating from exhaustion and the wounds for five days, Ekandjo left Namibia for the movement in Angola on 06 November 1986.

At the beginning of September in 1988, he left Angola for the German Democratic Republic (GDR) to study. He studied political science and political economy and other subjects related to leadership training. From the German Democratic Republic, Ekandjo with other SWAPO members came straight to Namibia on the 28th of July 1989 to prepare for general elections in Namibia which were due by November that year. He participated in the election campaign in most towns in the southern part of the country. After independence of the Republic of Namibia, Ekandjo worked in the office of the President.

At the right end of his story, Ekandjo indicates how he will tell about his working environment and national building process in his second edition yet to be published.

4.3. Major findings

In this study, the specified elements of the three metafunctions of language in Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter* were successfully explored using the Systemic Functional Linguistic theory. The findings reveal that the two authors make the inclusive use of these elements of the three metafunctions of language specified in the research questions. The three research questions guided the collection of the data and so the findings of the study are presented following

the research questions. Thus, the results presented here elucidate how the authors implement ideational function in line with modification, apposition and coordination; how the interpersonal functions of language are used in line with mood, modality and person, and how coherence is built in the selected autobiographies respectively.

4.3.1. Implementation of modification functions

A total of 14 sentence examples below are used to present the results on how Amathila and Ekandjo implement modification functions in their stories.

1. “The only available sugar in those days was **brown** sugar reserved for **black** people. Thus in **local village** shops, such as the one in Fransfontein, there was no **white** sugar” (MD, p.7).

In these two sentences above, the bolded words are adjective modifiers. The author uses the adjective modifier ‘brown’ to describe and give extra information about the type of sugar which was available at the time; and ‘black’ to inform readers about the kinds of people who used brown sugar, ‘local village’ to state the types of shops that were found in Fransfontein and ‘white’ to indicate the type of sugar which was never available in their local village shop.

2. “**Black** people were subjected to untold abuse: any **white** person could beat up a **black** person at will for no apparent reason, and get away with it. I remember to this day how a **young white** boy slapped an **elderly black** man in front of people at an **auction** pen in Fransfontein, **Black** people stood there powerless because if they had touch that **white** boy they might have been shot. In **some butcher** shops **black** people had to buy **their** meat, already packed through the window – they were not allowed to enter the butchery” (MD, p. 20).

In the above paragraph, Amathila uses different pre modifiers in bold which are adjective modifiers to clarify the situation and to give extra information. With the use of the adjective modifier ‘Black’ in the above paragraph, Amathila gives the description of the type of people who were subjected to untold abuse by white people and with the adjective modifier ‘white’, she describes the types of people who

were in power and responsible for the black people tortures. With the adjective modifiers 'young white' and 'elderly black' from the paragraph, the author indicates the age group of the boy and the man respectively. She uses these two adjective modifiers to show her dissatisfaction with the action taken by a boy against a man. The three adjective modifiers 'auction', 'butcher' and 'their' are used to specify the type of pen, shops and meat described in the paragraph respectively. The adjective modifiers 'some' is used to quantify the number of butcher shops for the readers to understand.

3. "On a **hot** Friday morning I boarded a truck to cross the **Namibia/ Botswana** border. In the same truck were also **two white** girls on their way to Botswana. I was disguised as a **small** girl; I had cut my **long** hair and was wearing **old** sandals with **short old** dress, and all my **nice** clothes and a **beautiful** coat from Swakopmund were in my suitcase" (MD p. 22).

In the above paragraph, the author uses adjective modifiers which are pre modifiers to describe her journey into exile and her physical appearance during her journey. With the pre modifier 'hot', the author indicates that the weather condition was not comfortable for her and it is also used to signify her suffering along the journey. With the pre modifier 'Namibia/ Botswana', the author gives the directions and the route she takes to Angola. The author uses the noun phrase pre modifier 'Two white' to give the information about the type of girl she travelled with. She uses the pre modifier 'small', 'long', 'old' and 'short dress' to make readers imagine her physical looks during the journey. By using the pre modifier 'nice' and 'beautiful', the author intends to give information that she had some other good clothes apart from the one she was wearing.

3. "There we were given the necessary provisions: biscuits, **tinned** beef, **extra water** containers, **new** uniforms, **sleeping** tent, **additional** bullets and hand – grenades" (JF, p. 70).

In the above sentence, Ekandjo used adjective modifiers to give extra information about the nouns and tells the readers about the type of food they used to eat and to give extra information about other objects in the given extract (tinned beef, extra water containers, new uniforms, sleeping tent, additional bullets).

4. “He was tall with a **flat** forehead, **flat** buttocks, **huge** body and **long** feet, and a **raised** moustache” (JF, p. 239).

In the sentence above, Ekandjo uses adjective modifiers to give the description of characters and inform readers about characters’ physical appearances.

5. “Stockholm was **beautiful with candle lights** in the windows and **beautiful street** lights. The streets were **white with snow**. ... I found the tradition of **candle lit** dinners **fascinating and very romantic**” (MD, p. 57).

In the paragraph above, the noun phrase adjective modifiers ‘beautiful with candle lights’, ‘white with snow’ and ‘fascinating and very romantic’ are post modifiers modifying the noun ‘Stockholm’, the ‘street’ and the noun phrase ‘the tradition of candle lit dinners’ respectively. With this, the author gives a full description of the place and expresses her positive impression about the Stockholm town to the readers.

6. “People lived **well** in Sweden and medicines were **greatly** subsidized” (MD, p. 60).
7. “I can **proudly** say that my father was a farmer of his time” (JF, p. 5).
8. “... as my entire body was **extremely** swollen, dry and aching due to the wounds ...” (JF, p.287).
9. I **quickly** moved closer to find out what he had seen” (JF, p. 120).

In the sentences and phrase above, the authors use adverb pre modifiers to modify verbs and give extra information about the verb to the readers. In sentence 7, Amathila clarifies to the readers how people lived in Sweden and gives the description of the degree at which medicines are subsidized. In sentence 8, Ekandjo expresses his gratitude to talk about his father. In sentence 9, Ekandjo uses the adverb modifier ‘extremely’ to inform readers about the degree at which his body was swollen and in sentence 10, he uses adverb modifier to give clarity to the readers about the speed of his movements.

10. “My excellent drivers drove **slowly but surely**, remaining calm and controlling their cars” (MD, p.234)

11. "I solved that problem **quickly and quietly**" (MD, p. 252).
12. "They would greet **us politely and lovingly**" (MD, p. 239).
13. "Having heard the seemingly final warnings, I decided to comply **unconditionally**" (JF, p. 19).

In sentence 11 and 12 above, Amathila uses the adverb post modifiers 'slowly but surely' and 'quickly and quietly' to clarify to the readers about the speed and the manner his driver drove and also the speed and the manner the problem was solved respectively. In sentence 13, she uses adverb post modifiers 'politely and lovingly' to inform the readers about the manner they would greet. Moreover, in sentence 14, Ekandjo uses the adverb post modifier 'unconditionally' again to clarify and inform the readers about the manner he decided to comply.

4.3.2. Implementation of apposition functions

Based on the implementation of apposition functions in the two autobiographies, the presentation of the findings uses 42 sentence examples from the two stories. Below are the first three.

1. "Amongst them was my elder brother, *Phillipus*, whom I loved and admired" (MD, p. 2).
2. "My parents, *Simon Amundaba Ekandjo and süssan Ndapewaohoni Mulongeni*, have a rich history" (JF, p. 1).
3. "Tate Jacob, who was a businessperson at Ongwediva and close friend of my elder brother, *Justus*, took me to my parents' homestead" (JF, p. 312).

In sentences 1 and 2 above, the second elements in the two sentences are nouns which are in apposition with the first elements in both sentences. In sentence 1: '*Phillipus*' is in apposition with the phrase '*my elder brother*' in the first clause and this informs the reader that the author is a brother to Phillipus. In the second sentence, the second noun phrase '*Simon Amundaba Ekandjo and süssan Ndapewaohoni Mulongeni*, is in apposition with the first noun phrase 'My parents' where the author is indicating to the readers that those two are his biological parents (father and mother) and so he is bloodily related to them. In the third sentence, the noun '*Justus*' is in apposition with the noun phrases '*my elder brother*' in the second clause of the sentence and again indicates to the readers that him

and Justus are blood related. Thus, in these sentence examples, Amathila and Ekandjo use the appositive to indicate their blood ties with the characters.

The following 10 sentences also present the implementation of apposition functions in the two autobiographies.

4. "Now, after 20 years, it was Pamela, *the beautiful widow of Tom Mboya*, who received me in her office at UNDP" (MD, p. 127).
5. "One of his sons, *Canicius M'kwashigwanekulu*, was killed in the battle during the liberation war..." (JF, p. 3).
6. "My mother was left alone to look after their child, *Nghifikwavali Simeon*, and livestock" (JF, p. 10).
7. "John had a relative, *a certain Ms Selma*, in Ehoma village" (JF, p. 25).
8. I also remember a story I was told when I was growing up, that my mother and her cousin, *Uncle Joshua*, could speak English" (MD, p. 13).
9. "He took me into a hut where his wife, *Meme Paulina*, brought warm water to nurse my wounds" (JF, p. 289).
10. "When his beloved mother, *Helvi – Mpingana Kondombolo Nujoma*, also known as Kuku GwaKondo passed away in 2008, I was assigned as a director of ceremony at her funeral" (MD, p. 258).

In the fourth sentence above, the author indicates to the reader through the use of restrictive apposition that 'Pamela and the late Tom Mboya' were in a relationship. The noun phrase '*the beautiful widow of Tom Mboya*' is in apposition with the noun phrase '*it was Pamela*' which indicates that Pamela was a wife of Tom Mboya and so they were once in a relationship. With the same phrase '*the beautiful widow of Tom Mboya*', the author is also indicating to the readers that Tom Mboya is the late, when she uses the word 'widow' in the appositive clause. With the use of the restrictive appositive in sentences 5-10, the authors indicate to the readers the existing relationship between the

characters used in the story. In sentence 5: the author means that his father had many sons but the one who was killed is *Canicius M'kwashigwanekulu* and that he was one among his many sons. In sentence 6, the author meant that there may be possible many children or many of their children but the one her mother was left to look after is *Nghifikwavali Simeon* (their child). In sentence 7, *a certain Ms Selma* is relative to John and there were possibly many relatives but here the author refers to certain Selma. In sentence 8, the author's mother may have many cousins but here he refers to his uncle *Joshua*. Meme Paulina in sentence 9 as the wife to the man represented by a pronoun 'he' (Tate Mundonga) and nobody else. In sentence 10, Helvi – Mpingana Kondombolo Nujoma is the beloved mother to a man described by the possessive pronoun 'his' in the sentence and that is President Nujoma in the story and the author is not talking about a different beloved mother.

The following 10 sentences from the two autobiographies have again the use of apposition functions.

11. "I visited a school and met the principal, *Comrade John Mutorwa*, and we started a cleaning campaign with his pupils" (MD, p. 142).
12. "The President of SWAPO, *Comrade Sam Nujoma*, decided that the young ones should go to school, while those over eighteen years of age could join the struggle and receive military training" (MD, p. 67).
13. "The chairperson of the constituent assembly, *Hage Geingob*, became Chairperson of the Drafting committee, ..." (MD, p. 122).
14. "The Secretary General of the United Nations, *Javier Perez de Cuellar*, swore in a beaming Sam Nujoma as the first President of Namibia" (MD, p.130).
15. "The Minister of Home Affairs, *Rosalia Nghidinwa*, is a lady of action" (MD, p. 211).

16. "The Minister of Labour and Social Welfare, *Immanuel Ngatjizeko*, gave me the responsibility of chairing the Wage Commission on Domestic Workers, from June 2012 until February 2013" (MD, p. 266).
17. "The principal, *Mr Heelu*, received me with a strong warning not to continue with my dirty politics, as I would risk expulsion from the school" (JF, p. 19).
18. "The Headman of Omandobe, *Mr Samwel Hauliyondjaba*, slaughtered an ox for us because we were too many to feed" (JF, p. 162).
19. "I voluntarily declared before the Commissioner of Oaths, *Cde Shikongo*, ..." (JF, p. 189).
20. "There was a soldier who came from the front, *Theophilus Namupala*, who was an artist" (MD, p. 99).

In the sentences above, Amathila and Ekandjo inform readers about the position held by the different characters in their stories. In sentence 11: the noun phrase '*Comrade John Mutorwa*' is in apposition with the first clause 'I visited a school and met the principal' in which the noun phrase 'the principal' indicates Comrade John Mutorwa's position. The author informs the readers that Mutorwa was a school principal. In the rest of the sentences (sentence 11-20) the second elements (nouns or noun phrases) are in apposition with the first clauses and in all these sentences the authors use non-restrictive appositive to inform the readers about the positions of the said characters in their stories. In all the sentences above the authors inform the readers that they were talking about those specific people and not about other different people of the same characters. E.g in sentence 19 'I voluntarily declared before the Commissioner of Oaths, *Cde Shikongo*, ...' (JF, p. 189). the readers are being informed that the author refers to Commissioner of Oaths, *Cde Shikongo*, and not to a different Commissioner of Oaths. Therefore, this study reveals that the authors used non-restrictive appositive to name and identify characters and to indicate the characters' positions.

Again, the next 8 sentences present the use of apposition functions in the two stories.

21. "We had a music teacher, *Mrs Woods*, who was also a choir mistress" (MD, p. 16).

22. "One day one of our senior leaders, *Comrade David Meroro*, the National Chairman of SWAPO, went to visit this group Kwanza sul ..." (MD, p. 95).
23. "Among them was a platoon commander, *Comrade Indongo Hamunyela*, whose leg was hit by shrapnel from an enemy shell during battle" (JF, p. 269).
24. "In general, the then head Clandestine Unit, *Cde Festus Shikongo Nexale*, and other ..." (JF, p. 300)
25. "The camp commander, known by his nom de guerre as *Comrade Mundilo*, briefed us" (JF, p. 40)
26. "The commander, known by his combat name as *Cde Haindenga*, urged us to adhere to his directives ..." (JF, p. 32).
27. "Two of the San Chiefs – *Chief Sofia Jacobs and Chief John Arnold* – went to the United Nation Conference of Indigenous People, in New York" (MD, p. 219).
28. "Opposition Member of Parliament, *Honourable Moongo*, asked the Prime Minister the following question: ..." (MD, p. 192).

In sentences 21-28 above, the second elements (Nouns or noun phrases) are in apposition with the first clauses. With the first element in sentence 21, the author tells the reader about a music teacher, however, the second clause which is in apposition with the first clause shows that the music teacher is Mrs Woods and that her being a music teacher gives her a special position. In sentences 21 -23 the third clauses are in apposition with the second clauses and both the second and the third are in apposition with the first clause. For example, in sentence 23 'Among them was a platoon commander, *Comrade Indongo Hamunyela*, whose leg was hit by shrapnel from an enemy shell during battle' (JF, p. 269). The author has given the full details by using two clauses in apposition with the first clause. He gives these details to make sure that the readers know which particular platoon commander the author is referring to. In sentence 24 – 28, the second clause is in apposition with the first clause and the author informed the readers about the characters' special position just like in sentence 21-23 without adding a third clause to give more details. With the second clauses in apposition with the first

clauses in all those sentences, readers are made to know who are the exact people who hold those special positions mentioned in the first clauses of the sentences. Hence, the study finds that Amathilla and Ekandjo inform the readers about characters' special positions.

Once more, the use of apposition functions in the two stories is presented in the sentences below.

29. "One day my security officer, *Phillipus*, told a story around our bonfire ..." (MD, p. 247).
30. "The third one came from my former Deputy Minister of Health, *Richard Kamwi*, who is currently Minister of Health and Social service (2012)" (MD, p. 258).
31. "... my childhood friend, *Daniel Luipert*, came with two cows, ..." (MD, p. 263).
32. "My teacher, Mr lipinge Ashipala, was highly impressed by my progress in school and the rate at which I grasped the subjects" (JF, p. 16).
33. "My white torturer, Du Plessis, turned up at dawn in that small room" (JF, p. 238).
34. "I missed *Jafed and Kapere*, my two drivers for the last ten years and my loyal secretary, Rendah Swartz; these people were my anchors" (MD, p. 262).

In sentence 29-34 above, the second clauses are in apposition with the first clauses and with these clauses in these sentences the authors inform the readers of who were the people they were twined with and were close to them. With the second element in sentence 29, the author tells that her security officer was Phillipus and nobody else. It gives the information that Phillipus's job was to guard the author. In sentence 32, the appositive clause 'Mr lipinge Ashipala' is used because the author wants to tell the readers that his teacher was Mr lipinge Ashipala and not a different teacher. This means that Mr lipinge Ashipala taught the author and so they were twined in that way. With the appositive element 'Du Plessis' in sentence 33, Ekandjo gives the information to the readers about who his torturer was (that it was Du Plessis and nobody else) and that their connection is described by torturing activity. In sentence 34, the clause 'my two drivers for the last ten years and my loyal secretary' is in apposition with the first clause and here the author gives extra information about 'Jafed and Kapere' and how they were related to her.

Moreover, the sentences below reveal the use of apposition in the two stories.

35. “Legendary fighters, Commander Philipus Shikuma Kamati, who is a Brigadier – General in the Namibian Defence Force (NDF) in Windhoek, led the detachment” (JF, p. 69).
36. “It was a homecoming of an accomplished freedom fighter who never dreamt of returning to the same village due to the nature of war he was involved in – A jungle fighter and a lone clandestine operative, who could have easily been one of the casualties of the prolonged war of national liberation” (JF, p. 313).
37. “Thankfully, our President and Founding Father, Sam Nujoma, had unwavering trust in me through my twenty years in government as a Minister and Deputy Prime Minister” (MD, p. 254).
38. “I will fail in my story if I don’t bring in the issue of our former President, our Founding Father, who had a very profound trust in women in general and in me in particular” (MD, p. 257).

In sentence 35, with the second and third clause in apposition with the first clause, Ekandjo wants the readers to know who the respected person is, who is qualified to be called a ‘Legendary fighter’ in clause one. In sentence 36, with the second and third clause in apposition with the first clause again, Ekandjo informs the readers of who is a respected person referred to as an accomplished freedom fighter in clause one, ‘A jungle fighter and a lone clandestine operative’, (clause two), that is Ekandjo himself. With the appositive clauses in sentences 37 and 38, Amathila means to inform the readers of who is one of the respected characters in her story. The clauses ‘Sam Nujoma’ in sentence 37 and ‘our Founding Father’ in sentence 38 are in apposition with the first clauses in their respective sentences and with those appositive clauses Amathila informs the readers that she paid respect to Sam Nujoma and to our Founding Father respectively.

Again, the sentences below present the use of apposition in the two autobiographies.

39. “Following the death of Headman **Joseph Mbangula** ...” (JF, p. 7).

40. "A soldier **who appeared to be a senior commander of repute**, started his address by welcoming everyone at the parade, ..." (JF, p. 57).
41. "Some of the group members thought that there was only one enemy – the South African **soldiers whom they left inside South West Africa**" (JF, p. 44).
42. "I attended the inauguration of the Republic's first President, His Excellency the Founding President **Sam Nujoma**" (JF, p. 321).

The examples above represent the use of restrictive apposition by Ekandjo in his autobiography. In sentence 38 above, 'Joseph Mbangula is in apposition with 'Headman', indicating that the headman referred to is Joseph Mbangula but not different headman. In sentence 39, 'who appeared to be a senior commander of repute' is in apposition with a noun phrase 'A soldier' and by making use of that, Ekandjo gives extra information about the soldier he is speaking about. In sentence 40, the clause 'whom they left inside South West Africa' is in apposition with the noun phrase 'the South African soldiers', and again the author is giving extra information about the South African soldiers he is speaking about, making it clear to the readers. In sentence 41, the noun 'Sam Nujoma' is in apposition with the noun phrase 'His Excellency the Founding President' and with that the author has informed the readers that he is talking about Sam Nujoma and not about a different Founding President.

4.3.3. Implementation of coordination functions

The results presented below display how Amathila and Ekandjo have used the coordination function in their stories.

1. "Later I met President Nujoma **and** other SWAPO leaders" (DM, p. 27).
2. "Poland was very cold **and** it was dark by 3PM" (DM, p. 31).
3. "My responsibilities were in health and social issues" (DM, p. 114).
4. "In general, I found an old **and** poorly maintained village" (DM, p. 116).
5. "We started clearing our positions **and** digging shallow trenches after the Commander left" (JF, p. 71).

6. "We were also taken through theory **and** practise" (JF, p. 182).
7. "I was introduced to Mr Simon Daniel **and** his wife meme Ailly" (JF, p. 191).
8. "I agreed to pay for his train ticket **and** food for his journey to Walvis Bay" (JF, p. 207).
9. "The documents **and** weapons were hidden underground in a well - prepared hole" (p. 288).

In sentence 1, Amathila uses the coordinating conjunction 'and' to show that President Nuyoma is a leader similar to other SWAPO leaders. Amathila uses 'and' to express equality in the two conditions in Poland in sentence 2 and equality in her responsibility in sentence 3 and she uses it again to express that the village was equally old and poorly maintained in sentence 4. In sentence 5, Ekandjo expresses equality in activities they took, that clearing of their positions and digging shallow trenches were equally performed. In sentence 6, again he expresses equality of activities and in sentence 7 he expresses that he was equally introduced to Mr Simon Daniel and to his wife. Again in sentence 8 and 9, Ekandjo express that he equally agreed to pay for the ticket and food for the journey and that documents and weapons were equally hidden. In all 9 sentences from the two autobiographies Amathila and Ekandjo use the coordinating conjunction 'and' to connect two clauses in each sentence to avoid repetitions of the same clauses in the same sentences.

Sentence example with conjunction 'but'	The function/ use as interpreted. The author uses the conjunction 'but' to:
10. "I think they wanted to take some cattle but they were only given my grandfather's hat and his walking stick" (MD, p. 11).	shows contrary to expectation. Instead of given some cattle they wanted they only given a hat and walking stick.
11. "I pretended to be returning to Swakopmund but instead I went to Windhoek" (MD, p. 23).	shows contrast in the intended direction and the direction taken.

12. "Not only was the weather cold but world politics were even colder" (MD, p. 33).	estimates the degree of politics. It was colder more than the weather.
13. "I was no longer just a Namibian student but an African student reflecting what Africa was in the eyes of the Polish people" (MD, p.36).	expresses transformation experienced. Transformed from a Namibian student to an African student.
14. "She already had three children but the loss of the baby owing to the negligent behaviour of those who should have saved it was painful" (MD, p. 51).	expresses discomfort experienced. The loss of the baby was a discomfort experience although she has three other children.
15. "My life in the centre was very busy but very rewarding" (MD, p. 103).	shows contrast. Although her life was busy it was rewarding.
16. "The discussions were polite but serious and I could feel that people were eager for peace" (MD, p. 165).	shows contrast. Although the discussions were polite, it was also serious.
17. "I didn't make written agreement with them but I was confident that they would honour the verbal agreement we had made" (MD, p. 249).	expresses trust and confidence. Although there was no written agreement she was confident that

	they would honour the verbal agreement.
18. "Squatters are normally at the end of the receiving line but here in Namibia they were at the front of it" (MD, p. 261).	shows contrast. Squatters are normally at the end of the receiving line and in contrast, in Namibia they were at the front of it.
19. "I still miss my former staff members but I don't cry anymore" (MD, p. 262).	expresses acceptance and comfortability. She misses them and she is accepted the situation and so she doesn't cry anymore.
20. "Hard but important work calls once again" (MD, p. 266)!	shows contrast. Although work is hard, it is important.
21. "Through these tales, he not only brought the family together but also moulded us into future folklore tellers" (JF, p. 5).	shows similarity. The tale brought the family together and similarly moulded them into future folklore tellers.
22. "He did not only grow <i>mahangu</i> , but also turned out to be one of the wealthy men in terms of the number of cattle he possessed" (JF, p.5).	shows similarity. He grew <i>mahangu</i> and similarly he possessed a number of cattle.

23. "He owned so many cattle not only to supply milk to the family, but also to provide meat and <i>ushsosh</i> (kraal manure)" (JF, p. 5).	shows similarity. Cattle kept to supply milk, meat and kraal manure.
24. "He was not only a teacher at our school, but also a political educator and mentor in his own right" (JF, p. 17).	shows contrast. At school she was a teacher and contrary a political educator and mentor.
25. "They estimated the enemy forces to be around 40 men, but could not establish the types of weapons they carried" (JF, p. 160).	indicates challenges experienced. They estimated the number of the enemy forces and it was a challenge to them to establish the types of weapons they carried.
26. "Our endurance and determination to fulfil our assignments was not based on any promises nor were we paid, but we were fighting as volunteer forces" (JF, p. 172).	expresses dedication and determination. They were determined and dedicated to fight as volunteer forces.
27. "I was a bit wary of his remarks, but I was ready to shoot and kill anyone in the office if things did not work out in my favour" (JF, p. 197).	expresses dedication and determination. Despite the remarks he heard, he was ready and determined to shoot and kill.

28. "This time I was no longer blindfolded but was kept in leg chains and handcuffs" (p. 271)	shows alternatives. He was alternatively leg chains and handcuffs and not blindfolded.
29. "We have given you enough time to tell us the truth but you were all along tell us shit," ... (JF, p. 279).	shows contrary to expectation. They expected the truth from him and he just tell them shit.
30. "First, I smelt cigarette smoke but was not sure whether the smell was coming from a nearby homestead or the enemy" (JF, p. 297).	expresses doubt. Although he smelt cigarette smoke, he was sure where the smell was coming from.
31. "He also promised that he would come back to deal with me; but that was actually his last visit" (JF, p. 247).	expresses the fact. It was actually his last visit although he promised to come back.

Coordinating conjunction 'or' in sentence example	Function /use/ meaning as interpreted. By making use of coordinating conjunction 'or' in the sentence in column one:
32. "I'm not sure whether I went to sleep or just cried" (MD, p. 35).	Amathila presents two alternative actions, 'sleep and cry', to inform the

	readers that she was crying instead of sleeping.
33. "... once in a while I would go to the villages with my Polish friends or we would go to the opera house to watch ballet or opera" (MD, p. 40).	Amathila presents two alternative activities, 'going to the villages or going to the opera house' to indicate that the two activities were equally important to them.
34. "They left and we had no idea who they were or what they were looking for" (MD, p. 83).	Amathila presents two alternative facts, 'they had no idea who they were or what they were looking for' expressing facts that they didn't know them and what they were looking for.
35. "Comrade Nanyemba went to the office and after three or so hours he brought me all four passports" (MD, p. 90).	Amathila presents two alternative times, 'three or so hours' estimating the time Comrade Nanyemba had taken before he came back.
36. "Later, we realised that the movement was actually that of either lions or wild animals" (JF, p. 84).	Ekandjo presents two alternative creatures, 'lions or wild animals' to express similarity in the two creatures' movements.

<p>37. "We waited until they reached our ambush before we asked them to surrender or die" (JF, p. 139).</p>	<p>Ekandjo presents two alternative actions, 'to surrender or to die', indicating actions the enemy force could choose to take.</p>
<p>38. "These elements knew little or nothing about international law or waging warfare" (JF, p. 166).</p>	<p>Ekandjo presents two alternative quantities, 'little or nothing', suggesting how much the mentioned elements know about international law or waging warfare</p>
<p>39. "These elements knew little or nothing about international law or waging warfare" (JF, p. 166).</p>	<p>Ekandjo presents two alternative items, 'international law or waging warfare' emphasising similarity of the two items.</p>
<p>40. "It was the assignment of the best volunteer - you went for it and risked being captured arrive and in the extreme being killed or simply refused to accept it" (JF, p. 187).</p>	<p>Ekandjo presents two alternative facts, 'you went for it or refused to accept it', expressing the facts about what one could do about the assignment of the best volunteer.</p>
<p>41. "I immediately realised that this was actually a life or death assignment" (JF, p. 189).</p>	<p>Ekandjo presents two alternative facts, 'life or death assignment'</p>

<p>42. "He warned that he would not stop the torturers from beating me before I was dead or started telling the truth because he was tired of listening to my old story" (JF, p. 251).</p> <p>43.</p> <p>44. "I was very much aware of the fact that they wanted to either brainwash or manipulate me to work for them" (JF, p. 268).</p> <p>45. "Either the enemy had discovered my real activities or they simply wanted to get rid of me one of the two" (JF, p. 280).</p>	<p>informing the readers that they were ready to die.</p> <p>Ekandjo presents two alternative conditions, 'beating to death or telling the truth', indicating Du Plessis warning towards him at the time of his torture.</p> <p>Ekandjo presents two alternative activities, 'brainwashing or manipulation', informing readers about the two alternatives activities the enemy force intended take against him.</p> <p>Ekandjo presents two alternative opinions, (they either had discovered his real activities or wanted to get rid of him) expressing his opinions about what the enemy forces wanted from him.</p>
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Amathila and Ekandjo have also used coordinating conjunction 'for' as in the sentences examples below.

46. "Sorry **for** my conceptions" (MD, p. 94).

47. "She promised continued economic aid **for** Namibia but ruled out paying compensation" (MD, p. 188).

48. "Thus the challenge is daunting **for** women unless they are assisted to get on the political train" (MD, p. 256).
49. "I am personally grateful **for** this assistance and particularly to President Leopold Senghor of Senegal" (MD, p. 90).
50. "I found Cde Mupupa already waiting **for** me" (JF, p. 192).
51. "I left **for** Namibia the following morning to continue with my assignment" (JF, p. 202).
52. "Since some villagers were a bit scared of us, as they were seeing us **for** the first time, they did not ask many questions" (JF, p. 92).

By using the coordinating conjunction 'for' in the above 7 sentences, the author gives reasons why the things they are talking about happened the way they did. In sentence 45, Amathila is informing the readers that a sorry can be given for many reasons but the one she gave was for her conceptions. In sentence 46, she is informing the readers why economic aid is continued. In sentence 47 she uses 'for' to indicate that there were many reasons why the challenge is daunting but this specific reason was for women, and in sentence 48 she uses 'for' revealing the two reasons why she was personally grateful. Moreover, in sentence 49, Ekandjo uses the coordinating conjunction 'for' and informs the readers that Cde Mupupa was waiting for him (Ekandjo) and not for a different person. In sentence 50, he informs that there were many countries she could left to, but in that case she left for Namibia, and she indicates the only reason why the villagers did not ask many questions, in sentence 51 respectively.

Another coordinating conjunction that Amathila and Ekandjo use in the autobiographies is 'so'. In the sentence examples below 'so' is used for different functions.

53. "They would invite me to their side but I was scared of the crocodiles, **so** I never went to visit them; I also didn't trust their boats" (MD, p. 236).
54. "They come home late and cook for their children and families, **so** they miss meetings, and it's obvious that unless they attend meetings, nobody will know them" (MD, p. 256).

55. "Since the Prime Minister was in attendance, I could do my work in the mountains and finish. However, it was important that I stay abreast of the issues in Parliament and contribute to the debate. **So** I stayed in the capital for over three months" (MD, p. 233).
56. "I desperately wanted the sun to set **so** I could go further south to Enolyexaya village where I hide my pistol" (JF, p. 287).
57. "The machine gun was very heavy **so** I found it difficult to carry it for a long time, though I did not show it" (JF, p. 39).
58. "This fresh information raised another possibility of imminent attack by enemy forces, **so** we decided to redouble our vigilance" (JF, p. 89).

In sentence 52, Amathila uses coordinating conjunction 'so' and she connected the two sentences together and informed the readers why he never went to visit. In sentence 53, she again uses it and connects the two sentences together and again indicates the reason why women miss meetings. In sentence 54, Amathila uses the coordinating conjunction 'so' and introduces the reason why he stayed in the capital for over three months. In the compound sentences 55-57, Ekandjo uses the coordinating conjunction 'so' and connects two independent sentences together. In the same sentence he uses it and informs the readers why he desperately wanted the sun to set in sentence 55, why he found it difficult to carry it for a long time in sentence 55 and why they decided to redouble their vigilance in sentence 56 respectively.

The coordinating conjunction 'nor' is also used in the two texts and it is also used for various functions.

59. "I was subjected neither to any physical beatings **nor** to electrical shock" (JF, p. 267).
60. "We neither had their telephone numbers **nor** knew their whereabouts then, ..." (JF, p. 311).
61. "The assignment neither required me to engage the enemy through gunfight **nor** carry a rifle to defend myself in the event of attack; hence, the challenges and risk to my life were higher than before" (JF, p. 187).

62. "The commander briefed us about SWAPO, how one was expected to behave – neither fighting **nor** insulting another person was allowed" (JF, p. 40).
63. "This and other battles fought by Onhumba by PLAN fighters, reminded enemy soldiers that Onumba was a place neither for picnics **nor** for laughter" (JF, p. 149).
64. "Our endurance and determination to fulfil our assignments was not based on any promises **nor** were we paid, but we were fighting as volunteer forces" (JF, p. 172).

In sentence 58, Ekandjo uses the coordinating conjunction 'nor' and informed the readers that he was equally not subjected to physical beatings and to electrical shock. In sentence 59, he uses it and informs the readers that both their telephone numbers and their whereabouts was equally not known by them. In sentence 60, he uses 'nor' and reveals that the assignment did not equally allow him to engage the enemy through gunfight and to carry a rifle to defend herself. In sentence 61, Ekandjo informs the readers that both fighting and insulting another person were equally not allowed. In sentence 62, he informs the readers that Onumba was equally not a place for picnics and for laughter. In sentence 63, Ekandjo informed the readers that their assignment was equally not based on any promises and not based on any payment.

Furthermore, the authors use the coordinating conjunction 'yet' as presented in the sentences examples below.

65. "Nevertheless, my father was very happy to receive **yet** another of his five children who had gone into exile" (JF, p. 325).
66. "During his time, things started moving. However, not all programmes have **yet** been implemented" (MD, p. 190).
67. "We were so vocal and were invited to international meetings. People thought that we were a mass organisation, **yet** we were only three women ..." (MD, p. 85).
68. "As I have indicated earlier, this part of my working environment and nation-building process will be part of my sixty-sixth birthday, in the **yet** - to - be published second edition" (JF, p. 321).

69. "It appeared to me that either the enemy security agent did not know what I had done by then or they were **yet** to ask me" (JF, p. 241).

In sentence 64, Ekandjo uses the coordinating conjunction 'yet' and informs the readers that he was not the first child from exile to be received by his father but he was received in addition to others of his father's children, his father had received already. In sentence 65, Amathila uses 'yet' and indicates that there were programmers of equal importance, some were implemented and some were not. In sentence 66, Ekandjo uses it and informed the readers that they were totally different from what people were thinking. In sentence 67, he uses 'yet' and give the information that he will publish the second edition of his book (The Jungle Fighter). In sentence 68, Ekandjo make use of coordinating conjunction 'yet' and indicates the possibility of the enemy security agent to ask him questions later.

Above all, the results presented on the implementation of the ideational metafunction in the two stories specify that Amathila and Ekandjo make use of all the three elements (modification, apposition and conjunction) as specified in the research question and achieve various ideational functions in their autobiographies. The results show that Amathila and Ekandjo implement modification functions by making use of modifiers in their autobiographies. They make use of the adjective and adverb modifiers and modified nouns and verbs respectively. Both pre modifiers and post modifiers are used by both authors as they give extra information, describe words and make meaning clear and more specific. In the implementation of apposition function, the results show that Amathila and Ekandjo use non-restrictive appositive and restrictive appositive in their autobiographies. By making use of the apposition they show the relationships they or their characters have with other people mentioned in their stories and give extra information about the characters in their stories. In the implementation of coordination function, the results indicate that Amathila and Ekandjo implement all the seven coordinating conjunctions in their stories for different functions. They use them as they connect and link clauses and sentences together. They also use them and show contrast, present alternatives, provide reasons and present equality in activities or ideas.

4.3.4. The authors' use of interpersonal functions of language in line with mood

The results presented in 30 sentence examples from the two autobiographies show how the authors use interpersonal functions of language in line with mood function starting with the following first 11 sentences.

1. "During colonial times, people were also not allowed to come to the south unless they were contract workers, and even if they found work their families weren't allowed to come with them" (MD, p. 15).
2. "The Namibian Constitution was then formally adopted on 9 February 1990" (MD, p. 122).
3. "Ondema lies about 40 km west of Okongo military base" (JF, p. 112).
4. "I also improved my Swedish" (p. 59).
5. "I am personally grateful for this assistance and particularly to President Leopold Senghor of Senegal" (MD, p. 90).
6. "The word 'struggle' doesn't only connote the military struggle but also emotional and mental struggle" (MD, p. 90).
7. "My dress from Ivory Coast was beautiful" (MD, p. 130).
8. "I am very happy to have retired" (MD, p. 262)
9. "We spent our time in exile carrying guns and fighting the colonial forces" (JF, p. 173).
10. "A bullet hit me and lodged in my shoulder" (JF, p. 170).
11. "I remained handcuffed and chained on the legs" (JF, p. 242).

In sentence 1, the authors give factual information about what they experienced during colonial times.

In sentence 2, the author also gives factual information and informs readers about the date the Namibian Constitution was formally adopted. Sentence 3 is also informing the readers about where Odema village is. However, in sentence 4 the author is informing the readers about her success or achievement. In sentence 5, the author uses declarative mood to express his appreciation to President Leopold Senghor of Senegal, whereas in sentence 6 she uses it to express his opinion about what the

word 'struggle' means to her. In sentence 7, the author uses the declarative mood to impress the readers by mentioning that her dress from Ivory Coast was beautiful and in sentence 8 she is informing them of her feelings about her retirement. Moreover, in sentence 9 the author is informing the readers about their work in exile as he mentions that they spent their time in exile carrying guns and fighting the colonial forces. In sentence 10 and 11 the author is informing the readers about his suffering during the time of the liberation struggle.

These sentences below also present the use of mood function in the two autobiographies.

12. "Where is this place, Poland" (MD, p. 30)?
13. "Why did we have to fight each other anyway" (JF, p. 52)?
14. "Are we really going home? Are we going to land safely or will we be shot down" (MD, p. 115)?
15. "Were they now in medical school as was promised" (MD, p. 42)?
16. "Who were the spies" (MD, p. 111)?
17. "What had those things he put in as resolutions got to do with the poor health services in Namibia" (MD, p. 88)?
18. "How come you did not have identification card at your age" (JF, p. 197)?
19. "What is your real combat name? Who is your commander? Where did you hide your weapons? What was your real mission in Namibia? Name the civilians who have been assisting you with food and accommodation. Where are 'terrorists' hiding in Namibia? How many people did you kill since you arrived in Namibia? When did you enter Namibia and through which area (s)? When where you to go back to Angola and who you were to meet there? Who were the PLAN fighters operating inside Namibia" (JF, p. 252)?
20. "Who was I" (MD, p. 33)?
21. "Did he think that I could easily wipe out all the beating and torture inflicted on me over the past few days or he just thought that since I was a prisoner he could tell me any nonsense he thought of" (JF, p. 257)?

22. "How was I supposed to communicate with a party I knew nothing about and moreover with a plastic toy walkie – talkie from Morenga Village to Windhoek" (MD, p.112)?
23. "How could this bloodthirsty animal change his heart so easily" (JF, p.2 57)?

In sentences 12-16, the authors use interrogative sentences to inform readers about their uncertainties. In sentence 12, the author is uncertain about the place, Poland. In sentence 13 the author is uncertain of their reason of fighting one another. In sentence 14, the author is uncertain about the safety of their journey home. In sentence 15, the author is uncertain of the whereabouts of others who were promised to go to medical school and in sentence 16, the author is uncertain about who the spies were. However, in sentence 17-19, the authors use the interrogative mood to give information to the readers. In sentence 17, the author is informing the readers about the things that were put in as resolutions that have nothing to do with the poor health services in Namibia. In sentence 18 the author, is informing the readers that he was not have identification card at his age at that time. With the collective of interrogative sentences in number 19, the author informs the readers of the questions that he was asked during torture. For sentence 20 and 21 the authors show their determination and courage at the time. In sentence 20, the author expresses her determination and shows that she knows herself and her purpose. In sentence 21, the author expresses his determination despite all the beating and torture inflicted on him by the enemy. In sentence 22, the author demands the readers' opinion. For the interrogative sentence 23 the author raises worries among the readers and invites their views when he raised the question 'how could this bloodthirsty animal change his heart so easily'?

The mood function in the two autobiographies is also presented in the following sentences.

24. "Let's go," shouted one fighter who was just a few metres away from me" (JF, p. 36).
25. "Run, run," shouted a fighter nearby" (JF, p. 36).
26. "Come out, come out, we are going to kill everyone if you don't come out," ... (JF, p. 227).
27. "Cover; cover" shouted the commander" (JF, p. 49).

28. "Leave us in peace" (MD, p. 167).

In sentence 24, 25 and 26 above, the authors used the imperative mood to inform the readers about specific instructions they use to receive during the battles. With sentence 27 the author is informing the readers about the command they use to receive when in danger. In sentence 28, the author is expressing her discomfort about the presence of the person being told to leave them in peace.

These two sentences below have also presented the use of mood function in the two stories.

29. "May their souls rest in eternal peace" (JF, p. 149)!

30. "In fact it was snow" (MD, p. 30)!

Ekandjo uses the exclamation mood in sentence 29 to express her emotions about the death of his fellow comrades in the liberation struggle. Amathila uses exclamation mood to state and inform the readers about the weather condition at a referred place by that time, in sentence 30.

4.3.5. The authors' use of interpersonal functions of language in line with modality

The use of modality function by Amathila and Ekandjo in their autobiographies is presented by the following 20 examples and here present the first 6 sentences that use the modal verb 'would'.

1. "If a child didn't come to school the teacher **would** go to the home of that child to check why the child had not come" (MD, p. 2).
2. "If I continue to work hard I **would** become a doctor" (MD, p. 33).
3. "I decided that once I had my pistol, I **would** be able to kill myself once the enemy came closer" (JF, p. 287).
4. "I **would** take a separate book to talk about my whole seven years in Poland" (MD, p. 40)
5. "Once we heard the vehicles coming, we **would** run back to class to stop the singing learners" (JF, p. 17).
6. "Soon I came to realise that the rain **would** be part of our new environment" (JF, p. 71).

In sentence 1, the author uses the modal verb ‘would’ to indicate the responsibility teachers had – “If a child didn’t come to school”. In sentence 2, the author uses the same modal verb to tell the readers about the possibility she had to become a doctor. In sentence 3 Amathila tells about the possibility of using his pistol to kill herself. In sentence 4, Amathila used the modal verb ‘would’ to express the high level of commitment she had in whole seven years in Poland. In sentence 5, Ekandjo uses ‘would’ to inform readers about the responsibility he had with others to run back to class to stop the singing learners, once they heard the vehicles coming and in sentence 6 he uses it to indicate the possibility rain would be part of their new environment.

The following sentences present the use of modal verb ‘must’ in the two autobiographies.

7. “I **must** assist at the lunch” (MD, p. 167).
8. “I **must** add here that I don’t recall ever seeing my grandmother sick or anyone bringing her food; it was always us carrying food to sick people” (MD, p. 6).
9. “I **must** mention here that Mishake Muyongo, then Vice President of SWAPO, played a vital role in containing the situation” (MD, p. 84).
10. “I **must** say that our journey was full of joy, ...” (JF, p. 181).

In sentence 7, Amathila uses the modal verb ‘must’ to indicate the responsibility she had to assist at lunch. In sentence 8 and 9, she uses the same modal verb to inform the readers about the necessity to tell people that she doesn’t recall ever seeing her grandmother sick or anyone bringing her food and that Mishake Muyongo played a vital role in containing the situation respectively. In the clause example in number 10, Ekandjo is also indicating the necessity to mention that their journey was full of joy.

The sentences below present the use of the modal verb ‘should’ in the two autobiographies.

11. “I **should** mention that it was Comrade Hage who bought me a single bed and a mattress when I came to Nyango...” (MD, p. 81).

12. "The fighter told us that in the event that shooting erupted, we **should** go into the trenches, and that nobody **should** run away" (JF, p. 44).
13. "I **should** have asked in the first place before plunging in like a blind bat" (MD, p. 78).
14. "I **should** have first conducted a survey to find out why they wanted to get pregnant, instead of groping in darkness" (MD, p. 78).

Ekandjo on the other hand found it necessary to use 'should' to mention that it was Comrade Hage who bought him a single bed and a mattress when he went to Nyango. In sentence 12 above, Ekandjo uses 'should' to inform the readers about the instruction and command they received from the fighter during their fight that in the event that shooting erupted they should go into the trenches, and not run away. Amathila uses the modal verb 'should' to indicate her possibility she had to ask before plunging in like a blind bat, in sentence 13 and the necessity to conduct a survey to find out why they wanted to get pregnant, instead of groping in darkness in sentence 14.

The following sentences present the use of modal verb 'could' in the two autobiographies.

15. "We **could** certainly have fallen off the rock or maybe even jumped off it" (MD, p. 116).
16. "They **could** have organized the schooling because now only those with Grade 10 and 12 can be admitted to the army" (MD, p. 77).
17. "I **could** also consider getting married if the circumstances were warranted" (JF, p. 187).

In sentence 15, Amathila uses the modal verb 'could' to tell the readers about the possibility for them to have fallen off the rock or maybe even jumped off it. In sentence 16, Amathila uses the modal verb 'could' to express the necessity of organizing schooling. In sentence 17, Ekandjo indicates the possibility of considering getting married if the circumstances were warranted.

These two sentences below present the use of modal verb 'will' in the two autobiographies.

18. "I **will** come back to this later to talk about the experience of seeing a real body, which is very different from the dried bodies we used in Anatomy classes" (MD, p. 35).

19. “I **will** discuss later the serious problem of Caprivi after Independence” (MD, p. 65).

In sentences 18 and 19 above, Amathila shows high level of commitment when using the modal ‘will’ to inform readers about their intentions to tell more about her experiences of seeing a real body and about the serious problem of Caprivi after Independence.

This sentence below presents the use of modal verb ‘can’.

20. “I **can** mention now my feelings at that time” (MD, p. 60).

With the use of the modal ‘can’ in the sentence above the author express her ability to say her feelings she had at that time.

4.3.6. The use of interpersonal functions of language in line with person

The following extracts from the two stories show how the authors use interpersonal functions of language in line with person in their stories.

1. “As I am writing about this I am filled with mixed emotions. It was a great loss to the country as far as I am concerned. I remember that day when the news came through, I thought that person who told me was playing an April Fool’s joke, but soon I learnt that it was really true. I was dumbstruck and so upset that it took **me** some time to react” (MD, p. 25).
2. “Both **my** grandmother and **my** mother were dead and I had that void in **my** heart, but I was happy and pleasantly surprised to see **my** older mother (**my** aunt), who was 80 years old, had come all the way from Fransfontein specifically to welcome **me**. Only then did I feel welcome, I felt that, after all, I had a welcome **me**” (MD, p. 115).
3. “I decided to enrol at Okatana Catholic School in 1975. However, **my** stay at Okatana was short – lived, as I left within two months after I fought with a teacher who discriminated against **me** for no apparent reason. After I left school, **my** father sent **me** to the cattle post at Onheleiwa in Okambebe area near the Namibia – Angola border” (JF, p. 19).

4. "While **we** were in exile, Augustineum was moved to Windhoek and **our** old Augustineum school building was converted into a military training camp. **We** were hoping to make it a heritage site. It is **our** alma mater and should be preserved as a monument" (MD, p. 17).
5. "**We** fought not for **ourselves** but for the Namibian nation to be free. **We** lived from day to day, but **we** were not consumed by fear of death" (MD, p.25).
6. "**We** left Eenghale village on foot, taking the eastern direction through the following villages: Ondjamba yalala, where **we** collected **our** fifth colleague John, Oharushu, Okatope, Ohaukelo and Etomba, where **we** spent two nights before proceeding to Ehoma village. As **we** passed through Ondombe village early in the morning, **we** could hear the sound of south African soldiers' vehicles east of **us**. The sound scared **us**, as **we** feared that the soldiers might come across **our** footprints and pursue **us**" (JF, p. 24).

As indicated in the excerpts 1-3 above, Amathila and Ekandjo uses the first pronoun 'I' and 'my' extensively throughout their stories to refer to themselves and to what belongs to them ('As I am writing', 'I thought', 'I decided' '**my** grandmother' '**my** father' '**my** stay'). They use the first person pronouns to help the readers identify them as narrator ('I had that void', after I left school'). Reading the three extracts above readers have to relate themselves to the story and see it as their own story as they read and this made possible by the use of the first person pronoun.

Amathila and Ekandjo use the first pronoun in singular 'we' and 'our' in extract 4-6 above to inform the readers about a company of others who also become part of their stories ('**We** fought' '**We** left, '**our** alma mater', '**our** footprints). The authors intention in telling their story in the first person point of view makes readers experience what they experienced and what they choose to tell in the story (I fought with a teacher who discriminated against **me**, 'I was dumbstruck and so upset', '**We** fought not for **ourselves**', '**we** feared that the soldiers might come across **our** footprints and pursue **us**') all these experiences can be experienced by the readers through reading the excerpts above.

The following extracts from the two stories again show how the authors use interpersonal functions of language in line with person in their stories.

7. "... during the struggle **you** were called upon to take full responsibility and find **your** own way, not like these day when **you** go with a prepared speech. Many times **you** got a message to 'report at the office in Zambia or Angola, **you** are going on a mission '. Only when **you** arrived at the office were **you** told what **your** mission was and where **you** were going" (MD, p. 89).
8. "If **you** hear the word cover, **you** should lie on your stomach; **you** are not allowed to speak during journey until **you** are told to so. If **you** want to help **yourselves**, notify us to stop" (JF, p. 32).

Amathila and Ekandjo use the second person pronoun 'you' in the extract above to make the readers part of the actions in the extract '...during the struggle **you** were called upon to take full responsibility and find **your** own way', '**you** are not allowed to speak during journey until **you** are told to so. 'By reading the two extracts above it shows that by the use of second person pronoun 'you', Amathila and Ekandjo gets through to the readers and they are speaking to them, making them part of action in the extract. Amathila and Ekandjo use the second person pronouns to address the readers and give clarity of issues 'If **you** hear the word cover, **you** should lie on your stomach'. In the extract the Ekandjo uses the second pronoun to make statements to the readers in a way to inform them of things 'Many times **you** got a message to 'report at the office in Zambia or Angola, **you** are going on a mission'.

The extracts below also show how the authors use interpersonal functions of language in line with person in their stories.

9. "**Her** concern was how **she** was going to explain **her** ailment to the black woman with a big Afro hair style" (MD, p. 59).
10. "This legendary woman is irreplaceable. **She** continues to be source of wisdom to many despite **her** advanced age. **Her** conduct and belief in a peaceful co-existence with other people

has been an inspiration to us all. **She** will leave this legacy to **her** children and all those who believe in **her**” (JF, p. 11).

11. “**He** had been in Uganda during the time of Idi Amin and **he** said that even as **he** slept in **his** peaceful hotel room, he would jump up every now and then because he was so fearful” (MD, p.111).
12. “Cde, Hango for instance, was a founder member of our detachment. **He** showed courage and determination in all the battles he fought. **He** could completely handle a PK machinegun and RPG-7 (bazooka), as well as commander **his** section during battle” (JF p. 148).
13. “Since **they** were followed for a long time, **they** decided to lay an ambush to engage the Casspirs at an unidentified area” (JF, p. 276).

In sentence 9-13 above, the story is not told in the third person. Amathila and Ekandjo use the third person pronouns (she, he and they) and thus, they distance themselves from their stories, making themselves not part of the stories at those points in stories. From the story, for the above 5 sentences characters can be identified as an old lady in sentence 9, Ekandjo’s mother in sentence 10, a Nigerian doctor in sentence 11, Cde Hango in sentence 12 and Canicius and dozen combatants in sentence 13 respectively. In sentence 10 and 12 Ekandjo uses pronoun ‘she’ he’, third persons in singular and repeatedly give the descriptions of the characters showing his confidence in them. In sentence 10 he describes her mother and in sentence 12 he gives the description of Cde Hango to the readers.

Again, the extracts from the two stories below show how the authors use interpersonal functions of language in line with person.

14. “We could certainly have fallen off the rock or maybe even jumped off **it**” (MD, p. 116).
15. “Today **it** is a clean and comfortable place to do business” (MD, p. 141)
16. “Morenga Village was very popular and **it** was a hub of activity” (MD, p. 110).
17. “Some people had an issue with this but has no choice but to accept **it**” (MD, p. 87).
18. “**It** was not a walkover course” (JF, p. 181).

19. "The porridge had an ugly taste, as if fuel had been poured over it. Since we were very hungry, some of us tried to eat" (JF, p. 41).

Amathila uses the third person pronoun 'it' to avoid a repetition of the same objects 'rock' in sentence 14. In sentence 15 and 16, she uses the same pronoun and avoids repetitions of the two noun phrases, Horseshoe Market and Morenga Village, the places names in the two sentences respectively. In sentence 17, the author avoids the repetition the information that SWAPO was recognized by the United Nations as the authentic representative of the Namibian people when uses the pronoun 'it', making it easy for the readers to flow and understand the story better. In sentence 18 and 19, Ekandjo, replaces the noun phrase 'intelligence course' and the noun 'porridge' with the pronoun 'it' and prevented unnecessary repetition and ambiguity, making the meaning clear to the readers.

Therefore, in the implementation of the interpersonal functions, the results of the study presented show that Amathila and Ekandjo use all the three specified elements (mood, modality and person) in the research question and perform various interpersonal functions in the autobiographies. Thus, the results specify that Amathila and Ekandjo make use of the modal verbs in performing modality functions in their stories. They use modals 'would', 'could', 'should', 'must', 'will', 'can' and indicate possibility of various things, express commitment, responsibilities and provide information through their stories. In the implementation of the mood function, the results display that the two authors use declarative, interrogative, imperative and exclamation mood functions in their stories. The results show that the authors use the various mood functions and provide readers with information on various things through their stories. Then, the results demonstrate that both Amathila and Ekandjo use the three different persons (first, second and third personal pronouns) for various functions in the two autobiographies. By making use of the first person, they make themselves identified as narrators. With the use of the second person pronouns, they relate the readers to their stories and they use third person and avoid unnecessary repetition.

4.3.7. The use of theme and rheme to build coherence

In the following 5 extracts the researcher presents the use of theme and rheme in the two autobiographies.

Extract 1

“To me, my mother has been a role model; a source of wisdom and advice. **She** possesses one incomparable and unique character – **she** never condones quarrels among siblings. **She** believes disputes and conflicts must be dealt with without necessarily having to fight. In a sense, **she** is always advocating peace and mutual understanding among **her** children” (JF, p. 11).

Theme	Rheme
To me, my mother	has been a role model; a source of wisdom and advice.
She	Possesses one incomparable and unique character –
She	never condones quarrels among siblings.
She	believes disputes and conflicts must be dealt with without necessarily having to fight
In a sense, she	is always advocating peace and mutual understanding among her children.

Extract 2

“I was looked upon with suspicion but **I** was lucky because **I** am Herero – speaking and needed no interpretation. **I** was also given full authority by the President to speak on behalf of the Government, and **I** decided **I** would take nonsense from any of those chiefs, their headmen, or local politicians. **I** decided that, for the sake of these poor people, **I** would use my authority to the maximum to get want

I wanted. I wasn't going to allow anyone to dictate to me where I should resettle the people, so I looked around for suitable land, with the priority being that water should be available" (MD, p. 223).

Theme	Rheme
I	was looked upon with suspicion
but I	was lucky
because I	am Herero – speaking and needed no interpretation.
I	was also given full authority by the President to speak on behalf of the Government,
and I	decided
I	would take nonsense from any of those chiefs, their headmen, or local politicians.
I	decided that, for the sake of these poor people,
I	would use my authority to the maximum to get what I wanted.
I	wasn't going to allow anyone to dictate to me where I should resettle the people,
so I	looked around for suitable land, with the priority being that water should be available.

Extract 3

"**Du Plessis's role then** was mainly to interrogate captured PLAN fighters. **He** was known as *Omupanguli* (prosecutor). **He** never trained as a lawyer, as far as I could gather, but was known for being forceful in extracting information from any person associated with liberation forces. **Du Plessis** was brutal in his conduct and I live to tell his brutality, **as he** was the main interrogator who quizzed me in that detention facility. **He** appeared to have absolute power when it came to torturing PLAN fighters and people associated with the liberation struggle" (JF, p. 232).

Theme	Rheme
Du Plessis's role then	was mainly to interrogate captured PLAN fighters.
He	was known as <i>Omupanguli</i> (prosecutor).
He	never trained as a lawyer, as far as I could gather, but was known for being forceful in extracting information from any person associated with liberation forces.
Du Plessis	was brutal in his conduct and I live to tell his brutality,
as he	was the main interrogator who quizzed me in that detention facility.
He	appeared to have absolute power when it came to torturing PLAN fighters and people associated with the liberation struggle.

Extract 4

“**Kapere in particular**, told Du Plessis and his partner, Neel, **that he** knew very well since he was born. **He** told them that we went to school together at Omusheshe Combined School and that he knew my father's homestead as well as all my sisters and brothers. **He** was even prepared to go and collect my father from the village if need be. **He** made the latter remark in Oshiwambo, **as he** was trying to convince me to cooperate with his masters” (JF, p. 233).

Theme	Rheme
Kapere in particular,	told Du Plessis and his partner, Neel,
that he	knew me very well since he was born.
He	told them that we went to school together at Omusheshe Combined School
and that he	knew my father's homestead as well as all my sisters and brothers.
He	

He as he	was even prepared to go and collect my father from the village if need be. made the latter remark in Oshiwambo, was trying to convince me to cooperate with his masters.
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Extract 1

T-----R1

T-----R2

T-----R3

T-----R2

T-----R5

Extract 3

T-----R1

T-----R2

T-----R3

T-----R4

T-----R5

T-----R6

Extract 2

T-----R1

T-----R2

T-----R3

T-----R4

T-----R5

T-----R6

T-----R7

T-----R8

T-----R9

T-----R10

extract 4

T-----R1

T-----R2

T-----R3

T-----R4

T-----R5

T-----R6

T-----R7

Figure 1: Parallel progression pattern for the four extract

In the four extracts from their stories, Amathila and Ekandjo use constant themes (parallel progression thematic pattern) in the paragraphs. The theme (T) “my mother” in the first extract is repeatedly used in all clauses as represented by the pronoun ‘she’. In the second extract, again the theme ‘I’ is repeatedly used in all the clauses in the paragraph. In the third extract, the author keeps a constant theme ‘Du Plessis’, which is repeated in all the clauses in the extract by the use of pronoun ‘he’ in the second, third, fifth and sixth clauses. In Extract 4, the theme ‘Kapere’ is constantly used and repeated in all the clauses in the extract as represented by the pronoun ‘he’. This indicates that Amathila and Ekandjo uses parallel progression thematic pattern at some points in their stories.

Extract 5

“**We** lost two fighters in this battle. **Both** were fatally wounded in the third round of fire, as we pushed into enemy territory. **The deceased** were Paulus Nghiwete ‘Nanghenda no Shiwana’, who was a Detachment Deputy Political Commissar and Wernel Hango ‘Kambwela’, a Section One Commander. **These** were fearless PLAN fighters, who had many battles before the fateful day” (JF, p. 148).

Theme	Rheme
We	lost two fighters in this battle.
Both	were fatally wounded in the third round of fire, as we pushed into enemy territory.
The deceased	were Paulus Nghiwete ‘Nanghenda no Shiwana’, who was a Detachment Deputy Political Commissar and Wernel Hango ‘Kambwela’, a Section One Commander.
These	were fearless PLAN fighters, who had many battles before the fateful day

T1-----R1

T2 (R1) ----- R2

and

T3 ----- R3

T4 (R3) -----R4

Figure 2: Extract 5, zig-zag progression pattern

In the extract 5 above, Ekandjo uses zig-zag progression because an element introduced in rheme 1 (two fighters) becomes the theme of the next clause (T2) (Both). And the element in rheme 3 (Paulus Nngiwete 'Nanghenda no Shiwana and Wernel Hango 'Kambwela) becomes the theme of the next clause (T4) (These). Ekandjo uses this progression partner to create a link between the rheme of one clause and the theme of the next clause to orientate the readers about the flow of information and thus, create cohesion and build coherence in their stories.

4.3.8. The use of cohesion to build coherence

With the following extracts, the researcher presents the results that tell how authors build coherence by making use of cohesion as indicated in the research question.

Extract 1

“Buying cattle was problematic, **since** the farmers were not selling cows **but** only heifers, which could take two years **or** so before they could produce the calf, meaning that the people would have to wait a long time before they could drink milk. **However**, we bought the heifers **because** there was no other choice, **and** we wanted to support the local farmers. Some people in Otjikojo again must have sold their animals, **because** they have claimed to have taken their cow to the mountains to graze **and** I never saw one cow in that village up **until** the time I retired” (MD, p. 232).

In this extract, which is a paragraph in the story, Amathila uses different conjunctions to tie clauses together to make the meaning clear to the readers. The conjunction ‘since’ in the first sentence clarifies why buying cattle was problematic and ‘but’ clarifies to the readers the type of cattle the farmers were selling. The conjunction “or’ in the third clause is used to make the estimation about the

time a heifer could take to produce the calf clear. 'However' is used to indicate no option and 'because' connects the two clauses together and shows the reason why heifers had to be bought and the reason why some people in Otjikojo must have sold their animals. The conjunction 'and' is used to connect the two clauses together and indicate equality in the two reasons 'there was no other choice', 'we wanted to support the local farmers'. The conjunction 'and' in the last sentences connect two contrast sentences together and the conjunction until is used to indicate the ending time of such activity to the readers. All these conjunctions create good organisation in the text and so cohesive is observed.

Extract 2

"Women work, starting at dawn **and** coming home at sunset. They come home late **and** cook **for** their children **and** families, **so** they miss meetings, **and** it's obvious that **unless** they attend meetings, nobody will know them. **Thus** the challenge is daunting **for** women **unless** they are assisted to get on the political train. **Even if** she gets on the list, there is no guarantee that a woman will be elected. She is losing out, **because** these days, **in order** to keep the women out, there is a catch phrase: ..." (MD, p. 255).

In the extract above, Amathila uses other cohesive devices such as 'for' 'unless', 'thus' 'unless' and 'in order', adding to the one in the first extract. Amathila use the conjunction 'and' in the first clause to connect the two clauses together and to show contrast in the time the women work start and the time they come home. The author uses 'and' twice in the second clause, first to connect the two clauses together and the second one is showing similarity, that they cook for both the children and families. Conjunction 'so' is used to introduce the reason why women miss meeting and in the same clause 'unless' is used for the author to suggest an option that may help for the women to be known. 'Even if' at the beginning of the second last clause introduces a view indicates that there is no possibility for a female election. On the other hand, 'because' in the same clause is used to provide reasons while 'in order' is used to make it easy for the readers to follow the story and so create cohesion.

Extract 3

“The first four months of our training were more difficult **because** of shortage of food. New arrivals from Namibia found it harder to go through such rigorous training on an empty stomach, **hence**, some had once again tried to escape from the camp, **either** to go into villages in Angola **or** go back to Namibia” (JF, pp .61 - 62).

In the extract above Ekandjo uses the two conjunctions ‘because’ and ‘hence’ to present reasons (why the first four months of their training were more difficult and why some tried to escape from the camp). He uses ‘either and ‘or’ to suggest options about what to be done.

Extract 4

“We eagerly waited for our Commander to brief us about the security situation in that area, **but** he did not bother to do so **until** the next morning. We started cleaning our position **and** shallow trenches after a Commander left. Our Group Commander also told us that only two fighters must share a trench **and** that we should avoid speaking loudly at night. It was during the rainy season, **hence**, the ground was very wet. By then, I have gone for two days without bathing **and** I was itching all over my body due to dirt “(JF, p. 71).

In the above extract, Ekandjo uses conjunction ‘but’ to create a connective force between the two independent clauses expressing contrasting evidence, with the use of ‘until’ in the same sentence indicating the time frame for the said activity. The conjunction ‘and’ in the second and third sentences is used to indicate equality in the activities performed. Ekandjo has also used ‘hence’ in the fourth sentence to emphasis the view that it was during the rainy season. Another ‘and’ in the last sentences is used to introduce the results of not bathing for two days

Extract 5

“We were also given extra bullets, hand grenades, anti- personnel mines **and** water containers. After we had finished our preparations **for** the mission, we were ordered to form a circle **so that** the commander could address us. He told us that we were crossing the border into Namibia to familiarise

with security situation there **and** not fight. **However**, he cautioned that in the event of enemy attacks, we have to fight back. The commander further warned us to behave well to avoid casualties. He reminded us that the area we about to visit was new to the PLAN fighters, **therefore** was full of enemy informers **and** puppets who could easily report us to the enemy forces” (JF, p. 84).

Again in the extract above, Ekandjo uses the conjunction ‘and’ to indicate that all those items were similarly provided to them. The conjunction ‘for’ creates coherence and informs the readers about the reason for preparation. Ekandjo uses ‘so that’ to present to the readers the reason for them to form up a circle. In addition, ‘and’ is used in the third sentence to indicate similarities in activities. Ekandjo uses the cohesive device ‘however’ to express two contrast instructions revealed in the two sentences (3 and 4). He uses the causal conjunction ‘therefore’ to introduce evidence that the area was new to the PLAN fighters and create coherence in his story.

Extract 6

“One day my brother, Alub, broke a huge watermelon. **It** was so sweet and juicy and as we were thirsty we devoured **it**. My dress was clinging to my body from the sweet juice of that watermelon when my elder brother appeared from nowhere. I think **he** was coming on holiday from Augustineum School and when **he** was told that we were in the garden **he** came to see us. **He** couldn’t pick me up, since was glued to my dress by the juice. **He** took off my dress and washed me and my dress and carried me home. Nothing happened to the boys or to me because my brother didn’t report our crime to our grandmother” (MD, p. 2).

In the above extract Amathila uses the pronoun ‘it’ in the second sentence to refer to the noun phrase ‘a huge watermelon’ mentioned in the first sentence because she didn’t want to repeat the noun phrase ‘a huge watermelon’. Moreover, Amathila uses the pronoun ‘he’ in the fourth, fifth and the sixth sentences referring to her elder brother. By making all these references, she makes the story clear by avoiding unnecessary repetition of the noun phrase ‘my elder brother’ and creates coherence.

Extract 7

“I was planning to specialize in **Gynaecology** and thus looked forward to **it**, also thinking **it** would be less hectic than Surgery” (MD, p. 50).

In the same way, in the above extract Amathila uses the pronoun ‘it’ at the end of the first clause and in the second clause of the sentence to refer to the noun ‘Gynaecology’. Making this reference prevents the repetition of the noun ‘Gynaecology’ twice in the sentence and this has created logic and cohesiveness.

Extract 8

“One **business woman** was very vocal, moaning that **she** was losing customers owing to the street closures, and **she** even suggested that the work be stopped” (MD, p. 138).

The pronoun ‘she’ in the second and third clauses in the sentences above is used to make reference to the noun phrase ‘One business woman’. By making this reference again the author prevents ambiguity in the flow of the story, making it clear to the readers.

Extract 9

“... I met **three young girls** busy cooking and cleaning the house. **They** promptly told me that **they** had come to live with me., because **they** saw me in the hospital all day and **they** decided to live with me and help me in the house. I became their mother. One day I called **them** together and told **them** that I wanted to talk about pregnancy and teach **them** about the reproductive system” (MD, p. 70).

In the above extract, Amathila uses the pronouns ‘they’ and ‘them’ to refer to the noun phrase ‘**three young girls**’. She did this to avoid the repetition of the pronoun ‘three young girls’ which she could have used eighty times in that extract. Amathila uses this reference to help the reader to focus on the activities involving the **three** young girls being presented in the text.

Extract 10

“I thought Cde Shikongo was hesitate to break the news of the assignment, as **he** was not sure whether I should accept it or not. **He** wanted perhaps to make sure that when **he** finally broke the news of the assignment, I had a sense of the importance of the mission” (JF, p. 184).

In the above extract, Amathila uses the pronoun ‘he’ to refer to the noun phrase ‘Cde Shikongo’ to help the readers understand the views expressed in the story and prevent the repetition of the noun phrase ‘Cde Shikongo’.

Extract 11

“Villagers informed them that the enemy had been in the village for about four weeks. **They** had actually set up a temporary operational base from where **they** used to conduct their border patrols. The villagers put the enemy troops at 80 men, though **they** were unable to tell us the type of weapons **they** carried” (JF, p. 107).

In the above extract, Ekandjo uses the pronoun ‘they’ to refer to the noun ‘Villagers’. Ekandjo makes use of this reference to avoid recurrence of the pronoun ‘Villagers’ many times in the paragraph and by that he presents ideas in the paragraph logically.

Extract 12

“To me, my mother has been a role model; a source of wisdom and advice. **She** possesses one incomparable and unique character – **she** never condones quarrels among siblings. **She** believes disputes and conflicts must be dealt with without necessarily having to fight. In a sense, **she** is always advocating peace and mutual understanding among **her** children” (JF, p. 11).

In the extract above, Ekandjo uses the pronoun ‘she’ referring to the noun phrase ‘my mother’ in the first sentence. The pronoun ‘she’ is used to avoid ambiguity in the description given.

Extract 13

“The head man had empowered my father to allocate **land** to whoever needed **it**, ...” (JF, p. 4).

Extract 14

“After suppressing their fire, we advanced until we reach the top of the mounds surrounding **the base** to protect **it** from small arms fire” (JF, p.139)

In the two extracts above, Ekandjo uses the pronoun ‘it’ to refer to the noun ‘land’ mentioned in the first sentence and the noun phrase ‘the base’ in the second sentence respectively. Ekandjo uses reference to avoid the repetition of the noun ‘land’ and the noun phrase ‘the base’ in the two sentences respectively and to create coherence in the text.

Extract 15

“Actually the card playing was an addiction of nurses and **it was the same** in other centres; ...” (MD, p. 75).

In the sentence above, the phrase ‘**it was the same**’ in the second clause is used as a substitution of the first clause ‘actually the card playing was an addiction of nurse’, to avoid the repetition of the same clause. Amathila uses substitution to make the sentence clear, to avoid ambiguity and create coherence in the text.

Extract 16

“Most other Namibians, however poor or rich they are, have villagers they call home where they were born or grew up, where they go to spend their holidays and where they are buried when they die. **The same** must be provided for the San people” (MD, p. 199).

From the extract above, the phrase ‘the same’ in the second sentence is used as a substitution of the clause ‘have villagers they call home where they were born or grew up, where they go to spend their holidays and where they are buried when they die’ in the first sentence. Amathila uses this substitution to again make the sentence clear, to avoid ambiguity and to make it easy for the readers to follow the story and understand the meaning (The same must be provided for the San people).

Extract 17

“The commander briefed us about SWAPO, how one was expected to behave – neither fighting nor insulting another person was allowed. **Similarly**, stealing and indiscipline would not be tolerated in the regular members of SWAPO” (JF, p. 40).

In the above extract, Ekandjo substituted the clause ‘The commander briefed us about’ in the second sentence with the word ‘Similarly’, to avoid repetition of the same clause in the second sentence and to emphasize the action taken by the commander making it easy for the readers to understand (Similarly, stealing and indiscipline would not be tolerated in the regular member of SWAPO).

Extract 18

“We eagerly waited for our Commander to brief us about the security situation in that area, but he did not bother to **do so until** the next morning” (JF, p. 71).

In the sentence above Ekandjo substitute the clause ‘to brief us about the security situation in that area’ with the phrase ‘do so’ in the second clause to avoid repetition of the same clause and to avoid ambiguity making it easy for the readers to understand.

Extract 19

“This camp was run by young, arrogant, White man and I was told that they were former African army soldiers, now in Nature Conservation uniforms” (MD, p. 119).

Extract 20

“I found Kenya women to be vibrant, innovative, hardworking and self – reliant go-getters” (MD, p. 127).

In extracts 19 and 20 above Amathila uses parallelism to create a list of the man’s characters in the first and the second sentence and the list of the subjects in the third sentence. She uses the parallelism to give emphasis to the man’s character in the first sentence, Kenyan women’s characters in the

second sentence and to inform the readers at once about the subjects he could study in the third sentence.

Extract 21

“My father was a veteran of the Second World War, a local leader and a successful farmer (JF, p. 1).

Extract 22

“My mother. On the other hand, is hardworking, charismatic and uncompromising on what is right” (JF, p. 1).

In the extracts 21 and 22 above, Ekandjo have also uses parallelism to create a list of his father’s work position in the first sentence and the list of his mother’s characters in the second sentence. In the first sentence he uses parallelism to show that his father’s work position has the same level of importance and to create balance in his mother’s personal character, emphasising that his mother is equally hardworking, charismatic and uncompromising in the second sentence.

4.3.9. The use of other features (transitional phrases, transition words, key term, sequencing words, summarising phrase and sequencing phrase) to build coherence and perform the textual function

In addition to the use of theme and rheme as well as cohesion, the study’s results presented in the following extracts (22-25) are of the additional features that also present the answer to the research question ‘How do the authors build coherence in the selected autobiographies’?

Extract 22

“**The first task** was to assist the San people with food, **and** I proposed that there should be a dedicated programme like a drought relief programme, **until** the san could feed themselves. **This** should not be a haphazard provision **but** be organized properly and sustainably **so that** food is given periodically, **while** we make projects to teach the san how to fish (i.e. to become self – sufficient)” (MD, p. 200).

Extract 23

“The second programme I proposed was to develop a training programme to make coffins” (MD, p. 200).

The two extracts above are two consecutive paragraphs on page 200, where Amathila used transitional phrases ‘The first task’ and ‘The second programme’ to start each paragraph, creating a flow of ideas from the first paragraph to the second and thus build coherence in the two consecutive paragraphs. Again in the first paragraph Amathila uses the noun ‘San’ as a key term in each sentence of this paragraph to emphasise the idea and the message she is putting across and this build coherence in the whole paragraph. There is also clear transition through the paragraph when she uses **transition words** such as, and, but, until, while, all these helps in building coherence in the text.

Extract 24

“Starting Sub A at the age of 10 came with immense challenges. **Firstly**, most of my classmates would not respect me because of my age. **Secondly**, some thought I was in Sub A at that age because I was Dull. Whatever opinion they had of me, I proved them wrong” (JF, p. 16).

Moreover, in the above paragraph Ekandjo used sequencing words ‘firstly’, ‘secondly’, to logically present ideas, making it easy for the readers to follow the story and that helps him to build coherence in his work.

Extract 25

“The following morning, we busied ourselves with the thatching task until midday. **Thereafter** we decided to attend a wedding party in a neighbouring village in the afternoon and never to return home. **Around 18h00** that day we left my parent’s homestead carrying a few basic items of clothing and four South African rand in my pocket. **As we reached** Omusheshe village, where the wedding party was being held, we decided to hide my luggage in the bush. **Before we joined the party**, we agreed not to indicate to any one that we were going into exile, ...” (JF, pp. 22-23).

In the above paragraph, Ekandjo creates a coherent sequence of ideas with each of the phrase he uses to start each sentence. In the first sentence, he starts with the transitional phrase 'The following morning'. The second sentence starts with a transitional word 'thereafter' showing the results of what happened after the mentioned morning. The third sentence starts with a summarising phrase 'as we reached Omusheshe village' to inform the readers of what just occurred. The last sentence starts with a sequencing phrase 'before we joined the party', connecting the ideas together. By using these features, Ekandjo builds coherence in his autobiography.

Therefore, in the implementation of textual function, the results disclosed that Amathila and Ekandjo use different theme and rheme progression patterns, various cohesive devices, other specified features and build coherence in their stories. Amathila and Ekandjo use the parallel progression pattern as and emphasise the importance of the theme element in the clause and keep the readers focused and thus, build coherence. The results of the study reveal that the authors use the two thematic progression patterns (parallel and zig-zag) and create links between rheme of clauses and theme of the next clauses in their autobiographies. The results display that Amathila and Ekandjo used various cohesive devices; conjunctions, reference, substitution, parallelism and avoid unnecessary repetitions and ambiguity in their story. The results presented further indicate that the authors used all these textual elements and created good flow of ideas in their stories and therefore built coherence in their stories. Persistently, the results show that the two authors use different features such as transitional phrases, transitional words, key terms, sequencing words, summarising phrases and sequencing phrases and built coherence in their autobiographies.

4.4. Discussions

4.4.0. Introduction

The objective of this study was to describe the different functions of the language as used in Amathila and Ekandjo's autobiographies by using systemic functional linguistic theory, focusing on some elements of the three metafunctions of language as specified in the research questions. The results of

this study show that *Amathila's Making a Difference* and Ekandjo's *The Jungle Fighter* are rich texts as the authors make careful selections to use the different elements of the three metafunctions of language. The study adds to the number of the available studies already conducted and thus, the discussion summarises the main findings in relation to the findings of the study already made in the same area. Therefore, following the research questions, the discussion below summaries the findings in the context of the reviewed literature related to the study.

4.4.1. Authors' implementation of the ideational functions of language in line with modification, apposition and coordination.

The literature review established that most studies on the ideational metafunction focus mostly on transitivity, the chief component of ideational metafunction, as Banks (2002) who states that the major component of the ideational metafunction is transitivity, but this study's focus was on the logical function. The study found out that the uses of the three elements (apposition, modification and coordination) of the logical function in the study have various functions.

The study disclosed that both Amathila and Ekandjo make extensive use of modification in their stories and provide extra information to the readers. The results of the study indicate that the two main types of modifiers that Amathila and Ekandjo use in the two autobiographies are adjective modifiers which modify nouns and adverb modifiers which modify verbs. Hamza's (2017) study found that there are two principal types of modifiers: adjectives which modify nouns; and adverbs, which modify other parts of speech, particularly verbs, adjectives and other adverbs, as well as whole phrases or clauses. AL-Monem's (2018) study reveals the same information that, a modifier functions as an adjective or an adverb. The study revealed that the two authors use both pre modifiers and post modifiers, but pre modifiers are used extensively in both autobiographies than post modifiers. This can be linked to what Hamza (2017) found that modifiers may come before or after the modified element (the head), depending on the type of modifier and the rules of syntax for the language in question.

This study reveals that the authors use modifiers in their stories to give a description of issues and places. They use them to clarify ideas and opinions in their stories. They have also used the modifiers to quantify or to give estimation of things. Moreover, they have also used modifiers to indicate manners and the speed at which things happen. And again they use modifiers to give information to the readers about certain issues in their stories. The study also found that the modifiers are also used to clarify and engage readers in the story and to hold their attention. These are some of the same claims with those of Hamza's (2017) study that a modifier changes, clarifies, qualifies, or limits a particular word in a sentence in order to add emphasis, explanation, or detail. The study shows that Amathila and Ekandjo use modifiers and descriptive words (adjective and adverbs), thereby making their meaning clear and more specific. This is the same with what AL-Monem's (2018) study revealed that modifiers describe words or make their meanings more specific.

Based on the apposition, the analysis in this study finds that both Amathila and Ekandjo made more use of non-restrictive appositives than restrictive appositives in their stories, whereas the non-restrictive apposition is used much more than the restrictive in both studies. The study reveals that Amathila and Ekandjo make the few use of restrictive appositives to provide extra, essential and clear information to the readers and that the two use the non-restrictive appositive to indicate their blood ties, their relationships and associations with characters in their stories. This is also what Penas (1994) finds in his study that apposition is used to indicate blood ties. The results show that Amathila and Ekandjo use non-restrictive appositives to name and identify characters and to indicate the characters' positions, special positions that the characters had and to pay special respect to some characters. This can also be linked to what Penas (1994) found in his study that apposition is mainly used to characterise, name and identify characters and everything the author considers necessary.

Additionally, this study shows that Amathila and Ekandjo use coordination conjunctions to link words, phrases and clause structures together in their autobiographies as described by Quirk and Greenbaum (1973) that coordination is a linking element which can link words, phrases and clause structures.

Leung (2005) also found the same, that conjunctions are used to link two or more words, groups or clauses, to link two clauses, to link two identical words or phrases. This study found that the coordinating conjunctions which are more dominant in the two stories are the coordinating conjunction 'and' and 'but', but 'and' is used more extensively than all others. Also, Sharndama's (2014) study concurs in saying that the coordinators 'but' and 'and' were found prevalent across the selected texts and the coordinator 'and' is used more often than 'but'.

The study discloses that Amathila and Ekandjo use the coordinating conjunction 'and' to connect two sentences or clauses together, to avoid repetitions of the same clauses in the same sentences, to show similarities, to express equality and to create connections between activities, objects, ideas, or information of the same kind. Sharndama (2014) also finds that the coordinator 'and' links words of related meaning to produce single ideas. This study has also displays that in the two stories, the coordinating conjunction 'but' is used mainly to show contrast, and it is also used to express estimation, transformation experienced, discomfort, trust and confidence, acceptance and comfortability, dedication and determination, doubts, and facts, to indicated challenges experienced, and to show alternatives. This can be linked to Halliday and Hasan (1976) that the meaning of the adversative conjunctions which include but, still, only, etc. is contrary to expectations. Moreover, Leung (2005) study finds that one of the functions of conjunctions is to show contrast.

The study demonstrates that the coordinating conjunction 'or' is mainly used to present alternative ideas, actions, items, opinions, facts, thoughts, characters, descriptions, plans, events, activities. This can be associated with what Unubi (2016) states in his study that alternative conjunctions include: or, nor, either...or, neither...nor, else, whether...or, otherwise, and they are used to express a choice between two alternatives. The study also reveals that Amathila and Ekandjo use the coordinating conjunction 'or' to present conditions in conditional statements. This is in agreement with the findings of Leung (2005) that conjunctions are used as a condition in conditional statements and also for warning.

The study indicates that the authors use the coordinating conjunction 'for' mainly to give reasons or motivate statements, create logic in their stories and to give information to the readers. In addition, this study discovers that the two authors use coordinating conjunction 'so' to connect and join sentences together, create sequences and good connections between sentences and clauses, give and introduce reasons in their stories and give information to the readers. Leung (2005) states that conjunctions introduce a comment for correction, and to introduce something for explanation or justification. Again the study demonstrates that Amathila and Ekandjo use the coordinating conjunction 'nor' to present negativity in two activities, ideas or information of the same kind. Moreover, the study found that the authors of the two autobiographies under study use the coordinating conjunction 'yet' to present two different ideas and to indicate the possibility of activities in future and again to give information to the readers.

4.4.2. The use of interpersonal functions of language in line with mood, modality and person.

This study reveals that Amathila and Ekandjo use different mood functions (declarative, interrogative, imperative and exclamation) in their stories to inform readers about their life histories. In Kamalu and Tamunobeleva's (2013) analysis, the same three types of clausal moods; declarative, imperative and interrogative were found. The present study exposes that the declarative mood is used extensively than the interrogative and imperative mood in these two stories. The study also reveals that the authors of the two autobiographies use declarative mood to appreciate, impress, give opinions and inform readers about their successes, feelings, work and sufferings during the time of the liberation struggle. Bankole et al.'s (2014) study also found that mood is used by writers to offer convincing information. The present study reveals that Amathila and Ekandjo use the interrogative mood to inform readers about their uncertainties, to express their determination, raise worries among the readers and invite their views and demand the readers' information, opinion and support. Similarly, Ayoola's (2013) mood analysis of the major clauses of the ACN presidential adverts found that interrogative mood used in the clause is demanding information about the reader's stand or position on the proposition given by the speaker. Moreover, the study reveals that Amathila uses imperative

sentences to express discomfort and Ekandjo uses it to inform readers about specific instructions and commands. Bankole et al.'s (2014) study also disclosed the same information that the imperative mood is used by the writer to give specific instructions after some propositions have been given. Mehwish et al.'s (2015) study describes that imperative clauses express command or request. Finally, the exclamative mood is used to state the fact and express her emotion.

Moreover, this study discloses that the modal verbs 'would', 'could' and 'should' are used extensively in the two autobiographies rather than 'must', 'will', and 'can'. The study disclosed that Amathila and Ekandjo use modal verbs 'would' to indicate possibility of actions, responsibility for tasks, 'must' to indicate responsibility for tasks and necessity of information. The study demonstrated that Amathila and Ekandjo use the modal verb 'could' to indicate responsibility for tasks, possibility of actions and necessity of information, and the modal verb 'should' to give information, indicate possibility of actions and necessity of information. The study also shows that Amathila and Ekandjo use the modal verb 'will' to indicate commitment to tasks. This can be connected to Koussouhon and Ashani's (2015) systemic functional linguistic and critical discourse analysis of president Buhari's inaugural speech findings, that the president's repeated and recurrent use of the modal verbs like "have to", "must", "could" "should", "will", and "shall" expresses a high level of commitment. The study has also revealed that Amathila uses the modal verb 'can' to express ability of self-expression.

Additionally, this study displays that the first person pronoun 'I' in both autobiographies is dominating. Therefore, the study reveals the fact that the two autobiographies are written in the first person point of view, telling the readers stories about the writers. Such findings concur with those of Kamilah's study "Analysis of Invictus: Halliday's Metafunction", who found that the author of the poem, William Ernest Henley, uses "I", for actually telling the readers the story about himself.

The third person pronoun 'he', 'she' 'it' and 'they' in the two stories is used very little and the second person pronoun 'you' is used the least. The present study shows that Amathila and Ekandjo tell their stories in the first-person point of view because they make use of the first-person pronouns (*I, me,*

my, and *we*) to talk about their experiences, their opinions and about things that happen to them. This study found that the use of the first person in the two autobiographies informs the readers about the speaker and helps them to identify Amathila and Ekandjo as the narrators of the two stories respectively. The study further found that the use of the first person pronoun (*I*, *me*, *my*, *we*, *ours*, *us*) in the two stories makes the readers closely associated with the autobiographies. Similarly, in an analysis of Barack Obama's presidential speeches, Wang (2010) also found out that the use of the first person shortens the distance between the speaker and the audience, making the audience feel close to the speaker and his points.

The present study discloses that Amathila and Ekandjo use the second person pronoun 'you' to get through to the readers and it makes them part of the actions in their stories as well as inform them about the facts of their experience. The study reveals that Amathila and Ekandjo use the third person pronoun (*she/he/they*) to convey the information to the readers that at some points in their stories, the characters were different persons. It also discloses that Amathila and Ekandjo use the third person pronouns in their stories to make readers identify different characters in their autobiographies. The study also reveals that Amathila and Ekandjo use the third person pronoun 'she' and 'he' to give full descriptions of the characters, which makes readers fully informed about the characters and makes them realise the confidence they have in those characters.

4.4.3. How coherence is built in the selected autobiographies

The study finds that Amathila and Ekandjo use the three elements of textual metafunction to create a good flow of ideas and in that way they produce well organised stories. This can be linked to a study titled *Demystifying Halliday's metafunctions of language* by Bakuuro (2017) which argues that the textual metafunction underscores the fact that language is used to organise discourse and create continuity and flow in texts or in conversations.

The present study reveals that Amathila and Ekandjo use constant theme and keep the readers focused while emphasising the importance of the theme element in the clauses. In order to build

coherence as Fonteyn (2004) insists that, coherence between adjacent sentences can come through as constant theme. This study exposes that Amathila and Ekandjo use the parallel progression pattern and repeat meaning from a preceding theme or rheme, approving Paltridge's (2000) findings about thematic progression as a way in which the theme of the clause may pick up or repeat a meaning from a preceding theme or rheme. The study also discloses that Ekandjo uses the zig-zag progression pattern to create a link between the rheme of one clause and the theme of the next clause to orientate the readers about the flow of information. Thus, creating cohesion and building coherence in their stories as Wang (2007) states that the understanding of theme and rheme pattern is useful in creating a cohesive text. The study reveals that the constant theme pattern is dominant in the two stories. This is the same finding as Cahyono's (2011) study that the most dominant thematic progression pattern found in the students' writings is constant theme patterns.

With regards to the question of how Amathila and Ekandjo built coherence in their study, the study discloses that both of them employ Halliday and Hasan's (1976) cohesive devices in their stories. Cohesive devices such as conjunctions, references, substitution as grammatical cohesive ties and parallelism as a structural cohesion to enhance meaning in their autobiographies, create cohesion and build coherence. This is the same findings as for Ambi's (2018) study which analyses the cohesive devices employed by lawyers in the writing of legal documents which insists that, Halliday and Hasan's (1976) cohesive devices are features of legal texts which are used to enhance text coherence.

The study exposes that conjunctions are used most than other cohesive devices, while substitution is used the least. This study reveals that Amathila and Ekandjo use the additive conjunction 'and', and 'also', in their autobiographies to connect items that are similar. Adversative conjunctions such as however, and but, express contrasting views and opinions. Causal conjunctions such as, thus, hence, therefore, so, so that, and because introduce reasons and purposes and they are also used to link the sentences together in their stories. Temporal conjunctions such as, firstly, then, secondly, and at the same time, express the time order of events. The study disclosed that conjunction 'and' as a cohesion

device is used extensively by the two authors that it appears in most sentences of the two stories. The study shows that 'and' is used to connect clauses together, show similarities, introduce the results and thus it is used to build coherence.

The study reveals that conjunctions are used by Amathila and Ekandjo as cohesive devices to show contrast, similarity, to suggest possibility and options, to provide reasons and information, to introduce views, reasons, results and to connect clauses together in order to help readers to follow their stories. Again the study reveals that the two authors use conjunctions as cohesive devices in their stories to bring forth coherence in the story, making it easy for the readers to follow.

The study reveals that the two authors use pronouns (she, he, they and it) to make references, and to avoid the unnecessary repetition of nouns and noun phrases in their stories. By making all these references, authors make the stories clear by avoiding ambiguity and to build coherence. The study has also revealed that Amathila and Ekandjo use reference to help the reader to focus well on the stories and to create logic and cohesiveness. The results of the study show that the authors use reference to help the readers understand the views expressed in the story. Moreover, the study reveals that Amathila and Ekandjo use substitutions to avoid the repetition of the same clauses in sentences, to avoid ambiguity and to create coherence in the text. It is also revealed that they use substitutions to create logic, make it easy for the readers to follow the story and to understand the meaning. The study discloses that the two authors use parallelism in their stories to create lists of things, objects and characters. The study finds that the authors use parallelism to emphasis things, to create balance, indicate equality of activities and in that way build coherence in the story.

The study also reveals that Amathila and Ekandjo use different features such as transitional phrases, transition words, key terms, sequencing words, summarising phrases and sequencing phrases to build coherence in their story. The study exposes that the use for transitional words 'and', 'but' and 'also' builds coherence. The study exposes that Amathila and Ekandjo use transitional phrases such as 'the first, the second, at some points in their stories to create good flows of ideas from the first paragraph

to the second and thus build coherence in the two consecutive paragraphs. The study also exposes that Amathila and Ekandjo use key terms to emphasise the idea and the messages they are putting across and this builds coherence in their stories. The study finds that the authors use transitional phrases and transitional words to logically present ideas and to build coherence in their texts.

The study has also found that Amathila and Ekandjo create a coherent sequence of ideas by using sequencing words, sequencing phrases and summarising phrases to connect the ideas together and to build coherence in their stories.

The results of the study show that in Amathila's and Ekandjo's autobiographies, meaning depends upon their choice of different elements of different metafunctions of language as stated by Teo (2000), that SFL believes that the meaning of the text is dependent upon the choices made by the speaker from the options within the language system or, in some cases, from what is not chosen. The authors' implementation of the three metafunctions of language in their stories help readers to better understand the two stores. Bila (2012) is in support of such sentiments and carried out a study on the short story "Thank You M'am" which is stylistically analysed applying the three metafunctions of language and find that the analysis helps in better understanding of the text.

4.4.4. Summary

The results analysis under this study proves that different elements of the three different metafunctions of language used in the two autobiographies under study have various roles to play. In the present study it was demonstrated how the discussed elements contribute to the meaning as perceived by the readers of the two autobiographies. The results present ideational metafunctions which include modification, apposition and coordination, which shows how Amathila and Ekandjo extensively use these elements to create logic in their stories. The use of the interpersonal metafunction is looked upon through the use of theme and rheme, modality and person, expresses how the authors use the language to interact with readers. The use of the interpersonal metafunction is also in use to maintain relationships with the writers and to express their own view points of things

in their lives. Textual metafunction presented by the use of theme and rheme as well as cohesion and some other discussed futures creates logic in the autobiographies and builds coherence. The next chapter presents the conclusion on the study and the recommendations.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.0. Introduction

This chapter is a conclusion of the study which was carried out to describe the different functions of language as used in Amathila's and Ekandjo's autobiographies. The study is a functional stylistic interpretation of Libertina Amathila's *Making a Difference* and Peter Ekandjo's *The Jungle Fighter*. The study made use of the semantic components of a systemic functional linguistic theory known as ideational, interpersonal and textual metafunctions to make the interpretation of language function in the two autobiographies. The aim of the study is to find out how the authors implement the ideational functions of language in line with modification, apposition and coordination, how the interpersonal functions of language are used in line with mood, modality and person, and how the authors build coherence in Amathila's and Ekandjo's autobiographies respectively. The analysis of the two texts is done by using the content analysis method. This chapter is therefore the final chapter of the study, which presents the conclusion and recommendations of the study.

5.1. Conclusions

The study's focus is to describe the different functions of the specified elements of the three metafunctions of language (ideational, interpersonal and textual) as used in Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter*. Based on the content analysis of the two autobiographies, it is revealed that both Amathila and Ekandjo made extensive use of the different elements of the three metafunctions stated in the research questions and flawlessly expressed themselves through their stories. The uses of the various elements of the three metafunctions of language in their autobiographies are evident that the authors give their stories to the justification of the reader's

judgments and interpretation for meaning. Based on the Systemic Functional Linguistics theory, multiple meanings are realised from the two stories and a lot about the authors' own lives is revealed.

A functional stylistic interpretation of *Making a Difference* and *The Jungle Fighter* with emphasis on how the ideational functions are used in line with modification, apposition and coordination; how interpersonal functions of language used in line with mood, modality and person, as well as on how coherence built in the two texts discloses that Libertina Amathila and Peter Ekandjo are complex writers. It is considered not easy to include a large number of elements in one text and yet provide readers with a better opportunity of understanding a story without confusing them. This can be achieved by capable and artistic authors such as Libertina Amathila and Peter Ekandjo. Both Amathila and Ekandjo's views are more sound and vibrant as they continuously use these elements of the three metafunctions and their stories are told in a cohesive way, demonstrating that they are talented and skilful writers.

Moreover, this study brings forward the multiple functions of various elements of different metafunctions of language as used by Amathila and Ekandjo. The study concludes that to understand written stories, meaning should be explored and basically understood to the full examination of the different elements of the three metafunctions used by authors. The two texts, *Making a Difference* and *The Jungle Fighter* are influenced by authors' social situations as indicated by the different language functions they use and this is what Fowler (1986) proffers, that SFL suggests that all speakers or writers are influenced by the economic or social system in which they live and also by the roles they inhabit within these systems. Several functions of the various elements of the three metafunctions of language are observed throughout their work. Thus, the study finds that those elements denote no sole meaning. The study establishes that in autobiographies and other stories, ideational, interpersonal and textual metafunctions serve as the medium through which the author's stories can be better understood by the readers.

With regards to the ideational function, the study concludes that the two authors use modification to give extra information and to clarify ideas and opinions. In the implementation of modification elements, authors can use pre modifiers and post modifiers to give extra information about noun and noun phrases, sentences and clauses in their stories. The study finds that it is a common idea to modify nouns than verbs and to use pre modifiers than post modifiers. Moreover, the study finds that the restrictive and non-restrictive appositions are used to provide readers with extra information. Both Ekandjo and Amathila use restrictive and non-restrictive apposition and provide extra information mainly about characters. Furthermore, this study finds that the use of coordinating conjunctions in the two texts play a major role of connecting clauses or sentences together. The study further concludes that the whole understanding and meaning of the two stories is possible because the authors use coordinating conjunctions to create all types of links in the stories. Again, they succeed to provide the readers with the information about several alternatives and contrasting ideas in their stories by making use of the coordinating conjunctions, thus the logic in their stories.

Based on the interpersonal function, the study concludes that the authors make use of the different mood function to provide readers with various forms of information. The use of the declarative, interrogative, imperative and exclamation mood functions by Amathila and Ekandjo made it possible for them to clearly express their feelings, views, opinions and different ideas and also tell about their personal experiences in the past. Similarly, this conclusion was made by Jayanti (2015) when it was concluded that in terms of interpersonal meaning which analysed mood and modality, the analysis shows that the students recounted texts that represented a one-way communication which had the function to give information about personal experience to the readers in the past time. Again, this study determines that modality is used to indicate the possibility of action. Amathila and Ekandjo clearly reveal the possibility of actions that could have been taken against them by the enemy force and the possible situations they expected in their lives. The study finds that the modal verb 'will' is used to make a promise. Moreover, this study establishes that the two authors write their stories in the first person by making extensive use of the first person pronoun 'I' and 'my' to talk about

themselves, their opinions and about things that happened to them. They use the second person pronoun 'you' to refer to the readers and include them in their stories. The study finds that the authors used the third person pronoun to develop characters in their stories. Amathila and Ekandjo includes their friends, their relatives and their fellow comrades and made them characters in their stories by making use of the third person pronouns.

On the side of the textual metafunctions, the study concludes that coherence in texts can be built by using different thematic progression patterns to create a link between the rheme of one clause and the theme of the next clause. The two authors used parallel and zig-zag progression patterns and create a link between the rheme of one clause and the theme of the next clause and thus, orientated the readers about the flow of information and to build coherence in the stories. The study also determines that the authors built coherence in their stories by making use of various cohesive devices such as conjunction, reference, substitution and parallelism, and by making use of both coordinating conjunctions and subordinating conjunctions to link the clauses and sentences together. Again, the study finds that the authors chose to use different features such as transitional phrases, transition words, key terms, sequencing words, summarising phrases and sequencing phrases and created logic in their stories which helps the readers to follow their stories with ease.

Based on the results of the study, it is concluded that autobiographies are good texts where the three metafunctions of language can be explored. The two autobiographies present good examples of these three metafunctions of language. The study finds that the functional stylistic analysis of autobiographies can be good examples to make readers understand the different functions of language and to help them understand the content of the autobiographies easily, and it also helps authors to write their autobiographies effectively. The study concludes that the different elements of the three metafunctions of language are good tools that authors can use to successfully reveal their life histories, to disclose their social experiences and to create coherences in their texts. In addition, this study establishes that authors can express themselves clearly and capture the readers' attention

and interest by incorporating different elements of all the three metafunctions in their stories. It also finds that one of the important factors to understand the meaning of the text is to realize the various functions of language connoted by the use of different elements of the three metafunctions of language in the text. The study has also proven that the analysis of texts based on all the three metafunctions of language is manageable, possible and practical.

The results of this study provide some fascinating insights into the implementation of the different elements of the three metafunctions of language. With regards to what has transpired from the literature review in this study that a language can function in many ways (McCroskey, 2006, p. 177), the results show that it is a fact that language has many functions and different elements of the three metafunctions connote multiple meanings. This study provides a picture of imagination of how a text without the use of the elements of the three metafunctions of language can be poor and too simple with only a single straight meaning. Such a text may be boring and not interesting for the readers. Thus, the study concludes that Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter* are rich texts and the implementation of the different elements of the three metafunctions made them thought-provoking. Moreover, by focusing on the three metafunctions of language, this study places the Namibian writers, Libertina Amathila and Peter Ekandjo, in a good position to teach the reader about the past and the history of the Namibian liberation struggle and it can help to shape the readers' and writers' ability to write their own autobiographies. Amathila and Ekandjo express their feelings, opinions, facts and so on, by carefully choosing elements of the three metafunctions, hence the conclusion that it is important to understand that language is influenced by the writer's situation or the social context.

Moreover, this study provides new perspectives for the appreciation of autobiographies and text writings as it carefully examined the purpose of the three metafunctions in the interpretation of the two autobiographies for meaning. The study has succeeded in presenting information on meaning as implied by implementing different elements of the three metafunctions of language and it will be of

valuable use to the English specialists students and scholars. Therefore, this research and other researches to follow contribute to the advantages and benefits of using various elements of the three metafunctions of language, and to the value of exploring the meaning as implied by the elements of the different metafunctions of languages in texts.

5.2. Recommendations

The interpretation made in this study based on Amathila's *Making a Difference* and Ekandjo's *The Jungle Fighter* reveals a lot of information about the implementation of the several elements of the three metafunctions of language. Writing lengthy texts gives Amathila and Ekandjo better chances of the extensive uses of language. Therefore, the recommendation is that readers should use these stories as they fit to give more examples on the use of different elements of the three metafunctions of language. The use of different elements of different metafunctions observed in these autobiographies shows that every text can be analysed in terms of the three metafunctions and so various meaning could be connoted. Thus, it is recommended that the implementation of the different elements of the three metafunctions of language in autobiographies and other texts should be widely explored.

The analysis reveals that understanding the purpose of the use of various elements of the three metafunctions of language is of paramount importance in understanding the meaning of texts. On this basis, more examples on the functional stylistic interpretation of texts are needed. This study focuses at only few elements of the three metafunctions of language as specified in this study and there are more elements of the three metafunctions that need further exploration. On that notion, it is recommended that other studies should also look at the other different elements of the three metafunctions and provide examples. A lack of understanding of the different functions of language leads to a poor understanding of texts. It is thus recommended that studies that focus on the interpretation of autobiographies using the three metafunctions of language should be used as sources of information by the readers to help them to comprehend meanings from stories. As revealed

in the literature reviewed in this study that many studies on the ideational metafunctions, Wang (2010), Koussouhon (2015), Adjei et al. (2015) focus on transitivity (experiential function), the researcher acclaims that more studies on the logical function of ideational metafunction of language are needed to provide more information in the aspect. The literature reviewed has also revealed that most of these studies on the functional systemic linguistic studies used texts such as short stories and speeches, hence a need for more stylistic interpretations that explore the functions of language in thicker books such as autobiographies.

To the researcher's knowledge, this study is the first one of its kind that explores meaning as construed by the use of different elements of different metafunctions in some of the Namibian autobiographies. Therefore, the researcher is calling for more studies that are based on the Namibian texts to find out how different Namibians use the three metafunctions of language to tell their stories. It would be also very interesting to research the same topic but using different elements from each of the three metafunctions that are not used in this study.

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Appendixes:

Appendixes A

Amathila's *Making a Difference (MD)*

Ideational metafunction

1. How does the author employ the ideational functions of language in line with modification, apposition and coordination in the autobiography?

Modification

Adjective modifier
I remembered their long iron pipes with the mouthpiece made of something else; (p.7)
The only available sugar in those days was brown sugar reserved for black people. thus in local village shops, such as the one in Fransfontein, there was no white sugar (p.7).
The old people used to drink a lot of tea and coffee; (p. 7).
There are many Herero children who were taken that way (p.9).
I am sure the name Paulina was given to my grandmother by her Nama family (p.9).
..., the chief decided that this tall, handsome man would marry his daughter – my grandmother (p.10).
Fortunately, my stepfather was a wonderful man who loved me so much... (p.11).

I remember the story that my grandmother told us about white people stealing children (p.13).
There was a particular red car that used to come to the village;... (p.13).
On many occasions the mealie – meal was full of tiny worms and I don't remember whether we had meat (p.16).
One of the most elegant and well-groomed teachers was Mr Martin Shipanga (p.16).
This was a high school for coloured children (p.18)
Black people were subjected to untold abuse: any white person could beat up a black person at will for no apparent reason, and get away with it. I remember to this day how a young white boy slapped an elderly black man in front of people at an auction pen in Fransfontein, Black people stood there powerless because if they had touch that white boy they might have been shot. In some butcher shops black people had to buy their meat, already packed through the window – they were not allowed to enter the butchery' (p.20).
It was a traumatic experience for me (p.18).
'...I worked with a tall Afrikaner woman who told me one day that I should forget my stupid idea and stop dreaming of one day becoming a doctor because we blacks have short noses and our intellect is as short as our noses; only white people with long noses could become doctors (p.22).

On a **hot** Friday morning I boarded a truck to cross the **Namibia/ Botswana** border. In the same truck were also **two white** girls on their way to Botswana. I was disguised as a **small** girl; I had cut my **long** hair and was wearing **old** sandals with **short old** dress, and all my **nice** clothes and a **beautiful** coat from Swakopmund were in my suitcase' (p.22).

Nanyemba had been a **tall, strong, fearless and friendly** man, and I was inconsolable at the news of his death (p.25).

The train took me to Bulawayo and I was met at the station by a **bulky black** policeman who took me to a **small** room away from the **white** police man, who certainly could have searched me (p.25-26).

This **kind** gentleman took me to his house (p.27)

Many of the women often wore **long, often black, robes**, although there were some who wore normal dresses (p.28).

My male colleagues were dressed in their **safari** suits (p.30).

Tanzanians are very **humble and nice** people; (p.47).

Stockholm was **beautiful with candle lights** in the windows and **beautiful street** lights. The streets were **white with snow**. ... I found the tradition of **candle lit** dinners **fascinating and very romantic** (p.57).

Sweden was **very clean and organized** country; people **were very calm**; services were **tip-top** and **punctual**; buses came **on time** to the minute. Life was **comfortable**; the health services were **affordable** to everybody (p.60).

Coming from **cold and quite** Sweden, I appreciated the **hot** weather (p.64).

He is now a **tall, handsome young** man (p.83).

President Neto of Angola was a **very soft-spoken** and **unassuming** person. On many occasions he would **quietly** enter the hall while people were waiting for him. His motorcade **was not loud**. He was a **deep** thinker. He too was a **soft spoken and quite**. both these presidents were **writers and poets**. I was privileged to meet these two **African intellectual** giants (p.86).

He was an **elderly, very dignified** doctor (p.88).

My friend Abiola from Nigeria was a **very nice** girl with a **sense of humour**, so we had many enjoyable times full of laughter (p.91).

It was an **arduous and bloody** war that dragged on for years and cost **many** lives ... (p.100).

Perhaps the children, with their **innocence and tricks**, made my daily life worth living. They were so **innovative, full of energy** and **very resourceful** (p.103).

The public health was **rigorous**, the centre was **spotless** ... (p.103).

I turned my attention to these **white – uniformed people**, who were about 90 in number (p.109).

I had a **nice little** house and a **flourishing** garden. I was running **my nursing** school successfully, and the **nutrition** classes. These were my **two main** projects and I didn't want to interrupt them (p.114).

Coming from the **lush, green, Angolan** landscape, I felt disappointed. We touched down a **Windhoek** Airport on a very **cold, dry** afternoon: the airport was full with a **huge** crowd who had come to welcome us; ... (p.115).

... I was washed in a **specially prepared herbal** bath; and some other **traditional** rituals were performed (p.116).

At first, I was disappointed to realize that the **Mopane** trees I thought were so **high and big** seemed **short and rickety** and, coming from Angola with its tall **tropical** trees, I was surprised to see that (p.116).

We went to Harare, a **very beautiful and clean** city in those days, well organised with **lovely** eating places served by **very professional, polite**, waiters. The food was **divine – good** meat and **well- prepared** vegetables (p.126).

She was a **forward- looking** and **very understanding** (p118).

This camp was run by some **young, arrogant, white** men ... (p119).

The atmosphere was **exciting and friendly** (p.121).

Coming from **small** Windhoek, the **sheer** size of Nairobi was overwhelming (p.127).

I found Kenya women to be **vibrant, innovative, hardworking and self – reliant** go-getters (p.127).

I was also amazed by the traffic, the noisy, **colourfully** painted *Matatus*, and the buses, jostling for customers (p.127).

Abidjan was a **beautiful** city. It was the **fashion** capital in Africa and since I like **beautiful** clothes I was blown over by the fashions the women in Abidjan were wearing (p.127).

The Permanent Secretary was an **elderly** man and his deputy was a **brilliant and beautiful young** woman, Naveuye Munashimwe, whom I knew from struggle (p.131).

The other appointment was that of the Director of Housing a **quite** but **intelligent** man, **soft-hearted** I would say (p.131).

Comrade Jackson Kaujeua also gave **music** classes to the children. He was very **gifted** folksinger and guitarist, who kept our morale up during the struggle with his **freedom** songs (p.136).

That is the Katutura we see today, which is a **beautiful** place with lot of businesses (p.138).

The place is kept clean and orderly; it has a very **pleasant** atmosphere and woman prepare a very **tasty traditional** chicken dish (p.141).

LuxDev build a **well-designed, beautiful and spacious** open market, ... (p.141).

... Rundu is now a **beautiful** town, with **many** shops and **tarred** streets. The town is **clean** and is a **nice** place to visit, with some good **eating** places (p.142).

Dr Tjitendero was a **very patient** man, **level headed**, and it was a pleasure to work with him (p161).

... Comrade Pandeni was such a man, **humble** man, **a veteran of Robben Island** ... (p.168).

Occasionally, there are patients who waste the doctor's time by not adhering to his/her advice, particularly the **meat** eaters with their gout and **diabetic** patients who don't want to follow their diets (p.180).

The garden project was very successful and produced **enormously big** onions (p. 210).

The people are **very friendly, handsome, tall and strong**; ... (p.221).

One of them was a **beautiful woman** driver (p.230).

It is a **lovely** spot on the bank of the **big** river called the Muhongo, ... (p.233).

My **excellent** drivers drove slowly but surely, remaining calm and controlling their cars (p.234)

This was truly **beautiful** place (p.235).

The officer of the Prime Minister gave me a **wonderful farewell** party (p.258).

When I bought the **beautiful** bull, born on the same day as me, 10 December, I took the batteries out of the prodger (p.265).

Adverb modifier

My excellent drivers drove **slowly but surely**, remaining calm and controlling their cars (p.234)

I solved that problem **quickly and quietly** (p.252).

People lived well in Sweden and medicines were **greatly** subsidized (p.60).

... tigers and other **less dangerous** animals that were roaming freely in the jungles (p.33).

They would greet **us politely and lovingly** (p.239).

Dr Tjitendero served the parliament **well and efficiently** for ten years and retired in 2005 (p.162).

The Headman Raider spoke Afrikaans fluently and so did his sister (p.242).

Apposition

Non Restrictive Appositive
43. In our house there was a gramophone – His Master’s Voice – and records that we over used (p.1)
44. <u>Amongst them was my elder brother, Phillipus, whom I loved and admired (p.2).</u>
45. <u>I also remember a story I was told when I was growing up, that my mother and her cousin, Uncle Joshua, could speak English (p.13).</u>
46. ..., so she came to beg my grandmother to let me go to the big school in Otjiwarongo, the capital of the Otjozondjupa region (p.15).
47. We had a music teacher, Mrs Woods, who was also a choir mistress (p.16).
48. I recently read a book by Sedick Isaacs, a former Robben Island prisoner, ... (p.18). The owner was a Namibian of German origin, Mr Josef Koep (p.21).
49. Swakopmund is a coastal town on the Atlantic Ocean, a very German town, and with its german colonial architecture it looks almost like Munich (p.22).

50. It was from an <u>acquaintance</u> , a student who had left Namibia and was studying in Ghana (p.22).
51. My teacher, the four year – old, become my friend (p.54).
52. I also met a Palestinian woman doctor, Radda Garmi, at that school,... (p.57).
53. I secured a job in the radiology department of Karolinska Hospital, the largest teaching hospital in Sweden (p.57).
54. I arrived in Lusaka, the capital city of Zambia in September 1975 on a hot Tuesday morning (p.64).
55. He had been one of the leaders of the Caprivi African national Union (CANU), a political party that merged with SWAPO in 1964 (p.65).
56. The President of SWAPO, Comrade Sam Nujoma, decided that the young ones should go to school, while those over eighteen years of age could join the struggle and receive military training (p.67).
57. She left two children – a boy of three years and a baby girl of two months (p.71).
58. I kept the child, Tumtums, with me until we came back to Namibia independence (p.71).
59. In this particular meeting there were only two women: Dr Mutumba Bull, a Zambian doctor, who was married to a British man, and me (p.88).

60. The SWAPO President, Comrade Sam Nujoma, was very concerned about the health condition of the children ... (p.98).
61. One day one of our senior leaders, Comrade David Meroro, the National Chairman of SWAPO, went to visit this group Kwanza sul ... (p.95).
62. There was a soldier who came from the front, Theophilus Namupala, who was an artist (p.99).
63. There was a very brave comrade, Hivelua, who stood up for me while some of my so – called 'close comrade' buried their heads in the sand (p.110).
64. One stalwart, Comrade Katamila, got up and in order to wake us up he shouted a slogan, ... (p.113).
65. The chairperson of the constituent assembly, Hage Geingob, became Chairperson of the Drafting committee, ... (p.122).
66. Some issues were easily agreed to, such as the name of our country- Namibia- and the territory that comprises our country (p.123).
67. I also came across a Sri Lankan man in Botswana, Mr Lalif, who was working for a British charity (p.125).

68. Now, after 20 years, it was Pamela, the beautiful widow of Tom Mboya, who received me in her office at UNDP (p.127).
69. The Secretary General of the United Nations, Javier Perez de Cuellar, swore in a beaming Sam Nujoma as the first President of Namibia (p.130).
70. ... with the Town Clerk, Mr Muhepa, we started building (p.141).
71. I visited a school and met the principal, Comrade John Mutorwa, and we started a cleaning campaign with his pupils (p.142).
72. Oom (uncle) Gert Hanekom, the Finance Minister, later explained to me that women were regarded as minors and men as the breadwinners, and therefore their salaries were higher (p. 144).
73. In his opening remarks he has problems with the name of the American, Mark Chiocolante, and referred to him as 'Mr chocolate' (p.153). 74. I invited Advocate Vekuii Rukoro, who was Attorney General at the time, and Albert Kawana, the Deputy Minister of Justice, who was also from Caprivi, and the three of us went together to the Caprivi in 1992 to tackle this issue (p.165).
75. ... some were handed over by the new Minister of Health, Dr Richard Kamwi, who had been my Deputy Minister (p.171).

76. This Draft Policy was finalized with very little amendment by the third Minister of Regional and Local Government, Housing and Rural Development, Comrade Jonh Pandeni, in 2008 (p.167).
77. I worked closely with the dynamic Minister of Public/Civil Service of South Africa, Mrs Geraldine J. Fraser-Moleketi, and the UNDP Resident representative in South Africa, Scholastica Kimaryo (p.186).
78. After the new President, Comrade Pohamba, was sworn in in March 2003, he appointed his new cabinet (p.179).
79. Opposition Member of Parliament, Honourable Moongo, asked the Prime Minister the following question:... (p.192).
80. It was a lucky break that the Ministry of Lands and Resettlements, headed by the former Deputy Minister of Local Government and Housing, Comrade Jerry Ekandjo, ... (p.203).
81. The Minister of Home Affairs, Rosalia Nghidinwa, is a lady of action (p.211).
82. One is a woman, Chief Sofia Jacobs, a very outspoken, dynamic, and hardworking woman, who is changing the whole scenario of women's place in the society (p.219).
83. Two of the San Chiefs – Chief Sofia Jacobs and Chief John Arnold – went to the United Nation Conference of Indigenous People, in New York (p.219).

84. The chiefs and the headmen started to listen and Chief Horo, the senior chief of Otjidanga, was convinced (p.224).
85. However, an Afrikaans speaking headman, Johannes Raider, told me the correct name in his pure Afrikaans, ... (p.240).
86. One day my security officer, Phillipus, told a story around our bonfire ... (p.247).
87. I will tell Riz Khan, the television journalist who likes to ask people he interviews how they want to be remembered, that I want to be remembered as 'the servant of people' (p.252).
88. Thankfully, our President and Founding Father, Sam Nujoma, had unwavering trust in me through my twenty years in government as a Minister and Deputy Prime Minister (p.254). 89. I will fail in my story if I don't bring in the issue of our former President, our Founding Father, Who had a very profound trust in women in general and in me in particular (p.257).
90. When his beloved mother, Helvi – Mpingana Kondombolo Nujoma, also known as Kuku GwaKondo passed away in 2008, I was assigned as a direct of ceremony at her funeral (p.258).
91. The third one came from my former Deputy Minister of Health, Richard Kamwi, who is currently Minister of Health and Social service (2012) (p.258).

92. I missed Jafed and Kapere, my two drivers for the last ten years and my loyal secretary, Rendah Swartz; these people were my anchors (p.262).
93. ... my childhood friend, Daniel Luipert, came with two cows, ... (p263).
94. The Minister of Labour and Social Welfare, Immanuel Ngatjizeko, gave me the responsibility of chairing the Wage Commission on Domestic Workers, from June 2012 until February 2013 (p.266).

Coordination

Coordinating conjunction	Sentence with example
And	I was five or six years old and still remember the incident (p.1).
	It was so sweet and juicy and as we were thirsty we devoured it (p.2)
	‘He couldn’t pick me up, since was glued to my dress by the juice. He took off my dress and washed me and my dress and carried me home. Nothing happened to the boys or to me because my brother didn’t report our crime to our grandmother’ (p.2).
	The commitment and the dedication to the struggle and our resolve at that time were incredible (p.25).

	Here was this comrade walking through the night and sleeping rough in the bush to see me off and he didn't even know me before (p.25)
	Later I met President Nujoma and other SWAPO leaders (p.27).
	They treated me very well and looked after me (p.32).
	They treated me very well and looked after me (p.32).
	Poland was very cold and it was dark by 3PM (p.31).
	The terrible news stopped me and I went to my room (p.35).
	I loved America because of Kennedy's life and work and when he was killed I was very sad and I lost my loved and admiration for America (p.35).
	I became the first African woman to be graduated as a medical doctor in Poland and also became the first woman doctor in the history of Namibia (p.43).
	At our graduation we partied into the night and it was all flowers and dancing (p. 44). By now I knew all about kwashiorkor and marasmus and how to deal with them (p.53).

And	
	I decided then and there to take three months unpaid leave to go to Zambia and help (p.63).
	It was a hilarious exercise and we had so much fun and laughter (p.69).
	Many children and some adults were infected (p.71).
	The nurses and I stayed in the hospital till late and I relieved them to go and have a rest and let the night staff take over (p.72).
	At our centre in Kwanza Norte we had one main house and four other structures (p.99).
	So I just packed my jeep and left the centre (p.108).
	Morenga Village was very popular and it was a hub of activity (p.110).
	My responsibilities were in health and social issues (p.114).
	We started chatting and looking out of the windows (p.115).
	In general, I found an old and poorly maintained village (p.116).

and	Those were difficult and dangerous days (p.120).
	I also went to Yamoussoukro and visited the Basilica there (p.127).
	Many Heads of State and Heads of Government of Africa were present (p.130).
	I wanted this market to have easy access and a community spirit (p.140).
	Today it is a clean and comfortable place to do business (p.141)
	No questions were asked and , no explanation given (p.145).
	This shows women's power and potential (p.147).
	The National assembly makes the law and National Council is known as the house of review (p.161).
	This is the era of 'facebook' and San children should also join in. Government and Private sectors should also assist them to make the transition from the hunting to the computer age (p.218).
	The water was plentiful and very sweet (p.225).

	The people were given seeds and tools (p.226).
	They were extremely useful and timely (p.228).
	The programme gave goats and cattle to the people (p.131).
	The bulls and rams were shared by the village (p.231).
	We also provided cattle and goats to the village and the people formed teams to herd their animals (p.238)
	I think my security officer also need a recognition for his bravery and discipline (p.248).
	I was physically and mentally tired and was wondering what more I could do (p.252).
	They have better education and understand computer science better (p.253).
	I had really worked hard and it was time to take a rest (p.253).
	My main reason to the leave the country had been to become a doctor and I became a doctor by choice, and a politician by chance (p.254)

	I feel grateful and blessed and thank everyone who phoned or wrote wonderful tributes to me (p.258).
	I bout the farm to have a peace of mind and to keep my sheep safe (p.262).
But	The good thing in their tradition, such as their unique dance and hunting skills, must be encouraged, but as a tradition rather than as means of survival (p.218).
	I think they wanted to take some cattle but they were only given my grandfather's hat and his walking stick (p.11).
	I pretended to be returning to Swakopmund but instead I went to Windhoek (p.23).
	The elderly people there were dozing in a trance but we were bored stiff (p.32).
	Not only was the weather cold but world politics were even colder (p.33).
	I was no longer just a Namibian student but an African student reflecting what Africa was in the eyes of the Polish people (p.36).

	When the call came Hassan was so excited but he only managed to say 'hallo Ma' and his mother his mother could not contain herself (p.37).
	She already had three children but the loss of the baby owing to the negligent behaviour of those who should have saved it was painful (p.51).
	Some people had an issue with this but has no choice but to accept it (p.87).
	I went through the speech but it didn't make sense to me (p.88).
	My life in the centre was very busy but very rewarding (p.103).
	I was apprehensive but not scared ... (p.115).
	He said nothing but he agreed to come with me to see the house I wanted to buy, so that he could advise me (p.146).
	The discussions were polite but serious and I could feel that people were eager for peace (p.165).

but	I know there will be denials and criticism about this assertion but I am speaking from experience a doctor who has dealt extensively with HIV/AIDS (p.173).
	I never suspect then that he was San but at that time I knew little about the San people (p.240).
	The family tree is rather complicated but that's the story I was told (p.241). I didn't make written agreement with them but I was confident that they would honour the verbal agreement we had made (p.249).
	Today those communities from the mountains have clean water and a roof over their heads (p.249).
	Squatters are normally at the end of the receiving line but here in Namibia they were at the front of it (p.261).
	I still miss my former staff members but I don't cry anymore (p.262).
	Hard but important work calls once again (p.266)!
	I'm not sure whether I went to sleep or just cried (p.35).

Or	During my times we used bodies that were preserved in formalin and since they were so dried out we didn't feel we were dealing with a dead person's body or human remains (p.35).
	... once in a while I would go to the villages with my Polish friends or we would go to the opera house to watch ballet or opera (p.40).
	They left and we had no idea who they were or what they were looking for (p.83).
	Comrade Nanyemba went to the office and after three or so hours he brought me all four passports (p.90).
for	<p>Sorry for my conceptions (MD, p.94).</p> <p>She promised continued economic aid for Namibia but ruled out paying compensation (MD, p.188).</p> <p>Thus the challenge is daunting for women unless they are assisted to get on the political train (MD, p.256).</p> <p>I am personally grateful for this assistance and particularly to President Leopold Senghor of Senegal (MD, p.90).</p>

<p>so</p>	<p>They would invite me to their side but I was scared of the crocodiles, so I never went to visit them; I also didn't trust their boats (MD, p.236).</p> <p>They come home late and cook for their children and families, so they miss meetings, and it's obvious that unless they attend meetings, nobody will know them (MD, p.256).</p> <p>Since the Prime Minister was in attendance, I could do my work in the mountains and finish. However, it was important that I stay abreast of the issues in Parliament and contribute to the debate. So I stayed in the capital for over three months (MD, p.233).</p>
<p>yet</p>	<p>During his time, things started moving. However, not all programmes have yet been implemented (MD, p.190).</p> <p>We were so vocal and were invited to international meetings. People thought that we were a mass organisation, yet we were only three women ... (MD, p.85).</p>

Interpersonal metafunctions

- How are the interpersonal functions of language used in line with mood, modality and person in the autobiography?

Mood

Declarative mood
I enjoy the farm (p.262).
I am very happy to have retired (p.262).
During colonial times, people were also not allowed to come to the south unless they were contract workers, and even if they found work their families weren't allowed to come with them (MD, p.15).
The Namibian Constitution was then formally adopted on 9 February 1990 (MD, p.122).
Ondema lies about 40 km west of Okongo military base (JF, p.112).
I also improved my Swedish (p.59).
I am personally grateful for this assistance and particularly to President Leopold Senghor of Senegal (MD, p.90).
The word 'struggle' doesn't only connote the military struggle but also emotional and mental struggle (MD, p.90).
My dress from Ivory Coast was beautiful (MD, p.130).
I am very happy to have retired (MD, p.262)
Interrogative mood

... in the village where there were no radios and televisions, how would those children have known better? (p.1) (interrogative)
Where is this place, Poland? (p.30)
Who was I? (p.33)
Why I was there? (p.33)
Where did I want to go? (p.33)
What would I get in the West that would be better? (p.33)
What had happened to them? 9p.42).
Were they now in medical school as was promised? (p.42)
What had those things he put in as resolutions got to do with the poor health services in Namibia? (p.88).
What is resolution?' I asked him (p.88).
Did he want me to teach the children to shoot people? (106).
Who were the spies? (p.111).

Where were they? (p. 111).

Who could one trust? (p.111).

How was I supposed to communicate with a party I knew nothing about and moreover with a plastic toy walkie – talkie from Morenga Village to Windhoek? (p.112)

‘Are we really going home? Are we going to land safely or will we be shot down?’ (p.115)

‘Your honour, Should I run to the border every time I need to urinate? (p.112).

Should it be disbanded and new elections held for a national assembly, or what? (p.122).

How could we Namibians tolerate the South African Administrator General Luis Pienaar sitting in ‘South West African House’ and still being in charge? (p.123).

What does this mean? Should a town be dirty and disorganized to be African? (p.140).

I asked the same question, ‘How would ambulance reach the sick?’ (p.142)

These men who are talking about equality, who is cooking for them? (p.148).

When and how are women expected to go around campaigning, when they are left with so much responsibility? (p.148).

I shot back and reminded them that freedom comes with responsibility, and if these old people who couldn't read and understand the deals lost their houses, where would they go? Were these other people going to be around to help them? (p.151).

The question was, should the government pay the chiefs or not? (p.163)

'Doctor, this adicy [AIDS], is it not carried by mosquitoes?'

Why had they not taken up this issue with the outgoing minister who had been there for six years?

... Was the Prime Minister aware that a San man had died of hunger in one village (he named the village) and if the answer is 'yes' what was the Prime Minister intending to do about it? (p.192).

What would the children eat and what future would there be in school if I was living in grinding poverty? (p.198).

... why was it only the San who should benefit from a special programme? (p.199).

Do you know the Bushmen?... I said these are Namibian like you and me, where do you want me to take them? (p.203).

How can such a beautiful farm be given to the Bushmen? (p.204).

How come other people's bees hadn't disappeared? (p.216).

What culture is that – the culture of hunger, poverty and ignorance? (p.217).
Until when are the San people expected to continue to be hunters and gatherers? (p217).
Why work if parents have a pension and Government provide food? (p.218).
What if the canoe capsized? (p.236)
If there had been no doctor, what would have happened to that young woman who was already losing a lot of blood? (p.245).
... who knows that could have happened to me had my security officer not been vigilant? (p.248).
I shouldered my responsibility quietly with no fanfare (p.252).
... how would women in rural areas attend these meetings when they tend their crops till late? (p.255).
Why should representation not be 50 per cent, let alone 30 per cent? (p.256).
Was I competing with others? (p.259).
What did it mean to be nominated? (p259).

Imperative mood
Leave us in peace (p167).
Exclamation mood
In fact it was snow! (p.30)

Modality

Would	If a child didn't come to school, the teacher would go to the home of that child to check why the child had not come (p.2).
	The subject I was taking in high school wouldn't allow me to enter medical school, so I had to find a school where I could study Biology, Chemistry and Physics. Without these science subjects I would have to be a teacher. I had already made up my mind that I would be a doctor and nothing would derail my resolve (p. 19).
	If I continue to work hard I would become a doctor (p.33).
	I am 100 per cent convinced that if I had followed the others there would be no Doctor Libby today to serve the Namibian nation (p.33 -34).
	I would take a separate book to talk about my whole seven years in Poland (p.40)

	I was feeling quite confident that should any attack take place I would be able to defend myself as I had just undergone training (p.76 – 77).
	We would go to the nearest town of Koama once a month and on such occasions we would dress up and go to local bar (p.82).
	The mothers would wash the children and dress them up in their best clothes and they would spend the evening enjoying the music and even dancing (p.102).
	If I failed in that promise I would be in trouble and my reputation would be tarnished. But I had faith that I could pull this off (p.133).
	If they did so, she would lose the donor support (p.133).
	They would hang around in front of the hotels, to the annoyance of hotel owners and their quests (p.134).
	Although I had no idea what my position would be in the future I knew that as a doctor that I would play a role in the health sector and would want to clean up the mess in the markets (p.139).
	As long as I was there, Windhoek would not be a dirty African town (p.140).
	They were uncertain whether they should stand up to greet me or remain seated. I stood in the door way to see what they would do. (p.144).

	They would also cup water in their hands to give to the children to drink (p.227).
could	when on call we could always ask our registrars to come in and help us when in doubt (p.48).
	I thought Sweden could do without me because they had everything one could wish for, their people were well looked after (p.63).
	They could have organized the schooling because now only those with Grade 10 and 12 can be admitted to the army (p.77).
	One could be picked up for spying on such flimsy pretexts (p.112).
	At one point, a colleague brought us goats so that we could have milk for the children and also eat meat when needed (p.103).
	We could certainly have fallen off the rock or maybe even jumped off it (p.116).
	Therefore it was suggested that it would be better to install high mass lights that would be too high to be damaged by stones (p.137).
	we could be available to give advice to our people when needed, but with his death those plans fell through (p.162).

	I was surprised that such a gas cylinder could be there (p.170)
	I felt that I could hand over the mantle of the Secretary of SWAPO Women's Council and concentrate on health matters (p.85).
must	I must add here that I don't recall ever seeing my grandmother sick or anyone bringing her food; it was always us carrying food to sick people (p.6).
	I must add here that in those days ether was used as the anaesthetic of choice and it made patients very thirsty when they woke up from the operation (p.18).
	I must mention here that Mishake Muyongo, then Vice President of SWAPO, played a vital role in containing the situation (p.84).
	I must have stood out like a sore thumb – an African woman not yet collected and alone is suspected. I reveal my suspicious to my friends and they must have thought I needed to see Harlem to cure the fear and phobia I had about it and cleanse my soul (p.94).
	I must confess that we were sitting ducks and soft targets (p.100).
	I must state here loud and clear that I, as a woman, had run Mavulu centre for five years with 40 men, 350 women and over 600 small children, and never once had we been attacked by any rebels, despite the that they knew our presence (p.106).

	... We must have actually gone in the opposite direction to the snakes because we never found them (p.135).
	I must assist at the lunch (p.167).
	We felt that we must do things according to the democratic principles we preached at every occasion (p.181).
	I must say that people were very happy; nobody made any negative remarks about wearing clothes (p.227).
	I must give a room (p.252).
	By that time the Rhodesian planes must have already reached Salisbury (Harare)! (p.82).
	We were planning that when we both retired, we would set up an advisory service facility, so that The Portuguese must also tell us what they did with the head and the remains of Chief Mandume ya Ndemufayo, who died in 1917 (p.162).
	I must sincerely and profoundly thank Comrades Kawana and Rukoro for their guidance. Without them I would not be writing about that achievement today (p.166).
	The Government must not abandon them (p.219).

	Our children must be given education and we must all provided with health services (p.243).
	The same must be provided for the San people (p.199).
will	Later I will tell you about my chance meeting with one of my girls in a bus in West Berlin three years after the fateful day in Warsaw (p.34).
	I will come back to this later to talk about the experience of seeing a real body, which is very different from the dried bodies we used in Anatomy classes (p.35).
	However, if an event takes place in winter I will wear it (p.43).
	The woman will not deliver that baby except by an operation (p.50-51).
	I will discuss later the serious problem of Caprivi after Independence (p.65).
	I am convinced that without education, we will never turn around the lifestyle of the San people; so education of the San children must be amongst the top priorities (p.201).
	It will be a problem in Namibia (p.218).
	I am convinced that they will make good teachers (p.248).

	It must have a proper bridge, which will cost millions of dollars, because we still have to cross the big river (p.250).
	There are men who will never accept women as equal partners in marriage (p.257).
	I will end here because otherwise I could go on for ever with my story (p.266).
	... I will explain later, more sinister plots would come our way as the struggle advanced (p.84).
should	I should have first conducted a survey to find out why they wanted to get pregnant, instead of groping in darkness (p.78).
	I should have asked in the first place before plunging in like a blind bat (p.78).
	I should mention that it was Comrade Hage who bought me a single bed and a mattress when I came to Nyango... (p.81).
	Come to think of it now, he should be congratulated for his vigilance (p.91).
	I was surprised to note that some SWAPO brothers showed their true colours by claiming that there should be no favours done for women because we were all equal (p.147). No quotas should be given to women, they said; they should stand for elections like their male counterparts (p.147).

	They should not live on the edges of the road and squatter shacks in towns. We must give them a place they can call home (p.198).
	The Zinc sheeting should be replaced with proper materials and a brick hostel and houses for teachers should also be built so that the children can receive good schooling (p.240).
	Those who impregnate schoolgirls should be punished and early marriage of girls younger than sixteen should not be allowed (p.250).
	The younger people should be empowered and we the elders should give away and allow them to take over (p.252).
Can	I can mention now my feelings at that time (p.60).

Person

Person	Singular	plural
First person pronoun	As I write this story, I am starting to wonder whether my grandmother had ever learnt how to read, but I remember her reading the Bible (p.5). My grandmother was not amused (p.1).	While we were in exile, Augustineum was moved to Windhoek and our old Augustineum school building was converted into a military training camp. We were hoping to make it a heritage site. It is our alma mater and

	<p>My education was driven by my grandmother. I went up to the end of pre-school in Fransfontein (Groot B).</p> <p>My mother was not very impressed with my village education (p.15).</p> <p>As I am writing about this I am filled with mixed emotions. It was a great loss to the country as far as I am concerned. I remember that day when the news came through, I thought that person who told me was playing an April Fool's joke, but soon I learnt that it was really true. I was dumbstruck and so upset that it took me some time to react (p.25).</p> <p>To this day I am convinced that I made the best decision in my life. From then I felt mentally liberated and responsible to run my life and trust my own intuition (p.33).</p>	<p>should be preserved as a monument (p.17).</p> <p>We fought not for ourselves but for the Namibian nation to be free. We lived from day to day, but we were not consumed by fear of death (p.25).</p> <p>We, as liberation movement, looked after our people. We provided proper health and educational services which gave us a solid base and prepared us for the future in an independent Namibia (p.80).</p> <p>We were so vocal and were invited to international meetings. People thought that we were a mass organisation, yet we were only three women ... (p.85).</p>
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	<p>Both my grandmother and my mother were dead and I had that void in my heart, but I was happy and pleasantly surprised to see my older mother (my aunt), who was 80 years old, had come all the way from Fransfontein specifically to welcome me. Only then did I feel welcome, I felt that, after all, I had a welcome me (p.115).</p> <p>I was looked upon with suspicion but I was lucky because I am Herero – speaking and needed no interpretation. I was also given full authority by the President to speak on behalf of the Government, and I decided I would take nonsense from any of those chiefs, their headmen, or local politicians. I decided that, for the sake of these poor people, I would use my authority to the maximum to get what I wanted. I wasn't going to allow anyone to dictate to me where I should resettle the people, so I looked around for suitable</p>	
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	land, with the priority being that water should be available (p.223).	
Third person pronoun	<p>I was planning to specialize in Gynaecology and thus looked forward to it, also thinking it would be less hectic than Surgery (p.50).</p> <p>We could certainly have fallen off the rock or maybe even jumped off it (MD, p.116).</p> <p>Today it is a clean and comfortable place to do business (MD, p.141)</p> <p>Morenga Village was very popular and it was a hub of activity (MD, p.110)..</p> <p>Some people had an issue with this but has no choice but to accept it (MD, p.87).</p> <p>... One day an old lady was wheeled into the causality department while I was on duty. When I approached her bed, she got scared. Her concern was how she</p>	<p>... I met three young girls busy cooking and cleaning the house. They promptly told me that they had come to live with me., because they saw me in the hospital all day and they decided to live with me and help me in the house. I became their mother. We were very happy. One day I called them together and told them that I wanted to talk about pregnancy and teach them about the reproductive system (p.70).</p>

	<p>was going to explain her ailment to the black woman with a big Afro hair style.</p> <p>She was sure I didn't speak Swedish. I noticed her apprehension and quickly greeted her in Swedish to put her at ease. She exclaimed: So you speak Swedish (p.59).</p>	
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Textual metafunctions

- How does the author build coherence in the autobiography?

Theme and Rheme

Constant Theme/ parallel progression pattern

"I was looked upon with suspicion but I was lucky because I am Herero – speaking and needed no interpretation. I was also given full authority by the President to speak on behalf of the Government, and I decided I would take nonsense from any of those chiefs, their headmen, or local politicians. I decided that, for the sake of these poor people, I would use my authority to the maximum to get what I wanted. I wasn't going to allow anyone to dictate to me where I should resettle the people, so I looked around for suitable land, with the priority being that water should be available" (MD, p.223).

Theme	Rheme
I	was looked upon with suspicion
but I	was lucky
because I	am Herero – speaking and needed no interpretation.

I	was also given full authority by the President to speak on behalf of the Government,
and I	decided
I	would take nonsense from any of those chiefs, their headmen, or local politicians.
	decided that, for the sake of these poor people,
I	would use my authority to the maximum to get what I wanted.
I	wasn't going to allow anyone to dictate to me where I should resettle the
I	people,
	looked around for suitable land, with the priority being that water should be
so I	available.

I was looked upon with suspicion but I was lucky because I am Herero – speaking and needed no interpretation. I was also given full authority by the President to speak on behalf of the Government, and I decided I would take nonsense from any of those chiefs, their headmen, or local politicians. I decided that, for the sake of these poor people, I would use my authority to the maximum to get what I wanted. I wasn't going to allow anyone to dictate to me where I should resettle the people, so I looked around for suitable land, with the priority being that water should be available (MD, p.223).

Our African brothers and sisters also helped us. We were given places in their schools in country such as Liberia, The Gambia, Nigeria, Ghana, Sierra Leone, in fact in all of Anglophone Africa. We were also given passports by some African countries and eased our travel to meetings abroad. I carried a Senegalese passport Comrade Tjirianegé had one as well. He told me a story that one day at Charles De Gaulle airport in Paris, a Frenchman, seeing Tjirianegé's passport, started a conversation with him in

French, but Tjiriange couldn't speak a word of French so he said in English that he was from Seno-Gambia. Fortunately, the plane was boarding so their conversation ended (MD, P.90).

Newly proclaimed towns emerged from the Build-Together program. People who took the loans worked very hard, added some money from their small businesses, and extended house. Women sold *Kapana* (small pieces barbecued red meat popular as a street snack) and used that income to extend their houses. Towns such as Kalkrand, Oshikuku, Ongenga, Omungwelumwe, Warmbad, Sesfontein and Talismanes, just to name a few, are Build-Together towns. There were also communities who were so enthusiastic that, at the start of the programme, they couldn't wait for the bricks to dry properly and the houses developed cracks! Our inspectors explained to them that the bricks needed at least take eight days to dry, thus people learnt quickly and the problem of cracks was solved. I think in phase one of the Build-Together, over 1000 houses were built. (MD, p155)

Cohesion

Cohesive devices

Conjunctions

Buying cattle was problematic, **since** the farmers were not selling cows **but** only heifers, which could take two years **or** so before they could produce the calf, meaning that the people would have to wait a long time before they could drink milk. **However**, we bought the heifers **because** there was no other choice, **and** we wanted to support the local farmers. Some people in Otjikojo again must have sold their animals, **because** they have claimed to have taken their cow to the mountains to graze **and** I never saw one cow in that village up **until** the time I retired (MD, p.232).

Women work, starting at dawn **and** coming home at sunset. They come home late **and** cook **for** their children and families, **so** they miss meetings, and it's obvious that **unless** they attend meetings, nobody will know them. **Thus** the challenge is daunting **for** women **unless** they are assisted to get on the political train. **Even if** she gets on the list, there is no guarantee that a woman will be elected. She

is losing out, **because** these days, **in order** to keep the women out, there is a catch phrase: ... (MD, p.255).

Reference

One day my brother, Alub, broke a huge watermelon. **It** was so sweet and juicy and as we were thirsty we devoured **it**. My dress was clinging to my body from the sweet juice of that watermelon when my elder brother appeared from nowhere. I think **he** was coming on holiday from Augustineum school and when **he** was told that we were in the garden **he** came to see us. '**He** couldn't pick me up, since was glued to my dress by the juice. **He** took off my dress and washed me and my dress and carried me home. Nothing happened to the boys or to me because my brother didn't report our crime to our grandmother' (MD, p.2).

I was planning to specialize in **Gynaecology** and thus looked forward to **it**, also thinking **it** would be less hectic than Surgery (MD, p.50).

One **business woman** was very vocal, moaning that **she** was losing customers owing to the street closures, and **she** even suggested that the work be stopped (MD, p138).

... I met **three young girls** busy cooking and cleaning the house. **They** promptly told me that **they** had come to live with me., because **they** saw me in the hospital all day and **they** decided to live with me and help me in the house. I became their mother. One day I called **them** together and told **them** that I wanted to talk about pregnancy and teach **them** about the reproductive system (MD, p.70).

substitution

Actually the card playing was an addiction of nurses and **it was the same** in other centres; ... (MD, p75).

Most other Namibians, however poor or rich they are, have villagers they call home where they were born or grew up, where they go to spend their holidays and where they are buried when they die. **The same** must be provided for the San people. (MD, p.199)

Parallelism

This camp was run by **young, arrogant, White men** and I was told that they were former African army soldiers, now in Nature Conservation uniforms. (MD, p.119)

The subject I was taking in high school wouldn't allow me to enter medical school, so I had to find a school where I could study **Biology, Chemistry and Physics**. (MD, p. 19).

They were so **innovative, full of energy** and **very resourceful** (MD, p.103).

I found Kenya women to be **vibrant, innovative, hardworking and self – reliant** go-getters (MD, p.127).

Other features used to build coherence (transitional phrases, transition words, key term, sequencing words, summarising phrase and sequencing phrase).

The first task was to assist the San people with food, **and** I proposed that there should be a dedicated programme like a drought relief programme, **until** the san could feed themselves. **This** should not be a haphazard provision **but** be organized properly and sustainably **so that** food is given periodically, **while** we make projects to teach the san how to fish (i.e. to become self – sufficient).

The second programme I proposed was to develop a training programme to make coffins (MD, p.200).

Appendixes B

Ekandjo's *The Jungle Fighter (JF)*

Ideational metafunction

1. How does the author employ the ideational functions of language in line with modification, apposition and coordination in the autobiography?

Modification

Adjective modifier
My father was a veteran of the Second World War , a local leader and a successful farmer (p.1).
My mother. On the other hand, is hardworking, charismatic and uncompromising on what is right (p.1).
He was one of the traditional African men, ... (p.3).
I can proudly say that my father was a very successful farmer of his time (p.5).
My political exchange with fellow cattle herders broadened my political horizons on liberation politics (p.19).
Having heard the seemingly final warnings, I decided to comply unconditionally (p.19).
He wore a dirty greenish uniform; ... (p.30).
... The commander took us deep into the thick bushes where we found a big group of over 200 civilians (p.31).
Our journey involved crossing thick forest, which sometimes were teeming with all types of dangerous wild animals such as lions, ...(p.33).
Our places were in the thick jungle where one could hardly see far (p.41).

We proceeded northwards along a tiny road passing through thick bushes (p.43).
The road was rough with sand and numerous turns (p.43)
As we passed through the thick bushes, ... (p.43).
We had tinned food , as the security situation would not allow us to cook (p.51).
We found four big trucks ready to transport civilians to Cassinga (p.54).
We left the base at midday driving through rough and narrow roads towards the forest (p.54).
We drove through thick and risky bushy roads where UNITA bandits could have easily ambushed us (p.54).
This was the most memorable and torturous journey of my life, which forms part of my life history (p.55).
Moments later, a smartly dressed man arrived accompanied by three combatants ...(p.55).
The man in civilian clothes addressed us in an authoritative voice (p.55)
As we lay on our dirty blankets in a group of three, I spent almost three hours ...(p.56).

There we were accommodated in **dilapidated** Portuguese farmhouses with **broken** windows and doors (p.58).

Cde Pondo was **short, quiet** and had **battle** experience just like me (p.61).

Cde Manyana was **tall, a bit aggressive** and had **battle** experience too (.p61).

He was a **legendary brave PLAN** fighter who was very courageous during the liberation struggle (p.63).

Before noon, we left the base towards the east, passing through **thick** jungles and overcoming **deep sandy terrain** all along the way to the Regional Headquarters of the North – Eastern Front (p.64)

There we were given the necessary provisions: biscuits, **tinned** beef, **extra water** containers, **new** uniforms, **sleeping** tent, **additional** bullets and hand – grenades (p.70).

They were all unmoved by the **pouring rain and thick jungle** surrounding us (p72).

The village was situated deep in **the thick jungle** with little water but a lot of **wild** animals and fruits, which we relied on for food on hard times (p.81).

It was through his leading role that we were able to cross into Namibia without getting lost in the **thick** jungles of Angola ... (p.83).

We organised our position facing where we had come from ready to open fire on whoever followed our **foot** tracks (p.84).

We organised our position facing where we had come from ready to open fire on whoever followed our **foot** tracks (p.84).

As we set in the **thick** bushes, ... 9p.94)

This area had a **thick** jungle, ... (p.93).

... we shifted from the **thick** bushes onto the **mahangu** field, at an **open** space with **sparse short** bushes (p.97).

They had actually set up a **temporary** operational base from where they used to conduct their **border** patrols (p.107).

We followed them southwards until we arrived at a **sandy bush** road leading to Omushiyo village south of Onhumba (p.117).

We left the main group eating, moving along **the bushy and sandy** road leading to Omushiyo village (p.118).

The area where we laid the ambush was covered with **short** bushes, **tall** trees and **tall** grass, which we used to cover our **shallow** trenches (p.153).

He was a **quiet** man, a **think tank, shrewd** strategist in his approach and trusted SWAPO cadre (p.185).

Our journey from Ondongo was punctuated by **sporadic rains, and thick jungles** and bushes, ... (p.190).

The **white man** requested someone to treat me ... (p.203).

Later, about **five black soldiers** whom I suspected to be captured PLAN fighters ... (p.203).

... we found a very aggressive **white police** officer (p.208).

... **three black soldiers** came into the room (p.229).

While the **black** soldiers described how they knew me, **the two white** officers simply sat listening attentively, ... (p.233).

He was tall with a **flat forehead, flat buttocks, huge body and long feet, and a raised** moustache (p.239).

Smith was a **fanatic, ignorant conscripted** soldier, who knew little about the law of warfare (p.241).

My body was **stiff, dry and cold** like a stone ... (p.242).

... Du Plessis only arrived at around 11h00 accompanied by a **well-dressed white** man who was a bit polite to me (p.246).

At around 10h00, a **well-dressed white** man came into the tent and asked me how I felt (p.254).

He took me into the torture chamber and ordered **two black soldiers** to tie me on the steel chair before he flogged me with a hard rubber cane (p.261).

The tiny cell I slept in was **dirty with a filthy bucket** toilet, ... (p.263).

I slept on bare floor with only a small **very dirty blanket** to sleep on for the entire period I was kept in that cell (p.263).

On top of the bed was one **dirty blanket** (p.267).

The majority of them **had fresh bullet** wound while a few had broken legs and arms (p.269).

I was kept in the truck guarded by three soldiers- two **blacks and one** white (p.271).

As he pulled me, **four well-dressed white** people were looking on, ... (p.279).

... there was **barbed and razor** wire placed on top of the zinc sheets ... (p.283).

... as my entire body was **extremely swollen, dry and aching** due to the wounds ... (p.287).

... was known for its **beautiful vegetation, into a semi - desert** (p.314).

When I went in exile in 1977, the village was surrounded by thick bushes and flourishing vegetation (p.314).

Adverb modifier

I can proudly say that my father was a farmer of his time (p.5).

She patiently and persistently endured the hardships that went with her new responsibilities until her husband returned (p.10).

Having heard the seemingly final warnings, I decided to comply unconditionally (p.19).

... as my entire body was extremely swollen, dry and aching due to the wounds ... (p.287).

I quickly moved closer to find out what he had seen (p.120).

Apposition

Non Restrictive Appositive

- | |
|-----------------------------------------------------------------------------------------------------|
| 1. My parents, Simon Amundaba Ekandjo and sussan Ndapewaohoni Mulongeni, Have a rich history (p.1). |
|-----------------------------------------------------------------------------------------------------|

2. One of his sons, Canicius M'kwashigwanekulu, was killed in the battle during the liberation war... (p.3).
3. ... and his assistant – my father – the village was left without a proper leader, ... (p.7).
4. The two, Cornelius and William Mbangula, have been known for their dislike for each other ... (p.7).
5. My mother was left alone to look after their child, Nghifikwavali Simeon, and livestock (p.10).
6. My teacher, Mr lipinge Ashipala, was highly impressed by my progress in school and the rate at which I grasped the subjects (p.16).
7. The principal, Mr Heelu, received me with a strong warning not to continue with my dirty politics, as I would risk expulsion from the school (p.19).
8. John had a relative, a certain Ms Selma, in Ehoma village (p25).
9. With that dilemma, Amukwaya, combat name Shikwetepo, proposed that we seek the advice of Ms Selma's husband... (p.27).
10. The commander, known by his combat name as Cde Haindenga, urged us to adhere to his directives ... (p.32).

11. ... the camp commander, known by his nom de guerre as Comrade Mundilo, briefed us (p.40).
12. One of those commanders was our PLAN Reconnaissance, Chief, Comrade Isaak Pondo Shikongo (p.63).
13. ... we found comrades Charles Namoloh, the then Regional Chief of Staff; Martin Shalli, the then Regional Chief of Air Defence, though he later became Regional Chief of Operations; Nabet Helao Nafidi, Regional Political Commissar and Mathias Ndakolo Mbulunganga, the Regional Commanders and others (p.65).
14. Legendary fighters, Commander Philipus Shikuma Kamati, who is a Brigadier – General in the Namibian Defence Force (NDF) in Windhoek, led the detachment (p.69). 15. At the beginning of the third week at that base, the Detachment Commander summoned our The Headman of Omandobe, Mr Samwel Hauliyondjaba , slaughtered an ox for us because we were too many to feed (p.162).
16. Reconnaissance Commander, Comrade Lukas Nakale (Kalute),... (p.83).
17. Other key people that I was introduced to include the late Cde Jacob Shifula and his wife, the late Meme Maria , and the Senior Headman of Elyambala, Tate Kayupa Mwatotele (p.191).
18. I voluntarily declared before the Commissioner of Oaths, Cde Shikongo, ... (p.189).

19. My white torturer, Du Plessis, turned up at dawn in that small room (p.238).
20. Among them was a platoon commander, Comrade Indongo Hamunyela, whose leg was hit by shrapnel from an enemy shell during battle (p.269).
21. During the sermon, a purported chaplain, Mr Katalala, as he was called, did not mince his words in praising the South African government ... (p.275).
22. This man, ('Jacky / Camarada'), did not open the cell door but only spoke while standing outside (p.282).
23. He took me into a hut where his wife, Meme Paulina, brought warm water to nurse my wounds (p.289).
24. Children knew me as one of their uncles, Frans Amutenya, working in Windhoek (p.290).
25. In general, the then head Clandestine Unit, Cde Festus Shikongo Nexale , and other ... (p.300)
26. Tate Jacob, who was a businessperson at Ongwediva and close friend of my elder brother, Justus , took me to my parents' homestead (p.312).
27. It was a homecoming of an accomplished freedom fighter who never dreamt of returning to the same village due to the nature of war he was involved in – A jungle fighter and a

lone clandestine operative, who could have easily been one of the casualties of the prolonged war of national liberation (p.313).

Restrictive Appositive

... he married my mother Sussan Ndapewaohoni Mulongeni, ... (p.2).

Following the death of Headman Joseph Mbangula ... (p.7).

Following the death of Headman **Joseph Mbangula** ... (JF, p.7).

A soldier **who appeared to be a senior commander of repute**, started his address by welcoming everyone at the parade, ... (JF, p.57).

Some of the group members thought that there was only one enemy – the South African soldiers **whom they left inside South West Africa** (JF, p.44).

I attended the inauguration of the Republic's first President, His Excellency the Founding President **Sam Nujoma** (JF, p.321).

Coordination

Coordinating conjunction	Sentence and page
And	He was a folklore teller of repute and a well of wisdom for the entire family (p.3).
	He could systematically comfort those aggrieved and seek peaceful solutions to disputes (p.3).
	He was also someone who methodologically and rationality understood that the solution to any conflict was only possible if the root cause of the conflict was fully told and understood; he believed in listening and asking probing questions (p.4).
	Actually, the headman and his assistant always jointly administered the village (p.4).
	My father's strength and wisdom also showed in the way he built his traditional homestead (p.5).
	During the war of liberation, he was often harassed and intimidated by the South African security forces (p.6).
	He was also a target of indoctrination and manipulation by the apartheid security forces (p.6).

And	They used to bring their money and other valuables to my father for safekeeping... (p.7).
	My behaviour and that of other learners who shared my convictions prompted the principal to give me a final warning of expulsion from school if I continued with my 'disruptive' behaviour (p.18).
	With that extra advice and our determination to go into angola, we decided to continue with our journey (p.23).
	The headman's wife prepared a lot of porridge and milk for us p.29).
	We were all excited by what we had observed and what we had touched (p.31).
	The instructor showed each of us how to dismantle the rifles and how to handle them to avoid harming ourselves (p.46).
	We were a mixture of old and newly trained fighters numbering around 30 commanded by a certain comrade Nauta (p.48).
	Later the commander stopped us from firing and ordered us to go forward (p.49).
	The drivers told us to disembark and wait for further instructions (p.54).

	Finally, he told us that we would be given food and water to bath before we slept (p.56).
	SWAPO entirely depended on the solidarity and support of the international communities, ... (p.59)
	He was there to receive us and divide us into various fighting units (p.63).
	We started clearing our positions and digging shallow trenches after the Commander left (p71).
	Cde Katengela and his three comrades narrated how they attacked the enemy base ... (p.74).
	... the villagers brought us food and water ... (p.92).
	Civilians who brought us food and water ... (p.94).
	We captured many military bags and hundreds of tinned food and other war materials ... (p.110).
	We only suffered one fatality and two were wounded one seriously (p.110).

and	... we were sent in the homesteads to request villagers to bring us food and water to drink (p.117).
	He was, most of the time, moving from one position to another behind his fighters directing fire and shouting out instructions (p.122).
	We moved slowly and carefully towards enemy positions on the eastern side (p.133).
	Our fighters had dug trenches and covered them with branches and grass (p.133).
	This and other battles fought by Onhumba by PLAN fighters, reminded enemy soldiers that Onhumba was a place neither for picnics nor for laughter (p.149).
	We were also taken through theory and practise (p.182).
	I was introduced to Mr Simon Daniel and his wife meme Ailly (p.191).
	I bought a bottle of Tassenburg to relieve my stress and renew what we considered a successful mission (p.198).
	I agreed to pay for his train ticket and food for his journey to Walvis Bay (p.207).

	I needed to see and to be seen within the community ... (p.219).
	They later started slapping me and pushing me around (p.240).
	They later started slapping me and pushing me around (p.240).
	However, they made sure that my legs were chained and my hands were handcuffed throughout the patrol (p.273).
	My feet could step on branches and slipped and fell off the tree, I tried to get down (p.287).
	The documents and weapons were hidden underground in a well - prepared hole (p.288).
	... we spent over 10 months studying political science and political economy and other subjects related to leadership training (p.303).
	It was very joyous occasion for the visitors and me, as we were meeting over 12 years since I went into exile in 1977 (p.311).
	The comrades had also warned us to guard against socialising at drinking places and avoid moving around at night to avoid attacks by anti – SWAPO forces (p.311).

But	Through these tales, he not only brought the family together but also moulded us into future folklore tellers (p.5).
	He did not only grow <i>mahangu</i> , but also turned out to be one of the wealthy men in terms of the number of cattle he possessed (p.5).
	He owned so many cattle not only to supply milk to the family, but also to provide meat and <i>ushsosh</i> (kraal manure) P.5).
	He was not only a teacher at our school, but also a political educator and mentor in his own right (p.17). , ... I could not help but worry, as I was not sure whether those were real SWAPO fighters or they were South African soldiers (p.30).
	A few minutes passed without hearing anything from the fighters; but body language and movements of the fighters indicate that something was not normal (p.35).
	Another comrade was also seriously wounded in the battle but we managed to take him to Angola for medical attention (p.149).
	They estimated the enemy forces to be around 40 men, but could not establish the types of weapons they carried (p160).
but	

	Our endurance and determination to fulfil our assignments was not based on any promises nor were we paid, but we were fighting as volunteer forces (p.172).
	I was a bit wary of his remarks, but I was ready to shoot and kill anyone in the office if things did not work out in my favour (p.197).
	He also promised that he would come back to deal with me; but that was actually his last visit (p.247).
	This time I was no longer blindfolded but was kept in leg chains and handcuffs (p.271)
	"We have given you enough time to tell us the truth but you were all along tell us shit," ... (p.279).
	I did not know why he came to alert me about the enemy plan but , surely, he had all along been sympathetic to the liberation cause despite his associations with the enemy. (p.280).
	First, I smelt cigarette smoke but was not sure whether the smell was coming from a nearby homestead or the enemy (p.297).
	I found Cde Mupupa already waiting for me (JF, p.192).

<p>for</p>	<p>I left for Namibia the following morning to continue with my assignment (JF, p.202).</p> <p>Since some villagers were a bit scared of us, as they were seeing us for the first time, they did not ask many questions (JF, p.92).</p>
<p>or</p>	<p>We also saw fighters moving around telling people not to make noise or speak loudly (p.45).</p>
	<p>Later, we realised that the movement was actually that of either lions or wild animals (p.84). alternatives</p>
	<p>We suspected the tracks to be either those of the 'Boers' or UNITA and FNLA (Front for the Liberation of Angola) bandits, ... (p.85). alternatives</p>
	<p>While we were crawling or tactically advancing, the enemy heaped a dozen military bags, ... (p.109).</p>
	<p>... the reconnaissance team was ordered to move east of the base to either eliminate the fleeing enemy soldiers or capture them alive (p.139). alternatives</p>
	<p>We waited until they reached our ambush before we asked them to surrender or die (p.139). alternatives</p>

or	These elements knew little or nothing about international law or waging warfare (p.166). alternatives
	It was the assignment of the best volunteer - you went for it and risked being captured arrive and in the extreme being killed or simply refused to accept it (p.187). alternatives
	I immediately realised that this was actually a life or death assignment (p.189).
	I wanted to observe the situation to make sure whether he was alone or accompanied by strangers (p.214). alternatives
	It appeared to me that either the enemy security agent did not know what I had done by then or they were yet to ask me (p.241).
	Moments later, he asked whether I was a Christian or a Communist (p.243).
	... he asked me whether I wanted to go to Heaven or hell when I die, ... (p.244).
	You have to do exactly what I am going to ask you, or else you will never sit on the same chair as I am going to kill you right now you 'bloody terrorist' (p.248).
	He warned that he would not stop the torturers from beating me before I was dead or started telling the truth because he was tired of listening to my old story (p.251).

	I was very much aware of the fact that they wanted to either brainwash or manipulate me to work for them (p.268).
	Either the enemy had discovered my real activities or they simply wanted to get rid of me one of the two (p.280).
	... I might move into area where enemy forces were active or simply fall into the hands of false guerrillas that were operational in the Cunene Province (p.298).
so	<p>I desperately wanted the sun to set so I could go further south to Enolyexaya village where I hide my pistol (JF, p.287).</p> <p>The machine gun was very heavy so I found it difficult to carry it for a long time, though I did not show it (JF, p.39).</p>
nor	<p>I was subjected neither to any physical beatings nor to electrical shock (JF, p.267).</p> <p>We neither had their telephone numbers nor knew their whereabouts then, ... (JF, p311).</p>

	<p>The assignment neither required me to engage the enemy through gunfight nor carry a rifle to defend myself in the event of attack; hence, the challenges and risk to my life were higher than before (JF, p.187).</p> <p>The commander briefed us about SWAPO, how one was expected to behave – neither fighting nor insulting another person was allowed (JF, p.40).</p> <p>This and other battles fought by Onhumba by PLAN fighters, reminded enemy soldiers that Onumba was a place neither for picnics nor for laughter (JF, p.149).</p> <p>Our endurance and determination to fulfil our assignments was not based on any promises nor were we paid, but we were fighting as volunteer forces (JF, p.172).</p>
yet	<p>Nevertheless, my father was very happy to receive yet another of his five children who had gone into exile (JF, p.325).</p> <p>As I have indicated earlier, this part of my working environment and nation-building process will be part of my sixty-sixth birthday, in the yet - to - be published second edition (JF, p.321).</p> <p>It appeared to me that either the enemy security agent did not know what I had done by then or they were yet to ask me (JF, p.241).</p>

2. How are the interpersonal functions of language used in line with mood, modality and person in the autobiography?

Mood

Declarative mood
<p>Ondema lies about 40 km west of Okongo military base (p.112).</p> <p>I lay in that tent until sunset (p.245).</p>
<p>We spent our time in exile carrying guns and fighting the colonial forces (JF, p.173).</p> <p>A bullet hit me and lodged in my shoulder (JF, p.170).</p> <p>I remained handcuffed and chained on the legs (JF, p.242).</p>
Imperative mood
<p>"Let's go," shouted one fighter who was just a few metre away from me (p.36).</p>
<p>'Run, run," shouted a fighter nearby (p.36).</p>
<p>"Cover; cover" shouted the commander (p.49).</p>
<p>"Come out, come out, we are going to kill everyone if you don't come out," ... (p.227).</p>
Interrogative mood

“Ahaa! Is this how people eat in SWAPO?” one colleague asked us (p.46).

I asked myself why we had to fight them. Were they part of ‘Boers’ and ‘makakakunya’ that we left back home?

Why did we have to fight each other anyway? (p.52).

... I kept on reminding myself that I was on my way to the Soviet Union and how else would I get there besides by plane? (p.179).

“How come you did not have identification card at your age?” (p.197).

Come on, stand up, who are you? (p.227)

... little did I know that there was someone in Casspir who knew me? (p.227)

...he asked Peter Michael to describe how he knew me, mainly who I was; where he first met me; what perhaps I was looking for in Namibia and how many civilians I had killed so far? (p.230).

What bothered me most was what would happen if I admitted that I was a PLAN fighter? (p.238).

“What is your real combat name? Who is your commander? Where did you hide your weapons?
What was your real mission in Namibia? Name the civilians who have been assisting you with food and accommodation. Where are ‘terrorists’ hiding in Namibia? How many people did you kill since you arrived in Namibia? When did you enter Namibia and through which area (s)? When where

you to go back to Angola and who you were to meet there? Who were the PLAN fighters operating inside Namibia?" (p.252).
Did he think that I could easily wipe out all the beating and torture inflicted on me over the past few days or he just thought that since I was a prisoner he could tell me any nonsense he thought of? (p.257).
... why were they no longer torturing me as they did in the past? (p.268).
... was he trying to cover himself or was he completely brainwashed by the enemy? (p.230).
What would happen to the cover story I had been using since my arrest? (p.235)
How could this bloodthirsty animal change his heart so easily? (p.257).

modality

would	No individual, especially me, would ignore my father's wisdom and ability to solve traditional disputes among villagers (p.3)
	I have never known a man who could tell folk tales like my father. He could relate them in such a way that one would even dread going to bed (p.5).
	One would hardly ever see my father sitting idle; he would keep himself either busy repairing the homestead or working in the crop fields ... (p.6).

	In the evenings, girls would cook for 'husbands' of their choice, mostly those who would bring relish, mostly birds killed during the day. If the 'husband' failed to bring relish that evening, they would be given porridge without relish, as a form of punishment (p.15).
	Once we heard the vehicles coming, we would run back to class to stop the singing learners (p.17).
	He further informed us that all big boys would be taught how to operate a firearm starting the following day (p.45).
	Soon I came to realise that the rain would be part of our new environment (p.71).
	We also decided we would engage the enemy forces once they came into our firing range (p.89).
	One would hardly find people supportive of the apartheid regime in the compound (p.206).
	... I told the old man that I would buy my own food; hence he did not have to worry about food at all (p.208).
	Would the beatings and torture stop if I admitted that I was a member of SWAPO / PLAN or would it worsen the situation? (p.235).

	all these materials and arsenal would have to die with me, as I was the only person who knew where I had hidden them (p.257).
	I knew that that excellent opportunity would never come twice (p.284).
	At the time, I thought that once I got hold my pistol, nobody would be able to capture me alive again (p.287).
	I decided that once I had my pistol, I would be able to kill myself once the enemy came closer (p.287).
	In addition, while I was on top of the tree, I was planning how I would reach Enolyexaya village, which was about 45 kilometres away (p.287).
	We were further told that reconciliation would prevent civil war if properly executed (p.304).
could	I could see many fighters moving forward ready to open fire (p.35).
	As it grew darker, we could see a few fighters extinguish the fire at the kitchen, ... (p.44).
	I could hear gun sounds in the eastern direction (p.45).

	The sound of the guns was so loud that one could hardly hear anyone speak (p.49).
	I could hear the commander shouting, "Forward, forward" (p.49).
	The fighters' preparedness could be compared with the situation we had at Oshitumba base (p.65).
	According to the information, the enemy could have been in Eendobe by that time (p.89).
	Cde Sacky was requested to address the community first before I could address them too (p.92).
	While there, we could hear vehicles roaring in the southern direction (p.930).
	Noise of enemy forces could also be heard all over the village, ... (p.107).
	It took a while before we could tactically cross into the enemy position (p.109).
	None of us could sleep that night (p.119).
	All I could hear were whistles (p.121).
	Wild noise could be heard coming from the base, as soldiers were about to start with their celebration (p.138).

	From my position, I could also see an abandoned Casspir, but it was not burning (p.154).
	I could also consider getting married if the circumstances were warranted (p.187).
	There I also identified some vulnerability that could be exploited for attacks by future urban units (.p212).
	It appeared he had come to check whether I had recovered so that he could continue with the beatings (p.238).
	I came to realise that the enemy agents could not afford to kill me at that moment, as they were still expecting to get more vital information on my mission and other activities related to the operations of PLAN combatants inside Namibia (p.266).
	I could hear sound of Casspirs coming from the Oniimwandi base towards me (p.284).
	The flares could not help them much as I was already in the bushes on the other side of the pan (p.284).
	We chatted, laughed and drank beer until I could take no more (p.312).

	I came to realise that the enemy agents could not afford to kill me at that moment, as they were still expecting to get more vital information on my mission and other activities related to the operations of PLAN combatants inside Namibia (p.266).
Must	I must admit that I was greatly impressed by what I heard and observed, especially the way the commander addressed us and his appearance in general (p.67).
	Our group Commander also told us that only two fighters must share a trench and that we should avoid speaking loudly at night (p.71).
	I must admit that the turnout of the villagers was impressive to all of us (p.91).
	... we were also told that every fighter must take up position ready to open fire any time (p.95)
	It must be said that during the battle, the enemy forces had little chance to succeed, as we were better prepared than they were (p.161).
	I must also register my appreciation on behalf of the living and fallen comrades towards what many local villagers in our operational area had contributed to fight against the colonial forces during the liberation war (p.174).
	I must say that our journey was full of joy, ... (p.181).

	... we must all acknowledge wholeheartedly the contribution made by these ordinary citizens to the defeat of enemy troops in Namibia (p.175).
	... I must give answers that I could remember because the same questions would be asked a dozen times more in future (p. 252).
	I must say that since I returned this time around, security agents never beat me up again (p.274).
will	"If I receive my gun I will come and kill John," Remarked Amukwaya (p.29).
	As I do not want to crowd this book with many battles, I will only narrate the eleven battles listed above (p.104).
	As I have indicated earlier, this part of my working environment and nation-building process will be part of my sixty-sixth birthday, in the yet - to - be published second edition (p.321).
should	The fighter told us that in the event that shooting erupted, we should go into the trenches, and that nobody should run away (p.44).
Shall	

Person

Personal pronoun	singular	plural
First person pronoun	<p>I decided to enrol at Okatana Catholic school in 1975. However, my stay at Okatana was short – lived, as I left within two months after I fought with a teacher who discriminated against me for no apparent reason. After I left school, my father sent me to the cattle post at Onheleiwa in Okambebe area near the Namibia – Angola border (p.19).</p>	<p>Mind you, this was the time when we were secretly preparing to leave for Angola. We urged my classmates, namely Sam Samuel, Festus Shiindi and other local boys to show disregard for the then apartheid education system and those spearheading it without any remorse (p.20).</p> <p>We left Eenghale village on foot, taking the eastern direction through the following villages: Ondjamba yalala, where we collected our fifth colleague John, Oharushu, Okatope, Ohaukelo and Etomba, where we spent two nights before proceeding to Ehoma village. As we passed through Ondombe village early in the morning, we could hear the sound of south African soldiers’ vehicles east of us. The sound scared us, as we feared that the soldiers might come across our footprints and pursue us. (p.24).</p>

		<p>On the way to Ehoma village that day, John had suggested that we abandon our mission, as he feared that the South African security forces might end up arresting us. (p.24).</p> <p>We spent half the day in that camp without eating anything, not even drinking water. However, before sunset, we were ordered to form small groups of about 10 people. Later, we were led to a place where we found food consisting mainly of thick yellow maize-meal porridge without relish served in a half-cut drum (p.39).</p> <p>We arrived at Oshitumba in the Cunene Province of Angola before 17h00. On arrival at the base, we were divided into small group of seven and five people. Later, we were shown the trenches, where we would sleep. After we shown the trenches, we were taken to a place</p>
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		<p>where we found plenty of meat and <i>mahangu</i> porridge. For the first time since we left home, we were given enough food to eat (p.43).</p>
Second person pronoun		
Third person pronoun	<p>To me, my mother has been a role model; a source of wisdom and advice. She possesses one incomparable and unique character – she never condones quarrels among siblings. She believes disputes and conflicts must be dealt with without necessarily having to fight. In a sense, she is always advocating peace and mutual understanding among her children (p.11).</p> <p>This legendary woman is irreplaceable. She continues to be source of wisdom to many despite her advanced age. Her conduct and belief in a peaceful co-</p>	<p>Since they were followed for a long time, they decided to lay an ambush to engage the Casspirs at an unidentified area JF, p.276).</p>

	<p>existence with other people has been an inspiration to us all. She will leave this legacy to her children and all those who believe in her (p.11).</p> <p>As he spoke, he showed his ability to pass a complicated message of the assignment to me, as he understood it. He had also made sure that I was fully aware of risks involved in this assignment. Before he finally revealed the details of the assignment, Cde Shikongo went on to emphasise the need for me to be a loyal and trustworthy cadre of the Movement. He also urged me to be serious with my new assignment, ... (p.185). (Pondo Shikongo)</p> <p>It was not a walkover course (JF, p.181).</p> <p>The porridge had an ugly taste, as if fuel had been poured over it. Since we were</p>	
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	very hungry, some of us tried to eat (JF, p.41).	
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Textual metafunction

3. How does the author build coherence in the autobiography?

Theme and Rheme

Constant Theme/ parallel progression pattern

“To me, my mother has been a role model; a source of wisdom and advice. **She** possesses one incomparable and unique character – **she** never condones quarrels among siblings. **She** believes disputes and conflicts must be dealt with without necessarily having to fight. In a sense, **she** is always advocating peace and mutual understanding among **her** children” (JF, p.11).

Constant Theme/ parallel progression pattern

Theme	Rheme
To me, my mother	has been a role model; a source of wisdom and advice.
She	Possesses one incomparable and unique character –
She	never condones quarrels among siblings.

She	believes disputes and conflicts must be dealt with without necessarily having to fight
In a sense, she	is always advocating peace and mutual understanding among her children.

“Du Plessis’s role then was mainly to interrogate captured PLAN fighters. He was known as *Omupanguli* (prosecutor). He never trained as a lawyer, as far as I could gather, but was known for being forceful in extracting information from any person associated with liberation forces. Du Plessis was brutal in his conduct and I live to tell his brutality, as he was the main interrogator who quizzed me in that detention facility. He appeared to have absolute power when it came to torturing PLAN fighters and people associated with the liberation struggle” (JF, p.232).

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Du Plessis’s role then	was mainly to interrogate captured PLAN fighters.
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He	never trained as a lawyer, as far as I could gather, but was known for being forceful in extracting information from any person associated with liberation forces.
Du Plessis	was brutal in his conduct and I live to tell his brutality,
as he	was the main interrogator who quizzed me in that detention facility.
He	appeared to have absolute power when it came to torturing PLAN fighters and people associated with the liberation struggle.

“Kapere in particular, told Du Plessis and his partner, Neel, that he knew very well since he was born. He told them that we went to school together at Omusheshe Combined School and that he knew my

father's homestead as well as all my sisters and brothers. He was even prepared to go and collect my father from the village if need be. He made the latter remark in Oshiwambo, as he was trying to convince me to cooperate with his masters" (JF, P.233).

Theme	Rheme
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Zig-zag progression theme pattern

"We lost two fighters in this battle. Both were fatally wounded in the third round of fire, as we pushed into enemy territory. The deceased were Paulus Nghiwete 'Nanghenda no Shiwana', who was a Detachment Deputy Political Commissar and Wernel Hango 'Kambwela', a Section One Commander. These were fearless PLAN fighters, who had many battles before the fateful day" (JF, p.148).

Theme	Rheme
We	lost two fighters in this battle.

Both	were fatally wounded in the third round of fire, as we pushed into enemy territory.
The deceased	were Paulus Nghiwete 'Nanghenda no Shiwana', who was a Detachment Deputy Political Commissar and Wernel Hango 'Kambwela', a Section One Commander.
These	were fearless PLAN fighters, who had many battles before the fateful day

Cohesion

Cohesive devices:

Conjunctions

The first four months of our training were more difficult **because** of shortage of food. New arrivals from Namibia found it harder to go through such rigorous training on an empty stomach, **hence**, some had once again tried to escape from the camp, **either** to go into villages in Angola **or** go back to Namibia (JF, p.61 - 62).

We eagerly waited for our Commander to brief us about the security situation in that area, **but** he did not bother to do so **until** the next morning. We started cleaning our position **and** shallow trenches after a Commander left. Our Group Commander also told us that only two fighters must share a trench **and** that we should avoid speaking loudly at night. It was during the rainy season, **hence**, the ground was very wet. By then, I have gone for two days without bathing **and** I was itching all over my body due to dirt. (JF, p.71).

We were also given extra bullets, hand grenades, anti- personnel mines **and** water containers. After we had finished our preparations **for** the mission, we were ordered to form a circle **so that** the commander could address us. He told us that we were crossing the border into Namibia to familiarise with security situation there **and** not fight. **However**, he cautioned that in the event of enemy attacks, we have to fight back. The commander further warned us to behave well to avoid casualties. He reminded us that the area we about to visit was new to the PLAN fighters, **therefore** was full of enemy informers **and** puppets who could easily report us to the enemy forces (JF, p.84).

Reference

I thought Cde Shikongo was hesitate to break the news of the assignment, as **he** was not sure whether I should accept it or not. **He** wanted perhaps to make sure that when **he** finally broke the news of the assignment, I had a sense of the importance of the mission (JF, p184).

Villagers informed them that the enemy had been in the village for about four weeks. **They** had actually set up a temporary operational base from where **they** used to conduct their border patrols. The villagers put the enemy troops at 80 men, though **they** were unable to tell us the type of weapons **they** carried (JF, p.107).

To me, my mother has been a role model; a source of wisdom and advice. **She** possesses one incomparable and unique character – **she** never condones quarrels among siblings. **She** believes disputes and conflicts must be dealt with without necessarily having to fight. In a sense, **she** is always advocating peace and mutual understanding among **her** children (JF, p.11).

The head man had empowered my father to allocate **land** to whoever needed **it**, ... (JF, P.4).

After suppressing their fire, we advanced until we reach the top of the mounds surrounding **the base** to protect **it** from small arms fire (JF, p.139)

Substitution

The commander briefed us about SWAPO, how one was expected to behave – neither fighting nor insulting another person was allowed. **Similarly**, stealing and indiscipline would not be tolerated in the regular member of SWAPO (JF, p. 40).

We eagerly waited for our Commander to brief us about the security situation in that area, **but** he did not bother to **do so until** the next morning (JF, p.71).

Parallelism

My father was a veteran **of the Second World War**, a **local leader** and a **successful** farmer (JF, p.1).

My mother. On the other hand, **is hardworking, charismatic and uncompromising** on what is right (JF, p.1).

The area where we laid the ambush was covered with **short** bushes, **tall** trees and **tall** grass, which we used to cover our **shallow** trenches (JF p.153).

Other features used to build coherence (transitional phrases, transition words, key term, sequencing words, summarising phrase and sequencing phrase).

Starting Sub A at the age of 10 came with immense challenges. **Firstly**, most of my classmates would not respect me because of my age. **Secondly**, some thought I was in Sub A at that age because I was Dull. **Whatever opinion they had** of me, I proved them wrong (JF, p.16).

The following morning, we busied ourselves with the thatching task until midday. **Thereafter** we decided to attend a wedding party in a neighbouring village in the afternoon and never to return home. **Around 18h00** that day we left my parent's homestead carrying a few basic items of clothing and four south African rand in my pocket. **As we reached Omusheshe village**, where the wedding party was being held, we decided to hide my luggage in the bush. **Before we joined the party**, we agreed not to indicate to any one that we were going into exile, ... (JF, p.22-23).