

**THE EFFECTS OF PERSUASION IN W.K TAMSANQA'S (1958)  
BUZANI KUBAWO AND A.M MMANGO'S (1964) UDIKE  
NOCIKIZWA**

**by**

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Master of Philosophy in the Faculty of Arts and Social Sciences

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## **DECLARATION**

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

Date: March 2018

## ABSTRACT

This is a study that looks at the way in which parents persuade their children into arranged marriages as well as the psychological effects that such an act has on the children in selected isiXhosa literary texts, namely Tamsanqa's (1958) *Buzani kubawo* and Mmango's (1964) *UDike noCikizwa*. The first Chapter of this study includes the introduction, which divulges what the study is about. In this chapter, the researcher reveals the aims as well as the purpose of the study. Also, the researcher discloses the methodology that will be used to approach the study as well as the significance, the scope and delimitations and the organization of the study.

In the second chapter, the researcher engages with the theoretical background of the study. Here, the researcher looks at different theories that are relevant for the heightening of every premise that the researcher makes. Theorists such as Gass and Seiter (2011) who define what persuasion is and Masina (2000) who engages the concept of traditional marriage are the backbone of the study. In Chapter 3, the researcher does an intense analysis of the selected texts; *Buzani kubawo* and *UDike noCikizwa* and applies some of the theories that are in chapter two (2). The focus is to do a psychoanalysis of selected characters, namely Sando, Dike, Gugulethu and Nomampondomise, who play a pivotal role in enhancing the arguments that the researcher makes.

Chapter 4 engages intensely with the selected texts of analysis and looks at the psychological factors that lead to suicide. Theorists such as Steel, Doey (2007) play an important role in airing the psychology behind the final acts of the selected characters who end up either killing themselves or dying. Chapter 5 is the general conclusion of the study, which includes the summary, the findings as well as the recommendations.

## OPSOMMING

Hierdie studie ondersoek die wyse waarop ouers hulle kinders oorreed in georganiseerde huwelike, en die sielkundige effek wat dit het op die kinders, in geselekteerde isiXhosa literêre tekste, naamlik Tamsanqa (1958) se *Buzani Kubawo* en Mmango (1964) se *uDike noCikizwa*. Die eerste hoofstuk van die studie bied die inleiding wat 'n oorsig gee van die inhoud van die studie. In hierdie hoofstuk bespreek die navorser die doelwitte van die studie. Die metodologie in die benadering van die studie en die belang daarvan word ook bespreek, asook die reikwydte, beperkings en organisasie van die studie.

In die tweede hoofstuk behandel die navorser die teoretiese agtergrond van die studie. Hier beskou die navorser die verskillende teorieë wat relevant is vir die beligting van elk van die navorser se premise. Teoretici soos Gass en Seiter (2011) wat oorreding definieer, en Massina (2000) wat die konsep tradisionele huwelik bespreek, vorm die grondslag van die studie. In Hoofstuk 3 onderneem die navorser 'n ondersoek en ontleding van die geselekteerde tekste, *Buzani Kubawo* en *uDike noCikizwa* met toepassing van die teorieë in hoofstuk 2 behandel. Die fokus is op die psigo-analise van geselekteerde karakters, naamlik Sando, Dike, Gugulethu en Nomampondomise, wat 'n belangrike rol speel in die argumente wat die navorser maak.

Hoofstuk 4 ondersoek die geselekteerde tekste van analise en bespreek die sielkundige faktore wat tot selfdood gelei het. Teoretici soos Steel, Doey (2007) speel 'n belangrike rol in die perspektief op die sielkunde onderliggend aan die finale handeling van die geselekteerde karakters, wat uiteindelik sterf of selfdood pleeg. Hoofstuk 5 bied die algemene konklusies van die studie, wat insluit die opsomming, die bevindinge en aanbevelings.

## ISISHWANKATHELO

Lona ngumsebenzi ogqale ekujongeni indlela abazali abathi batshove abantwana babo ukuba batshate abalingani abathe bababonela bona kwakunye nokuphazamiseka kwengqondo okuthi kwenzeke ngenxa yokokutshovwa, kwiincwadi ezikhethiweyo zesiXhosa; ukutsho uBuzani kubawo kaTamsanqa (1958) kwakunye no UDike noCikizwa ka Mmango (1964). Isahluko sokuqala sesisifundo siquka intshayelelo, ethi iveze ukuba singani isifundo esi. Kwesi sahluko, umphandi uchaza iinjongo zesisifundo. Kwakhona, umphandi uveza iindlela azakuthi enze ngazo uphando lwakhe lwesisifundo.

Kwisahluko sesibini, umphandi ujonga izifundo zeengcali. Apha, umphandi ujonga iingcingane ezoyame kwesi sifundo ukuze kuvele kakuhle konke oko umphandi afuna ukuveza. Iingcali ezinjengo Gass no Seiter (2011) zichaza ukuba kukuthini ukutshova ngentloko, uMasina (2000) yena uchaza isimo somtshato wakwaNtu. Ezi ngcali zizo ezidlala indima ebalulekileyo kwesi sifundo. Kwisahluko sesithathu, umphandi uphicotha iincwadi ezikhethiweyo; uBuzani kubawo kunye no UDike noCikizwa kwaye angqiyamise oku kuthethwa ziingcali kwisihlako sesibini (2) kwiziganeko ezikhethiweyo ezenzeka kula mabali akhethiweyo. Injongo kukuphicotha ingqondo yabalinganiswa abakhethiweyo, abafana noSando, uDike, uGugulethu, kunye noNomampondomise, abadlala indima ebalulekileyo ekuvezeni iingxoxo ezakhiwa ngumphandi.

Isahluko sesine singena nzulu kwiincwadi ezikhethiweyo, umphandi ujonga isimo sengqondo somntu osingise ukuba azibulale. Iingcali ezifana noSteel noDoey (2007) zidlala indima ebalulekileyo ekuboniseni isimo sengqondo sabalinganiswa abakhethiweyo, abaphela bezibulala okanye bebulalwa. Isahluko sesihlanu ngumqokumbelo wesifundo sonke, oquka isishwankathelo, iziphumo kwakunye neengcebiso.

## UMBULELO

Ndithanda ukuqala ndibulele uBawo wam osemazulwini ngobabalo Lwakhe olukhulu oluphezu kobomi bam. Ndimbulela ngokundinika ubabalo lokuba ndingawuqali nje, kodwa ndiwugqibe lomsebenzi. Kum, ubomi abunantsingiselo kwaye nempumelelo ayinazo iingcambu ukuba ifumaneka ngaphandleni kwakhe. Ndimbulela ngokuba ebengumnikazi wezinto zonke kum kwasekuqaleni. Ubabalo Lwakhe lukhulu kwaye alupheli.

Okwesibini, umama wam. Enkosi, Mam' Bhele ngako konke okuncamileyo ukuncamela thina. Uthando lwakho, iimfundiso zakho, imithandazo yakho, ingqeqesho yakho, ukuziphatha kwakho okungumzekelo, konke oko kundenze ndaba ngelinina lisakhulayo ndililo namhlanje. Ndibulela ukuba nomama ongcambu zingene zatshona kwiNkosi. Jonga ukuba siphilile ngoku; ukuba wawunikezele, nathi ngesanikezela, ngoko enkosi ngokubambelela kuThixo kunye nezithembiso zakhe.

Usapho lakwaSiwa; umama notata uSiwa. Ndiyabulela ngenkxaso yenu. Ndiyabulela ngokuzidina kwenu ngamaxesha okudinga kwam. Ndinombulelo wako konke enindenzele kona. Ndiyabulela nangomtshana wam, uAlikho Aqhama Siwa. Ukufika kwakhe ezweni, kukhanyise ubomi bam, kwandenza ndafuna ukuphumelela ebomini, ukuze ndibe ngumzekelo omhle kuye. Kudade wethu, uIndira Nozewu; enkosi ngamazwi akho obulumko. Zange wangathethi amazwi andiphilisayo. Ndiyabulela ngenkxaso kunye nemithandazo yakho, mam'Qwathi. Ndizibona ndisikelelekile ngaphezu kokuqonda ukuba ndibe nodade onje ngawe.

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## PLAGIARISM DECLARATION

I pledge that 'The Effects of Persuasion in W.K Tamsanqa's (1958) Buzani kubawo and A.M Mmango's (1964) UDike noCikizwa' is my work. All works of others have been cited and acknowledged.

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Asithandile Nozewu

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Date

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## CHAPTER 1

### 1.1 INTRODUCTION

This study investigates the effects of persuasion with reference to two selected isiXhosa texts that the researcher has chosen upon which to base his study. These texts are Buzani kubawo by Tamsanqa (1958) and UDike noCikizwa by Mmango (1964). They have been chosen specifically due to a common thread, namely that of parents who are rooted in the Xhosa culture and coercively persuade their children to marry partners that they have chosen for them as per the cultural custom of arranged marriage. Consequential to this, in each text, death occurs.

This study, furthermore, seeks to examine the effect of persuasion on an individual's psyche in relation to the texts stated above. Persuasion here will be regarded as a product rather than a process, based on what Gass and Seiter (2011: 26) state:

“An effects criterion emphasizes persuasion as a product.”

In looking at the psyche of the characters affected by persuasion in the Xhosa texts, the researcher also seeks to examine its psychological effects. The researcher will look at how persuasive messages in the texts are structured to bring about the desired or possibly, lesser desired effects.

### 1.2 AIMS AND OBJECTIVES OF THE STUDY:

The aim of the study is to view persuasion as a product. It seeks to look at the end result of persuasion. The researcher's aim is to trace the psychological impact of persuasion in the characters that are persuaded and who are eventually either murdered or commit suicide. Though the study will not focus mainly on exploring cultural customs and practices, the researcher will include theories on cultural customs that will help to shed some light on the role of cultural customs in destroying the characters' lives through being forced into arranged marriages by their parents.

The effects of persuasion on the leading characters of the following Xhosa texts: Buzani kubawo, and UDike noCikizwa will be closely examined. In each of these texts the

characters are persuaded by parents to follow a custom that they do not believe in, with disastrous consequences. Given the foregoing, the researcher seeks to:

- Analyse the concept of persuasion as an end-product.
- Examine the effects of persuasion in the selected texts.
- Look at the psychological factors that may have propelled the characters that were persuaded to cause harm to themselves.
- Look at cultural customs that become obsolete with the passing of time.

### **1.3 PROBLEM STATEMENT:**

With the researcher intending to examine the effects of persuasion in the selected isiXhosa texts, an interesting common denominator between all three is death. When one reads the texts, one finds that the deaths are caused by a series of events that seem to push the persuaded characters into committing acts that they did not willfully intend to commit.

The psychological element of this is that a human being does not want to be coerced into doing something against his will. Freedom is an entity that every human being desires. Once this is removed, the human being seeks to find a way to escape the associated feeling of imprisonment. With freedom, comes freedom to choose the partner one wishes to spend the rest of his life with.

Generally speaking, marriage is perceived as an institution involving two individuals who consciously decide to join together to build a home, a family and a future together until they are separated by death. With this presumption comes the freedom to choose the partner with whom these hopes will be realized.

Culture seems to have set limits on that expression of freedom, in that it instils the belief that it is the right of the parents to choose the partner that they think is most suitable for their child. This has no effect on an individual who is in total belief of this and holds no reservations on such a standpoint. However, the problem begins when an individual does not hold the same viewpoint.

#### **1.4 THE SIGNIFICANCE OF THE STUDY:**

This study looks at persuasion as a tool used to preserve cultural customs and looks at the consequences thereof. The significance of the study is to elucidate the assumption that cultural customs never die and never reach a stage of irrelevance. Adhering to the custom of parents choosing a partner for their child in a world where women are educated, independent and taught to stand up for themselves, only results in parental distress, and the child feeling that they have been denied their freedom.

One may say that, though culture is a concept to guide and teach people morals, values, principles that are of essence to living and relating to others, it also can be a tool to figuratively imprison an individual. Therefore, the significance of the study is to make clear that although certain aspects of culture are useful, some aspects are potentially fatal and limiting to an individual who wants to live life freely. No matter how much persuasion is used to ensure the preservation of culture, persuasion in itself can lead to death, as can be seen in the selected Xhosa texts.

#### **1.5 METHODOLOGY:**

In this study, the researcher will adopt qualitative research methodology as the focus will be on tracing the psychological effects of persuasion in the texts. According to Kondowe (2016:5), Homewood and Randall (2011) define qualitative research as describing and analysing people according to their individuality, namely in collective social actions, beliefs, thoughts and perceptions. It is therefore the researcher's intention to use a qualitative research approach to analyse, define, interpret and understand Tamsanqa's (1958) *Buzani kubawo*, and Mmango's (1964) *UDike noCikizwa*. The researcher will be relying on books and articles to unpack the theories of persuasion and that of suicide. Davies (1995; 1) cited by Dornyei (2007: 586), emphasises that; the best way to learn how qualitative research findings are reported is to read journal book chapters that model this particular genre. In addition, Dornyei (2007: 587), states that the qualitative research methodology is characterized by more freedom, diversity and disagreement than its monolithic, quantitative counterpart. This then forms the basis of why the researcher has opted to use the qualitative research methodological approach, in the interests of being

free to analyse, interpret and understand the character's social actions in terms of the theories used.

## **1.6 DATA COLLECTION**

The researcher will be using secondary data as the basis of the study and rely greatly on books, journals, relevant texts and articles for the study. Secondary data will assist the researcher in having an informed point of departure for every argument presented in the study. Secondary data will also enable the researcher to expedite the completion of the study as there will be no wastage of valuable time through, for example, conducting interviews and the handing out of questionnaires to obtain the views of people on the study.

## **1.7 SCOPE AND DELIMITATIONS:**

The texts that the researcher will be using are limited to the isiXhosa speaking community in that even though they are all written in isiXhosa, narrative techniques are challenging for many isiXhosa writers in order to produce quality and new insights into Xhosa literature. Though this study is set to examine the effects of persuasion in relation to cultural customs, it also seeks to investigate other factors such as the psychological factors that are intertwined with these effects. The theory of suicide is also examined.

Having regarded all that the study will entail, the focus of this study is on the effects of persuasion in the selected Xhosa texts and will trace the psychological factors which lead to the deaths of the characters that are persuaded in the texts.

## **1.8 ORGANIZATION OF THE STUDY:**

This study will be divided into five chapters, which will be arranged as follows:

Chapter 1: Introduction and the scope of the study

Chapter 2: Theoretical Background

Chapter 3: Psychoanalysis of selected characters

Chapter 4: Persuasion and its effects

Chapter 5: General Conclusions

In the following chapter, the researcher will consider the theoretical background of the study. This entails engaging with the theories that the researcher will be using for analysis later in the study.

## **CHAPTER 2**

### **THEORETICAL BACKGROUND**

#### **2.1 INTRODUCTION**

This chapter deals with the theoretical literature relevant to this study to establish the basis for the empirical examinations that follow. It begins by briefly sketching persuasion as a scientific discipline, from prescriptive theory to descriptive modes of persuasion. As a useful preliminary to this study, pure and borderline cases of persuasion are mentioned in Section 2.3. In Section 2.4 and the sections that follow, factors that influence persuasion are dealt with in detail. Section 2.8 looks at Xhosa culture and marriage. Lastly, Section 2.9 looks at the theory of suicide and its relevance to persuasion.

#### **2.2 WHAT IS PERSUASION?**

Gass and Seiter (2011: 33), define persuasion as; “an activity that involves one or more persons who are engaged in the activity of creating, reinforcing modifying or extinguishing beliefs, attitudes, motivations and behaviours within the constraints of a given communication context.” According to them, the advantage of such a definition is that it encompasses the full scope of persuasion, including both pure and borderline cases, and also emphasizes persuasion as a process. This means that it encompasses the notion that in face-to-face encounters persuasion is a two-way street. In such a view, one can see that persuasion does not simply change one’s own or another’s mind, but it creates new beliefs or attitudes, where none previously existed.

#### **2.3 PURE VERSUS BORDERLINE CASES OF PERSUASION**

Pure persuasion, as argued by Gass and Seiter (2011: 23), refers to clear-cut, unambiguous cases of persuasion. However, other instances lie close to the boundary or periphery of what is normally regarded as persuasion. These instances are said to be borderline cases of persuasion. Gass and Seiter (2011: 23) also state that; involuntary reflexes such as burps and blinking make up “persuasive” phenomena. From their perspective, it is not so much a matter of being right or wrong. In other words, they believe that a modern definition should take into account that the rich complex of verbal or nonverbal and contextual cues found in interpersonal persuasion is the arena in which

most influence attempts take place. They also advocate that, a contemporary definition should also acknowledge the many subtle, implicit cues that accompany face-to-face influence attempts. Implicit cues refer to communication that takes place at a very low level of awareness, or even subconsciously.

## 2.4 INFLUENCE: WHAT CONSTITUTES INFLUENCE

Robert Cialdini (1993: 2) states that;

*“Very often in making a decision about someone or something, we do not use all the relevant available information; we use, instead, only a single, highly representative piece of the total. And an isolated piece of the information, even though it counsels us correctly, can lead us to clearly make stupid mistakes- mistakes that when exploited by clever others, leave us looking silly or worse” (Cialdini 1993: 2).*

This means people are easily influenced, because they do not look into each and every detail of the information that they are given. Furthermore, Cialdini (1993: 2) argues that; “when individuals are rushed, stressed, uncertain, indifferent, distracted, or fatigued, they tend to focus on less of the information available to them. When making decisions under these circumstances, people often revert to the rather primitive but necessary single-piece- of- good- evidence approach.” In Cialdini’s view, all this leads to a jarring insight, namely that with the sophisticated mental apparatus people have used to build world eminence as a species, they have created an environment so complex, fast- paced and information- laden that they must increasingly deal with it in the fashion of animals they have long ago transcended.

In addition to this view point; he states that, unlike animals, whose cognitive powers have always been relevantly deficient, people have created their own deficiency by constructing a radically more complex world. Cialdini also states that the consequence of the new deficiency is the same as that of the animals’ long-standing one. When making a decision, humans will less frequently enjoy the luxury of a fully considered analysis of the total situation, but will rather increasingly revert to focus on a usually reliable feature thereof.

### **2.4.1 Weapons of Influence:**

“Automatic, stereotyped behaviour is prevalent in much of human action,” according to Cialdini (1993: 2), because in many cases it is said to be the most efficient form of behaving, and in other cases, it is said to be simply necessary. According to him, people exist in an extraordinarily complicated stimulus environment. This stimulus environment is easily the most rapidly moving and complex that has ever existed on this planet. To deal with it, people need shortcuts. In Cialdini’s argument, people cannot be expected to recognise and analyse all the aspects of each person, event, and situation they encounter every day.

Cialdini mentions that; there are people who know very well where the weapons of automatic influence lie and who employ them regularly and expertly to get what they want. He states that; the secret of their effectiveness lies in the way they structure their requests, the way they arm themselves with one or another of the weapons of influence that exist within the social environment. This means that there are people who more intentional and skillful in influencing others and who obtain favourable results.

#### **2.4.1.1 Reciprocation**

Cialdini (1993: 2) says that; “the rule for reciprocation says we should try to repay in kind what another person has provided for us. By virtue of the reciprocity rule, then, we are obligated to the future repayment of favours, gifts, invitations and the like.” Cialdini also states that for the first time in evolutionary history, one individual could give away any of a variety of resources without really giving them away. The result is the lowering of the natural inhibitions against transactions that must be initiated by one person providing personal resources to another. Sophisticated and coordinated systems of aid, gift, giving, defence, and trade become possible, bringing immense benefit to the societies that possess them.

Because there is general distaste for those who take and make no effort to give in return, individuals often go to great lengths to avoid being considered one of their number. It is to those lengths that they are often taken and, in the process, are “taken” by individuals who stand to gain from their indebtedness.

### 2.4.1.2 Commitment and Consistence

According to Cialdini (1993: 3), “like the other weapons of influence, commitment and consistence also lie deep within individuals, directing their actions with quiet power.” In this, Cialdini is of the view that it is a nearly obsessive desire to be (and to appear) consistent with what one has already done. Generally, most individuals do not want to be regarded as being ‘wishy-washy,’ because such an individual is hard to be trusted and liked. However, challenges arise when a person makes a choice or takes a stand and encounters personal and interpersonal pressures to behave consistently. Such pressures cause them to respond in ways that justify their earlier decision.

Once an individual takes a stand, the need for consistence puts pressure on the individual to align what he feels and believes in with what he has already done. Cialdini (1993: 3) says that,

*“Psychologists have long understood the power of the consistency principle to direct human action. The pressure that individuals experience when they desire to be deemed as consistent, is a very powerful weapon of social influence; it sometimes puts them in positions that cause them to act in ways that are contrary to their normal behaviour.”*

This means that this weapon is so potent that people are willing to give up their original ways of conduct to be liked and approved by others. Some individuals even go to the extent of suffering inside in order that they may appear as consistent in the eyes of society.

Cialdini further explains that; to understand why consistency is so powerful a motive, it is important to recognise that in most circumstances, consistency is valued and adaptive. This means that an individual that displays consistency is believed to be of a much higher social rank than one who does not. Inconsistency is commonly thought to be an undesirable personality trait. An individual whose beliefs, words and deeds do not align may be perceived as indecisive, confused, two- faced or even mentally ill. On the other hand, Cialdini further argues that a high degree of consistency is normally associated with personal and intellectual strength. This then suggests that consistence is synonymous

with intelligence. It means that consistence is at the heart of logic, rationality, stability and honesty.

#### **2.4.1.3 Social Proof**

Cialdini (1993: 4) states that; “people like to do what they have seen others doing before.” This means that people who are afraid to fail or make mistakes are most likely to follow what is being done by others. According to Cialdini, people make fewer mistakes when acting in accord with social evidence than contrary to it. Often, when a number of people act in a certain way, it is deemed as the right thing to do. This feature of the principle of social proof is simultaneously its major strength and its major weakness. In this, it means that the principle of looking to others could work for one, yet on the other hand, not work for another, simply because individuals have unique life experiences. This weapon, according to Cialdini, provides a convenient shortcut for determining how to behave but, at the same time, makes one who uses the shortcut vulnerable to the attacks of those who have much to gain from them. This then highlights the importance of contextual perspective.

#### **2.4.1.4 Liking**

Cialdini (1993: 4) states that, “individuals mostly prefer to comply with the requests of someone they know and like.” This then proposes the importance of familiarity in trying to influence others. It means that most individuals have difficulty in trusting someone they do not know and do not like. Cialdini further states that, this simple rule however is used in hundreds of ways by total strangers to get them to comply with their requests, which is startling to note.

Cialdini also says that, “when one is told that someone “likes” them, it can be an effective device for producing return liking and willing compliance. This then puts the individual who is at the receiving end in a vulnerable position, because with flattery, people hear positive estimation from others who want something from them.” People are very positively inclined towards flattery. Although there are limits to their gullibility, especially in instances when they are aware of manipulation, they tend to believe praise and to like those who provide it, even when it is clearly false. Because of its effect on liking, familiarity

plays a significant role in decision-making. This suggests that in order for one to win over an individual and to get him to comply, a useful device would be to work on being liked. Often people do not realise that their attitude toward something has been influenced by the number of times they have been exposed to it in the past. This means that the mind has perceived it so many times that it has considered it to be the norm.

#### **2.4.1.5 Authority**

Cialdini (1993: 5) states that; “information from a recognised authority can provide a valuable shortcut for deciding how to act in a situation.” This means that when an individual is in the presence of an expert or someone who possesses more knowledge than him about a subject, it often means that the individual does not feel the need to engage, and only goes with what the expert suggests. Once he realises that obedience to authority is mostly rewarding, it is easy to allow himself the convenience of automatic obedience. In such a situation, a better understanding of the workings of authority influence could help them resist it. This then suggests that oblivion to such influence results in the individual being in a vulnerable position.

Cialdini (1993: 5) writes, “generally, authority figures know what they are talking about.” He refers to physicians, judges, corporate executives, legislative leaders and so forth, who have typically gained their positions because of their superior knowledge and judgement. This then suggests that what they have to say is sound and excellent counsel. That is why it is often stated that “knowledge is power.” When one is in a position of possessing more knowledge than others, they are able to manipulate almost any situation into their favour.

In such a situation, however, it is vital to be able to recognise when authority promptings are best followed and when they should be resisted. Cialdini suggests that; people should pose two questions to themselves which can help significantly to accomplish this. The first is to ask: “Is this authority truly an expert?” He states that; this question is helpful to focus attention on credentials and the relevance of those credentials to the topic at hand. By orienting in this simple way toward the evidence for authority status, people can avoid the major pitfalls of automatic deference. This means that even though one is at the presence of authority, it does not mean that they should comply with whatever they are

being told. Not being an expert in a subject at hand does not necessarily imply that one has no knowledge at all. Asking the question; “Is this authority truly an expert,” may be the difference between life and death.

However, Cialdini argues that; “at times people are confronted with an authority they perceive as a relevant expert.” He suggests that, before submitting to authority influence, it would be wise to ask a second question: “How truthful should I expect the authority to be here?”” This then brings in the issue of integrity. Authorities, even the best informed, may not present their information honestly to us. This suggests that though they may be in relevant standing, they still may not be truthful. In this, they may try to paint the picture of what they would like people to believe and comply with. Nelson, Oxley and Clawson (1997: 1) define this activity as framing. According to them, framing is the process by which a communication source constructs and defines a social or political issue for its audience. This means that the lack of a detailed explanation to an individual without any knowledge of the subject at hand may mean that the individual will understand the subject in the manner in which it has been presented.

This then means people need to consider the trustworthiness of the expert in the situation. In Cialdini’s argument, most of the time, people allow themselves to be more easily swayed by experts who seem to be impartial than by those who have something to gain by convincing them. By wondering how an expert stands to benefit from their compliance, could give them another safety net against undue and automatic influence. Even knowledgeable authorities in a field will not persuade people until they are satisfied that their messages represent facts faithfully.

#### **2.4.1.6 Scarcity**

According to Cialdini (1993: 5), the idea of potential loss plays a large role in human decision making. In other words, Cialdini is suggesting that individuals, at times, operate from the drive of fear. In fact, it appears people are driven by what they stand to lose more than what they stand to gain in a given situation.

Cialdini states that; “compliance practitioners’ reliance on scarcity as a weapon of influence is frequent, wide ranging, systematic and diverse.” This suggests that the fear

of loss drives people to comply. It can be stated that this principle has notable power in directing human action. Cialdini also states that, in the instance of the scarcity principle, power comes from two major sources. The first is familiarity. This means that people fear losing what they are familiar with. Generally, people know that the things that are difficult to acquire are typically better than those that are easy to come by and that people can often use an item's availability to help others quickly and correctly decide on its quality. According to Cialdini, one reason for the potency of the scarcity principle is that, by following it, people are usually and efficiently correct.

Furthermore, Cialdini states that as opportunities become less available, people lose certain freedoms; and consequently, they avoid losing freedoms they already have. Cialdini argues that people having to preserve their established prerogatives is the centerpiece of psychological reactance theory, developed by psychologist, Jack Brehm, to explain the human response to diminishing personal control.

According to the theory, whenever free choice is limited or threatened, the need to retain freedoms makes people desire them (as well as the goods and services associated with them) significantly more than previously. This, then, concurs with the notion of realizing the value of something when it is gone. This also means that increasing scarcity interferes with prior access to some item; people react against the interference by wanting and trying to possess the item more than before.

As a result of this, Cialdini says this sort of response is typical of individuals who have lost an established freedom and is crucial to an understanding of how psychological reactance and scarcity work on us. When freedom to have something is limited and the item becomes less available, people develop an increased desire to possess it. Furthermore, according to Cialdini, people rarely recognise that psychological reactance has caused them to want the item more. Still, people need to make sense of their desire for the item, so that they can assign it positive qualities to justify the desire. This then means that once an individual possesses an item, they need to value it, even without the threat of losing it. General knowledge supposes that if someone likes something, they like it because it possesses qualities that they admire or relate to. Cialdini suggests that not only do people want the same item more when it is scarce, they want it most when they

are in competition for it. This means that the scarcity of an item naturally drives people to compete, because everyone wants what others do not have.

## **2.5 LIMITING CRITERIA FOR DEFINING PERSUASION**

### **2.5.1 Intentionality**

Gass and Seiter (2011: 24) explain that; “sometimes there is no necessary intention of persuading another party, because in some instances persuasion happens unintentionally.” This suggests that in some instances, people are drawn to what one is doing, without necessarily being persuaded to do it. Gass and Seiter believe that, for some authors, intentionality is the litmus test that distinguishes persuasion from social influence. When the motive is to persuade, certainly one becomes intentional about it.

Parents are the very first social influencers in a child’s life. Here, Gass and Seiter refer to social modelling which is the activity of instilling beliefs and imparting values by parents in their children. However, in some instances, parents may not be aware of the extent to which of what they say and do is absorbed by their children. This suggests that everything that parents say and do can be viewed as potential persuasion, even though this may not be deliberate. Gass and Seiter further mention that, “another form of unintentional influence involves the socialization processes. This means that from the moment children are born, they are socialized into their respective gender roles, cultural customs, and religious practices.” Some socialization processes can be said to be done mindfully, however, some are not.

Gass and Seiter (2011: 24) continue to state that, a second way in which an intentional criterion is problematic is that people do not always know what specific outcome they are seeking. This means that in some instances, people do not necessarily engage in the activity of communicating for the motive of persuading, but may merely be having a conversation. Face-to-face encounters are loaded with impulsiveness. Social influence may arise in and through people’s interactions with others rather than as a result of planning.

According to Gass and Seiter (2011: 24), a third problem with relying on intentionality is that there are instances where there are unintended receivers. ‘Unintended receivers’

refers to the people who were not forethought to be part of the conversation. Gass and Seiter (2011; 24) further explain that, this can be illustrated in accordance to a case where two people are talking about which product to buy in a supermarket, and a third customer overhears and decides to go with the product that the two shoppers were talking about. In such a case, the people who were having a conversation did not intend for the third party to be influenced.

A fourth limitation that Gass and Seiter mention is the difficulty in ascertaining another person's intent. By this it is meant that there can be a difference between a persuader's stated intent versus his or her actual intent.

Finally, Gass and Seiter (2011: 24) state that resolving the issue of intent is particularly difficult in interpersonal contexts, in which both parties may be simultaneously engaged in attempts at influence. According to them, intent-based definitions are based on modern conceptualizations of human interaction as a two-way venture. This means that an intended phenomenon of persuasion relies on both parties being aware of the activity of persuasion.

### **2.5.2 Effects**

Gass and Seiter (2003: 26) pose the following question regarding criterion determining the effect of persuasion: "Has persuasion taken place if the attempt to persuade has not been successful?" They elaborate on this question by stating that some authors adopt a receiver-orientated definition of persuasion by restricting its use to situations in which receivers are somehow changed, altered, or affected. This means that the concept of persuasion is a broad one that cannot only be defined based on its effects.

According to Gass and Seiter's argument, the strongest version of this perspective views persuasion as successful if it achieves the specific outcome sought by the persuader. This suggests that when an individual with an intention to persuade fails to make the other party fall into their perspective, their persuasive attempt has failed. It further suggests that the weaker version of this perspective settles for outcomes falling short of what the persuader ideally had in mind. Gass and Seiter argue that, although there is recognition for the attraction of this point of view, there are problems with limiting the definition of

persuasion in this way. In this, it is meant that such a definition fails to recognise that though the desired effect did not prevail, the attempt to persuade still occurred. In other words, even if a person is communicating badly, he or she is still communicating. A person can be engaged in persuasion even if it is ineffective persuasion.

Gass and Seiter state that; an effects criterion emphasises persuasion as a product. This means that it bases the concept of persuasion on what it produces. However, they further explain that; such an orientation bears little loyalty to conceptualizations of human communications as a process. If persuasion is deemed as only an outcome, then an effects-orientation makes perfectly good sense.

Furthermore, they state that an effects criterion embodies a linear view of persuasion from source to receiver. This means that it leaves no room for a third party to be involved. In face-to-face communication, however, there isn't simply a source and a receiver. In some cases, both parties may be simultaneously involved in counter-persuasion.

"A third problem with relying on an effects-based criterion," according to Gass and Seiter, is that; "it is often difficult, if not impossible, to measure persuasive effects." This refers to situations whereby at the end of a conversation an individual may act as though he was not persuaded, however, when alone, he ponders on what was said by the other party and then act on it.

In addition to their theory, Gass and Seiter (2011: 26) mention that, if one also wishes to focus on borderline cases of persuasion, one must accept the fact that partial persuasion is more the rule than the exception. This suggests that partial persuasion is a concept of its own. Also, they mention that there is tension between relying on intent and effects as limiting criteria: what is achieved is not always what is intended, and what is intended is not always what is achieved. This means that the results may not necessarily reflect what was initially intended.

### **2.5.3 Interpersonal versus Intrapersonal**

According to Gass and Seiter (2011: 26), "the general assumption is that persuasion requires the participation of two or more distinct persons. Some scholars adopt the view that in persuasion, just like dancing, it takes two to tango." This suggests that it is

impossible for a persuasive activity to occur without another party present. However, in some cases it may be the thoughts of an individual that persuade him to do something. In such cases, people engage in self-persuasion by talking themselves into whatever they wish to do.

This depends on whether one wants to put focus on pure or borderline cases of persuasion. Gass and Seiter (2011: 26) state that in pure cases of persuasion, persuasion can be defined as a phenomenon that occurs between two or more individuals. This means that there are no exceptions to the activity and that in order for it to be a successful persuasive encounter, two or more individuals must be involved. However, in borderline cases of persuasion, an individual persuading him/ herself can also be defined as persuasion. This can be based on the fact it is possible for an individual to talk himself into compliance with an idea.

## 2.6 DEFINING TRADITION

Handler, Linnekin (1984: 273), state that, “tradition refers to an inherited body of customs and beliefs.” This means that tradition is a set of beliefs and ways of doing things that is acquired from generation to generation. Handler, Linnekin (1984) cite the works of Edward Shills (1971 and 1981) when stating that;

*“Shills’ theories do much to add nuance to the controversial understanding, but leave unresolved a major ambiguity. This ambiguity involves how tradition can refer to a core of inherited culture traits whose continuity and boundedness are analogous to that of a neutral object or whether tradition should be understood as a wholly symbolic construction. Handler, Linnekin (1984) argue that the latter is the only viable understanding.”*

The researcher believes that tradition is a set of beliefs and customs that evolves with time.

Handler, Linnekin further state that; “one inadequacy of the conventional understanding of tradition is that it postulates a false contrast between tradition and modernity as fixed and mutually exclusive states.” This means that Handler and Linnekin believe that the idea that modernity and tradition exist as fixed and mutually exclusive states is an

incorrect interpretation of what these concepts truly are. This then suggests that they believe that it is possible that modernity and tradition are much more one concept than they are two different concepts from each other. Smith (1982) cited by Handler, Linnekin (1984: 2), argues that; ““tradition” and “new” are interpretive rather than descriptive terms: since all cultures change ceaselessly, there can only be what is new, although what is new can take on symbolic value as “traditional.”” This means that tradition does not necessarily mean old. In essence, it depends on how the individual interprets the concepts of “tradition” and “new”.

According to Smith’s (1982) view cited in Handler, Linnekin (1984: 2), “the designation of any part as new and as old, modern or traditional has two problematic implications. Firstly, this approach encourages people to see culture and tradition naturalistically, as bounded entities made up of constituent parts that are themselves bounded objects.” This implies that such an understanding regards culture and tradition as naturalistic concepts, in that it is not impossible for them to be changed nor refined. Secondly, in this atomistic paradigm, culture and its constituents are treated as entities having an essence apart from our interpretation of them. In other words, we attempt to specify which part is old, which is new and show how traits fit together in the larger entities that we call a “culture” and a “tradition.” This suggests that with such an understanding, one is led to believe that culture and tradition exist as a consequence of people’s interpretation of what they are.

Krober (1948: 411) also cited by Handler, Linnekin (1984: 2), defines tradition as a core of traits handed down from one generation to another. This means that culture is a set of behaviours. This set of behaviours is passed from generation to generation. In contrast to Krober’s conception of tradition, Edward Shills (1981: 3) cited by Handler, Linnekin (1984: 273) argues that; “tradition changes continually.” He offers an unambiguous definition of what tradition is, stating: “in its barest, most elementary sense...it is anything which is transmitted or handed down from the past to the present (1981: 12). This simply means that tradition is a concept that is received by one generation and passed on to the next. To distinguish “fashion,” Shills (1981: 15) posits objectively verifiable temporal criteria: “it has to last at least three generations...to be a tradition.”

Furthermore, Shills (1981:14) states that, “the “essential elements” of tradition persist in combination with other elements which change, but what are thought to be the essential elements are recognisable...as being approximately identical at successive steps.” This means that though tradition may be adaptive as it is passed on from generation to generation, the important aspects of it, thereof, do not change, but are kept the same.

According to Handler, Linnekin (1984: 274), “both the scholarly and common-sense understandings of tradition have presumed that a society is identified by its traditions, by a core of teachings handed down from the past.” In this, the common denominator is the teachings that shape the way of doing things from one generation to the next. Essentially, the very identity of a society rests on this continuity of the past. Cited by Handler, Linnekin (1984: 275), Shills writes; “It would not be a society if it did not have duration. The mechanisms of reproduction give it the duration which permits it to be defined as a society” (1981: 167). From Shills, one can deduce that he does not claim that the legacy of the past is immutable, but he stresses that an essential identity persists over time in spite of modifications. Shills also argues that each society remains the same. Its members do not wake up one morning and discover that they are no longer living in that particular society. The unity within the society derives from shared tradition over time.

Handler, Linnekin (1984: 275) suggest that there is no essential, bounded tradition; tradition is a model of the past and is inseparable from the interpretation of tradition in the present. This suggests that what was regarded as tradition in the old, can be regarded as the same even in the present. According to Handler and Linnekin, traditional action may “refer to” the past, but to “be about” or to “refer to” is a symbolic rather than natural relationship and as such it is characterised by discontinuity as well as continuity.

Linton (1943: 231), cited by Handler, Linnekin (1984: 276), argues that; “it is a cliché that cultural revivals change the traditions they attempt to revive.” This means that cultural revivals are responsible for the change that occurs when they revive the traditions. Furthermore, Handler, Linnekin (1984) broaden this insight and argue that the invention of tradition is not restricted to self- conscious projects. Rather, the on- going reconstruction of tradition is a facet of all social life, which is not naturally but rather, symbolically constituted.

## 2.7 THE XHOSA CULTURE AND MARRIAGE:

Masina (2000; 173) argues that; “In African society, marriage is not the simple case of an individual marrying a partner. Marriage is rather a collective union of two extended families, even though it is the bride and the groom who agree to marry each other.” This suggests that in the African culture, marriage is a communal practise rather than an exclusive one. The researcher stipulates that Masina takes the modern view that marriage is a contract between two families which is founded on the basis of two individuals agreeing to get married. Contrasting to this view, however, Mills (1995: 1) explains that; “African marriage was primarily a joining of two families rather than a matter between two individuals. This meant that the basis of the marriage was the two families that were in agreement of the marriage rather than the two individuals that were being joined together.” Mills elaborates that, “as a result, negotiations and decision making regarding any proposed marriage were in the hands of the family heads.” This means that the matter was not to be handled by the “children,” but was handled by the elders. In theory, Mills states that, all marriages were ‘arranged’ and the wishes of young people were not regarded as crucial. This also implies that the feelings and views of the young people were not taken into account, provided the families involved were in agreement about the marriage.

Masina (2000: 173) further expounds on the traditional marriage and states that, “a bride and groom can be accompanied by other members of the family, and right from the beginning, outside facilitators are used as to help negotiate for the ikhazi -the lobola cattle- and resolve conflicts. This ensures that there is accountability from both families.” Furthermore, Masina states that, because of the communal character of customary law, the nearest male relatives of the parties play an important role in all stages of negotiation. This affirms the role of men being the heads of the home. A marriage signals the start of a new family, and therefore men are to be in the forefront of the establishment thereof.

According to Masina (2000: 173), “the role of the facilitator or go- between (unozakuzaku) is permanent in the marriage and in the relationship between the extended families.” This means that throughout the arranging and getting together of the two families, the facilitator is the one who is responsible for the progress of the negotiations as well as the cementing

of the bond between the two families that are coming together. Masina describes that during the marriage ceremony, advice is given to the bride and groom by representatives of both parties. Considering the fact that these are two individuals who have never been married before, guidance and advice from the elders is imperative. “The bride is advised (ukuyalwa) to behave, be gentle, and be faithful, and so on. She is actually told that she is going, “uya kwanja zothe umlilo”- “where the eagles dare,” – a situation in which there are potential difficulties. She therefore has to endure- ukunyamezela- “to stay to the bitter end”” (Masina 2000: 173).

Furthermore, Masina says that; “In the event of marital problems, elders or the negotiator (in this case called umlamli), are always called to solve the problem. Since it is known that problems do arise in the marriage, for the two parties involved to be on equally informed, guidance and mediation from the elderly as psychologists or marriage counsellors is crucial.” Masina further explains that; “If the problem cannot be solved, the wife can always return to her family to seek protection. In this case, the husband is expected to send members of his family to negotiate her return (ukuphuthuma). Even though this might have been discouraged when the woman was being advised- ukuyalwa- it is still something that is expected and is considered as normal for any marriage.” When this occurs, both families meet in a forum or inkundla – a court, to resolve the conflict. Masina explains;

*“If the correct atmosphere has been created during the negotiations of lobola, the matter might be talked over and be settled as though between friends. The woman’s family usually persuades their daughter to remain with her husband. Since divorce is considered as an abomination, it is the wife’s family that would be reflected in the negative light, because every home wants to produce a young woman that can endure the challenges of a marriage and mirror their home as a dignified one” (Masina 2000: 174).*

This means that every problem that occurs in the union of the the “children,” the adults make it their responsibility to work together and resolve the issue. This is especial in the girl’s home, because a non- resolved issue may result in divorce, which will illuminate the girl’s family in a bad way. Masina (2000: 174) also argues that, “sometimes parties in

conflict take sides and concentrate more on defending their member than on solving the problem.” This suggests that, because the mediators are people from either side of the family, favouritism creeps into the core of the matter at hand. They start by blaming each other’s child for the problem. Masina writes, “when the problem solving becomes deadlocked, both parties invite neighbours who are not related to them to listen to facts and come up with a solution.” This means that the neighbours that are called are supposed to be neutral mediators who are concerned with reaching a solution acceptable to both parties, and are not concerned about gaining anything from the situation. If a solution cannot be reached even by neighbours, the marriage dissolves. However, this decision is not easily reached.

According to Masina; “several types of conflict are more resistant to resolution, such as when a wife is sent away by her husband for adultery or witchcraft or when she deserts him of her own accord and refuses to return.” This then makes the husband and his family to not be at fault. Masina further states that in such a situation, there is less room for discussion and conciliation and here, fairness implies justice because the offending behaviour exceeds acceptable norms.

Mills (1995: 2) writes; “that obedience to one’s parents and the economic and legal dependence of the young caused most to accept the arrangements made for them.” This means that the children would have no choice but to submit to the parents, because they did not want to be viewed as undisciplined if they dared protest the suggestions or implementations of the parents where their lives were involved.

According to Mills; “In practice, young men were often consulted, and their wishes were respected. If a young man wanted to marry a particular girl, his family most likely would attempt to arrange the match, and rarely would they attempt to override a strong dislike or objection.” This suggests that there were major differences in the treatment of the boy and the girl child. Girls were consulted much less, and families resort to pressurizing their daughter if they thought the marriage was a good one and were anxious to conclude it. A girl would be expected to submit to the wishes of her father. This means that the girl would have absolutely no voice and would have to succumb to persuasion regardless of her views or perspective on a matter. However, Mills adds that, fathers were constrained not

only by their fondness for their daughters and the need to get the consent of the girl's mother, but also by the fact if the wife is responsible for a breakdown in the marriage, the lobola would have to be returned. Thus, if a girl was determined not to marry a man that she did not want to marry, she could reject the marriage proposal.

## **2.8 THE OVERLAPPING OF CIVILIZATION AND CULTURE**

Wei (2011: 1) defines civilization as a way of thinking, a set of beliefs, or a way of life. This means that civilization is a concept based on the way individuals perceive the world and their perception influences the way they go about their daily lives. According to Wei (2011: 1), civilization is a product of human evolution. He suggests that as times and life circumstances change, civilization becomes the by-product of such a phenomenon. Wei further states that a civilization is composed of constituent elements or "cultures" which are interwoven with one another and are in constant interaction with other civilizations and their cultures in the world outside. This means that civilization cannot develop on its own, but rather as a result of interaction with other cultures and other civilizations.

Wei (2011: 3) further argues that, "Even though the content of "civilization" heavily overlaps with culture, there are some theorists for whom the differences between the terms are too conspicuous to be dismissed." Common understanding supposes civilization as the representation of the modern way of doing things, while culture represents the primitive way of doing things. Wei (2011: 3) states that; "such an understanding tends to place civilization as being above culture and positions it in a conceptual hierarchy." Simply put, such a theory includes the semantic content of culture in that of civilization, rather than the other way around.

Furthermore, Wei expresses that, "although the concept of civilization and culture are said to be interwoven, the general understanding is that they are separate entities which require to be treated differently." This means that the conventional understanding of culture and civilization has been that they are two different concepts. Simplified, this also suggests that people who cling to cultural ways of life are judged as being attached to the past and not moving with the times. The researcher agrees with Wei (2011: 3), culture is deemed as being beneath civilization. This is what causes the African people especially, to view holding on to certain cultural teachings and values as being old fashioned.

## **2.9 SUICIDE**

Steel, Doey (2007: 22) state that, “suicidal behavior includes the completed act, suicidal attempts, and suicidal statements or thoughts and that suicide itself can occur at any age and is a significant public health concern.” They further explain that; “developmental factors modify the clinical presentation of suicide behavior in children and youth. Before puberty, the prevalence of suicide is rare, but increases steeply with age, peaking between the ages of 19- 23 years.” Furthermore, they advocate that suicide is unusual in young children, in part owing to their cognitive immaturity, which prevents them from planning and executing this adequately. The younger the child, the less complex and more immediately available the method. This could also mean that the minds of children are not mature enough to foresee the terrible consequences. Children’s imaginations are very wild; picturing a perfect life is very easy for them. However, according to Steel and Doey; precipitants of suicidal behavior vary with age, with discordant family relationships being the common precipitant for prepubertal children and peer conflicts for adolescents.

Furthermore, Steel and Doey (2007: 22) state that, “having certain psychiatric disorders (e.g. a major depressive disorder), is a risk factor for suicidal behavior at any age, but the frequency of onset of some of these disorders increases with age, becoming more common in older adolescence and adulthood.” This suggests that as the mind of a human being develops, the picture of reality, for them, becomes very clear. Steel and Doey (2007: 23) argue that, while suicidal behavior may resolve in some, in others, “deliberate self- poisoning in adolescence seems to be part of a complex and continuing network of problems, marked by high rates of psychology, comorbidity, with other disorders and high psychosocial adversity.”

### **2.9.1 Risk Factors in Children and Adults**

#### **2.9.1.1 Age:**

According to Steel and Doey (2007: 24), “both completed and attempted suicide before puberty are rare and increase during adolescence.” The adolescent stage is critical, because this is where the child tries to define him/ herself in relation to society. However, Steel and Doey document that rates of completed suicide increase markedly in late

adolescence and continue to rise until the early 20s, perhaps in part because of increases in comorbid mood and substance use disorders. According to them, suicide attempts peak in the 16- 18 year- old population, after which there is a marked decline in frequency, particularly amongst young women.

### **2.9.1.2 Sex**

Steel, Doey (2007: 24) write that, “psychiatrists look at the different rates at which suicide occurs between females and males.” This information suggests that boys and girls do not have the same emotional strength. The way that boys perceive life is different to that of girls and studies have shown that girls were significantly more likely than boys to have seriously considered attempted suicide, made a specific plan and attempted suicide. This would most likely be because girls, in the adolescent stage, are very conscious about what family, friends and society think of them. Girls usually need to be validated at such a stage in their lives, and if they are not, some psychological concern is most likely to occur. At this stage, they usually take everything to heart because, one could say, they are more emotionally fragile than young boys.

### **2.9.1.3 Psychiatric Disorders:**

According to the statistics that Steel and Doey (2007: 26) document, “In adolescents who completed suicide, more than 90% suffered from an associated psychiatric disorder at the time of their death, with more than 50% having had a psychiatric disorder for at least 2 years.” This means that in most cases, suicide is prompted by a mental disorder. However, it is stated by Steel and Doey that, among younger adolescent suicides, lower rates of psychology are found, averaging around 60%.

Furthermore, they add that; “Depressive disorders occur in 49% to 64% of adolescent suicide victims, making them the most prevalent conditions. In female adolescents, the presence of major depression is the most significant risk factor following a previous suicide attempt.” This suggests that depression plays a significant role in suicidal behavior. In contrast to this, Steel and Doey state that a previous suicide attempt is the most important predictor in male suicide adolescents, followed by depression, substance

abuse, and disruptive behavior. This suggests that the exposure to suicide is what leads most males who have psychiatric disorders to commit suicide.

According to Steel and Doey, “Dysthymia, which is a persistent mild depression (Oxford dictionary: 1999) is associated with suicide attempts in females, but not males. However, the lack of association in boys may be due to study limitations.” They further state that; “A recurrent brief depressive disorder is associated with a major depressive disorder, substance abuse and suicide attempts and is more common in patients under the age of 25.” According to them, adult patients with an anxious subtype of depression are more likely to have suicidal ideation. The association between bipolar disorder and completed suicide is less clear.

Steel and Doey state that, all youth with psychiatric disorders, including mood disorders, are chronically underserved, which may contribute to rates of suicidal behavior.

“Substance abuse is another significant risk factor for completed,” states Steel and Stoey. “A high prevalence of comorbidity with mood, anxiety and substance abuse disorders has been found in adolescent suicide victims. Early emotional deprivation and other childhood experiences predispose the individual to both depression and behavior problems, as does a temperamental predisposition to violent or impulsive behavior.” The secondary consequences of the numerous stresses that often occur in the lives of young people with disruptive disorders may also contribute to the association between disruptive disorder and other comorbid disorders.

#### **2.9.1.4 Abuse:**

Steel and Doey (2007: 26) write that; “Physically and sexually abused children show a strong tendency toward suicidal behavior.” This means that the trauma that comes with being abused may cause them to be suicidal. According to Steel and Doey, suicidality is common in run- away youth, who often have a history of previous child abuse. It is not clear whether it is the manner in which child abuse places children and youth at risk for suicidal behavior or the various types of psychiatric problems that is responsible for the high prevalence of suicidality. Steel and Doey state that; “Children who are physically abused may have difficulty developing the social skills necessary for healthy

relationships, which leads to social isolation or conflictual relationships that may put them at increased risk for suicidal behavior.”

#### **2.9.1.5 Psychological Factors:**

Steel, Doey (2007: 276) argue that; “Cognitive variables, including the tendency to think in a rigid fashion, to have poorer problem-solving abilities, to be present- rather than future oriented, and to have a negative or hopeless outlook have been linked to attempted suicide.” This means that suicide has much to do with the mind of an individual. The mind provides the stimulus for everything that the individual does. An individual with poor problem-solving skills and who is present, rather than future oriented needs to be surrounded by a strong circle of people who motivate and encourage him, because the lack thereof may also play a role in suicide attempts. Steel and Doey state that reports vary with respect to the effect of impulsivity, with most finding impulsivity to be a risk characteristic of adolescent suicide attempts, but not deemed a significant risk factor.

#### **2.9.1.6 Family Factors:**

According to Steel and Doey (2007: 275), “A family history of suicide is a key risk factor for youth suicide.” This means that when a young person has witnessed suicide in his family, there is a strong chance that he too, will commit suicide. According to Steel and Doey, children with family members who have committed suicide are at higher risk of attempting suicide than those who do not have such a family history. This can be ascribed to the degree of attachment the child had with the suicidal family member, a predictable consequence of the fact that when a child grows up, he looks up to his older family members. Also, the family is the first group of people that influences and shapes the child’s outlook on life. Consequently, when a child knows that a family member committed suicide, he is most likely to look upon that as a way of dealing with the problems of life. Steel and Doey write that, although youth suicide is found to be more likely in the offspring of parents who completed suicide, the risk factor is higher for those whose mother completed suicide. This is because, in life, a child is more connected to the one that gave birth to them and brought them into the world. Such a connection is very strong. When the mother decides to take her life, she leaves the child in a despondent position.

Steel and Doey state that, parental psychology has been found to be associated with adolescent suicidal behavior with respect to whether a family history of depression and substance abuse increases the risk of completed suicide.

Furthermore, according to Steel and Doey, adolescents that attempt suicide are more likely to come from dysfunctional families than are control adolescents. The risk of suicide attempts among youth is increased with impaired relationships between parent and child, but there are conflicting reports with respect to whether poor parent- child relationships are associated with increased suicidal behavior.

#### **2.9.1.7 Life Stressors:**

Steel, Doey (2007: 275) contend that, “Stressful life events are often associated with suicidal behavior (completed or attempted suicide).” This refers to the way in which people respond to the life situations that they cannot change. Steel and Doey further explain that these stresses may arise from the underlying psychiatric disorder itself, may be normative outcomes of uncontrolled events, or may result from the maladaptive actions of the young individual. This suggests that suicidal behavior does not just occur. It is a build-up of negative emotions that are founded on certain negative situations. According to Steel and Doey, individuals with a psychiatric disorder may be faced with a larger number of stressful life events than the average adolescent or may perceive the life events as more stressful.

Steel and Doey state that, the prevalence of specific stressors among suicide victims varies according to age, psychiatric disorder and sex. Parent- child conflict is a more common precipitant for children under 16 years of age who cite arguments with parents as the precipitating factor in more than 50 percent of cases. During this stage, children tend to have a repellent relationship with their parents. This may be caused by the fact that a child may feel the pressure of their parent wanting them to behave or be a certain way, which is contrary to how and what they want to be.

#### **2.9.2 The Suicidal Crisis**

Steel and Doey state that; the common experience for all individuals in life is that they will, at some point, face problems where things do not go as they had hoped they would.

Some individuals are able to channel such problems into a positive mind set, but some unfortunately cannot. This means that the way human beings deal with problems differs from one individual to another. For those who are unable to channel the problems to a positive mind set, suicide may become a vivid option to consider. Steel and Doey write that psychiatrists have come up with different angles to explain the mind of a suicidal individual. Van Heering (2001: 20) cited by Jollant, Ollie, Guillaume, Courtet (2011: 1), explains suicidal acts as usually occurring at the climax of a complex pathological process commonly named the suicidal crisis. This reaffirms the fact the suicidal acts do not just happen, but are in fact, a build-up of suppressed emotional responses to circumstances. According to Van Heering, the process may last from a few minutes to several months and follow a fluctuating pathway from intense negative feelings, including anger, guilt, shame and psychological pain, to the emergence of hopelessness and the suicidal act.

Kessler et al. (1999) cited by Jollant, Ollie, Guillaume, Courtet (2011: 1), states that, "In mood disorders, more than half of depressed patients express suicidal ideas and one-third of these progress to committing a suicidal act." This means that mood disorders also play a significant role in suicidal patients. Kessler explains that, conversely, all suicide attempts usually stem from suicidal ideas.

Olie et al. (2010) cited by Jollant et al. (2011: 1), argues that; "Psychological pain, which has been proposed to be a central feature of the suicidal crisis, appears to be associated with suicidal ideas during a depressive episode." However, Nock et al. (2009), cited by Jollant et al. (2011: 2), write that suicidal ideas are weak predictors of future suicidal acts. By this Nock suggests that the core reason of suicide cannot be regarded as just the ideas, but that other factors must come into play when an individual is displaying suicidal behavior.

According to Jollant et al. (2011: 2), the triggering of the suicidal crisis often has external causes. This means that the reasons for an individual feeling suicidal are those that may include what was said against them and what was done by others against them. Heikkinen et al. (1994) also cited by Jollant et al. (2011: 2), explain that environmental events are frequently put forward in notes left by suicide completers or reported suicide attempters themselves. However, these reasons are in most cases very common problems including

marital difficulties, separation or job problems and loss. This means that that the problems that suicidal patients face become too much for them to bear. In addition, Jollant et al. state that suicidal acts may sometimes take place without any clear external triggers. Therefore, these environmental events are apparently not sufficient to totally explain the occurrence of a suicidal crisis. This means that one cannot just conclude that suicidal ideas and acts are totally brought upon by external factors. Jollant et al. argue that as external triggers of suicidal acts are often social by nature, they either involve other people (e.g. difficulty with one's partner) or one's place in society (e.g. loss of social status). Individual differences in the way people experience social relationships, perceive themselves in society and the way they respond to the social environment should be central to understanding the suicidal process.

## **2.10 CONCLUSION**

In conclusion, the chapter has engaged with the theoretical literature that is relevant to this study of persuasion. An attempt has been made to unpack the characteristics that array persuasion, in that the researcher has defined the theory of persuasion. In defining persuasion, the researcher has included what constitutes persuasion, namely the pure versus the borderline cases thereof. The researcher has also included influence as an aspect of persuasion. Influence is what makes the receiver of the message respond in the desired manner to the sender's message. The researcher has also examined the notion of the limiting criteria of persuasion, the angle that involves persuasion in terms of intentionality, effects as well as interpersonal versus intrapersonal characteristics.

The researcher, in this chapter, has also researched the theory of tradition and has attempted to define what tradition is, what constitutes tradition and its relevance in modern times. Linked to this theory is the theory of cultural marriage. In looking at this, the researcher has described the overlapping of culture and civilization and how civilization is often the scapegoat for individuals who do not follow traditional ways. The researcher has also engaged with the theory of suicide which, in certain instances, is a consequence of persuasion.

Therefore, in the following chapter, the researcher will engage intensely with the selected texts of analysis, namely *Buzani kubawo* by Tamsanqa (1958) and *UDike noCikizwa* by Mmango (1964) apply some of the theories mentioned in this chapter.

## **CHAPTER 3**

### **PSYCHOANALYSIS OF SELECTED CHARACTERS**

#### **3.1 INTRODUCTION**

In this chapter, the researcher will apply the theories discussed in the previous chapter. It will engage with the selected texts, namely *Buzani kubawo* by Tamsanqa (1958) and *UDike noCikizwa* by Mmango (1964). In this chapter, the researcher will do a psychoanalysis of selected characters, namely Sando, Dike, Gugulethu and Nomampondomise. The approach that the researcher will take in doing so, will be to examine the mindset and the beliefs of the traditionalist patriarch, which determine the actions taken by Sando and Zwi lakhe in persuading their children to marry partners by arrangement. The second part of this approach will highlight the effects that such a mindset has on the young characters, who may be considered as having a more modern outlook on the idea of marriage. In Section 3.3, under the subtitle; ‘The role of the patriarchal society in Tamsanqa’s (1958) *Buzani kubawo*,’ the researcher will look into the characters of Gugulethu and Nomampondomise. In this section, the researcher will scrutinize the contrasting beliefs that modern young people have as opposed to those of the traditionalists and will consider the way in which Gugulethu and Nomampondomise’s mindsets differ from those of Sando and Gugulethu’s father, Zwi lakhe.

#### **3.2 PSYCHOANALYSIS OF SELECTED CHARACTERS IN UDIKE NOCIKIZWA**

In the text, we are first introduced to one of the main characters, Dike, through a letter that he receives from his beloved, Cikizwa. The author depicts Dike as a young man who is deeply in love with Cikizwa. The two love birds write letters to each other expressing how deeply they love each other. We learn from the letter that their desire to spend the rest of their lives together is contrary to that of Cikizwa’s father, Sando who wants his daughter to marry another man, namely Mjongwa. This young man seems to be more well off and in a better socio economic position to take care of Cikizwa as well as bring in a good share of bride-wealth payment (lobola) which would financially secure Cikizwa’s father and the rest of her family. According to the letter, the date of the wedding for this arranged marriage has been set and all the events that take place thereafter are a result of the anxiety that this brings to Cikizwa and Dike.

Firstly, drawing from what Masina (2000: 173) says about African marriage that; “In African society, marriage is not the simple case of an individual marrying a partner.” This suggests that, in African culture, marriage goes beyond the meeting and falling in love of two people. This is because in certain instances, the couple to be married, do not even know each other, since their marriage is arranged by their parents or elders. Mmango (1964) tackles the idea of arranged marriages and their acceptability by the modern-day young man and woman. In his text, he scrutinizes the relevance of arranged marriages or their lack of relevance. He challenges the mentality of having to follow customs that are passed on from one generation to another without questioning their relevance in the changing of times. He does this by showing the different views and perceptions that different characters possess.

### **3.2.1 The traditional man and his authority: Sando**

From the text we see that the character of Sando is one that is portrayed as being firmly rooted in the cultural customs, namely the cultural custom of arranged marriage. In the patriarchal society in which Sando has grown up, Kambarami (2006: 8) states that; “the African culture is patriarchal and patrilineal”. This means that, in the African culture, men are regarded as having a higher rank than women in society. This is why we see that Sando firmly believes that, as a father, he has every right to choose a partner for his daughter. We see this view in his statement:

*“Ukuba umntwana umqhelisa ukumnika ukudla okuthandwa nguye uya kusa aze akuxake” (Mmango 1964: 7).*

*(If you make it a norm to give a child what they want he will get out of hand and end up controlling you).*

The above extract suggests that, in order for a parent to keep a child under control, in terms of behavior, they should not give them the slightest chance to do as they please. Even though the term ‘traditional’ may be problematic, the reader can deduce from this statement that Sando is a traditionalist. According to Spiegel and Boonzaier (1988) cited in Van der Vilet (1991: 222), anthropologists today are cautious about using the term ‘traditional’ or ‘traditional culture.’ He states:

*“The ‘traditional Xhosa culture’ was constantly mentioned as a reference point: it referred to a time preceding the coming of the whites, or persisting until some unspecified time in the recent past, or sometimes still continuing in the rural areas” (Van der Vilet 1991:222).*

By ‘traditional,’ the understanding is that the researcher will support is; “referred a time preceding the coming of whites.” This is because we can say that this was a time when Western culture did not have much influence on African culture. The view that Sando holds, namely that of thinking that the parent has the ultimate ruling over a child’s life is one that was held by the preceding generation of parents. The parents of today, to a certain extent, allow their children to make their own decisions. This depicts the difference between the parenting styles of authoritative parenting and authoritarian parenting. McBride- Chang and Chang (1998: 422) define these two styles as:

*“Authoritative parenting emphasizes firm discipline, warmth, and compromise. Authoritarian parenting, which emphasizes obedience without explanation or warmth, is too hostile and undemocratic to promote optimal development in children from a Western culture, which values individualism” (McBride- Chang, Chang: 422).*

In authoritative parenting, parents consider their adolescents’ opinions and respect their wishes. However, parents also maintain firm overall guidelines for the adolescents’ behaviors. Permissive parenting, by contrast, is too lax an approach with regard to disciplining children. This then means that Sando adopts an authoritarian parenting style because he is not prepared to consider what his daughter wants and does not give her room to be an individual, which, according to McBride- Chang, Chang (1998: 422) is promoted by the Western culture. Instead, he is firm and autocratic in his parenting, unlike the authoritative parent, he does not respect his daughter’s opinions and wishes and does not give her room to be an individual.

According to Sando’s viewpoint, the parent can never give the child freedom to choose what she/ he wants, because that may result in the parent losing control over the child. Even though Sando may think that his approach shows power and strength, his view actually reflects weakness, namely fear. Taking from Cialdini’s (1993: 5) statement that,

“Generally, authority figures know what they are talking about,” this is what causes the clash between Sando and his daughter, Cikizwa. We can see that he does not even care whether the matter is affecting Cikizwa physically or not when he says:

*“(Efudumala ngumsindo) Nina! Niyandiphambanisa. Ukugula kwalo mntwana akusayi kundijika kwisigqibo sam. Uza kutshata noMjongwa ethanda engathandi” (Mmango 1964: 25).*

*(Warming up with anger) You! You are driving me mad. This child falling sick will not make me turn from my decision. She will marry Mjongwa whether she likes it or not).*

This means that Sando could not be bothered by the fact that the matter at hand is causing Cikizwa to either pretend that she is sick or if it is really making her sick. As far as he is concerned, she will still not get what she wants. This shows how determined he is to adhere to his decision. He does not want to waver, nor does he want to be challenged in any way.

Although Cialdini (1993) states that authority figures generally know what they are talking about, we can see in the above extract text from Mmango (1964; 7) when Sando says: *“Ukuba umntwana umqhelisa ukumnika ukudla okuthandwa nguye uya kusa aze akuxake” (If you make it a norm to give a child what they want he will get out of hand and end up controlling you)*, that the character of Sando represents a parent who believes he knows what is best for his child, yet somehow misses the mark. The mentality that he adopts is that he cannot take advice from a child. As stated above, this mind-set is one that is based on fear. The fear that he has is that as a man and head of the family, he will lose control. The term ‘control’ suggests that the one who is in the position of leadership knows which way to go. This is not necessarily always the case. At times, leaders do not know the way ahead and it takes an excellent leader to know and understand this truth.

Sando exhibits the qualities of a coercive leader. Goleman (2000: 6) describes this by saying; “the leader’s extreme top-down decision-making kills new ideas on the vine. People feel so disrespected that they think, ‘I won’t even bring my ideas up, they’ll only

be shot down.” This responds to the notion that a traditional man wants to lead according to an omniscient mindset.

Sando believes that every decision must be taken by him and no one else can contest or suggest anything beyond what he says. Mmango (1964) challenges this idea that the parent is an omniscient figure in a child’s life. This can be seen when Mmango (1964) depicts the character of Nomatiletile challenging Sando with the words:

*“Kanti ke ikwayinyaniso ukuba wakunika umntwana ukudla kuze kungalungi esiswini sakhe, uya kukuhlaza” (Mmango 1964: 7).*

*(But it is also true that when you give a child something to eat and it does not agree with him, he will resent you).*

The above extract illustrates that, though the parent may be in a position of thinking that they know what is best for their child, he may sometimes be wrong. This could also mean that not everything that parents deem as best for their children, is what the children regard as best for themselves. However, Sando defends himself as follows:

*“(Ngomsindo) Andenzanga nto inxaxhileyo emthethweni. Yimfanelo yomzali emntwaneni ukuba amkhulise, amenzele onke amalungelo afanelekileyo emntwaneni wakhe. Ngaba ndinqangiswa ngantoni ngoku xa ndilungiselela umntwana wam, ndimakhela ikhaya?” (Mmango 1964: 7)*

*(Angrily) I have not done anything outside of the law. It is the responsibility of the parent to bring up their child, and do all that is required for the child. What am I being questioned for when I am preparing for my child, building a home for her?)*

Firstly, one can note that when he states his view, he does so with anger. This may be because, as a man, he does not want his views to be challenged. The fact that someone has challenged him makes him think he has lost his power as a man. Also, the statement; *“andenzanga nto inxaxhileyo emthethweni” (I have not done anything outside of the law,)* suggests that Sando, in his own mind, is following the law that he thinks he ought to follow as a parent. In other words, he considers himself as being a good parent who is doing what he ought to do and feels that his actions cannot be questioned nor challenged. What

can be of question in this statement is whether he is truly following the law of doing what a parent ought to do for their child or pretending to follow the law for self- gain. How much of him following the law is truly in the best interests of the child? This is the question that crosses one's mind when scrutinizing this statement.

Sando also displays a total sense of ownership of his daughter when he says:

*“(Ngomsindo) Mus’ukundifundekela, nokuba ufile lo mntwana, ngowam” (Mmango 1964: 11)*

*(Angrily) Do not utter nonsense, even if this child is dead, she is mine).*

Sando feels that, even though the decisions he takes for his child may lead to the child's death, she is still his. This reflects how obsessed he is with getting what he wants. This is a sign that in his parenting, he wants total control and he thinks that is how a parent should act. This, we may say, is a consequence of how he, himself, was raised. This could be caused by the fact that that was how his father or mother treated him, which has led him to believe that that is how parenting should be. He uses the term, *‘mus’ukundifundekela’* (do not utter nonsense,) which portrays anger and passion. His choice of words is harsh and highly emotional. It displays the lack of control that he has, although he wants to portray the opposite.

He is hot-headed and not thinking rationally and fumes at those who challenge him, because he is very concerned about getting his way, causing him to not look at the situation from all angles. He is blinkered in his vision and fears that if he does not express his statements in anger, he will not be understood and will be questioned. However, the more he expresses himself in anger, the more this in fact, happens. Strassberg and Treboux (2001: 80) explain this by saying that; “coercive parenting is ineffective for eliciting lasting positive behavior from children, and represents a risk factor for abusive discipline.” This is the kind of parenting that Sando portrays; one that is not conducive to lasting positive behavior and which exhibits abusive discipline. However, this mindset of Sando stems from the fact that he is of a patriarchal society and in a patriarchal society, the girl child receives harsher discipline than the boy child. Kamburami (2006: 3) writes; “In the family, the male child is preferred to the female child. In fact, males rule females

by right of birth and even if the male child is not the first born in a family.” This suggests that if Cikizwa was, perhaps, a boy child, she would not receive such autocratic discipline from her father.

One can completely see how Sando is protective of his image and his wellbeing. When he accidentally reads a letter from Dike to Cikizwa, his words depict self-interest.

*“Oh, silungisa nje kukho izinja ezinama-namayo! Ndizakuphulukana neshumi elinesihlanu leenkomo, amashumi amabini eegusha, nehashe ngenxa yesi sidenge” (Mmango 1964: 28).*

*(Oh, so while we are preparing, there are dogs hovering around. I am going to lose fifteen cows, twenty sheep and a horse because of this idiot).*

This means that Sando is worried that his daughter may marry someone she loves. Love, in Sando’s generation was not believed to be the foundation of marriage. Wealth was believed to be the foundation of marriage. Love and all other feelings were, then, secondary. Mills (1995: 1) states that, “all marriages were ‘arranged’ and the wishes of young people were not regarded as crucial.” The fact that Dike declares his love for Cikizwa does not matter to Sando. For as long as Dike is not wealthy, he is not worthy of his daughter. Sando even goes as far as referring to him in a derogatory fashion, using words such as; ‘inja,’ (dog) and ‘isidenge,’ (idiot), because in his eyes, he does not deem him as being of the right caliber to marry his daughter. Though he states that, ‘silungisa nje,’ (as we are preparing), this does not make the reader give him any credit for preparing for his daughter as a parent would, because he later states that he does not want to lose the cattle that have been brought in by Mjongwa (the arranged husband for Cikizwa). One can immediately pick up that the ‘preparing’ that he is talking about is preparing for himself and not his daughter and her future. A parent that is preparing for his child, would consider the feelings and viewpoints of the child and make decisions having considered what the daughter feels and respect her wishes accordingly.

Furthermore, as a parent, he should not only be concerned about how his daughter will be taken care of financially, he should also consider all aspects of his daughter’s well-being. Will she be loved? Will she be accepted? Will she have a sense of belonging? Will

she be affirmed? Can the prospective husband be trusted? This reflects what he, as a father, is not considering for his daughter. He does not care to look at these aspects, because he, himself, does not give them to his daughter. With such an attitude, it is almost impossible, therefore, to look for these things when considering the man that his daughter ought to marry.

This links to how the traditional male has been taught to be detached to his feelings. Sinclair and Taylor (2004: 398) describe this as; “with a focus on self-reliance, control, and invulnerability, dominant discourses invite men to put on a “tough guise,” or a masculine shield, which can constrain emotional expressions and relational intimacy.” This reflects how men have been taught how to rely on themselves and how they have adopted the notion of being self-sufficient and expressing authority, which is described as a “guise” to enforce their power and authority. The more Sando thinks he is constraining his emotional expression, the more he loses control over it, because after all, it is only a guise.

Mmango depicts the traditionalist male and his authority through the character of Sando. What readers can pick from this depiction, is that he is firmly rooted in his culture. This dominates Sando’s thinking, even at the cost of his daughter’s life. He is obsessed with his wish, but guises it as being a father who wants what is best for his child. The depiction of Sando as a traditionalist is clear and Mmango challenges the mindset of parents claiming total ownership of their children. We also see this mentality when Cikizwa’s sister, Nomalungelo has Cikizwa’s letter from Dike and Sando wants to read it;

*USando: Hey wena, zisa elo phepha ‘lidala,’ ‘linganamsebenzi’ ndilibone, no’Sis Cikiziwa, ngowam!’*

*UNomalungelo: (ekhwina) I-hi-hi! Ndiyo-yi-i-ka*

*USando: Woyika ntoni?*

*UNomalungelo: Ndoyik’usisi*

*USando: Mna ke?*

*UNomalungelo: I-hi-i-i!*

*USando: Mna ndiyintoni?*

*UNomalungelo: (efixiza) Unguta-a-ta!*

*USando: Oo! Uyiyekile le ngoma yenu yokusa ithi: 'Ndoyik'umama ngaphezu kotata,' ngoku wena uthi: 'ndoyik'usis ngaphezu kotata?' (esondela) Ndizakukh'uph'ukusa oku apha emzin'am" (Mmango 1964: 25).*

*(Sando: Hey you, bring that 'old' paper that is 'nothing' so I can see it. Even Cikizwa is mine!*

*Nomalungelo: (crying) I-hi-hi! I am sc-a-red*

*Sando: What are you scared of?*

*Nomalungelo: I am scared of big sister*

*Sando: What about me?*

*Nomalungelo: I-hi-i!*

*Sando: What am I?*

*Nomalungelo: (crying) You are the father!*

*Sando: Oo! You have stopped this foolish song of yours that says: 'I fear my mother more than my father,' you are now saying; 'I fear my big sister more than my father?' (coming closer) I will take out the foolishness out of you here in my house).*

This shows just how powerful Sando is as a parent. He regards it as nonsensical that the children could sing a song that says they are more afraid of the mother than the father. In his mind, he thinks it is foolishness for the children to think so, because he wants his children to fear him as the head of the home. It is his house, after all, and he is the head. This is echoed when he asks; "*mna ndiyintoni*" (*and what am I?*) This suggests that he wants to enforce and emphasize his status to his child. He also states; "*ndizakukh'uph'ukusa oku apha emzin'am*" (*I will take out the silliness out of you, here in my house*) This means that he will take out the foolishness (the mindset that she can fear

someone else more than she fears him) out of Nomlungelo because it is his home, and in other words, she should fear him more, because as children they should dance to his beat, because he owns them.

Consequently, Sando's actions affect psychologically both Dike and Cikizwa who are at the center of this debacle. They love each other and cannot be with each other because of this "obstacle" called tradition. They find themselves fighting their opposition; culture. Dike fights until he is killed by Sando and Cikizwa commits suicide. Dike proclaims his love to Cikizwa eloquently when he states;

*"Ebomini bam asiyonjongo yam ukudlala ngothando kuba, Tshutsha, lowo udlala ngothando udlala ngomlilo ongenakucinywa naziimyembezi"* (Mmango 1964: 4).

*(In my life, it is not my intentions to play with love because, Tshutsha, the one who plays with love plays with fire that cannot be put out not even by tears).*

This means that Dike is committed to loving Cikizwa, and is not pretending. He even holds his love for Cikizwa in higher regard than tradition when he states;

*"Mus'ukukhathazeka, Cikizwa wam! Akukho mandla asiko, akukho mandla asithethe, akukho mandla amthetho"* (Mmango 1964: 18).

*(Do not worry, my Cikizwa! There is no power in tradition, there is no power in customs, there is no power in the law).*

In the above excerpt, one can see that Dike is committed in his love for Cikizwa, to the extent that he believes it transcends the power of tradition, custom and the law itself. In his mind, their love will conquer all. Even when he dies, he still believes that their love has won. He says;

*"(Esiwa): Kowu! Undigqibile. Kodwa neenjongo zakho uzigqibile kuba ngenxa yothando olusimanyileyo noCikizwa asisayi kwahlulwa nakukufa! (uyafa)"* Mmango (1964: 49).

*(Falling): Ooh! You have finished me. But you have also ended your intentions because due to the love that unites me with Cikizwa, we will not even be separated by death (he dies).*

This means that Dike, even in death, believes that love has conquered. He believes that his love with Cikizwa will remain even after his death. Meanwhile, Cikizwa commits suicide, because she cannot see herself being with any man other than Dike whom her father has killed. She feels that her father and his intentions cannot win over what she and Dike shared together. Mmango displays their strength and their victory in the guise of death. Though they may die at the end, they still attain what they were fighting for, even if it is not in the form they wanted it to be in.

### 3.3 A “CUSTOM” VERSUS A HABIT IN BUZANI KUBAWO

In the text, *Buzani kubawo* by Tamsanqa (1958), Tamsanqa highlights a few important aspects regarding culture, civilization as well as persuasion. The researcher has highlighted these aspects because they form the basis of the study. In this text, Tamsanqa (1958), like Mmango (1964), looks at the way in which a custom is passed on from generation to generation without being questioned, and looks at its relevance in modern times. However, Tamsanqa (1958) takes it a step further and questions even what makes a custom a custom. He probes the question; when do we get to call something a custom and why do we get to that point? The character of Zweni, who is Zwi lakhe’s brother and one of the elders whom Zwi lakhe goes to when seeking to arrange Gugulethu, his son’s marriage to Mcothama’s daughter, even speaks to the fact that the custom of arranged marriages is not a custom, but a habit. He says;

*“...Ukhe waya apha ezantsi kwendlela kwaGcaleka apho lomkhwa wokudibanisa intombi nomfana bengafunani uvame ukwenziwa khona, wazibona iziqhamo zawo ukuba zibi yini? Undimamele kakuhle anditsho mna ukuthi isiko, ndithi “ngumkhwa,” uyandiva? Kanti nelo igama ndilifumanisa lingasifaneli esi senzo ufuna ukusenza, ndivumele ndithethe phandle ndithi “ngumkhuba.” Ndithi ngumkhuba ngenxa yokubona iziqhamo ezithe zavela kuwo” (Tamsanqa 1958: 43).*

*(Have you been down the road at Gcaleka, where this habit of forcing a young lady and young man to marry when they do not want, how prevalent it is, and have you seen how bad the consequences of it are? Listen to me carefully, I do not say it is a custom, I say it is a “habit,” do you hear? Even that word, I find not worthy of*

*such an act, allow me to speak bluntly and say it is a “habit.” I say it is a habit because I see its consequences that have erupted from it).*

The above quote shows that Zweli does not view this as a custom, but rather as a habit, due to the consequences that it produces. This then brings another level to the readers’ understanding of what a custom is; a custom, according to Zweli, is so because the results that it produces must be positive for it to be considered as a custom. This is interesting, because it makes the reader question the structures of what constitutes a custom and what does not.

This perception is important in this chapter, because it assists the researcher in analyzing the psyche of Gugulethu and Nomampondomise and the way they handle the “custom” of arranged marriages. This makes one understand what these two characters go through when they find themselves in disagreement with their own culture and tradition. Their clash with their own culture is one that results in their death, thereby reflecting the depth and cruciality of the matter.

Zwilakhe, who is Gugulethu’s father, is adamant in getting what he wants, namely to make Gugulethu marry Mcothama’s daughter. He addresses the elders and says:

*“Niyabona, nto zakuthi, ngunyana wam lo. Lo mntwana wathi mhla wavela ndamthiya igama ndathi nguGugulethu, ugugu lethu thina maHlubi. Niyabona ndilapha njendiyinkulu yamaHlubi. Njengenkulu ke ndimele kukuba ngumzekelo kuni ekugcineni isiko lasemaHlubini, lingathi laphulwe ndim ncakasana, kuba ndakwenjenjalo akulunga (Tamsanqa 1958: 35).*

*(You see, my people, this is my son. The day this child was born, I named him Gugulethu, the pride of the amaHlubi. As I stand here, I am the first born of the Hlubi people. As the first born, I ought to be an example to you all in keeping the customs of the Hlubi people, so that it is not broken by me, because if I do that, things will fall apart).*

Zwilakhe states that he is of the Hlubi clan and that when Gugulethu was born, he had hopes that he would carry out the name of the amaHlubi as well as their traditions, because he named him as their pride. Zwilakhe also mentions that he is the first born of

the amaHlubi, therefore he assumes responsibility of following their traditions and customs, because if he does not, all will come tumbling down in the clan. This means that Zwilakhe is hiding behind tradition. He wants to advocate his stubbornness and controlling nature with what he knows “cannot” be contested; and that is tradition.

### **3.3.1 Love is the basis of marriage**

#### **3.3.1.1 Psychoanalysis of Gugulethu**

Masina (2000: 173) states that; “In African societies, marriage is much a contract between two families as between the two individuals concerned.” This means that though, culturally, marriage may be the coming together of two families, the basis of that is the coming together of two individuals. This then suggests that the two individuals who come together must have an agreement between themselves to this effect. In this text, the two that want to come together but are at odds with their culture, are Gugulethu and Nomampondomise. This clash is a tremendous one, because it ends with both losing their lives.

Contrary to tradition and culture, the character of Gugulethu is a portrayal of a modern, young man who has had influence from Western culture. He believes that marriage is based on love, as we see in his words to his friend, Mzamo when saying:

*“UGugulethu: ...asiluthando na imbalasane yezinto?” (Tamsanqa 1958: 27).*

*(Is love not the basis of everything?)*

Gugulethu is asking a question, ‘Is love not the basis of everything?’ It is interesting that he does not say this in the form of a statement, but rather as a question. This could be because in his own mind he thinks that love is paramount, and yet when he looks around him, others do not seem to view things in the same way. This then leads him to feel misunderstood as an individual. Throughout the text, Gugulethu feels misunderstood by those who matter to him, namely his parents and family. This is the reason why he decides to kill his whole family at end of the text and is later hanged.

Gugulethu states;

*“Kaloku mna ndijonge kuni, akukho nto ndinakuyenza de ndive ngani,” (Tamsanqa 1958: 23)*

*(It is that I am waiting on you, there is nothing I can do except I hear from you).*

When Gugulethu says these words to his parents, in response to their inquiry about whether he is thinking of marriage or not, he is not in fact giving them the go-ahead to look for a wife for him. What he really means is that he is waiting for his parents to give him the go-ahead to look for a wife himself. However, because he does not communicate that properly, his parents do what they think he means, and look for a wife for him. This illustrates just how important it is for an individual to communicate one's intentions clearly. Gugulethu's parents do not know what is going on inside his head and they cannot tell if he does not say it.

Gugulethu does not know what is expected of him. He is not rooted in his culture the way that his parents are and therefore does not know what he is supposed to do. This is a reflection of the lack of communication between him and his parents. He states:

*“Ndifuna ukuzikhethela intombi endiyithandayo nokuba iliso linye; ndiyazazi izinto ezifunekayo emfazini” (Tamsanqa 1958: 32).*

*(I want to choose a girl that I love even if she has one eye, I know what is required of a wife.)*

In this statement Gugulethu indicates that he wants to choose a wife himself, because he believes that he knows what characteristics a wife should have. This affirms the statement above about the lack of communication between him and his parents. His parents want to choose a wife for him, yet he says that he wants to do so himself. When he is asked what the characteristics of a wife are, he states that;

*“Isimilo, ukudibana kwezimvo kumfazi nendoda yakhe njalo njalo, kanti ke kwezo nto luthando imbalasane” (Tamsanqa 1958: 3).*

*(Personality, having things in common; a wife and her husband etc., even in those things love is the cornerstone).*

These words clearly portray his thinking in that he knows that what makes a good wife is someone with a personality, having a common understanding with one's partner with everything based on love. Gugulethu knows what he is looking for and knows what he wants. He shows that he has a sensible way of thinking which, he believes, is worthy of being acknowledged and considered. He expresses his views because he wants to show that although he is young, he is not being foolish or hot-headed, but rather, that he is critical of the situation and level-headed. Also, his expressing of the characteristics of a wife demonstrates that it is something that he has thought deeply and maturely about, and that he thinks should be taken seriously.

When comparing the characters of Gugulethu and Sando, one can see that they are direct opposites. Sando represents the typical traditionalist who wants to be heard and who believes that his point will be listened to if he uses emotionally charged words. Gugulethu states his words in a rational manner, exuding that he is confident even though many are against his perception. He indicates that he has taken a stand on what he wants and even if others do not see it, he is not wavering in this regard.

Later the reader sees Gugulethu having left his home and killing his "wife" and all the children. He does this because he knows that he been deprived of the freedom of making his own choice. The feeling of imprisonment makes one want to retaliate. It brings out the monster in the person. Ferrari (1963: 104) affirms this by stating that, "a person who becomes involved in a certain behavior against his will for not having the right to choose, will find the situation as deprivation and will react with negative feelings toward the situation." Gugulethu reacts negatively to the situation he finds himself in by shutting everyone off and becoming reclusive.

Furthermore, when he finally sees that he is not going to be allowed the freedom to make his own choice, he goes into a state of tension. This tension causes him to zone out of everything around him and he starts to respond to everything by saying; "**Buzani kubawo**" (Ask father). Ferrari (1963: 104) explains this by applying Festinger's theory of dissonance and writes:

*"The application of Festinger's theory of dissonance which arises from the assumption that an individual strives toward internal consistency of cognitions*

*about himself and his environment. When inconsistency exists, attempts are made to rationalize it. When attempts to achieve consistency fail, there is psychological discomfort. This discomfort is referred to by Festinger as "dissonance" (Ferrari 1963: 104).*

Festinger's theory means that when an individual experiences some form of inconsistency when comparing the real state of the environment with his own perception thereof, he will try to balance what is in his mind with what is happening in his environment. When he fails at doing so, he experiences what Festinger labels as dissonance.

Gugulethu can be said to be experiencing dissonance, because in his mind, he thinks that a man has the right and the responsibility to choose his own wife. However, he experiences inconsistency when his parents tell him that they are choosing a wife on his behalf. He tries to balance things out by asserting his views, but he is not heard nor understood. He reaches this state of psychological discomfort and he starts to respond negatively to everything around him.

He makes every attempt to get to a point where he is understood, but fails. He states that:

*"Mandikhe ndigqibelise ngalo mbuzo, andiwubhekisi kubawo yedwa, ndiwubhekisa kuni nonke apha endlwini, emveni kwawo ke andiphindi ndithethe. Kuqala ndithi umnqweno wam wasoloko ingowokuba ndikholise ubawo. Ke ndithanda ukukhe ndiqonde kuni le nto; ukuba ubawo undisa eweni, mandiyenokuba ingozi ndiyayibona, kuba ndifuna ukumkholisa?" (Tamsanqa 1958: 37)*

*(Let me conclude by asking this question, I am not directing it to father only, I am directing it to you all here, after it I will not speak again. Firstly, I say my desire has always been to please my father. So, I would like to hear this from you; if my father leads me to destruction (a cliff edge), should I go (jump) even though I can see the danger, just because I want to please him?)*

From the above extract, firstly, one can note that once again, his words are not emotionally charged. He is stable and rational in his articulation. He states that; *"Mandikhe ndigqibelise ngalo mbuzo"* (Let me conclude by asking this question). This shows Gugulethu's intellect and politeness. He says; *"Mandigqibelise"* (Let me conclude),

which means that he is not going to say anything further. It means that he has resolved in his mind that he is not going to defend his position again. This is a sign of an individual who is wise. He is wise because he does not want to argue about something that he knows and believes is not right with people whom he sees are not willing to hear or understand him.

In his closing off, he gives them a question. This is another sign of his wisdom because his strategy is to make them think. He wants to give them the opportunity to think and reason with their minds, because he can see that they do not do that. By closing off with a question, he challenges their way of doing things. In other words, he wants them to come to the realization that sometimes, you cannot just follow what is said should be done, but sometimes you have to think and ask questions and have your own stand in matters. Also, he concludes with a question because he wants their minds to apprehend what he thinks is going to happen next.

Secondly, he states that; *“Umnqweno wam wasoloko ingowokuba ndikholise utata”* (*My desire has always been to please father*), which suggests that he is not abandoning, nor has he ever abandoned his responsibility as a child to honor his parents. He states it because he does not want to be misunderstood. He realizes that his not agreeing with his parents on having a wife chosen for him may be regarded as a sign of disrespect and thinking that he is superior to his parents, due to the fact that he went to school and his parents did not. However, he makes sure that he makes it clear that what he wants to do is not out of disrespect. This also shows how he may be disappointed at his father. When a child tries to please a parent in what he/ she does, the parent should too, to a certain extent, try to please the child and give them what they want. Here, Gugulethu, in a way, is crying out to his father to allow him the opportunity to do what he wants to do, in the manner he sees fit.

Additionally, he is also laying out his heart to his elders, in the hope that they will empathize with him and try to look at the situation from his perspective as well, rather than looking at it from one side only. This is important for Gugulethu, because he believes that marriage is a serious matter having once been alerted to this affect by his friend, Mzamo, as follows:

*“Nditsho kuba kaloku, ntang’am, ukuthatha umntu ujonge ukuba nihlalisane nide ningcwatywe, yenye inkalo leyo. (Tamsanqa 1958: 26).*

*(I am saying it because, my friend, to take someone and look into staying together until you are parted by death, that is just another level.)*

In other words, Mzamo is trying to make Gugulethu realise that what he wants to do is not child’s play. Deciding to marry someone must come when you are at a state of knowing and understanding what commitment is. Mzamo wants Gugulethu to see that when you get married, there is no way out, you have to remain together for the rest of your lives. Gugulethu responds to Mzamo’s advice as follows;

*“...Ngenene lo mcimbi awufuni kurhwalaswa, awakulonkomo abhekise ezantsi...”*  
*(Tamsanqa 1958: 26).*

*(...Indeed, this matter does not want to overlooked, it needs to be scrutinized...)*

With these words, Gugulethu assures Mzamo that he knows that marriage is a serious matter that needs to be thought through and not just impulsively rushed into, thereby displaying his understanding and thorough readiness for marriage. That is why he does not want a wife to be chosen for him, but rather to be allowed to choose his own wife himself. He comprehends that this is will be someone whom he will have committed himself to and vowed to never leave until they are parted by death. This then is why he pours out his heart to his elders; that they may appreciate the severity of the possible consequences of not allowing him to choose his own wife, when marriage is such a serious matter.

His question of; ‘...even though he can clearly see that his father is leading him to a cliff, should he continue to do what he says just because he wants to please him?’ is an important question to ask, because he, in his own mind, knows that he does not want to do what his father is telling him to do. He wants to choose his own wife and he can see that having a wife chosen for him is leading him to death. Maybe he is not thinking, at this moment, that it is physical death, but rather thinking of the death of his spirituality and his

being, the death of his desires, the death of the kind of future that he always wanted for himself and Nomampondomise, the death of his freedom and freewill.

When Gugulethu says these words, he is suggesting to everyone present that they should see the severity of the situation that they want him to get into. He wants them to know what he foresees, namely that what they want will not have a happy ending. He wants them to know that he is not in the mind of agreeing with his father and he is worried that his future and happiness will be jeopardized just because he has to please him. He wants them to see that he believes that his life is more important to him than pleasing his father. He also wants them to see that he does not think that his life should be taken for granted. In other words, he wants them to see the value of who he is and realize that his life is more than just a moment of being right and following customs. He is painting a picture for them that depicts his value as a son and as a human being.

As part of his last words, Gugulethu says:

*“...elam lithi kudala ndiphika, ngoku akukho nto ndophinda ndiyithethe. Kuyo yonke into efuna mna kulo mcimbi, mna andinalizwi, ithi impendulo yam, “buzani kubawo” (Tamsanqa 1958: 37).*

*(...my take is that I have been arguing for long, therefore there is nothing that I will repeat. In everything pertaining to this matter, I have no say, my answer is, “ask father”).*

These words suggest that he is throwing in the towel. He believes that he has done all that he can possibly do to make his elders see his side of the matter, but they have refused to do so and therefore he feels that there is nothing more he can do to convince them otherwise.

Gugulethu throws in the towel the moment his elders cannot answer his question. He, then sees that his life, his existence and his views and perceptions are not valued. The moment he realized this, he dies inside knowing that the people who are supposed to be protecting him and looking out for him are the very people who are throwing him to the wolves.

The moment one that he is not valued or does not belong, he feels a sense of death. This may not be a physical death but rather, an inner or spiritual death. With the words “...*ithi impendulo yam, “buzani kubawo”*” (...*my response is, “ask father*). This suggests that he wants to assign his death to someone, namely his father. He wants everyone to know that although his father has not killed him physically, he has killed him in the inside.

### 3.3.1.2 Nomampondomise’s bravery

Nomampondomise, just like Gugulethu, has her parents wanting to choose a husband for her. Tamsanqa (1964) evokes much interest by shedding some light on both the male and the female sides of the story when it comes to arranged marriages. Nomampondomise’s father, Langeni, just like the fathers of Gugulethu and Cikizwa, is set on forcing Nomampondomise to marry the man that he believes is most suitable for her. However, when comparing all three, one can see that Langeni is less strategic and less driven in persuading his daughter to marry her arranged husband, because he does not go through all odds to make his daughter marry him, unlike Zwiakhe and Sando.

Firstly, Tamsanqa introduces us to Nomampondomise’s side of the story to understand the story of her life from her perspective. The reader is given a view of the events that take place in her life through a letter she writes to Gugulethu. From the letter, the reader learns that Gugulethu and Nomampondomise went to the same school in Blythswood and that Gugulethu fell deeply in love with her then, as he says when he is talking to his friend, Mzamo:

*“Lo mntwana sasifunda kunye kwaBly. Ndaqala ukumbona apho, ndamthanda ndamthanda ngolona hlobo lungathethekiyo. Hayi ke nkabi, ndazama ukuzitshololo, kodwa ke ntanga andizi kuxoka wandikhaba, wandikhaba ngaw’omane”* (Tamsanqa 1958: 13).

*(This girl, we went to school together at Bly. I first saw her there, and I loved her, I loved her in an inexpressible way. So then, I went and proposed to her but, my friend, I will not lie, she rejected my proposal, she totally rejected me).*

To love someone at first sight means that the person truly had your attention. For Gugulethu to still be speaking about her even after three years, means that she has

always been on his mind, demonstrating how special a woman Nomampondomise is to Gugulethu.

Nomampondomise responds to Gugulethu as follows, when he proposes to her:

*“Kowu, bhuti Gugulethu Radebe, abuhlungu amazwi akho kakhulu. Kodwa ke mandikucele Mthi, mandikucele Hlubi, nceda Ndlebentle zombini, nceda Mashwadaba Mashwabada owashwabadela inkomo neempondo, yiyeke lento Bhungane. Ewe ukuba bendingekho kule ngxaki ndikuyo ngoku ngendiba ndiyakukhulula namhlanje” (Tamsanqa 1958: 17).*

*(Oh, brother Gugulethu Radebe, your words are painful. But then I must ask you, Mthi, I must ask you, Hlubi, please, Ndlebentle zombini, please leave this thing, Bhungane. Yes, if I were not in this predicament that I am in, I would free you today).*

Nomampondomise is begging Gugulethu to stop proposing to her, because she says she is in a tight corner and cannot accept his proposal. She says; *“...abuhlungu amazwi akho kakhulu” (Your words are very painful,)* meaning that the pain is not caused by Gugulethu’s words, but by what she, herself, is going through. Gugulethu’s words remind her of what she cannot have. She realizes that even if she wanted to accept Gugulethu’s proposal, she cannot, because her life has been put in a box by her parents and she does not have freedom to choose what she wants to have, and this, for her, is painful.

She further states: *“Ewe ukuba bendingekho kule ngxaki ndikuyo ngoku, ngendiba ndiyakukhulula namhlanje” (Yes, if I were not in the problem that I am in currently, I would free you today),* which demonstrates that having a husband chosen for her by her parents is a frustration and she regards it as a problem. She does not act like a typical bride-to-be would act; she is not excited that a man has paid the bridal price (lobola) for her and has given her family cattle. That, is seldom described by any woman as a “problem” or regarded as being put in a corner. Therefore, her choice of words express that she does not want to accept what her parents have done for her, but cannot express exactly how she feels to them.

Also, Nomampondomise mentions freedom; “...*Ngendiba ndiyakukhulula namhlanje*” (*I would be freeing you today*), in this text, because she links the situation to imprisonment. She talks about freeing Gugulethu as though she, herself, is free. This, also shows the type of person that she is. Also, it portrays that the aspect of freedom, in the text, is very important.

Nomampodomise talks about freedom because she, too, knows what it is like to be imprisoned and having your freedom determined by someone else. She speaks the way she does because she knows what it is like to desire something and not be able to have it. Frankfort (1971: 7) says:

*“Besides wanting and choosing and being moved to do this or that, men may also want to have (or not to have) certain desires and motives. They are capable of wanting to be different, in their preferences and purposes, from what they are (Frankfort 1971: 7).”*

This means that, it is natural for someone to want something that may be out of the norm. In this instance, Nomampondomise is not excited about the bridal price that has been paid to her family for her. She has other wishes and desires; something contrary to what her parents are arranging for her, but cannot express that, because she is only a child and going against the will of one’s parents is something that is not done. This will be considered as being disrespectful, and, as we have noted above, Nomampondomise is not a disrespectful person.

In her letter to Gugulethu, she asserts that:

*“Mna ibingenjongo zam ukuba ndingatshata nawe. Kuba ndidibana nawe nje emtshatweni ndineenkomo endizishiya apha ebuhlanti. Yiyo ke le ngxaki ndisoloko ndithetha ngayo kuwe” (Tamsanqa 1958: 29).*

*(It were not my intentions for me to marry you. Because when I met you at the wedding, I had cattle that I left in the kraal. That is the problem I have been telling you about).*

These words mean that although she may have probably not been thinking and considering getting married to Gugulethu, she still felt imprisoned by the cattle that had been given to her family by her arranged husband. The bridal price that has been paid disempowers her and hence she regards it as a problem when saying; *“yiyo lengxaki ndisoloko ndithetha ngayo kuwe”* (*That is the problem I am always telling you about*). This suggests that she does not know what to do and that she feels as though her hands are tied, because with bridal price being paid, culturally, the marriage “certificate” has been signed. Nomampondomise further states that:

*“Phofu lomfana ndinyanzelwa kuye ngabazali ndingamfuni mna. Nditsho ndamelwa yingqondo ubusuku bonke ndifumene ileta yakho, ndicinga eyona nto mandiyenze ukuba ndithini na, kukho ukuba ndisikhabe isicelo sakho okanye ndikhuphe ezinkomo zilapha ebuhlanti ndifake ezalowo ndithe ndamthanda”* (Tamsanqa 1958: 29).

*(It is my parents who are forcing me to marry this young man, I don't want to. My mind has been in limbo all night since I received your letter, I am thinking of what is best for me to do, on one side I could reject your proposal or reject these cattle that are here in the kraal and allow yours to come in).*

Here, Nomampondomise is expressing that she has to make a decision between accepting Gugulethu's proposal and rejecting the man whom her parents have already chosen for her. She says this has her in a state of being confused and not knowing what to do. Her words; *“Lomfana ndinyanzelwa kuye ngabazali”* (*I am being forced to marry this man by my parents*), clearly indicates that this is not her choice. She also says; *“Nditsho ndamelwa yingqondo ubusuku bonke”* (*I was in a state of being confused the whole night*), which demonstrates the degree to which this is affecting her, by giving her sleepless nights

She also says; *“...Kukho ukuba ndisikhaphe isicelo sakho okanye ndikhuphe ezinkomo zilapha ebuhlanti ndifake ezalowo ndithe ndamthanda* (*There is rejecting your proposal on one side or taking out the bridal cattle that is in the kraal on the other side*). The solution, she says, is to replace them with someone she loves. Again, we see that she and Gugulethu have the same perception when it comes to marriage. They both believe

that marriage should be based on love, which is contrary to what her father believes. She further says;

*“Kwintaphane yemibuzo endithe ndazibuza yona kubekho mbuzo uthe wafikelela engqondweni yam, umbuzo othi luyintoni na uthando? Ndingathini na ukuthi sendilikhuphe latsola ndathi ndiyakuthanda, ndibuye ndizenze ixoki?” (Tamsanqa 1958: 29).*

*(In the million questions that I have asked myself, there was one that came to my mind, the question that says; what is love? Why would I, having said I love you, then return and make myself a hypocrite?)*

Nomampondomise is asking herself many questions, the most important of which is ‘what is love?’ and once knowing what it is, can one abandon it? These thoughts also engage the reader to start thinking about this question that her mind seems to be pondering on.

When she finally decides on what she wants, she acts on it. She tells Mpfane (the husband who was arranged by her parents for her/ her fiancé) that she does not want him:

*“Ndixolele, Mpfane, ewe uyandithanda wena, kodwa lunceda ntoni uthando olucala nye? Kunceda ntoni ukuthi ndiyakuthanda kanti andithethi lonto? (Tamsanqa 1958: 54).*

*(Forgive me, Mpfane, yes, you love me, but what does it help to have one-sided love? What does it help to say I love you when I do not mean it?)*

Here, Tamsanqa (1958) displays Nomampondomise’s courage. Traditionally, to return bridal price is regarded as a disgrace. Shope (2011: 66) states that; “some argue that lobolo acts as the ‘woman’s charter of liberty’ (Soga, 1931), upholding the worthiness of women (Jones and Saffery, 1933)” and this means that once a woman returns the lobola, her worthiness depreciates, because it is regarded as a disgrace. Traditionally, the fact that the bridal wealth cattle has been sent to her home and received by her family means she is already considered as a wife. When she returns the cattle, she is then regarded as having brought bad luck upon herself. The cure for this is for a cow be slaughtered in the

fields, and to be eaten there and not at home. This is called 'isihewula.' After this practice has taken place, the girl is cleansed of her bad luck.

However, Tamsanqa (1958) illustrates Nomampondomise's integrity by rather risking being a disgrace than not being true to herself. Although she dies at the end, she can be praised for being true to herself and risking it all and standing up for herself. Her death is a tragedy, however, she dies for what she believes in, than living a life that is a lie. She ends up committing suicide, because she finds out that Gugulethu is not going to marry her, after she has gone through the humiliation of returning her bridal wealth (lobola) cattle. She finds out about this news when her mother buys a newspaper. After reading the newspaper she becomes distraught and ends up killing herself.

When her father confronts her about returning the cattle for her bridal price, she stands up to him and does not shrink back. Though she states that she was scared, she still heads forward and does it anyway, regardless of the consequences:

*"ULangeni: Wena ubungezi kusixelela nje bekutheni?"*

*UNomampondomise: Bendisoyika" (Tamsanqa 1958: 62)*

*("Why did you not tell us?"*

*I was scared")*

Although throughout the text, Nomampondomise is depicted as being unsure and confused, at this stage however, the reader sees her as being certain about what she wants, and she acts on it. Even though she is scared and does not know what her actions may lead to, she knows that above all else, she needs to be true to her feelings and not hide behind a lie.

### **3.4 CONCLUSION**

In this chapter the researcher has engaged the two texts chosen for analysis, namely UDike noCikizwa and Buzani kubawo. The researcher has psychoanalyzed leading characters from both texts and has also examined the mindset and beliefs of a

traditionalist father, namely Sando. The researcher found that he is depicted as a man rooted in his culture, a traditional man not influenced by Western culture. He comes across as being a man who is one-sided and does not want to be challenged in what he says. His choice of words is emotionally charged, which reflects an irrational mind.

In Section 3.3 entitled; 'A "custom" versus a habit,' the researcher selected two main characters to analyze; namely Gugulethu and Nomampondomise. The researcher finds that Gugulethu's beliefs clash with those of Sando and his father Zwi lakhe, in that he bases the concept of marriage on the modern-day perception that it is founded on love. As a result, he is confident and calm in his expressions, which exhibits his reasoning and rationality. However, at the end he dies, not physically, but on the inside, the moment his elders cannot answer a question he poses to them. He realizes that the people who are supposed to be protecting him are the one who are throwing to the wolves and assigns his death to his father by responding and saying, "buzani kubawo," (ask father).

In Section 3.3.1.2., the researcher delves into the bravery and integrity of Nomampondomise, who also appears to believe that love is the foundation of marriage. Throughout the text, she is portrayed as being indecisive and uncertain of what to do, but when she decides on what it is she really wants, she acts on it immediately. Even though she is scared and asks herself a lot of questions, she shows her courage and decides to risk being regarded a disgrace than live a lie. Even though she dies at the end, she dies as a brave and courageous woman because she dies for what she believes in.

Both Tamsanqa (1958) and Mmango (1964) challenge the ways of tradition in their texts. They question the ways of traditional customs and their relevance in changing times. Their texts are good premise for dialogue today to engage both the old and the young on such matters. These texts introduce a perspective that is not prevalent in Xhosa literature.

In the following chapter, however, the researcher will look into the effects that persuasion has on selected characters in both Buzani kubawo and UDike noCikizwa.

## CHAPTER 4

### THE EFFECTS OF PERSUASION

#### 4.1 INTRODUCTION

In this chapter, the researcher will appertain the theories of persuasion that were covered in chapter two (2) and relate them to the texts, Buzani Kubawo (1958) and UDike noCikizwa (1964). The researcher will engage with the texts and analyze selected incidents of persuasion as well as the strategies used to persuade. The characters of Sando, in Mmango's UDike noCikizwa and Zwilakhe, in Tamsanqa's Buzani kubawo will be the main figures of analysis. Their roles as parents and the power that they exert will be the point of departure for the arguments raised throughout the chapter. In considering their power and persuasive behavior, the effects of their persuasion on their children will be analyzed.

#### 4.2 POWER

The Oxford dictionary (2009) defines power as; "the capacity or ability to direct or influence the behavior of others or the course of events." This means that an individual who possesses power has the capacity to not only influence but also direct others. In both Buzani kubawo and UDike noCikizwa, the reader can see that the parents have the will to direct the lives of their children, in that they want them to marry the partners that they choose for them. The idea of parents influencing their children is both good and bad. It is good, because sometimes children make mistakes and they want what is not good for them, in other words, they desire something that will destroy them either physically, emotionally, psychologically or something that that will jeopardize their future, which they will later learn to regret. Therefore, parents come in and steer them in the right direction. However, it is bad, when the parent is the one that steers the child into the wrong direction in order that they may have gain or makes the child make decisions that will jeopardize their well- being. The child, then, is placed in a position of confusion and vulnerability, because they look up the parent and they respect the parent. In such an instance, one can say that the parent has misused their power.

Authority, according to Baumrind's (1966: 887) is:

*“An authority is a person whose expertness befits him to designate a behavioral alternative for another where the alternatives are perceived by both” Baumrind (1996: 887).*

This also means that a person who is in authority is someone who can exert influence on another person.

Palmerton (1992: 2), once preached at church and stated;

*“Everyone has some personal power. And all of us experience temptation; all of us experience the seduction of using that power for our own personal gratification and gain. Even the most downtrodden, the ineptest, the most marginalized, still wield power in relationships with children. That is why children are always the most vulnerable of all” Palmerton (1992: 2).*

In this statement, Palmerton raises the point that it is ordinary for anyone to want to use their power for their own personal gain, at some point. However, she mentions that the most vulnerable of such behavior are the children. The children get to receive the bitter end of the stick, because they are in a position of not having a choice but to adhere to adult instruction.

In both *Buzani Kubawo* by Tamsanqa (1958) and *UDike noCikizwa* by Mmango (1964), the reader sees that the parents are the ones who seem to have power and control over the children. In this instance, the children are vulnerable because they have to accept arranged marriages that they do not want. Even though Guguethu can see that the woman that his father wants him to marry is not the one that he wants to marry, he cannot say much, because his father is the one who has authority in the home.

Regardless of opposition, ZwiLakhe (*Buzani Kubawo*) and Sando (*UDike noCikizwa*) seem to be standing on their authority as the heads of the homes and the parents of the children, and want to dictate the lives of their children. The question that arises is what, then, is the difference between dictatorship and discipline, because one can see that these parents have mixed the two concepts and have made them overlap.

#### 4.2.1 The demise of parental Integrity

Campbell (1992: 197) argues that, “discipline means helping children learn self- control and follow a set of standards.” This suggests that discipline is about shaping the child for the future. Also, setting a set of standards assumes that though the parent may set the standard and may shape the future for the child; it is the child who gets to make the decisions about what he or she wants in the future.

Tamsanqa’s (1958) character of Zwiakhe is one that is portrayed as being crude and not complacent with allowing his son to decide which wife to take. Zwiakhe has not ceased to follow the meaning of his own name: one who is obstinate. He is coercive in his parenting. He is a man that wants to do things his own way and does not take heed in the counsel of others. He states:

*“Hayi, mfundisi kuleyo yona into andifuni nokuva oku. Andingeze ndithi*

*ndakugqiba ukuzala umntwana ajike andilawule, ndive ngaye, ndixolele mntu kaThixo” (Tamsanqa 1958: 65).*

*(No, pastor, I do not even want to go there. It cannot be that when I have brought a child into the world, they turn and control me, and I listen to them, forgive me child of God).*

This means that Zwiakhe is not prepared to listen to a child. This is the mentality that he has in dealing with the issue of choosing a wife for his son, Gugulethu. He persuades his son to take a wife, because he does not see himself lowering his standard as a father and listening to a child. Even when Gugulethu calls him out for lying he states:

*“UGugulethu: Utheni kum ngokufunza?*

*UZwiakhe: Ndithe umdala akuntanga yakufunzwa.*

*UGugulethu: Ngoku wenzani?*

*UZwiakhe: Ndenzani ngani?*

*UGugulethu: Akundifunzi ekubeni wena uzigwebile wathi andintanga yakufunzwa?*

*UZwilakhe: Mfana wam, ndimdala, ndimdala nje andizange ndaxoka. Ndingazange*

*ndaxoka nje andizanga ndayiyo lento kuthiwa liwexu- wexu, into ethetha apha, ithethe phaya. Musa ukufuna ukundenza loo nto ngoku ndigugayo. Ukuba ndiyajika ngoku kulento ndoba ndizenza ixoki newexu-wexu” (Tamsanqa 1958: 36).*

*(Gugulethu: What did you say to me about looking to me for direction?*

*Zwilakhe: I said you are old enough, you cannot look to me for direction*

*Gugulethu: So what are you doing now?*

*Zwilakhe: What am I doing with regards to what?*

*Gugulethu: Are you not giving me direction after you have said that you I am old enough to have direction?)*

*Zwilakhe: My boy, I am old, as I am old, I have never told a lie. Whilst I have never lied, I have never been a traitor, someone who says this and says that. Do not make me that whilst I am aging. If I turn now from this, I would be making myself a person who is without a back-bone).*

In this dialogue, Zwilakhe portrays just how “perfect” he wants to seem as a parent. He seeks perfection, yet he misses it. In the dialogue above, Zwilakhe does not give his son straight answers, because he does not want to be perceived as a man who is being questioned by a child. To him, that picture displays him as a weak parent who has not disciplined his child and not taught him well. Because he is doing this, his child loses respect for him. The effect of Sando’s persuasive parenting makes him look like a fool in his son’s eyes.

To a certain extent, his own son is disappointed at this, because he has always viewed his father as a good man and a good father, worthy of respect and honor. This is evident when Gugulethu says:

*“Namhlanje ndihlanganise amashumi amathathu eminyaka ndikho kulo mhlaba. Ngaloo minyaka yonke, andikhumbuli ndisithi “nxa” kubawo, kwaye nomnqweno wam waba soloko ngowokuba ndinga andingeze ndatsho; naye ndiyaqiniseka akazange wafumana lubi kum. Anditsho ukuthi andikhe ndiphukaneke ndiphosise njengomntwana. Ndiyona njengabantwana bonke [...] kodwa ke namhlanje ndizakukhe ndimhlabe imibuza ndide ndiphendulane naye...” Tamsanqa (1958: 35-36).*

*(Today I am thirty years old alive on this earth. In all of those years, I do not remember chirping at my father, and my desire has always been to never do such; for him too, I am certain that he has never heard me doing that. I am not saying I do not make mistakes as a child. I make mistakes like every child [...] but today I would like to nail him with questions and have a dialogue with him...)*

In the above quote, Gugulethu wants to show the elders that the picture he had of his father, that of being a man of integrity, a man of his word, a man worthy of honor and respect was a false one. He now wants everyone to know that he no longer has it. In this excerpt, Gugulethu makes it his mission to expose his father’s weakness, that of not standing by his word. He makes it his mission to make him know that he does not uphold him anymore, but wants to expose him for who he is and not for the image he has always had.

It is without doubt that Zwiakhe adopts the authoritarian style of parenting. According to Baumrind (1966: 890), he says that; “the authoritarian parent regards the preservation of order and traditional structure as a highly valued end. Such a parent does not encourage verbal give and take, believing that the child should accept their word for what is right.” This is evident in the way Zwiakhe addresses his brothers:

*“Lisiko enakha naliva phi elo apha emaHlubini, eli lokuba umfana azibonele umfazi, ooyise bekho bengafanga?” (Tamsanqa 1958: 32).*

*(Where have you heard about such a custom, Hlubi people; that of a young man choosing his own wife when his elders are still alive and not dead)?*

Zwilakhe states his view in a question form, in that he wants his brothers to think about their actions, yet he does not want to think about his. He states that the Hlubi tradition has never been one to allow a child to choose his own wife. In this, the reader can pick up that he seeks to hide his own shame of thinking that his son would not know what to look for in a wife, yet when asks, Gugulethu answers with poise and confidence what the characteristics of a wife ought to be. He hides behind the traditions of the Hlubi people, because he cannot stand for his own argument. He again states:

*“Mfana wam, mus’ukuthi akwaphuli siko utsho ulikroboza. Esi sicelo usenzayo ngoku uthi mandikuncedise saphule isiko lalo mzi wasemahlubini, into ke leyo endingayingene” (Tamsanqa 1958: 32).*

*(My boy, do not say you are not breaking a custom, when are doing exactly that. the request that you are making, you are saying I must assist you in breaking the custom of this home, I do not even want to go into).*

In his words, Zwilakhe suggests that he does not want to go against the traditions of the Hlubi people. In his way of pledging solidarity for others to see things from his perspective, he uses the rigidness and sternness of tradition. According to Gass and Seiter’s (2011; 33) definition of persuasion that, “it is an activity that involves one or more persons who are engaged in the activity of creating, reinforcing, modifying or extinguishing beliefs, attitudes, motivations and behaviors within the constraints of a given communication context.” Zwilakhe uses the strategy of reinforcing the importance of following the ways of tradition. His strategy is also that he wants to be viewed as a man who follows his cultural customs, which are viewed as “the way.” He wants to be perceived as a man who is rooted in “the way” and who is not influenced by the modern- day ways. One can see this, from his statement:

*“Mna ke andiyigene mpela loo nto. Ubona nje, ekhay’apha ndinomfazi: loo mfazi zange ndizibonele, ndambonelwa ngubawo edibene noobawokazi. Zazikho iintombi; zizidlele zibomvu, kunjalo zimbetha loo mfazi wam ngobuhle, ndizithanda ngaphezulu kwakhe, kodwa kulonto yonke ndalulamela isiko, ndeva abazali” (Tamsanqa 1958: 33).*

*(I do want to involve myself in that at all. You see, here at home I have a wife; this wife I never chose for myself, she was chosen for me by my elders and aunts. There were girls; with pink cheeks, much beautiful than my wife, I liked them more than her, but in all of that I obeyed the custom, and listened to my parents).*

From the above text, one can deduce that perhaps Zwiakhe is of the mind that Gugulethu can only possess the knowledge that he, as a parent tells him. He does not consider the fact that Gugulethu has gone to school and might have been influenced elsewhere.

Maccoby (1992: 1007) states that;

*“What began as top-down conceptions in which parents were seen primarily as trainers or transmitters of culture and children as empty vessels who were gradually filled up with the necessary social repertoires has shifted to a conception of socialization as involving mainly bidirectional and interactive processes.”*

This means that, in the beginning parents were regarded as the primary source for impartation of knowledge in their children, and children were empty vessels that received on the other end. However, with the changing of times, children are not empty vessels that wait to receive information from their parents as their source. So much change has taken place in society that there are other factors that ought to be regarded, such friends and school. In other words, our society is dynamic.

This is another strategy that Zwiakhe uses to persuade his son, that of making him look at his own marriage with his mother and see the “success” of it, and therefore regard the possibility of a successful arranged marriage. However, Gugulethu is not of that mind, because he knows what he wants as an individual. He might be thinking that an arranged marriage is not for him. He may be seeing his father as someone who accepted culture to have the ultimate rule over his life, but he, perhaps, does not want that for himself. Instead of culture, he wants his beliefs and perceptions to be what have the ultimate rule over his life.

Zwiakhe emphasizes his point by saying; *“kodwa kuyo yonke ndalulamela isiko, ndeva abazali (but in all of that I obeyed the custom, and listened to my parents (p. 33).* This means that he obeyed both his custom and parents. By saying this, he wants to highlight

what Gugulethu is not doing. He, again, depicts himself as an upright man to his son. A man whose example ought to be followed, because he wants Gugulethu to see the end results of obeying one's customs and one's parents. He gives his son a picture of how it is going to be like for him when he obeys customs and his parents. He tries to manipulate his mind into thinking that things cannot work out any other way, when one obeys customs and parents.

Tamsanqa also brings in another perception to the matter, that of time. He does this through the statement from the character of Zwide, who says;

*“Kodwa ke kukho into emaze niyiqaphele xa nisenza zonke izinto. Ixesha. Ngamanye amaxesha la sikuwo, asingawo lawa omawokhulu. Obawokhulu babesambatha izikhumba, behamba zonke iindawo bebetha ngondyilo. Umcimbi onje ngalo ‘bebengawuthethi endlwini, bebewuthetha ngasebuhlanti Wena namhlanje, mfo kabawo unxibe idyasi nebhlulukhwe. Ziphi izikhumba? Luphi undyilo wena mntu ubambe isiko?” (Tamsanqa 1958: 33)*

*(But there is something that you must notice when you are doing all of this this. Time. These different times that we are in, it is not the same as our elders. The elders wore skins, going around smoking. A matter of this nature they never discussed inside the home, they discussed it while sitting next to the kraal. You, today, my brother, are wearing a big jacket. Where are the skins? Where is the law that holds you accountable, you, who is holding on to tradition?)*

From these words, Tamsanqa depicts that no one can totally disregard the issue of time when dealing with culture, because times change and therefore culture is forced to change with it. No one can totally follow the ways of culture in an era where times are constantly moving and are constantly changing. Handler and Linnekin (1984: 273) argue that; “tradition changes continually.” This further emphasizes the matter of time versus tradition.

Modern days have stressed the idea of basing marriage on love, rather than the traditional route of arranged marriages. The Western influence on the African marriage has led to a

critical and unavoidable matter called divorce. From the text, we can deduce that the time Tamsanqa wrote the book, *Buzani kubawo*, the concept of arranged marriages was slowly dying. Today, the custom is very scarcely followed. Many years after Tamsanqa has written the text (1958), what is prevalent in African marriages is them ending in divorce. Statics from Stats SA show that there has been a rise in marriages ending in divorce in the Black/ African culture.

According to Statistics South Africa (Statistical release P0307: 2015), in 2003 there were 31 566 divorce files, of whom 7 567 were by Black/ African people and 12 639 were of white people. These figures depict the fact that compared to people of Western culture, in the early 2000s divorce was not prevalent among African people. However, in 2015 the numbers revolved; of 25 260 divorce files, 10 841 were of Black/ African people and 6 588 were of white people. These numbers show just how prevalent divorce has become in the African culture, so much so that it has overtaken even the Western culture. This is also a depiction that times are changing.

The statistics above somewhat validate ZwiLakhe's argument of obeying tradition and listening to parents. ZwiLakhe giving Gugulethu an example of how he married his mother can be said to be a good strategy for persuasion, because it gives Gugulethu and the reader the effects of arranged marriage. Though times have changed and have thus influenced culture and traditions, one can see that the custom of arranged marriages has the ability to produce a lasting union. Though ZwiLakhe is one-sided about his arguments and does not want to regard Gugulethu's ways of doing things when it comes to marriage, his argument of obeying custom and obeying parents can be recognized when one is considering marriage.

In ZwiLakhe's argument of persuading others to view matters from his point of view, he states that:

*"Intombi endiyibonele umfana, mawethu, yintombi kaMcothama; umntwana obufaneleyo ubufazi, umntwana onesidima nothobileyo; umntwana osimilo singenagxeke, singqinwa yiyo yonke ilali yaseZazulwana; umntwana owakhe umzi kayise ngokungathi wendile*

*engendanga” (Tamsanqa 1958: 34).*

*(The girl that I have chosen for the young man, my brothers, is Mcothama’s daughter; a girl who is worthy of being a wife, a girl with dignity and who is humble; a girl whose conduct has no ‘buts,’ which can be agreed upon by the whole village of Zazulwana; a girl who built her father’s home as though she is married when she is not.)*

From the above statement, Zwilakhe not only brings forth the name of the young lady to the people, he also backs his viewpoint up. He states the characteristics that make a wife; a young lady who conducts herself well and behaves well, one whom the village can testify about, one who has taken care of her home and is obedient. These are the traits that Zwilakhe believes should be looked for in a wife. The reader immediately notes that there is not much difference between these traits and the traits that Gugulethu noted, which are; *“Isimilo, ukudibana kwezimvo kumfazi nendoda yakhe njalo njalo, kanti ke kwezo nto luthando imbalasane (Behaviour, having common ideas between a wife and her husband etc., but in all those things, love is the basis (p. 32)).* Gugulethu also noted behavior, however he mentioned something his father did not mention, that the husband and wife ought to have things that they have in common and must be one-minded.

The approach that Zwilakhe takes in stating his argument is that, Gugulethu has not thought through what the characteristics of a wife should be. In other words, Zwilakhe wants Gugulethu to know that there is more to marriage than just basing it on love, because he mentions that a wife ought to take care of the home, they ought to be obedient and be must come from a good home and that the village must testify about their conduct, which he deems as essential. These are attributes that Gugulethu might have probably missed or overlooked when looking for what constitutes a wife. Zwilakhe knows, what constitutes a wife, because he is already married. Therefore, he looks beyond what may be temporal; loving an individual may be good, but they may not necessarily have the capacity to build a home. When one wants to get married, one almost always looks for an individual with whom they can build a home. Zwilakhe, therefore highlights that important

aspect of marriage, because it is a future- oriented outlook on marriage rather than a present orientated one.

Another strategy that ZwiLakhe uses to persuade is to use his status. He says, when states his argument:

*“Niyabona nto zakuthi, ngunyana wam lo. Lo mntwana wathi mhla wavela, ndamthiya igama ndathi nguGugulethu, ugugu lethu thina maHlubi. Niyabona ndilapha nje ndiyinkulu yamaHlubi. Njengankulu ke ndimele kukuba ngumzekelo kuni ekugcineni isiko lasemaHlubini, lingathi laphulwe ndim ncakasana; kuba ndakwenjenjalo akuyi kulunga” Tamsanqa (1958: 35).*

*(You see, my people, this is my son. When this child was born, I gave him the name Gugulethu, the pride of us, the Hlubi people. You see me here, I am the first born of the Hlubi people. As the first born, I am supposed to be an example to you in keeping the customs of the Hlubi people, so that I am not the one who breaks it; because if I do so, nothing will go right).*

By stating these words, ZwiLakhe wants to persuade the people and make them look up to him. He uses the fact that he is the first born, therefore, they must acknowledge that with him being the first born comes the prestige of possessing wisdom. He tries to persuade them by imposing his status on them, for them to know that he knows what he is doing, because he was taught by those who were elder than him and therefore he is doing the right thing. He demonstrates himself as a pace-setting leader, in that he says to people; “do as I do.”

Here, he is taking everyone back to the day that may have been one of the most special days in his life – the day his son was born. He also mentions that he named Gugulethu that name, because he was to be the pride of the Hlubi people. Lienhart (1988:107) cited in Ndlela (2014: 60) states that;

*“An indigenous African name on the whole personifies the individual, tells some story about parents or family of the bearer and in more general sense, points to the values of the society into which the individual is born.”*

This affirms why Zwi lakhe narrates this story, because it means that the process of naming his son 'Gugulethu,' was an important occasion, because it tells a story about him and his family values. Therefore, he persuades by playing with Gugulethu's and the elders' emotions. He wants them to think that they are taking away something that is of sentimental value to him. He wants them to believe that if he allows Gugulethu to choose his own wife, then he would have turned from his original hopes and intentions for his son's future.

Instead of this persuading Gugulethu to see matters from his father's view, it turns him further away from him. He becomes resentful of his father. As we see in his statement when being persecuted by the judge:

*"Ijaji: Uyabusela utywala?"*

*UGugulethu: Ndandisela, ndabuyeka, Mhle kazi.*

*Ijaji: Unexesha elingakanani ubuyekile?"*

*UGugulethu: Okokoko.*

*Ijaji: Okokoko kwathini?"*

*UGugulethu: Okokoko lathi lahloma. Zifika nje iindudumo andisaseli.*

*Ijaji: Andikuva Utheth'ukuthini ngokuhloma nangendudumo?"*

*UGugulethu: Nditheth'ukuthi okokoko ubawo wathi wandinyanzela ngentombi kaMcothama, andizange ndibufake. Zisihla nje izigigaba andisaseli" (Tamsanqa 1958: 98).*

*(Judge: Do you drink alcohol?)*

*Gugulethu: I used to drink it, I stopped, Sir.*

*Judge: For how long have you stopped?"*

*Gugulethu: Ever since.*

*Judge: Ever since what happened?*

*Gugulethu: Ever since the storm came. In the duration of these bad days, I do not drink.*

*Judge: I do not understand you. What do you mean by storms and thunders?*

*Gugulethu: I mean ever since my father forced me to marry Mcothama's daughter, I never sipped it. At the occurrence of these horrible events, I have stopped drinking).*

In these words, we can see how bluntly honest Gugulethu is when answering the judge, it is as though he feels no need to cover anything up. In the manner that he answers the judge, the reader may have a mental picture of him being calm and confident. This links back to the time when he was in the counsel of the elders and his father, when he was being forced to marry Mcothama's daughter, when he answered with confidence. It is as though he shows no remorse for what he has done and does not really mind what the punishment for killing his "wife" and the children. This is the effect of what persuasion has done to him. He has become heartless.

It shows the extent to which his father's persuasion has led him. He states by saying, "okokoko" (*ever since*), when the judge asks him about the last time he drank alcohol. It is like he is constantly referring to that day. In other words, it is like his mind is not aware of the present days and current events, because his mind is still occupied with what happened when his father coercively persuaded him to marry a woman he did not want to marry. This then proves the potency of persuasion. Steel and Doey (2007: 24) state that, "all youth with psychiatric disorders, including mood disorders, are chronically underserved, which may contribute to rates of suicidal behavior." This means that though Gugulethu may be alive, he still lives as a dead man, because he is stuck to a moment that occurred in his life, and he cannot seem to move from it. His kind of behavior depicts that of a person who has depression. Though he is not diagnosed, his behavior shows a person who is deeply psychologically disturbed.

#### 4.2.2 Persuasion effects and suicide in UDike noCikizwa

Parents are the first people involved in the socialization process of children. In other words, they are the first people to teach their children about norms and values. They are the ones who let them know how to behave in society and who let them know what is to be considered as wrong and what is right, according to the standards that they set for the children. As a child grows, they grown into their own person; in other words, they now experience life for themselves and they decide on their own which of the standards their parents set for them they will grow with and which to let go of.

In Mmango's UDike noCikizwa (1964), Mmango depicts, for his readers the effects of when a parent does not give room for the child to be an individual. In this text, Mmango illustrates to the reader the consequences that come with being an authoritarian parent; a parent who emphasizes obedience without explanation or warmth, and who is too hostile and undemocratic to promote optimal development in children from a Western culture, which values individualism (McBride- Chang, Chang: 422). This is the kind of parent that the character of Sando portrays. Sando is the father to a young girl named Cikizwa, who is in love with a young man named Dike, whom she met at school. Yet her father is set on marrying her off to another man whom he believes is good for her and the family. Sando does everything in his power to see this come true. As a parent, he believes he is doing the right thing. He states:

*“(Ngomsindo) Andenzang nto inxaxhileyo emthethweni. Yimfanelo yomzali emntwaneni ukuba amkhulise, amenzele onke amalungelo afanelekileyo umntwana wakhe. Ngaba ndinkqangiswa ngantoni ngoku xa ndilungiselela umntwana wam, ndimakhela ikhaya?” (Mmango 1964: 7)*

*(Angrily) I have not done anything besides the law. It is the parent's responsibility to their child to build, and give them all of the rights that are due to the child Why, then, am I being questioned when I am preparing for my child; building her a home?)*

This suggests that Sando, is of the mind that a parent should indeed take care of their child and prepare for their child's future. It is with no doubt that he has the mentality of a

parent, he knows what he should do as a parent. However, what is under scrutiny is; why is he even being questioned for doing what any other parent does for their child and what any parent has responsibility of. He does not ask himself that question. One can say that, of all that he is doing to prepare for his child, as a parent, he seeks gain for himself, therefore putting all his actions under question.

In a study on how parents affect the sexual behavior of teenagers, Allison Parkes, Marion Henderson, Daniel Wright and Catherine Nixon (2011: 40) concluded that; *“Parents may develop teenagers’ capacity for positive and safe early sex by promoting skills and values that build autonomy and encourage sex only within a relationship. Interventions should promote supportive parenting and transmission of values, avoid mixed messages about abstinence and contraception, and acknowledge that teenagers may learn more indirectly than directly from parents about sex.”*

This means that the duty of parents in any kind of life topic should be to encourage the child to be autonomous. It also suggests that the children are most likely to behave accordingly when the parent educates them on the true, hard facts about life, rather than parents giving them information of what they want the children to know and hide certain facts. In other words, children respond favorably when parents do not enforce their views on them. When parents lay down the options on how the child may behave and also lay down the consequences that each life decision or life choice that one makes comes with. When parents coercively push children into a certain way of doing things, the child is most likely to retaliate. When Sando decides for Cikizwa which partner she will marry, he thinks that Cikizwa is just a child who does not know anything.

*UNomatiletile: Hi, Sando! Kodwa uyayiqonda le uyenzayo?*

*USando: Yiphi?*

*UNomatiletile: Le yokwendisela umntwana emzini engafuni?*

*USando: Engafuni! Xa esazi ntoni ke yena?*

*UNomatiletile: Uyazi ke, kuba naku engafuni” (Mmango 1964: 7).*

*(Nomatiletile: Hey, Sando! But do you realise what you are doing?)*

*Sando: Which one?*

*Nomatiletile: That of marrying a child off to a home she does not want to?*

*Sando: She does not want to! What does she know?*

*Nomatiletile: She knows, because here she is not wanting to).*

This conversation is one of many that occurs throughout the text, where Sando defends his actions. In this dialogue, Nomatiletile is confronting him about his decision to marry his daughter, Cikizwa, to someone she does not want to marry. Sando responds by asking her a question; *“Engafuni? Xa esazi ntoni?”* (p. 7) (*She does not want to? What does she know?*) This question suggests that Sando’s strategy to persuade is based on the mindset that his daughter, Cikizwa does not know anything. He thinks that when he regards his daughter as being clueless he can have her doing anything that he wants her to do. *“Xa esazi ntoni?”* (*What does she know?*) also suggests that Sando thinks that when it comes to such a matter (marriage), Cikizwa has no knowledge.

However, that is what he thinks, which is not necessarily the case. The fact that Cikizwa does not want to get married to the man that her father is forcing her to marry suggests that she does have knowledge. From her reaction to the situation, the reader can deduce that she has knowledge of what she wants and does not want. In fact, the reader can even deduce that Cikizwa knows what she wants. She wants to get married to Dike and not the man that her father is persuading her to marry, and we can see this when she says: *“Ndibuthathaka, ndithambile, ndifuna ukuphathwa ngezandla ezithambileyo zothando. Umntu onezo zandla nguDike kuphela”* (*I am weak, I am fragile, I want to be held by hands of love. The person with such hands is Dike, him alone*) (Mmango 1964: 10). This proves that indeed Cikizwa knows who she wants, and she is certain about it.

The effects of Sando’s persuasion on Cikizwa start by Cikizwa falling physically ill:

*“UNojoyini: Cikizwa! Kutheni walal’emini?”*

*UCikizwa (encwina): Ndiyagu-ula ma-a-ma.*

*UNojoyini: Yintoni?*

*UCikizwa: (encwina) yintlo-o-ko namahla-a-ba.*

*UNojoyini: Uhlabeke nini?*

*UCikizwa: (encwina) Emi-i-ini nje” Mmango (1964: 10)*

*(Nojoyini: Cikizwa! Why are you asleep during the day?*

*Cikizwa (moaning): I am s-i-i-ck, mom*

*Nojoyini: What is it?*

*Cikizwa (moaning): It is a he-e-adache and cr-a-a-mps.*

*Nojoyini: When did the cramps start?*

*Cikizwa (moaning): To-o-day”*

This is evident that her father's coercive persuasion for her to marry a man other than Dike has made her fall ill. She has a headache, because she spends most of her thinking about the situation. She knows that she cannot change it, because she has to obey her father, however, she still does not want it to occur. Her sense of freedom is very limited, and she feels helpless. This, then, is what is causing her to fall ill, because she cannot free herself from the hell that her father has placed her in.

In most cases, when one's freedom is taken away, one is at a vulnerable position of being abused. Steel and Doey (2007; 26) state that, "physically and sexually abused children show a strong tendency toward suicidal behavior." Though Cikizwa has not been physically nor sexually abused by her father, she has been emotionally abused. The researcher can argue this based on Sando saying that Cikizwa does not know anything, when, in fact Cikizwa does possess knowledge. This means that Sando has reduced his daughter's intelligence in order that he may play with her mind. That is abuse. Emotionally, Cikizwa cannot fully be who she wants to be and, according to Steel and

Doey (2007; 26) she is in a position of strongly considering suicide as a way to get out of the situation. The fact that Cikizwa is not disobeying her father when he says that she must get marry to Mjongwa, does not mean that he should take advantage of her vulnerability. Mmango advocates for this view through the character of Nonjoli:

*“Xenikweni umntu athobela umthetho, akathobeli umthetho ukuze abopheleleke, uthobela umthetho ukuze akhululeke” (Mmango 1964: 14).*

*(When someone obeys the law, they do not obey it in order that they may be in bondage, they obey it in order that they may be free).*

By this, Nonjoli suggests that the law itself should be a system that promotes and allows freedom. It also suggests that the law should be a system that looks out for the person who is obeying it more than anything else. This contrasts with what Sando, as a parent is doing to Cikizwa, his daughter. His parenting sets to imprison his daughter instead of allowing her to be herself. By Cikizwa obeying her father, she is under the intention that she is obeying her father, whom she regards as someone who looks out for her. Sando misuses his power as a parent. Nonjoli further states that there is a difference between responsibility and requirement when she expresses;

*“Kukho umahluko phakathi kwemfanelo nemfuneko. Imfanelo ayinyanzeli mntu ukuba makayenze, kuphela yimfuneko enyanzelayo. Akukho mntu onganyanzelwa ngento angayifuniyo kanti sel’uvuthiwe ngengqondo, waye enezimvo zakhe” (Mmango 1964; 15).*

*(There is a difference between responsibility and requirements. Responsibility does not force someone to do something, however, requirement forces someone. There should not be anyone who is forced to do something they do not want to do, when they are old enough to make their own decisions).*

The above abstract suggests that a person who is old enough to make their own decisions should never be forced into something that they do not want to do. In other words, Sando should allow Cikizwa to be an individual, because Cikizwa is old enough to make her own decisions. He should allow her to make her own mistakes in her life. It is clear that Sando

abuses his power as a parent in order for him to persuade his daughter into marrying a man she does not want to marry in order that he may gain something for himself, in that he wanted to have the cattle and the wealth that Mjongwa has, so that he may be well off.

On the point of Sando misusing his power as a parent to persuade Cikizwa to marry Mjongwa is seen when he states;

*“Cikizwa, ukuba akuvumi ukwendela kulo mfana, ndiyakuhlamba phambi kwale ntlanganiso, ukususela namhlanje andisayi kuba nguyihlo okuzaleyo nawe akusayi kubayintombi yam endiyizeleyo” (Mmango 1964: 72).*

*(Cikizwa, if you do not agree to marry this young man, I am disowning you in front of this congregation, from today, I will not be your father, and you will not be my daughter).*

Sando utters these words when Mjongwa and Cikizwa are at the altar and are supposedly getting married. This means that Sando is like a person putting a gun on his daughter’s head and telling her to marry Mjongwa. He does not give her the option to disagree to what he says.

This strategy of persuasion is one that plays with the mind of the child. Cikizwa is a child and does not want to disrespect her father. She is in a vulnerable position of being traded off by her own father. This is what causes Cikizwa to commit suicide. The effect of this type of persuasion leads to the death of his daughter:

*“Wena nyanga nani zinkwenkwezi, maninganditheli nqa. Asilolizwe labathandanayo eli! (uyafika kuLuqhoshile alameinja efileyo). Ilapha ibhotile. Wena nyanga nani zinkwenkwezi, musani ukundikhalala, ndipheni amehlo. (Ngokukhanya kwenyanga uyayifumana ibhotile ayithabathe agoduke nayo. Akufika entangeni ulumeka isibane. Ekhangela ibhotile): Oo! Asililo ithontsi lithamo. Ndiya kuluphelisa unxano lwam (esela). Isiselo ebesenzelwe mna mandisisele. Khon’ukuze bafumane umkhondo wokuhamba kwam mandenze amazwi okugqibela (...akugqiba ukubhala ubophelela incwadi emqaleni webhotile, aze angengqe ebhedini” (Mmango 1964; 82).*

*(You, moon and stars, do not be amazed. This is not a world of people who love each other! (she arrives at Luqhoshile and sees the dead dog). The bottle is here. You, moon and you stars, do not scorn me, look at me. (With the help of the light from the moon. She finds the bottle and takes it home. When she arrives home, she switches on the light. She looks for the bottle: Oo! It is not just a bit, it is a lot. I will quench my thirst (she drinks). The drink that was made for me, I must drink. So that they will get an understanding for my departure I must write my final words (...when she finishes writing she ties the letter on the neck of the bottle, and lies on the bed).*

In her words, one can deduce that Cikizwa sees herself as someone whose freedom of choice has been taken away, therefore she does not see anything that she can live for. She writes a suicide note before she dies to let everyone know why she decides to kill herself. Kondowe (2006: 44) writes about suicide notes and says;

*“UTuckman, uKleiner noLavell (1959: 419) bafumanisa ukuba abantu abaninzi bashiya incwadana ekholisa ngokubhalelwa izizalwane okanye izihlobo” (Kondowe 2006; 44).*

*(Tuckman, Kleiner and Lavell (1959: 419) found that most people leave behind a note for their loved ones and friends).*

This means that when most people leave suicide notes, it is so that their families and friends may be knowledgeable about their reasons for taking their own lives. Cikizwa, too, wanted her family and loved ones to know why she kills herself. She does not want it to be a mystery for them.

The character of Nomatiletile is the one that A.M Mmango uses to give an explanation of why Cikizwa dies. She states;

*“MaMpondomise, lo mntwana uzibulele ngenxa yobuhlungu bentliziyo. Umntwana uyiphuhlisile inyaniso yokuba akamfuni lo mfana endiselwa kuye kwamhla oku kwalamana. Kodwa yatyeshelwa ingqiqo, kwatyhudiswa, kwakhiwa indlu*

*engakhange ibe nasiseko someleleyo. Isiqhamo soko ke ibe kukudilika kwayo yaza ekudilikeneni yenzakalisa abebengaphakathi kuyo” (Mmango 1964: 83).*

*(People of the Mpondomise tribe, this child killed herself because of a heartache. The child revealed the truth that she did not want this young man sh was being married off to today ever since they met. But reasoning was put aside, and matters were forced, and a home was built that did not have a strong foundation. The fruits of that are its tumbling down, and in so doing it hurt those who were inside of it).*

The phenomenon of suicide leaves the family and friends asking themselves many questions and in deep pain. Shneidman (1969: 177) cited by Kondowe (2006: 39) describes this act by stating; “The person who commits suicide puts his psychological skeleton in the survivor’s emotional closet.” This means that the pain that Cikizwa felt when she was alive remains with her family and friends.

However, the above statement by Nomatiletile suggests that she understands what Cikizwa was going through before she died. Cikizwa had bottled up her feeling. Steel, Doey (2007; 276) argue that; “cognitive variables, including the tendency to think in a rigid fashion, to have poorer problem-solving abilities, to be present- rather than future oriented, and to have a negative or hopeless outlook have been linked to attempted suicide.” This suggests that when an individual overthinks a situation and does not see a solution for it, they tend to have a present rather than a future oriented outlook on life, there is a high possibility that they may attempt suicide.

In this situation, Cikizwa did not see the future with Mjongwa. She was stuck in the present, in the fact that she loved Dike, yet she was being forced into marrying someone else. Steel and Doey (2007; 275) argue that, “bullying has also been shown to increase the risk of suicidal ideation and that this will continue if the situation is not resolved.” According to Steel and Doey (2007), bullying is associated with several measures of stress, including severe suicidal ideation. This means that being bullied also causes people to want to commit suicide. In this situation, we can state that Cikizwa was bullied into something that she did not want to do, which led her to commit suicide This, then, is the effect of persuasion.

### 4.3 CONCLUSION:

The effects of persuasion are evident in the manner that the parents persuade their children to marrying people they do not want to marry. In Tamsanqa's (1958) *Buzani kubawo*, Zwiakhe uses the strategy of his status as a parent to try and persuade his son to marry Mcothama's daughter. He also uses the strategy of wanting to seem like a man who follows the ways of culture and tradition to seem like he has not gone off with the influences from the Western culture. He uses the strategy of using himself as an example to his son. He wants his son to look at him and his mother as an example of arranged marriage and see that the custom of arranged marriages works, and it lasts. At the end, Gugulethu falls into depression and his mind remains stuck on the day his father forced him to marry someone he did not want to marry. He ends up killing his "wife" and her children, because he does not regard her as his wife.

In Sando and Cikizwa's case, Sando misuses his power as a parent and persuades his daughter to marry Mjongwa. He persuades her by telling her that he will disown her if she does not marry Mjongwa. In other words, he does not expect her to say no. Sando gives Cikizwa an ultimatum to marry Mjongwa. Because Cikizwa wants to obey her father and not be disrespectful to him, she ends up bottling up her feelings, which leads her to committing suicide.

In the following chapter, the researcher will be doing their general conclusions on the study. In doing this, they will summarize all that has been analysed throughout the chapters, highlight the findings as well give recommendations.

## CHAPTER 5

### GENERAL CONCLUSIONS:

#### 5.1 SUMMARY

In this study, the researcher investigated the effects of persuasion in selected isiXhosa literary texts, which are **Buzani kubawo** by Tamsanqa (1958) and **UDike noCikziwa** by Mmango (1964). This study considered the ways in which parents use their power to persuade their children to do things that they want them to do, namely to marry a partner that they had arranged for the child. This approach guided the researcher to then look at the concept of persuasion as a product, in that it looked at its effects. The idea that the researcher explored was to trace the psychological effects that persuasion caused.

The aims of the study were to:

- Analyze the concept of persuasion as an end- product.
- Examine the effects of persuasion in the selected texts.
- Look at the psychological factors that may have propelled the characters that were persuaded to cause harm to themselves.
- Look at cultural customs that become obsolete with the passing of time.

The researcher highlighted the prospects of the study and outlined the subheadings that were going to help unfold the research topic in chapter 1. In this chapter, the researcher mentioned the methodology in which they were going to use, namely the qualitative research methodology. The reason why the researcher used the qualitative methodology approach is because the study relied mainly on the analysis of texts. As a result of this, the researcher used secondary data; including books, journal articles, etc. to tackle this topic. This helped the researcher in being able to have an informed premise for every argument they presented.

In chapter 2, the researcher looked into academic theories that were of use to unpacking the research topic and that were targeted to assist the researcher in understanding the concepts used in the study, such as persuasion, traditional marriage, civilization, power etc. These were of great use, because they ensured that the study is not derailed by

uninformed arguments. Theorists such as Gass and Seiter (2011) helped the researcher acquire a better understanding on what constitutes persuasion and what does not. Also, Handler, Linnekin (1984; 273), states that; “tradition refers to an inherited body of customs and beliefs.” This expedited the researcher in engaging with the characters in the text and aided understanding for their beliefs and consequently, their actions.

Masina (2000) and Mills (1995) elucidated the idea of traditional marriage. From these two theorists, the researcher could stipulate that traditional marriage is not merely the joining of two individuals, but that it is the joining of two families, as Masina (2000;173) states; “marriage is rather a collective union of two extended families...” This concurred with the researcher’s explanation on why the parents, namely Zwiakhe, Gugulethu’s father, Sando, Cikizwa’s father as well as Langeni, Nomampondomise’s father and their wives got immensely involved in the marriage process of their children. In Tamsanqa’s (1958) text, even when the matter of an arranged wife is discussed, Zwiakhe calls his elder brothers, who are Gugulethu’s uncles to discuss the matter with them. Even the verdict of Gugulethu taking Mcothama’s daughter, comes from the gathering of the elders, though Gugulethu is opposed. This is because marriage, in the African culture is the “union of two extended families,” even though the two who were to marry in the texts are not in agreement of doing so.

In chapter 3, the researcher engaged intensely with the selected texts: *Buzani kubawo* by Tamsanqa (1958) and *UDike noCikizwa* by Mmango (1964). This chapter covered some of the aims of the study, which were to analyze the concept of persuasion as well as look at cultural customs that become obsolete with the passing of time. This approach accentuated the role of Cikizwa’s father, Sando, from Mmango’s (1964) text and the researcher launched into looking at the typical traditional man and his mind- set in dealing with the arranged marriage custom. Also, the researcher scrutinized and examined the power of the parent in a child’s life. This is because the character of Sando enforces his power on his children and does not allow them to be individuals. Under the subheading: *Love is the basis of marriage*, (Section 3.1.1), the researcher did a psychoanalysis of the character of Gugulethu and traced his mental journey from thinking he knows the characteristics of a wife, therefore he is in good standing to find a wife on his own, to the

time when his father forces him to take Mcothama's daughter to eventually being hanged. In this section, the researcher also delineated Nomampondomise's psyche. One sees how she starts off as being unsure of what it is that she wants to eventually being brave enough to let her parents know that she is letting go of the bridal wealth cattle (lobola) that her arranged husband had already brought in. The researcher looked into why she decides to risk being regarded as a disgrace for love and also traces the moments of her ending her life.

In chapter 4, the researcher delved into the psychological effects of persuasion. Firstly, the researcher looked into the strategies that are used by the parents to persuade their children into marrying their arranged partners. Under section 4.2, the researcher defined power and perused the character of Zwilakhe, in Tamsanqa's (1958) text, **Buzani kubawo**. The aim for this section was for the researcher to illuminate how choice of words may have impact on another individual as well as consider how far one goes to push another to breaking point.

## **5.2 FINDINGS:**

The findings of this study are attached to the aims of the study itself. The researcher had, firstly, aimed to analyze the concept of persuasion as an end- product. By doing so, the researcher perceived that the concept of persuasion can be looked at as end- product. In both the selected texts of analysis, the researcher examined the reasons why the protagonists ended up killing themselves or dying; this is because of the potency of the persuasion that they receive in their lives. The characters are driven to do something that is against their will and because they are receiving it from their parents or elders, they feel the urge to suppress how they feel in order that they may seem respectful. Both Nomampondomise and Cikizwa kill themselves. Dike ends up being killed by Cikizwa's father and Gugulethu is eventually hanged. Each of these characters was led to the point of death. It may seem as though committing suicide is a choice, however, when one closely examines the context and situation in which the suicide takes place, one may understand that the victim may have felt that they did not have a choice.

Furthermore, the researcher had set to look at the psychological factors that may have propelled the characters that were persuaded to cause harm to themselves. Both Cikizwa

and Nomampondomise, who are the characters that commit suicide in both texts, feel as though they do not have a choice to live if what they regard as their life is being taken away, in that Dike is killed by Cikizwa's father and Gugulethu marries another woman. In both these situations, these ladies had defined the meaning of life as that which is attached to their partners, therefore, if their partners are taken away from them, then they would rather not live at all.

On the other side, Gugulethu, in Buzani kubawo feels a tremendous amount of pressure from his father who wants him to marry someone besides the one he wants to marry. The researcher found that Gugulethu feels a sense of being detained and being impeded to make his own choice. After defending himself and still not being allowed to choose his own wife, the researcher found that Gugulethu falls into a state of dissonance, which is explained by Ferrari (1963; 104) as; "when an individual who strives toward internal consistency of cognitions about himself and his environment. When inconsistency exists, attempts are made to rationalize it. When attempts to achieve consistency fail, there is psychological discomfort." Gugulethu reaches a state of not being able to rationalize his environment with his cognitions, he is frustrated to the point of shutting everyone off and gets into a zone where he constantly defines his life based on that day when his father forced him to marry someone he did not want to marry.

Another aim that the researcher had was to look at cultural customs that become obsolete with the passing of time. The researcher found that it is inevitable that some cultural practices will be out-dated with the passing of time, including the custom of arranged marriages. However, even though the concept of arranged marriage appears to be a deprivation of freedom and an out-dated custom; statistics from Statics SA (Statistical release P0307; 2015) revealed that since the custom of arranged marriages in the African culture started losing its value and a more Westernized form of marriage took place, the rate of divorce started rising within the African people. In his pursuit to persuade his son to marry Mcothama's daughter, Gugulethu's father, Zwilakhe uses the strategy of portraying himself as an example that he thinks his son can follow. He states that he, too, had an arranged marriage, that he did not choose his own wife. From this, the researcher concluded that arranged marriages were not all too bad, after all, considering the fact that

they proved longevity in the union, in that ZwiLakhe and his wife can be said to have been married for more than 30 years, since Gugulethu is 30 years old.

### 5.3 RECOMMENDATIONS

This study focused on how parents use their power to persuade their children into doing something that the children do not want to do, namely arranging marriage partners for them. It did so by analyzing selected isiXhosa texts; *Buzani kubawo* by Tamsanqa (1958) and *UDike noCikizwa* by Mmango (1964). In these texts, both writers challenge the perception that cultural customs cannot be questioned nor challenged. What the researcher gathered from this study and would recommend is the dialogue by both the young and old about what can be done to, firstly, restore the dignity and the pride of the African culture in itself. This is because parents, today, are not engaging today's generation about the significance of certain traditions and customs and the role of culture itself in an individual's life.

Furthermore, the researcher would recommend that with divorce being a norm and rising at an exponential rate within the African people, going back to the custom of arranged marriage would not be a bad idea. In a study to examine the relationships among marital satisfaction and holistic wellness in couples; Myers, Madathil and Tingle (2005: 180) found that; "Husbands and wives in arranged marriages were more satisfied with their marital relationships than were the husbands and wives who married out of choice." This means that people who are in arranged marriages stand a better chance of having their marriages lasting longer than those who have chosen their own partners.

Also, with regards to suicide behavior, O' Connor and Nock (2014: 2) state that; "Hopelessness, defined as pessimism for the future, is a strong predictor of all indices of suicidal ideation and behaviour." This means that people who tend to have suicide behavior are driven by hopelessness, because when they see the severity of the situation that they are in, they see no hope of ever getting out. This problem requires the intervention of family members and the community at large, to encourage and motivate those who are facing challenges. The family's intervention is crucial, because a home is the first form of socialization that an individual experiences in their life.

The intervention of the society is also crucial in a matter of such nature. The society we live in today tends to laugh and rejoice at the fall of another. To raise strong individuals, the community needs to play a bigger role of uplifting those who experience the downfalls of life. For any individual to see a difficult situation as something that they can overcome, they need strength that comes from the exterior. When they see others who have gone through the same situation and managed to come out and who are not afraid to say so, some level of hope may be instilled in them.

As the society, we also need to talk about topics such as suicide and let people know that they are not alone and that they have support. The researcher would recommend that even in churches, suicidal behavior and mental health issues are engaged. Structures such as churches are great sources of support, therefore when an individual feels suicidal, knowledge that other believers and the society at large stands with them and supports them, may help combat the hopelessness in them.

I would also recommend that more professional knowledge from psychologists and mental health professionals be easily accessible. Most of the time, African people do not understand the depth and prevalence of mental health issues. When one is undergoing a mental health issue, many times it is associated with witchcraft or the lack of performing a certain traditional ritual, whereas the individual merely needs professional attention. I would recommend that psychologist and social workers emphasise and educate about the reality of mental health illnesses especially to the African community.

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