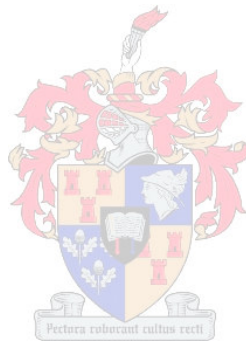


DECEPTIVE MESSAGE PRODUCTION IN TSHIVENDA

BY



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University**

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DECLARATION

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ABSTRACT

Specific deceptive messages in Tshivenda were collected and subsequently analysed according to a methodology which is regularly used in deceptive message production. Forty deceptive messages were randomly collected from the following persons: teenage males and females and adult males and females.

The main findings of the study can be summarized as follows:

The respondents gave nine categories of reasons for their deceptive messages. The person involved in these deceptions are the deceivers (six categories of people) and the persons who have been deceived (seven categories of people).

Extensive arguments have been utilized to strengthen the deceptive messages i.e. a total of 225 arguments.

Various cues to deception have been extensively used i.e. 12 cues to deception which have been used 252 times. The four groups of people above have used these cues almost equally i.e. 61-65 cues per group.

Cultural issues within deception have been given attention and nine different cultural issues have been found which have been used 46 times.

The success rate of deception is not equal between the groups. The two female groups have a success rate of 75% while the male groups have a success rate of only 35%.

Various other issues within message production in general have also received attention, i.e. plans which have been made to deceive as well as the complexity, type and quality of the plans. The action in deception has also been given attention, specifically message production and emotional appeals. Of the message effects mention can be made of relational and emotional effects, competence, appropriateness and effectiveness as well as politeness.

OPSOMMING

Spesifieke misleidende of bedrieglike boodskappe in Tshivenda is bymekaar gemaak en vervolgens ontleed volgens 'n metodologie wat algemeen gebruik word in misleidende boodskappe. Veertig misleidende boodskappe is van oral versamel van die volgende persone: jeugdige mans en vrouens, en volwasse mans en vrouens,

Die hoof bevindinge van die studie kan soos volg saamgevat word:

Die respondente het nege kategorieë van redes gegee vir hulle misleidende boodskappe. Die persone betrokke in hierdie misleidings is die misleier of bedrieër (ses kategorieë van mense) en die persone wat mislei is (sewe kategorieë van mense).

Heelwat argumente is gebruik om die misleidende boodskappe te versterk, d.i. 'n totaal van 225 argumente.

Verskeie aanwysings vir misleiding is ekstensief gebruik, d.i. 12 aanwysings vir misleiding is 252 kere gebruik. Die vier groepe deelnemers hierbo het hierdie aanwysings omtrent ewe veel gebruik, d.i. tussen 61 - 65 aanwysings per groep.

Kulturele aangeleenthede in misleiding het ook aandag gekry en nege verskillende kulturele sake is gevind in die dialoë wat altesame 46 keer gebruik is.

Die sukseskoers van misleiding is nie ewe sterk tussen die groepe nie. Die twee vroulike groepe het 'n sukseskoers van 75% terwyl die manlike groepe 'n sukseskoers van slegs 35% het.

Verskeie ander sake in boodskapproduksie oor die algemeen is ook onder die loep geneem w.o. planne wat gemaak is om te mislei, asook die kompleksiteit, tipe en kwaliteit van die planne. Die handeling in misleiding het ook aandag geniet, spesifiek boodskapproduksie en emosionele aangeleenthede in misleiding. Van die boodskapeffekte kan melding gemaak word van die relasionele en emosionele effekte van misleiding, kompetensie, toepaslikheid en effektiwiteit sowel as beleefdheid in misleiding.

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DEDICATION

Dedicated to my wife. Tshilidzi and our daughters Thendo, T̄oḡani, Lufuno and Matodzi.

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CHAPTER 1

INTRODUCTION

1.1 AIM OF THE STUDY

The study will focus on two central issues, namely deceptive message production and linguistic markers of deceptive messages in Tshivenda. Within the theoretical field of communication studies, message production is viewed as the result of a goal-driven process. The study will focus on a specific theory of message production, the Goal-Plans-Action theory. Theories of message production have not as yet been applied to an African language for the study of deceptive communication. Examining the implications in terms of the extension and development of a theory of deception goals within the message production approach to deceptive communication in Tshivenda will thus be the central aim of the study. The second focus of the study will be on specific linguistic markers of deceptive messages. Such markers will be researched on two levels, i.e. the micro structural level with emphasis on single words and the macro structural level with emphasis on the phrase. The study will address factors relating to gender: on the assumption that the type of deception and the deceptive linguistic style are different between men and women.

Two theories on deception communication have emerged and have been utilised in research related to deceptive message production. The first theory, Information Manipulation Theory (McCornack 1992) holds that deceptive messages derive from speakers “transforming” relevant information but it fails to explicate this purported transformation process. This theory combines three distinct issues within the same discussion: deceptive message production, deceptive message characteristics and recipient interpretation of such messages. This approach is, however, not a theory: it provides no testable propositions or falsifiable hypotheses.

The second theory of deceptive communication, Interpersonal Deception Theory (Buller, Burgoon, 1996) provides a set of formal propositions regarding deception variables. It furthermore assumes a production process in which deceivers control the information in their messages. However, this process is not explicated, and the theory fails to address a number of issues related to deception, such as the production mechanisms responsible for deceptive message encoding and the cognitive processes underlying deceptive message interpretation. Many of the propositions in the theory are also vague and non-falsifiable for example, the proposition “deception displays change over time”.

Various characteristics of deceptive communication have received attention in the scientific literature (McCornack 1997). The most salient characteristics will be explored with respect to empirical data from Tshivenda interpersonal communication:

- Deceptive communication is conceptualized in terms of two cognitive characteristics: speaker intentionality and the generation of false beliefs in a recipient. The notion that deception is integrally tied to belief-embedding has been explicated in great detail in intentional systems in which three sub-systems have been examined, namely a first-order, second order and third order intentional system. Deceptive communication requires at least second-order intentionality: the deceiver must have beliefs about the intended victim's beliefs. In addition, communicative acts that function deceptively require appeal to cognitive concepts such as intentionality and belief-embeddedness to render them explicable. Deception has a cognitive nature: it derives from a complicated relationship between higher order intentionality, belief states and message forms.
- Deceptive discourse is ubiquitous and casual. Messages that control information in such a fashion as to mislead listeners constitute a substantial portion of natural discourse. The vast majority of deceptive messages involve complex combinations of truthful and deceptive information. Lies told in conversations are casual. The average conversational lie is unplanned, unarousing and insignificant.
- Deceptive messages are successful in rendering their desired effects. Firstly, lie detection accuracy ranges between 45% and 60%. That subjects fail to detect lies suggests that deception often succeeds. Secondly, it has been found that the vast majority of everyday lies in naturalistic deception remained undetected (De Paulo 1996). Thirdly, lies constitute only a small minority of deceptive message forms. (Other forms include vagueness, ambiguity and dominance). Thus the question remains as to why message recipients generally believe in other people's truthfulness and accept the content of their communication at face value. Human beings most probably have limitations on cognitive/information processing and there seems to be a relationship between speaker cognition, message meaning and hearer cognition that underlies successful deception.

Research on deception has identified two main types of deception, i.e. falsification and concealment. Deception in this regard is a conscious attempt to create or perpetuate false impressions among other communicators. An intention to deceive arises when confronted with an embarrassing situation.

People have specific motives for lying such as accomplishing of goals, to spare feelings, to avoid trouble, to give a flattering self-presentation, to protect someone or to avoid embarrassment.

There are specific verbal and nonverbal cues for deception. With regard to verbal leakages of deception, research has focused on the following aspects: contextual cues alert receivers to deception, verbal cues reveal dishonesty, the implausibility of the message and the unreliability of the informant. Within these leakages the following verbal cues are central: motivation, planning, response to latency, response length, speech rate, speech errors, speech hesitations, unnecessary emphasis or repetition, negative statements, irrelevant information, self-reference, uncertainty or vagueness, reticence, disassociation, and image relationship protection behaviour.

The majority of studies on deceptive communication have been done in controlled laboratory settings by social psychologists. Their primary aim was not the analysis of the language used in deceptive message production but rather detection of deception. Such research has i.a. given rise to applied deception studies involving lie detectors. There are, however, some studies which address naturalistic deception (De Paulo et al, 1996) i.e. studies which analyse naturally occurring deception communication. Findings of some of these studies indicate that college students lie in one out of every three of their social interactions, and people in their community life lie in one out of every five social interaction (De Paulo et al, 1996:16). Controlled laboratory experiments on deception typically involve bold-faced lies as they contrast with bold-faced truths. In such a setting a bold-faced lie should require more cognitive effort. However, this view is at variance with one of the assumptions on cognitive demand of De Paulo's study.

1.2 MESSAGE PRODUCTION

The study will primarily focus on message production in Tshivenda interpersonal communication. The main theoretical points state that (i) people create messages in order to achieve some end, (ii) communication is strategic, motivated and purposive, and (iii) message production is the result of a goal-driven process. The goal construct has featured prominently in theories of communication, but there is no general consensus about a definition of the goal construct. Some features of goals that have regularly been mentioned include the following:

- i) goals cannot exist outside of conscious awareness;
- ii) commitment is a necessary feature of goals;

- iii) when individuals are determined to attain a certain goal, they are aware of that determination;
- iv) people possess and attempt to achieve multiple goals almost simultaneously; and
- v) avoidance and approach goals are not essentially different e.g. avoid anxiety (avoidance goals) vs. seek calmness (approach goal).

The results of various studies indicate strong and reliable relationships between goals and the messages that follow from them. Goals are the proximal causes of communication behaviour, they provide a means for summarizing social reality and they encourage a dynamic approach to the study of communication. The Tshivenda language use in deceptive message production from the perspective of the above principles will be explored.

The message production theory which is the framework for this study, the Goals-Plans-actions theory, can account for the properties of deceptive messages in Tshivenda. The basic assumption of this theory is that speakers produce messages to accomplish goals and enact plans for pursuing goals (Berger 1997). Wilson (1990) formulated a cognitive rules model of interaction goals. This model assumes that people possess cognitive rules between representations of interaction goals and numerous situational features. A cognitive rule is activated by a match between perceived features of the current situation and situational conditions represented in the rule. For example, a child might associate the goal of deception with features such as "I failed the exam", "I arrived late", or "I want to borrow money for such and such a purpose". Such a cognitive rule thus reaches a certain activation threshold before it is triggered and forms a goal. The probability of a rule being triggered is a function of three criteria: fit, recency and strength.

The research on Tshivenda deceptive messages aims to explore the following theoretical facets:

- i) individuals are more likely to form a goal when they perceive that many rather than only a few conditions represented in the rule are present in the current situation (the 'fit' criterion); and
- ii) Within ambiguous situations which are open to multiple interpretations, and hence activate a large number of cognitive rules, such rules are more likely to be triggered if those rules have been activated recently (the recency criterion) or frequently in the past (the strength criterion).

This study further aims to test for Tshivenda the following: Firstly, speakers have procedural knowledge (plans) for coordinating multiple goals as well as skills at enacting plans (Berger, 1997). Secondly, plans are knowledge structures representing actions necessary for

overcoming obstacles and accomplishing goals. Plans for accomplishing goals vary in complexity and specificity. Complex plans include a larger number of action units than simple plans. Complex plans also include contingencies. Specific plans are fleshed out in detail. Persons with complex plans have multiple alternatives should their initial efforts fail.

Thus, the study will explore from the perspective of these theories, how in Tshivenda deceptive communication, communicators possess an anticipatory mindset, how they foresee likely implications of their actions as well as obstacles to their plans for accomplishing a goal, and how they understand the goals that particular audiences will view as appropriate within a specific situation.

Various assumptions concerning deceptive message production will be investigated, to establish how pertinent goals and plans occur in a range of interpersonal deceptive messages in Tshivenda, and how general and language specific properties characterise Tshivenda as they relate to the following aspects:

- Message production is the result of a goal-driven process. The specific goal on which the study will focus is the deception goal which may form part of a larger goal i.e. a category of attacking goals.
- Speakers have plans for coordinating and accomplishing goals.
- Deceptive messages do not involve a specific and exclusive production separated from that of truth telling. Such messages are not more cognitively demanding than truth telling. They follow the standard message design used for truthful message production.
- There are specific linguistic markers of deceptive messages on two different levels: the micro structural level with emphasis on single words, and the macro structural level with emphasis on the phrase. Thus, it will be investigated whether the deceptive message has an assertive and concise style in which few words are used with a higher number of repetitions. The deceptive message may also rely on an ambiguous style in which the syntactic complexity of the utterance is increased. The message also may have vague, indefinite and impersonal utterances as well as equivocal terms, or it may use too many words. No attention will be given to nonverbal cues to deception.
- Socio-cultural factors relating to age, status and gender may result in aspects of variance in deceptive message production.

1.3 METHODOLOGY

1.3.1 Participants

The participants in the research on deceptive messages will consist of twenty (20) men and twenty (20) women within a Tshivenda-speaking community. This selection is necessary to fulfil the aim of the gender assumption outlined above.

1.3.2 Deceptive messages

The participants will be asked to re-enact a recent deceptive message in the form of a dynamic communication event (dialogue). In such a message, they should describe their partners, the targets of the deception, the reasons for the deception and the success or failure of the deceptive message. The interactions which are re-enacted should only have been between people who know each other within the specific community. A range of authentic interpersonal contexts in which the deceptive message production occurred will be explored.

1.3.3 Analysis

The dialogues which contain the deceptive messages above will be analyzed in the following way:

- The probable use of multiple goals in deception, i.e. the presence of other interaction goals such as compliance goals, account-seeking goals, supporting goals, image goals, will be investigated in addition to the central deception goal.
- The presence of various types of deception will be scrutinized.
- It will be necessary to count how many false utterances have been made in each dialogue.
- It will be considered what types of argument have been advanced to enhance deception.
- Linguistic markers of deception will be analysed on two levels:
 - a) The micro structural level, which consists mostly of single words. The analysis will be done quantitatively: the total number of words, the number of repetitions, as well as qualitatively: the function of words e.g. as arguments, predicates, modifiers, or adverbial forms;
 - b) the macro structural level, in which the standard phrase functions as a whole with specific regard to complexity (simple, compound and complex utterances), the position of the standard utterance in a compound one (initial, central or

final), as well as the total number of true and false arguments in the whole sequence.

1.4 ORGANISATION OF THE STUDY

Chapter one presents the aim and purpose of the study, and outlined the theoretical framework within which the study will be done. This chapter also gives an overview of the organisation of the content of the study.

Chapter two presents a critical overview of prior research on message production.

Chapter three explores deceptive message production within the scientific literature with focus on various theories of deception.

Chapter four will give an outline of the various cues to deception.

Chapter five gives the framework for deceptive message production.

Chapter six presents the detailed analysis of the various deceptive messages which have been supplied by the Venda participants.

Chapter seven presents a synthesis of the main findings of the study. It will also address various empirical and theoretical issues raised by the data on deceptive messages. Lastly, it will explore questions for further research and outline the conclusions of the study.

CHAPTER 2

MESSAGE PRODUCTION

2.1 INTRODUCTION

Current theories of message production typically assume that speakers design messages to accomplish goals, but provide limited detail about how speakers form goals. Communication scholars often attribute variations in communication performance to differences in interaction goals. Although researchers use a variety of concepts and perspectives to investigate message production, their work shares a common interest in explaining how individuals decide what to say in everyday interactions and a common belief that light can be shed on this issue through the examination of the knowledge structures and cognitive processes that underlie message production.

The concepts of goal have become a centerpiece in theorizing about message production. Variations in the content and paralinguistic features of influence messages can be attributed in part to individual differences in prioritizing influence and interpersonal goals. An account of goal formation should address two central questions: What are cognitive structures and processes through which people form interaction goals? Which features of situations constrain or magnify individual differences in goal? Therefore, theories of message production commonly presume that speakers design messages to accomplish goals. An individual should alter his or her interaction goals in response to changes in salient information from the immediate situation, and hence should vary interaction goals across different situations.

2.2 WILSON (1990)

Conditions on interaction goals

Communication scholars often attribute variations in communicative performance to differences in interaction goals. Many theorists view message production as beginning with the formation of interaction goals. Two central questions should be addressed by an account of goal formation: What are the cognitive structures and processes through which people form interaction goals? Which features of situations constrain or magnify individual differences in goals? To address these issues, the following should be done (a) outline a “cognitive Rules” model of goal formation, and (b) evaluate predictions about how situational conditions will interact with a priming manipulation and construct differentiation to influence goals.

Determinants of rule selection in obligation situations

A system of rules is organized in relation to specific situational conditions. Therefore, any investigation of goal formation must begin by identifying a specific kind of interpersonal situation and specific goals which are relevant to it. Obligation situations are complex because multiple goals are relevant to them. There are at least five different types of interaction goals that might be pursued within such situations: (1) Compliance goals, the desire to persuade the message target to fulfill the obligation, (2) Supporting goals, the desire to protect, repair, or enhance the parties' relationship or the target's identity, (3) attacking goals, the desire to threaten or damage the parties' relationship or the target's identity, (4) image goals, the desire to create or sustain a desired self presentation, and (5) account-seeking goals, the desire to learn why the target has failed to fulfill the obligation. Therefore, certain features of obligation situations should influence whether people form these goals.

Attribution, power and fit criterion

The probability of a rule being triggered depends in part on the match between perceived situational features and situational conditions represented in rules. Situations vary in terms of number of situational conditions they instantiate. Some situations are highly typical of the conditions represented in a rule, whereas others are much less typical. Situations also vary in ambiguity. Ambiguous situations are open to multiple interpretations, and hence they activate a larger number of rules than clear situations. In situations involving obligations, people assess their perceptions of at least two features for fit: the cause of the target's failure to comply (attributional ambiguity) and the distribution of legitimate power in the situation.

Attributional ambiguity and fit

Judgements of locus of cause and intent function are important situational conditions within rules for forming supporting and attacking goals. Emotional reactions to a variety of interpersonal situations, including obligation situations, are mediated by attributions of locus, responsibility, and intent. Attributions of intent have been shown to mediate aggressive and attacking responses toward others. Attributions of locus and intent also influence how message sources exert interpersonal influence. Whether a target's failure to fulfill an obligation is due to internal dispositions and intentions or to external forces, however, may be ambiguous within some obligation situations. People rely on three dimensions in attributing causes to a target's behaviour: Consistency, consensus, and distinctiveness. If for example, the perceptions of consistency and distinctiveness are low while consensus is high then most people are unlikely to hold the target accountable. If the perceptions of consistency and

distinctiveness are high while consensus is low then most people may conclude that the target is trying to take advantage of the source. Attributionally ambiguous situations suggest multiple, competing interpretations and produce greater variation in casual judgements.

Legitimate power and fit

Apart from attributional ambiguity, legitimate power may be a second feature influencing the fit of roles to obligation situations. Institutional differences in authority are associated with greater rights to make requests, and greater obligation by targets to comply. Therefore, this suggests that when message sources have high legitimate power relative to their target the obligations of the target to comply will be clearer. When the obligation to comply is clear, there should be less need for politeness, hence, rules for supporting and image goals should be less likely to be activated. If the obligation is clear and a target still fails to comply, sources also may perceive that their authority is threatened and hence form attacking goals. When the obligation to comply is more ambiguous, rules for attacking goals should be less likely to be activated. This, therefore, lead us to the following hypothesis below:

Construct differentiation and the strength criterion

If construct differentiation increases the probability of having supporting goals, then explicitly instructing highly and less differentiated persons to pursue supporting goals should reduce differences in the politeness of their compliance-gaining messages. This instructional set manipulation reduces differences in degree to which the two groups supported the target's self identity, although the manipulation would not affect the degree to which the groups imposed on the target's autonomy. Subsequent research suggests that construct differentiation may facilitate forming multiple goals within only certain situations. The CR-model lead to chronically accessible rules for forming supporting goals, which in turn increases the likelihood of forming supporting goals in some situations. We can summarise this discussion in the following manner:

- When obligation situations are characterised by low attributional ambiguity, persons who differ in construct differentiation report equal numbers of supporting goals; in obligation situation characterised by high attributioal ambiguity, highly differentiated persons report more supporting goals than less differentiated persons.
- When obligation situations are characterised by high legitimate power, persons who differ in construct differentiation report equal numbers of supporting goals; in obligation situations characterised by equal legitimate power, highly differentiated persons report more supporting goals than less differentiated persons.

Priming and the recency criterion

Priming activates a cognitive structure and thus affects performance on a subsequent, ostensibly unrelated task. In some investigations, it was noted priming effects influence impressions and attributions as well as behaviours such as aggressiveness and friendliness. Therefore, the effects of priming are transitory, since the activated cognitive structure recedes back to its resting level as the activation induced by priming dissipates. Priming the situational conditions represented in the cognitive rules should increase the likelihood that the same rules will be triggered in a subsequent obligation situation. This can be summarized in this way:

- When obligation situations are characterized by low attributional ambiguity, persons exposed to a priming task report equal number of supporting goals as persons in an interference or control conditions; in obligation situations characterized by high attributional ambiguity, persons exposed to priming report more supporting goals than those in an interference or control condition.

In the above discussion, it is assumed that both priming manipulation and construct differentiation are predicted to affect reports of interaction goals when important situational features are ambiguous. The results provide a clear support for a subset of the experimental hypothesis, but virtually no support for other hypotheses. The experimental findings support two of the model's assumptions about goal formation. First is that people's likelihood of forming interaction goals depends, in part on the accessibility of cognitive rules. A second assumption which received support is that of recency and strength criteria are more important determinants of goal formation when key situational features associated with goals are ambiguous. With the exception of the (unpredicted) affects of legitimate power on compliance goals, there were no significant effects involving this kind of manipulation.

Aside from legitimate power, the finding that attributional ambiguity and priming failed to exert any affects on supporting goals for less differentiated people was unexpected. The finding seems inconsistent with the position that construct differentiation can be equated with rule strength. Such a position assumes that all message sources have the same kind of rules, but that some people have rules which simply are more accessible. Highly differentiated persons may associate goals with a wide range of situational features, whereas less differentiated persons may possess cognitive rules linking goals to fewer global situational features.

2.3 WILSON (1995)

The Cognitive Rules Model

The CR model assumes that individuals possess cognitive rules, or associations, in long-term memory between representations of interaction goals and numerous situational features. An individual forms goals when he or she perceives a sufficient match between cognitive rules and the current situation. Therefore, an individual should alter his or her interaction goals in response to changes in salient information from the immediate situation, and hence should vary interaction goals across different situations. CR model is therefore, a better account of goal formation for some individuals than for others.

The CR model assumes that people possess knowledge about a wide range of instrumental and interpersonal goals, and about numerous situational features relevant to each goal. This goal relevant knowledge is stored in a hierarchical associative network composed of nodes that represent concepts such as people, traits, roles, relational qualities, settings and desired outcomes. Created through socialization and problem-solving experience, cognitive rules are patterns of association between nodes representing specific outcomes (goals) and nodes representing situational features. A cognitive rule is activated directly by a match between perceived features of the current situation and situational conditions represented in the rule. A cognitive rule also may be activated indirectly, when activation spreads from a directly stimulated node to other nodes that are associatively linked. The CR model assumes that rules have an activation "threshold". A goal is not formed unless a certain level of activation is reached, and once that level is reached a rule is "triggered" and forms a goal. The probability of a rule being triggered is a function of three general criteria: Fit, strength, and recency. An important assumption of the CR model is that when both degree and clarity of fit are high, situational features are sufficient to trigger rules. Both the strength and recency criteria relate to the accessibility of cognitive rules.

Cognitive rules and schema development

People represent their knowledge about compliance gaining as schemata that associate situational dimensions, targets, and strategies with specific compliance goals such as enforcing obligations and asking favours. Information pertinent to attributions, such as typical motives and constraints, also may be represented in such structures. Complex or well-developed schemata differ from simple schemata based on limited experience in several respects. First, complex schemata contain more concepts or nodes. Second, general categories are divided into a larger number of subtypes within complex schemata. Third, complex schemata contain nodes interconnected by a large number of strong associative links. Such schemata become increasingly compact or unitized so that they are activated in

an all-or-nothing fashion. If construct differentiation leads to more developed goal schemata, then highly differentiated individuals should be more responsive to situational features. Constructivist scholars have suggested that highly differentiated individuals possess more complex schemata for traits, persons, roles, relationships, and other forms of social knowledge.

Cognitive Rules and heuristic processing

Heuristics are simple decision rules or rules of thumb that typically lead to reasonable decisions with minimal effort. People who use heuristics simplify complex decision-making tasks by relying on only one of several sources of diagnostic information. Within the CR model, heuristic processing can be conceptualized as setting a low minimum threshold for triggering cognitive rules. Goals are formed when a sufficient match exists between features perceived in the current situation and those represented in the relevant rules. The match between rules and perceptions will never be perfect because situations typically contain some novel configuration of relevant features. By using heuristics, individuals could avoid making heavy demands on processing capacity when forming goals. Processing heuristically, however, also would increase the chance that people's rules would be triggered by small amounts of information made salient by their prior expectations or psychological perspective. Therefore heuristic processing can be described as more exclusive theory driven because recipients utilize minimal information input in conjunction with simple knowledge structures. Heuristic processing also suggests an explanation for why the effects of priming are limited to attributionally ambiguous situations.

2.4 DILLARD (1997)

Assumptions about goals

Goals must be conscious

Goals cannot exist outside of conscious awareness. For purposes of contrast with alternative positions, this can be called the inside-only perspective to underscore the claim that goals reside only within conscious awareness. The degree of consciousness that should be attached to the goal construct appears to be based on the relative concern for scope and precision. When concern for precision outweighs the desire for scope, researchers opt for an inside-only conceptualization of goals. This choice encourages precision on two fronts.

Commitment

Commitment is a necessary feature of goals if they are conscious. This fact is further evidenced in the actions that individuals often take to manage their own levels of commitment. Therefore, commitment is at least in one respect conceptually subordinate to

goal awareness. Commitment is meaningful if an individual becomes aware of a desire. Commitment is therefore used as a means of clarifying the goal construct.

Hierarchy

Goals need not exist in a hierarchical relationship to one another: Multiple goals are achieved more or less simultaneously. In the production of a single utterance, a satisfaction is attempted to both semantic and syntactic goals.

Approach and avoidance goals

On a physiological basis, approach and avoidance goals can be distinguished:

Avoidance goal e.g. avoid anxiety (“I have to make sure I don’t get overanxious”)

Approach goal: e.g. seek calmness (“I must try to remain calm throughout the speech”)

Avoidance goals show different effects than approach goals: thus, this is a distinction that matters.

Goals do not have subcomponents

Goals may possess cognitive, affective and behavioural elements, but concepts such as attitude also. Such components may vary in strength and the degree to which they contribute to any given goal. Thus the range of meaning for goals will become too great.

Distinction between process and outcome goals

Outcome goals focus on the content goals, i.e. what social factors are trying to accomplish. They are concerned with outcome, e.g. gain information. Process goals: how do individuals seek to achieve their goals, i.e. the manner in which the process is instantiated, e.g. individuals have a desire for efficiency, or they pursue outcome goals with vigour or tenacity.

The distinction between process and outcome goals require a context because some content goals such as impression management have process or outcome status depending on the context. Process goals are contributory, while outcome goals are consummatory. But, the redundancy is only superficial.

Goals exhibit specificity only in organizations

Specific goals produce better task performance than ambiguous goals within organizations but task achievement with goal specificity did not receive much attention in communication.

Operationalising goals

Inference from self-report

It is possible to assess goals in a direct manner, i.e. by self-report. A threat to validity of self-

report is prevarication but it can be addressed through assurances of confidentiality and anonymity. A more likely threat to self report is deception by individuals themselves.

Inference from circumstance

Inference from action to goal: There are two problems with inference from behaviour to goals:

- (a) Different goals might generate the same action.
- (b) Different actions might be generated by the same goal. Plausibility of action-to-goal inference might be enhanced by the following:

(a) Eliminate alternative:

- (i) Politeness theory proposes two mutually exclusive goals: negative or positive face.
- (ii) Select or control the context in which communication occurs e.g. courtroom.

(b) Look for patterns of behaviour

Social actors are often inexplicit about their wants. They beat around the bush, they deny the apparent meaning of their utterance, they say that they did not anticipate the implications of an action. One way to solve the attributional dilemma of why-they-did what –they-did is to look for patterns in the behaviour, i.e. look how motives influence their behaviour.

(c) Settle for weaker inference

Some writers seek only to demonstrate that their interpretation of a phenomenon is plausible, that a body of discourse could be given a particular reading. This is a weaker form of explanation.

Proposal

Studies show reliable relationship between goals and message that follow from them. But the goal concept could be used to pull even greater theoretical weight. Three arguments for such a goal-based approach to inquiry are the following:

- a. Goals are the proximal causes of communication behaviour.
- b. Goals provide a parsimonious means for summarising social reality.
- c. Goals encourage a dynamic approach to the study of communication.

2.5 GREEN (1997)

The first generation of theories of message production culminated with the development of a number of models and research programmes that have proven to be particularly influential.

Among these is Berger's work on message planning, O'Keefe's treatment of message design logics, Burgoon's expectancy violations theory, action assembly theory, and Kellerman's application of the MOP concept to interpersonal interactions.

Theories of message production can be classified in terms of two domains of behavioural phenomena, i.e. intra-individual and inter-individual: between patterns of coherence that arise in the message behaviour of the individual social actor and those that arise between two or more people. Theories of message production can generally be classified in terms of the relative emphasis they place on these two domains of behavioural phenomena. Individual patterns tend to be concerned with the processes by which meaning representations and other internal states arise and are made manifest to others via overt behaviour. Pauses, or gestures, or eye behaviour are cues to the psychological processes involved in the formulating and executing of a message plan. Intra-individual coordination tends to raise questions about the processes governing the interdependencies of the interactants' behaviours and meanings and internal states. Researchers might examine patterns of mutual influence in expressive behaviours, the negotiation of joint definitions of the situation or coordination of activities in pursuit of some shared task.

Message production makes use of three broad types of explanatory constructs. The nature of the constructs invoked in a theory should be taken into account. The three broad types of explanatory constructs are the following: psychological terms (e.g. arousal, neurophysiological structures), physiological terms (e.g. needs, goals and plans), and social terms (e.g. norms, constitutive and regulative rules).

2.6 BERGER (2000)

Success in reaching everyday instrumental and conversational goals is not simply determined by one's ability to produce fluent speech or the degree to which they are able to observe turn-taking conventions, although skill in these domains is doubtlessly important. The skills required for success in most social interaction context go far beyond these.

Detecting others' goals

When one's goal attainment is contingent upon others' actions, it is vital that people have the capacity to make inferences about others' goals. Because others' goals may interfere with the achievement of one's own, the ability to interpret others' actions in terms of goals increases the likelihood that people will achieve their own goals, thus increasing their inclusive – fitness chances. However, at this time, we do not have a very good idea of how individuals detect and respond to others' goals while they interact, although social actors report that they frequently think about goals and plans while they converse with others.

Based on detailed observation of human activities in naturalistic settings, for example, children playing at school, it is concluded that behaviour units sometimes exhibit two important properties. First, some behavioural units are organized around the pursuit of a goal or a set of goals. Naturally occurring behavioural units sometimes exhibit goal-directed properties. Second, behavioural units frequently manifest hierarchical organization in which smaller behavioural units are essential for the production of larger, more abstract units.

Those who are skeptical about the degree to which individual and joint goals organize social interaction should bear in mind that when people are asked to characterize previous social-interaction episodes, they frequently use goals as a way of describing what their interactions were about. Statements such as “She was trying to stop him from playing the slot machines” “ They wanted to negotiate a truce”, “ She wanted to get her car tuned up” and “They were trying to save their marriage” represent summary, goal-based descriptions of complex interactions that may have played out over minutes or perhaps even years. The stream of social interaction itself exhibit a goal structure, but goals provide meaning to social interaction.

Message production efficiency

This is the skill with which goals are achieved. Therefore, individuals may either succeed or fail in their efforts. The success and failures may be used as a data for making assessment of skill. The ease and speed with which individuals do may be used as basis for judging their skill. Some individuals may accomplish their objectives with great facility, whereas others may take more time because they frequently experience false starts. There is little doubt that within any given domain of social activity, there is considerable individual variation with respect to the speed and ease with which people are able to reach their objectives.

Within the context of social interactions aimed at achieving social goals, communication efficiency is critically dependent on establishing common ground. As common ground accretes during interactions, the efficiency with which individuals communicate and attain their goals also increases.

Critical to establishing common ground and efficient message production is the ability to estimate the degree to which conversational partners share a common fund of knowledge relevant to interaction goals. Individuals engaging in even casual conversations, about books, music, movies, and the like, must somehow establish the extent to which they are familiar or unfamiliar with various referents included in the messages they exchange.

The question is one of how well individuals can estimate each others’ relevant knowledge and the degree to which these estimates influence message production. When individuals

converse, information made available during the encounter interacts with prior beliefs about knowledge to promote the development of common ground and divert conversational focus away from primary interaction goals. When individuals fail to understand what a speaker has said, the speaker is put in the position of having to diagnose the source of the failure to understand and reformulate messages in ways that are understandable. The message producers may use relatively inefficient and ineffective means to deal with the problems they encounter during conversation.

Common ground may be disrupted by other events. When the shared impressions of conversational participants are disrupted by negative revelations, participants attempt to revise their impressions through conversation. Revelations may force conversational participants to abandon the pursuit of their primary goals and to deal with the new goal of revising their impressions of each other. Efficiency is very important in the message-production context. In routine service transactions, increased verbal interaction may be diagnostic of an undesirable state of affairs. Neither customers nor service providers want to engage in elongated interaction. In less routine social encounters, efficiency may also emerge as a significant issue. For example, the responses of students when professors give overly detailed and lengthy answers to what students consider simple questions.

Individuals producing messages in social encounters must also attend to goals associated with the social appropriateness of their actions. Concerns about the social appropriateness of one's messages and actions and the effects they might have on fellow interlocutors may place constraints on the degree to which goals can be pursued using highly efficient means. The most efficient ways to attain goals may be relatively low in social appropriateness, although this is most certainly not always the case.

2.7 DILLARD, SOLOMON (2000)

The subjective construction of context

Conceptualizing context in message production research must attend to the subjective reality of message producer because:

- a. People often know what they are doing.
- b. Individuals are valuable sources of information about their own communication behaviour and that of others.

Mapping context as goal structures with social densities

Social densities: World is organized into clusters of events with regularly cooccurring qualities. Social experience has dense regions of frequent occurrences within a conceptual

space that encompasses regions of less frequent activity. People tend to form goals in accordance with that they believe is possible rather than impossible, and they attempt to overcome the obstacles that might prevent goal attainment. Thus, we can conceptualise the contexts for message production in terms of individuals' perception of social reality and the goals that they subsequently generate for acting upon it.

Primary vs secondary goals: Goals may vary in status. The primary goal is that which the actor is trying to accomplish. It imbues the interaction with meaning and enables the individual to parse the stream of behaviour into coherent conceptual units. Secondary goals are other concerns that arise from considering how to achieve the primary goal. Thus, the term (interpersonal) goal structure can be used to describe the set of primary-secondary goal relationships. Goal structures vary in content and complexity. Contexts can be defined in terms of the goal structures that follow from actors' conceptions of opportunities and constraints in a social episode. This framework privileges the individual's experience and recognizes the role of perceived social densities in shaping that experience.

2.8 GREEN (2000)

Prevailing conceptions of messages and message production

The body of work on message production can be seen to be permeated by a set of assumptions:

Static

Cognitive states and entities underlying behaviour are treated as if they shift and change relatively slowly. But cognitive representations are much more fluid and shifting. Theorists do not give proper heed to the fact that the processes that give rise to message-relevant specifications are fast. Encoding processes proceed in parallel.

Coherent

A second characterization that behaviour unfolds in a relatively coherent, seamless fashion may show consistency. We can ascertain two distinct senses in which individual's message behaviour is not always characterized by coherence, i.e.

- a. Messages may lack continuity
- b. Messages may exhibit inconsistencies.

Uniplanar

Behaviour consists of hierarchical arrangement of features where the levels of that hierarchy reflect an abstract-concrete continuum. The higher level features of action are seen to be

instantiated in a series of increasingly more concrete representations, culminating with the motor commands for operating in the world. It is common to encounter theories of message production that fail to incorporate any sort of lower level mechanisms for actually manifesting more abstract thoughts and meanings in overt behaviour. Models tend to reflect a version of what has been termed the “single-level assumption”.

Variation on uniplanar theme

The uniplanar characterization (i.e. focus on single level of what is, in fact, a hierarchy of representational systems) emerges in a variety of forms in models of message production. Models restrict analysis to those aspects of message behaviour that correspond to relatively abstract act-types such as are captured in our everyday conceptions in our own and others' behaviour. Time focus is restricted to an idea unit or utterance representation with no explicit provision for lower level mechanisms. Low level mechanisms become important components of theoretical accounts of high level features.

Too verbal

Although scholars of human communication acknowledge the role of nonverbal cues in social interaction as a matter of course, far greater effort has been focused on developing models of verbal message production than those processes that give rise to the nonverbal components of behaviour.

Too propositional

Some approaches are unduly restricted to a single level in the sense that they are too propositional. They have a central conceptual role which is given to some sort of propositional representation of ideas or meanings.

Too mentalistic

Thoughts and actions are interrelated, yet theories tend to an analysis of the nature of thoughts (e.g. goals, plans, idea units) and their genesis, and some are lacking when it comes to making claims about the nature of behaviour and behavioural production.

Implications for theories of message production. The Goals – Plans – Action framework

G-P-A model: message encoding unfolds as goals or desired ends. It leads the individual to formulate plans for their accomplishment, and these plans are used to identify and guide actions for carrying out those plans.

1. Fluidity

Goals and plans are treated as if they persist over a span of time, i.e. a static view of goals

and plans. A goal which a person has in mind may be lost almost immediately, even plans and actions. It is not clear whether goals, plans and actions exist at all once they have passed out of mind.

2. Incoherence

G-P-A framework suggests a characterization of behaviour that is rather more coherent than might, in fact, be observed. Behaviour should be expected to reflect considerable coherence, given that it is generated in pursuit of a goal and according to some plan. Discontinuity, or lack of coherence in a series of utterances, should emerge only when goals and plans are revised in some way. G-P-A stance tends to convey a sense of message behaviour that is too continuous, G-P-A models in communication can also be seen to suggest a view of encoding that is overly consistent. Placing greater emphasis on the discontinuous and inconsistent character of message behaviour raises fresh issues that are obscured under the standard view.

3. Multiplanarity

In G-P-A the action component is treated as a relatively abstract, uniplanar message. But theories need to give greater attention to the multiplanar nature of action specifications. G-P-A accounts are too mentalistic because they focus on realms of thoughts (goal plans) while on the other hand failing to address the relations between thought and action.

2.9 WILSON, GREEN, DILLARD (2000)

Some self-evident truths about communication include the following:

1. Speakers draw on vast stores of knowledge
2. Speakers pursue a wide range of goals.
3. Speakers coordinate their own behaviour with that of their interaction partner.
4. Speakers produce messages within time constraints
5. Speakers produce messages with little conscious awareness.

There are four trends in the study of message production:

1. Scholars want to understand message production.
2. Message production across life span.
3. Insight in societal issues.
4. Links between emotion and message production.

2.10 WILSON, SABEE (2003)

Goals-Plans-Action theories

CR model

People gain insights about communicative competence by exploring how individuals form interaction goals. CR model assumes that people possess cognitive rules, or associations in long-term memory, between representations of interaction goals and numerous situational features. The CR model also assumes that a spreading activation process operates in parallel on the associative network, such that cognitive rules can be compared with ongoing perceptions of situations without substantial demand on processing capacity and situations can activate rules for forming multiple goals simultaneously. A cognitive rule must reach a certain activation threshold before it is triggered and forms a goal. The probability of a rule being triggered is a function of three criteria: fit, recency, and strength. Insights about goals and competence are interpretable for pursuing goals that others evaluate as inappropriate by some standard. Intercultural interactions may prompt such occurrences. Even within a single culture, speakers may be judged incompetent for pursuing goals that others view as inappropriate. Speakers may seem communicatively incompetent for failing to pursue goals that others view as desirable or obligatory. Actions such as asking for assistance, giving advice, attempting to change another's political views, or offering criticism create potential threats to both the speaker's and the hearer's face. Speakers who attend to the face wants of both participants while pursuing their primary objective typically are viewed as more communicatively competent than those who appear concerned only about the primary goal. Speakers may fail to form and pursue goals because a speaker may (a) lack perspective-taking skill, (b) associate goals, (c) possess rules for forming supporting goals, or (d) fail to mentally link rules for different goals.

Plans

Speakers differ not only in their goals, but also in their procedural knowledge (plans) for coordinating multiple goals as well as skill at enacting plans. Plans are knowledge structures representing actions necessary for overcoming obstacles and accomplishing goals. Plans are mental representations of actions. Plans for accomplishing social goals vary in complexity and specificity. Complex plans include a larger number of action units than simple plans. Complex plans also include contingencies. Specific plans are fleshed out in detail, whereas abstract plans provide only vague guidelines for action. Plan complexity and specificity should facilitate communicative competence in many situations. People with complex plans have multiple alternatives; those with specific plans already have considered how to implement abstract acts during conversation itself. It was found that lonely and shy

college students had less complex plans for social goals. Thus, plan complexity in turn was associated with others' perceptions or whether a plan was likely to succeed. Several qualifications should be noted:

- (a) A complex plan is neither necessary nor sufficient for competent performance,
- (b) Planning too many alternatives in advance itself can undermine fluid speech performance,
- (c) The relationship between plan specificity and competence may vary depending on whether a culture values detailed, short-range plans versus flexible, long-range plans, and
- (d) Complex and specific plans still must be adapted in light of changing circumstances and unforeseen opportunities during interaction. Planning occurs in advance of many interactions, but a good deal also occurs online as a conversation unfolds. Competent communicators are adept at monitoring and adjusting their plans online during conversation. Coders analysed the degree to which participants used effective and appropriate information-seeking strategies. Students rated as highly competent had a larger percentage of plan-oriented thoughts during conversation. In contrast, students rated as low in competence reported a larger percentage of self-assessment cognitions. Problems with executive control also may hinder a person's ability to monitor during conversation. Executive control processes are a set of higher order mental activities,, including decisions about (a) selection, (b) regulation, and (c) monitoring.

Anticipatory mind-set

Different aspects of the message production process offer complementary insights about communication competence. Competent communicators possess an anticipatory mind-set. They foresee likely implications of their actions. Competent communicators understand the goals that particular audiences will view as (in) appropriate, desirable, or obligatory within a specific situation. They typically pursue multiple goals, and possess plans with multiple options for pursuing and integrated goals. Competent communicators adjust both their goals and plans. They devote periodic attention to monitoring their goals and plans online, avoid mulling over negative thoughts and feelings.

Sources of communicative competence, from this perspective include, (a) overly accessible or inaccessible rules for forming goals (b) lack of knowledge about alternative means for pursuing or integrated goals, and (c) impairment of one's ability to monitor and adjust goals or plans.

Several avenues for improving an individual's communication competence are suggested. Training might focus on teaching people to identify situationally relevant goals. Training also could focus on helping to learn and practice a broader range of actions relevant to pursuing goals. TAs also might be taught to identify signs. Finally it could be taught to identify, and when possible alter, situational impediments to monitoring goals and plans.

2.11 SUMMARY

The aim of this chapter was to survey a new generation of theories of message production. Various theorists reflected a number of characteristics and trends worthy of note. Among those are the prominence accorded conceptions of goals and planning attempts to apply models of intra-individual processes in illuminating interindividual phenomena, treatments which involve hybrid intentional/design-stance approaches, and efforts to incorporate physiological constructs and to meld them with psychological and social terms. The literature on message production has provided a good deal of insight about how communicators utilize pragmatic and strategic knowledge to pursue and coordinate interaction goals. Although cognitive theory has been applied fruitfully to the study of a number of communication phenomena, there are many important questions about the design of messages that remain unanswered. Thus, the contexts for message production can be meaningfully defined in terms of the goal structures that arise within social densities

CHAPTER 3

THEORIES OF DECEPTION

3.1 INTRODUCTION

The aim of this chapter is to present different “Theories of Deception” by different theorists. In everyday life, people lie in different ways in order to achieve their objectives. Some people avoid questions and keep secrets. Others on the other hand tell the truth. Hearers sometimes do not know whether to accept what they hear as truth or not. Theorists develop a model of Speaker-Hearers which includes terms such as lying, evading, secret-keeping, and truth-telling, etc. These terms are in some instances interrelated and bear resemblance.

3.2 BELIEFS, AXIONS, THEOREMS

Bradac, Friedman, Giles (1986)

Various theorists distinguished analogical and digital displays. Analogical displays are characterised by continuous features on duration or intensity. This can be seen in a human scream on its starting and ending points, i.e. longer – shorter or louder – softer. Thus, louder scream and deeper blush usually signal stronger affect on the perpetrator. Digital displays are made up of separate segments or elements which are combined together according to rules which allow some combinations while preventing others.

Therefore, there is no connection between overt utterances and underlying beliefs. This does not only make it possible for Speaker to lie, evade, etc., but also makes it possible for Hearer to know with certainty where a given utterance accurately or inaccurately represents Speaker’s propositional belief.

When communicating the Speaker can have various beliefs. Such beliefs may include lie, evasion, etc. Therefore, communication can be viewed in different ways i.e. what Speaker plans to do as s/he communicates propositionally with Hearer, not what is actually uttered. Contextual norms also play a role in the production of messages. Hearer may employ cognitive code when attempting to infer whether Speaker is talking the truth or not.

Beliefs are propositions which link an object to some attribute. Beliefs thus demand a digital system such as language for their formulation. People have beliefs and they vary from one individual to another. There are direct and indirect beliefs.

There are four major types of direct and indirect beliefs:

- beliefs about self,
- about the world,
- about the Hearer,
- about communication.

Each or all of these types of beliefs may become a belief about the topic or discourse. Such a belief may be lies, truths or secrets. The topic of the discourse may be initiated by the Speaker, Hearer or by the third parties.

There are two more types of beliefs. First is an intention which is a belief about self. The object is self and an intended action. Second is a perlocutionary belief. This is a belief about Hearer and belief about communication. Here the focus is on the consequences of the utterance.

These intentions and perlocutionary beliefs and other beliefs discussed above make way for four axioms.

Axiom 1: Given the topic of discourse and Hearer's demand for a Speaker response, Speaker will intend either to produce an utterance which will satisfy this demand or to withhold this utterance.

Axiom 2: Speaker has a belief regarding the accuracy of a potential utterance in the sense that Speaker believes Hearer would construe the utterance either correctly or incorrectly from the standpoint of Speaker's topical belief. Accuracy here emphasizes the corrections of the Hearer's belief with regard to the world.

Axiom 3: Speaker has a belief regarding the relevance of the potential utterance. Speaker may believe that a given utterance is relevant to the topical belief, and that Hearer would construe this in the same manner. This belief is related to Grice's Cooperativeness Principle, when the utterance may be relevant or irrelevant depending on the Speaker belief.

Axiom 4: Speaker in this regard has a specific belief that s/he should be accountable. Therefore accountability is a belief which is based upon the topical belief and a perlocutionary belief. If the Speaker withholds an utterance, s/he therefore, is accountable if s/he believes that the non-utterance will be constructed in one way only.

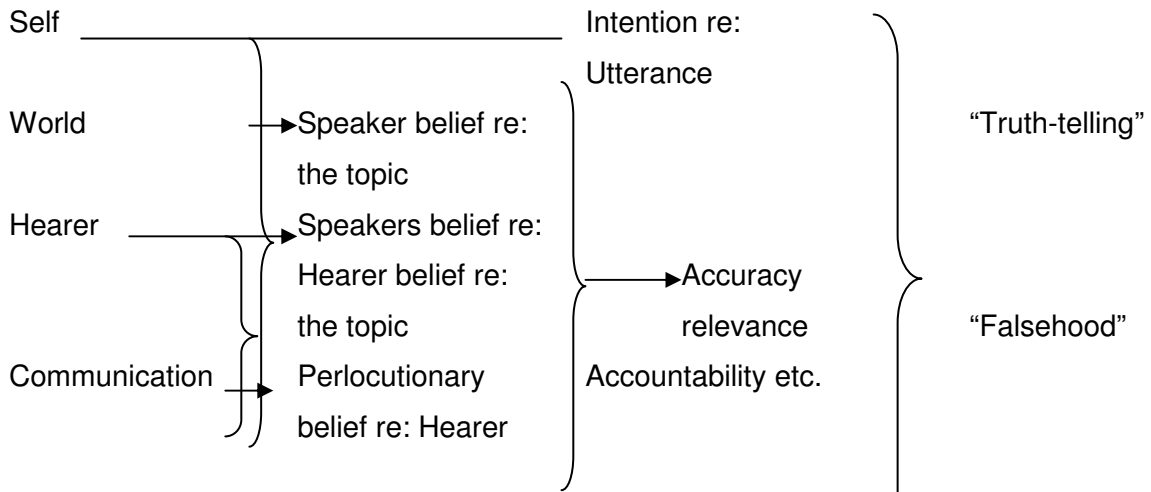
These four theorems can be summarized as follows:

Elemental beliefs of Speakers

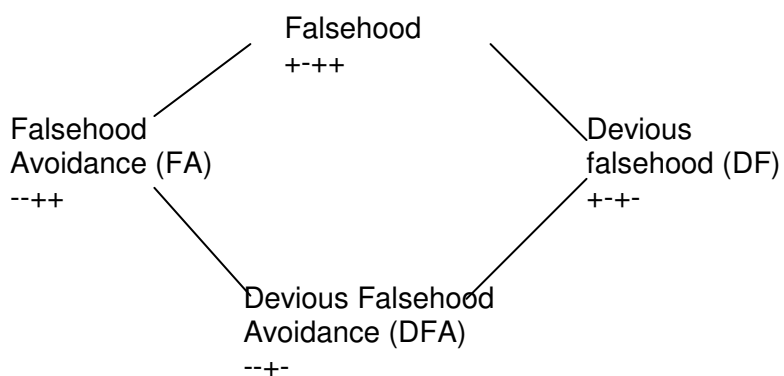
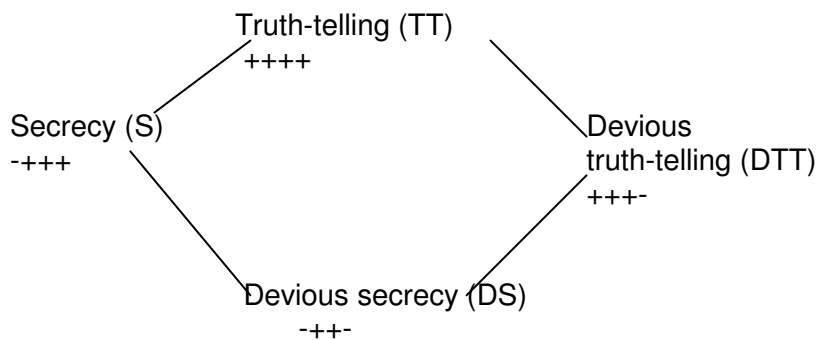
Axioms

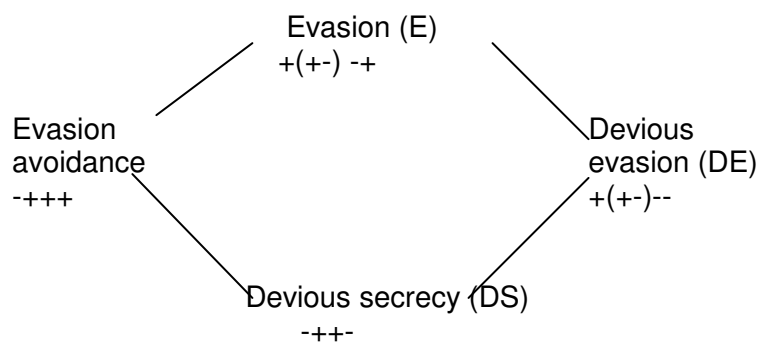
Theorems

Direct, Indirect



The above four axioms produce twelve theorems which can be grouped into three families: A truth-telling, a falsehood, and an evasion family. These families can be represented as follows:





Truth-telling entails Speaker's intention to produce an utterance which is believed to be accurate and relevant to the topical belief. The Speaker must therefore be accountable for the utterance. Secrecy arises when Speaker's intention changes from producing the utterance to deciding to withhold it. Secrecy can have many different motives. Devious truth-telling also exists. This state undergirds the planned deeds of crafty squealers who desire to leak the truth about events with a degree of impunity. The fourth member of this family is devious secrecy. The Speaker intends to withhold an utterance which s/he believes is relevant and accurate, and s/he believes s/he will not be accountable for this withholding. The Speaker thus avoids the utterance and keeps it secreted.

Falsehood entails the intention to produce utterance which is believed to be relevant to the topical belief. The Speaker must believe that the utterance will create in Hearer an inaccurate belief regarding Speaker's topical belief.

The Speaker may withhold the utterance and the belief then changes to falsehood avoidance. In this way the Speaker withholds the utterance s/he believes would create in Hearer an inaccurate belief regarding Speaker's belief. Another member here is devious falsehood in which there is no change in the accuracy and relevance beliefs. The Speaker thus, is given a change from a belief in accountability to a belief in non-accountability. The fourth member of the falsehood family is called "devious falsehood avoidance." This occurs when the Speaker intends to withhold an inaccurate utterance which is relevant, with its absence having more than one plausible interpretation.

The utterance may be accurate or inaccurate and thus reflect some beliefs. This is not important if the utterance is irrelevant. The four families of beliefs of evasion here are the following:

Speaker intends to produce an utterance, believes to be irrelevant as regards topical belief, and feels accountable should it find expression. Thus the Speaker may or may not believe that Hearer will believe that the utterance is irrelevant. When the Speaker withholds an irrelevant utterance and is accountable for the action, the belief state is "evasion avoidance".

When Speaker plans to produce an irrelevant utterance believing that s/he is not accountable for this, the belief is “devious evasion”. But when Speaker withholds an irrelevant utterance while believing s/he is not accountable for this intended non-utterance, the belief state is “devious evasion avoidance”.

3.3 NONVERBAL CUES OF DECEPTION

Hocking, Leathers (1980)

Sometimes different deceivers exhibit different nonverbal behaviours at the moment of deception. Deceivers always exhibit certain types of behaviour more frequently than other types. There are three factors that exert a dominant influence over the types of nonverbal behaviours: (1) the deceiver is apt to attempt to exercise conscious control over the nonverbal behaviour that s/he believes to be important; (2) the deceiver is apt to exercise conscious control over the nonverbal behaviour that can be most directly and easily monitored at the moment of deception, (3) the deceiver is apt to exercise effective conscious control over those behaviours which are most susceptible to conscious control.

There are various deceptive features that were surveyed. It was found that deceivers would exhibit more bodily movements than would truthful communicators. Deceivers would exhibit more movements than their truthful counterparts. Deceivers also displayed behaviours such as hand-to-face gestures, nervous playing with hands and hair, sharp eye movements, repeated movements of the feet and legs, lip wetting, and ‘tics’ in the form of twitching eyelids. It was also found that deceivers exhibit more movements than non-deceivers. Deceivers exhibited excessive movements in the form of defensive gestures (72.6%), and revealed their nervousness in the form of shakiness or trembling (61.6%), fidgeting (56.1%), and extraneous movements suggesting impatience (53.6%). Others surveyed (64.6%) believed that deceivers would have less eye contact than non-deceivers.

Deceivers are apt to exercise most control over the face and least control over outer extremities such as leg and feet because the face is potentially the most important non-verbal source of information and is most closely watched by individuals being deceived. Recent research suggests that vocalic cues are extremely difficult to control. Deceivers as opposed to non-deceivers are expected to exhibit behaviours such as head movements, illustrators, leg movements, and overall bodily nervousness cues (class 1). Class 2 includes overall facial pleasantness, overall facial nervousness, speak faster, and use more non fluencies than his/her truthing counterpart (Class 3).

To sum up, this theoretical study determines that specific non-verbal behaviours differentiated deceives from non deceivers. It was also designed to develop a new

theoretical perspective which predicts why deceivers are apt to exhibit certain type of non-verbal behaviours, and explains why these behaviours are exhibited. This theoretical perspective generates two predictions. First, deceivers are expected to exhibit fewer gestural cues such as foot movements, hand movements, and illustrators. Second, deceivers are expected to exhibit more, as well as more intense, vocalic cues in the form of more non-fluencies, and accelerated speaking rate and greater overall vocal nervousness.

3.4 INFORMATION MANIPULATION THEORY

McCornack (1992)

Information Manipulation Theory suggests that deceptive messages function deceptively because they covertly violate the principles that govern conversational exchanges. Speakers sometimes exploit the quantity, quality, manner, and relevance of the information that should be presented. Some speakers thus manipulate or control sensitive information which in turn leads to deception. It is also believed that message deceptiveness often arises from extremely subtle shading of the information that is presented.

There are two types of deceptive messages given by communication researchers:

1. Thinking of deceptive message as distinct strategic or types.
2. Thinking of deceptive message as message forms resulting from the manipulation of information in different ways.

Most researchers opted for the former approach. Some explored the form and function of deception in close relationships. There are three different basic lie types: falsification (not giving true information), distortion (includes exaggeration, minimization, and equivocation), and omission (withholding relevant information).

There are two primary ways to lie: to conceal and to falsify. In concealing, the liar withholds some information without actually saying anything untrue. In falsifying the liar does not only withhold information, but presents false information as if it were true. When lying, individuals can play with the information they disclose: they can adjust the amount of information. Both the amount and veracity of information disclosed can be adjusted to produce specific deceptive message forms. Information can be manipulated along two primary dimensions: concealment and distortion. The message generated could be described in terms of how they varied along two proposed dimensions. The third dimension is that the information could be varied and thus be relevant.

Therefore, researchers have noted that individuals produce deceptive messages by manipulating information in one (or any combination) of four primary ways: manipulating the amount of information in an equivocal fashion, and/or presenting information that is irrelevant to the preceding discourse.

Conversational Implicature

This theory of language usage was found by Paul Grice in 1967. He said that the talk exchanges are characteristically, to some degree at least, cooperative efforts. He further urged that participants within any interaction are expected to follow a general principle, i.e. cooperative principle. Participants should, thus, contribute towards the talk exchange in which they are engaged. Grice further specified four categories. First is the maxim of Quantity which relates to expectations regarding the amount of information that should be provided within a message. Second, is the maxim of Quality which relates to expectations regarding the veracity of information that is presented. Participants are encouraged not to present false information. Third is the maxim of Relation which suggests that participants should make their contributions relevant. The final is the maxim of Manner which he viewed as relating not to what is said, but rather, to how what is said to be said. Thus participants must avoid obscurity and ambiguity, and information should be brief and in an orderly fashion. Cooperativeness is very important in any talk exchange (Grice, 1989).

Information Manipulation Theory

In contrast to the collaborative and cooperative effort in the talk exchange, speakers may also quietly and unostentatiously violate a maxim (Grice, 1989). Such violation is not so blatant, and is not regarded as a violation by additional supportive behaviours. According to the Information Manipulation Theory messages are thought to be deceptive if there is a violation of conversational maxim. If there is a violation, then it means the speaker deviates from what can be considered rational and cooperative behaviour. Deception in this regard is the exploitation of belief on the part of listeners that they (speakers) are adhering to the principles governing cooperative exchanges. Listeners are misled by believing speakers in a cooperative fashion.

Information Manipulation Theory accounts for various forms of deceptive messages. Individuals possess four types of expectations regarding the transmission of information: expectations about the quantity of relevant information, expectations about the quality of the information transmitted, expectations about the manner of the information presented, and expectations about the relevance of conversational contributions. When speaking, the speaker may violate any or all of these expectations. There are also four dimensions which can be varied in the production of deceptive messages: manipulations of Quantity,

manipulations of Quality, manipulations of Relation, and manipulation of Manner. Deception therefore, can stem from exploitation of the Cooperative Principle.

3.5 INTERPERSONAL DECEPTION THEORY

Buller, Burgoon (1994)

3.5.1 Deceptive Act

TYPES OF DECEPTIVE ACTS	
GENERAL	SPECIFIC
Fabrications	Falsifications, dishonesty, fibbing, lie, untruth, cheating
Concealment/Omissions	Secrets, hypocrisy, two-faced, back-stabbing, evasion, masking
Exaggerations/Fictions	Distortion, make-believing, myth, tall tale, white lie, irony
Half-truths	Mix of truthful and dishonest information
Implicit Falsification misdirection	Diversionsary responses, misleading, false implication, and misinterpretation
Crimes	Con, conspiracy, entrapment, spying, disguise, counterfeiting, cover-up, forgery
Playing	Joking, teasing, kidding, tricking, bluffing, hoax

3.5.2 Strategic Communication

3.5.2.1 Uncertainty and vagueness

In this regard liars would express uncertainty through the use of fewer absolute verbs, fewer total different words, and lower confidence ratios, whereas they would express vagueness through such things as avoidance of factual assertions, fewer references to self-experiences, fewer references to the past, and more levelling terms that create broad generalization. Liars introduce more irrelevant information into their discourse, reduce their response length, and use of levelling. Liars use fewer words, fewer different words, fewer past tense verbs, and, among men less conditional language, which might approximate levelling. Liars also show higher type-token ration (TTR). To avoid detection, liars make their communication brief, vague, non-committed, and unverifiable.

3.5.2.2 Non-immediacy, reticence, and withdrawal

Included here is a host of non-verbal behaviours such as physical proximity, eye gaze, body orientation, body lean and touch that may be used to signal detachment and disaffiliation; vocalic behaviours such as pausing and long response latencies that signal reticence; and verbal behaviour such as shorter responses, use of past rather than present tense verbs,

and non-concrete reference that express non-immediacy and psychological distance. Liars decrease the frequency and duration of glances, decrease forward body lean, and increase distance. Deceivers gaze less overall, gaze more when targets are not looking at them, and engage in less forward lean. Liars do not avert their eyes any more than truth tellers do. Deceivers initially engage in less eye contact than their truth-tellers, but deceivers increase their eye contact as the conversation progressed. To conclude, communicators engaged in deception may attempt to conceal their deceit by becoming more withdrawn and inaccessible to their conversational partners.

3.5.2.3 Disassociation

The use of verbal behaviours to disassociate oneself from one's actions and to shift the focus of attention on others, may have the effect of making one seem more dependent on others or that others are responsible for one's behaviours. This would occur through the use of fewer self-references and self-interest statements and more references to others.

3.5.2.4 Image-and-relationship-protecting behaviour

The main objective of the deceivers is to protect their image. They do so by engaging in innocuous conversational behaviours such as nodding, smiling, and refraining from interruptions. Such behaviours are designed to deflect attention away from the deceiver and to maintain a positive demeanor. These behaviours are also likely to protect the relationship that exist between the deceiver and the target. If deceivers are not anxious, they display fewer interruptions and more smiling, nodding, and more pleasant faces.

3.5.3 Non-strategic leakage

An implication of the leakage hypothesis is that a leakage hierarchy exists among the various non-verbal and verbal channels. Some channels are more likely to display leakage cues than others due to their lower sending capacities.

3.5.3.1 Arousal and nervousness

There is an assumption that lying increases arousal and anxiety. This results in automatic changes in overt non-verbal displays. Arousal is bound to differ dramatically, depending on such factors as (a) how serious the lie is, (b) how motivated the deceiver is to avoid detection (c) how serious the consequences are of being found out, and (d) whether the actor has had time to rehearse the lie. Consequently, when lying occurs under conditions of low arousal, leakage may be far less apparent and the deception may be far less likely to draw suspicion.

The research on arousal-linked deception cues generally supports the leakage hypothesis in that the leaked indicators are primarily physiological based behaviours that are less controllable or less monitored by the sender. Liars engage in more blinking, pupil dilation or instability, self-and-object manipulations, higher pitch, vocal nervousness, more speech errors and hesitations, more word repetitions, and less gesturing. Research has been mixed on whether liars engage in more or less postural shifting; random leg, foot, and head movement, gestural activity, and other bodily indicators of nervousness. Alternatively, the lesser gestural animation and bodily movement together may be indicative of less involvement and commitment to what one is saying. Although deception is often accompanied by high arousal it is not always a sign of deception.

3.5.3.2 Negative affect

Deception has a negative effect to most of the people. One of the cues that deception is taking place may be leaked negative affect in the pleasant, image-enhancing demeanor. This may be leaked in part through micromomentary expressions: fleeting, barely perceptible facial expressions of displeasure or comfort that precede the more posed, pleasant expressions people affix on their faces. Deception also produces reduction in smiling and positive head nods. Thus, deceivers may be revealing a state of negative affect by failing to give the normal amount of positive feedback to their conversational partners. Deceivers also encode more negative affect in their tone of voice than in their facial cues. Liars use fewer group references and make more disparaging remarks.

3.5.3.3 Incompetent communication performance

The increase in speech errors, hesitations, word repetitions, postural rigidity, and random movement accompanying nervousness and the halting, brief messages that accompany reticence are key indicators that “something has gone astray” with the actor. Others include inconsistent verbal statements or non-verbal behaviours, discrepancies among verbal and non-verbal channels, kinesic behaviours, exaggerated performance, and general changes in behaviour that deviate from one’s normal communication pattern. Behavioural indicators include behaviours such as gaze, response latency, gesturing, and body activity may be indicative of deviations from one’s normal level of activity. Some people become animated and loquacious, while others may attempt to mask their deceit by becoming taciturn and less involved.

3.5.4 Indicators of strategic communication and non-strategic leakage

STRATEGIC COMMUNICATION AND NON-STRATEGIC LEAKAGE	
SPECIFIC NON-VERBAL AND VERBAL BEHAVIOUR	
Strategic Communication	
Uncertainty and vagueness	Fewer different words, lower confidence ratios, fewer factual assertions, fewer references to self-experience, fewer references to the past, more levelling terms (“all”, “never”), more irrelevant information, shorter responses, fewer past tense verbs, less conditional language (male only), greater lexical diversity, more frequent hand shrugs, fewer absolute verbs.
Non-immediacy, reticence-, and withdrawal	Fewer total words, shorter responses, more probing questions from receivers, verbal non-immediacy, more pausing, longer response latencies, less gaze, more one-sided gazing, less forward lean, greater distance.
Disassociation	Fewer self-references, fewer self-interest statements, more other-references, verbal non-immediacy.
Image-and relationship protecting behaviour	Nodding, smiling, refraining from interruptions, suppression of leakage cues.
Non-strategic Leakage	
Arousal and nervousness	More blinking, greater pupil dilation or instability, more self-and object-manipulations, higher pitch, vocal nervousness, more speech errors and hesitations, more word repetitions, shorter responses, longer response latencies, less gesturing, stiff, restrained trunk and limb positions, more leg, foot, head, and posture shifts, more body blocks, abortive flight movement, fewer facial changes, more bodily activity.
Incompetent communication performance	A pattern of more speech errors, hesitations, word repetitions, postural rigidity, random nervousness movements, and halting brief messages, faster or slower speaking tempo; channel discrepancies and dissynchrony, exaggerated performances; lack of spontaneity; departure from normal behaviour.

3.5.4.1 Definitions

In order to know better the conceptualization of interpersonal deception it is important to know what is meant by interpersonal, interactive, deception and suspicion. These definitions specify the scope of interpersonal deception theory (IDT).

- (a) **Interpersonal Communication** can be defined as the dynamic exchange of messages between two (or more) people. Interpersonal communication may or may not be **interactive**. Scholars disagree on whether interpersonal communication must also be dyadic, face-to-face, unmediated, idiosyncratic or personal in character. Dyadic, face-

to-face exchange is the prototypical exemplar of interpersonal, interactive communication and consider it the benchmark against which to compare other communicative formats. When communicative transactions increase beyond two participants or shift from face-to-face to mediated formats, they become increasingly less interpersonal and interactive.

- (b) **Deception** can be defined as a message knowingly transmitted by a sender to foster a false belief or conclusion by the receiver. Deception occurs when communicators control the information contained in their message to convey a meaning that departs from the truth as they know it. This rules out mistaken or unintended lies.
- (c) The receiver's counterpart to deception is perceived deceit or suspicion. **Suspicion** refers to a belief, held without sufficient evidence or proof to warrant certainly, that a person's speech or actions may be duplicitous. As such, suspicion falls somewhere in the intermediate ranges along a truth-falsity judgement continuum, i.e. a suspicious receiver is uncertain whether a sender is telling the truth or lying.

3.5.4.2 Assumptions

It is important to clearly specify the assumptions about human communication because deception is studied by scholars from different fields who have not always found it important to analyse it in interactive contexts.

Assumptions associated with interpersonal communication

Criteria attributes: An important feature of interpersonal communication is that it entails active participation by both the sender and the receiver. Both are the actors rather than passive recipients or observers of a person's actions. Both the participants must simultaneously accomplish encoding and decoding tasks.

Another essential feature of interpersonal communication is that it is a dynamic activity. Behavioural patterns fluctuate over time as communicators adjust to one another's feedback. The implication for interpersonal deceptions is that a uniform deceptive profile is unlikely. Interpersonal communication is also manipulated, multidimensional, and multimodal. Motivated by instrumental, relational, and identity goals, interactants seek to accomplish a multi-purpose task, each of which is multifaced and expressed through multiple channels.

Interpersonal communication comprises both strategic and non-strategic behaviours. Much interpersonal communication is enacted consciously and deliberately to achieve multiple functions and to negotiate attendant encoding and decoding demands. Strategic actions exhibit unintentional, often unconscious behaviours. Non-strategic actions usually reflect perceptual, cognitive and emotional process. Interpersonal communication processes are

governed by a host of cognitive and behavioural factors. Behaviours during interaction can, and often do, influence participants' subsequent cognitions and behaviours. The last attribute is that communicators and their messages are judged on credibility. Credibility refers to a constellation of judgements that message recipients make about the believability of a communicator. Among these are character, competence, composure, sociability, and dynamism.

Interaction and information-processing assumption: As senders, communicators must simultaneously produce message on line, create desired identities and impressions, adjust ancillary non-verbal and verbal elements to send appropriate relational messages, monitor self and receiver feedback, adapt messages to this feedback, and regulate the pacing, turn taking, and synchrony of conversation itself. Conducting interpersonal interaction demands cognitive, as well as physical effort. Another assumption is that competent interpersonal communication is a skilled activity. Those with greater social skills are better able to handle interaction demands.

Assumption related to expectations and norms: Interactions enter all interpersonal encounters with a host of expectations about how others will behave and why. These expectations which are grounded in social norms and any individuating information about the cointeractant's behavioural routines, form schemata for interpersonal communication. Among the most important expectations is veridicality. People expect others to be decent, pleasant, and worthy of positive regard. Trust is the foundation on which enduring relationship is built. A similar expectation is that social interactants follow the norm of reciprocity.

Assumptions associated with deception

Critical attributes: People manage their communication to present certain information while hiding, obscuring, evading, or creating other information. Specifically, deceivers control information by encoding messages that alter veracity, completeness, directness/relevance, clarity, and personalization. Deceptive encounters implicate multiple goals some beneficial to the communicator and other beneficial to the partner, the relationship, or a third party. Deception or suspected deception is especially likely to intensify surveillance and heighten attention to feedback.

Cognitive and emotional response: It is assumed that both deception and detection are partly a manifestation of underlying arousal, negative affect, cognitive effort, and attempted control. Deceivers may experience varying degrees of physiological arousal and negative

affect stemming from detection apprehension and guilt or discomfort. Receivers may experience similar cognitive and emotional responses when experiencing suspicion.

3.6 THEORETICAL OVERVIEW

McCornack (1997)

3.6.1 Theories of deceptive communication

Of four theories and conceptual frameworks, only Information Manipulation Theory and Interpersonal Deception Theory have spawned programmatic lines of research related to deceptive message production.

Information Manipulation Theory (IMT): McCornack (1992) proposes that deceptive messages derive from speakers transforming relevant information which, fails to explicate purported transformation process. IMT also confounds three distinct, significant issues within the same discussion: deceptive message production, deceptive message characteristics, and recipient interpretation of such messages. More importantly, IMT is not actually a theory at all: it provides no testable propositions or falsifiable hypothesis, hence fails to meet the established criteria for viable social scientific theory.

Interpersonal Deception Theory (IDT): According to Buller & Burgoon (1996), IDT provides a copious set of formal propositions regarding traditional deception variables (e.g. suspicion, relational familiarity, behavioural leakage, etc.) In IDT, like in IMT, deceivers strategically control the information in their messages. IDT fails to address many basic issues related to interpersonal deception, including the production mechanisms responsible for deceptive message encoding, and the cognitive processes responsible for deceptive message encoding, and the cognitive processes underlying deceptive message interpretation.

3.6.2 Characteristics of deceptive communication

There are an indefinite number of characteristics one could choose to focus on in theoretical analysis. There are four characteristics that are found to be particularly provocative and profound. Deception is at once cognitive, ubiquitous, casual, and successful.

3.6.2.1 The cognitive nature of deceptive communicative

There are two cognitive characteristics: speaker intentionality and the generation of false beliefs in a speaker. There is a relationship between deception, belief generation and multiple levels of belief – embeddedness. Deceptive communication requires second-order

intentionality, i.e. the deceiver must have beliefs about the intended victim's beliefs. Bradac et al. (1986) propose that deception involves the exploitation of the belief-embeddedness that forms the foundation for accurate communication, and it is not simply a cognitive act rooted in higher-order intentionality.

3.6.2.2 The ubiquitous, casual nature of deceptive communication

Naturally, recurring deception is both ubiquitous and casual. Results from studies suggest several conclusions. First, deception is ubiquitous to interaction. Second, deception constitutes a small minority of naturally occurring deceptive message forms. Third, lies that are told in conversations characteristically are casual. There are two dilemmas in this regard. First, studies do not present naturalistic deception. They appear in experimental settings. Second, deception has cognitive efficiency advantages over truth telling in certain contexts.

3.6.2.3 The successful nature of deception

There are three forms of evidence of why deceptive messages are successful. First, detection accuracy is between 45 – 60%. Second, majority of lies remain undetected. Third, lies constitute a small minority of deceptive messages. There are also some dilemmas. There are cognitive limitations in which humans initially represent processed information as true, then re-assess that information in terms of veracity. Detecting deception becomes an act in which a recipient not simply identifies the relationship between message meaning and speaker belief, but recognizes that relationship as erroneous.

3.6.3 Conceptual concerns

From the above discussions a number of compelling conceptual concerns arise, that are believed should drive the development of future deception theory.

3.6.3.1 The generation of deceptive messages and cognitive load

Assumptions of cognitive load hypothesis (CLH)

There are two assumptions. First, deception is more cognitively demanding than truth-telling. Second, deception is assumed to be generally (cognitively) difficult because of the number of constraints placed upon the formulation of the lie. Each of the assumptions proves faulty. The argument is that deceptive messages are distinct because they are cognitively constructed from scratch, implies that truthful messages are not cognitively constructed from scratch. Likewise, the claim that deceptive messages are distinct because they are internally consistent and compatible with what listeners already know suggests that truthful messages

are constructed without regard to internal consistency and recipient knowledge. The claim that there are inherently more constraints upon the formulation of deceptive messages fails to recognize the expediency of deception for achieving cognitive and contextual goals. Lies need more cognitive load. Deceptive sources reduced the number of hand/finger and foot/leg movements that they exhibit.

Conceptual underpinning of CLH

- (a) Bold-faced lies (BFL) versus Bold-faced truths – BFL require more cognitive effort than BFT. BFL requires a more demanding initial cognitive step: generating a false information that adequately meshes with the context. Many scholars reject the BFT/BFL comparison because of the following reasons. First, the majority of message forms are neither BFT nor BFL, but something in between. Second, most truthful messages do not simply dump all salient information, but rather attach additional, conventional face-maintaining devices, or provide explicit contextualizing phrases.
- (b) Packaged truth (PT) versus Packaged deception (PD) – This comparison begs a vastly differently description of corresponding cognitive load. Neither PT or PD is innately more demanding because each is potentially difficult and taxing, depending on the context. Truth telling may also face more constraints in terms of how it can be formulated. One may deceive to meet contextual demands. PD creates an associated cognitive cost.

3.6.3.2 Deception as problem solving

Deception can be considered a particular communicative class of problem-solving activities. Communicators will take into consideration the relative weightings of at least three wants: (a) the want to communicate the content of the FTA x (b) the want to be efficient or urgent, and (c) the want to maintain H's face to any degree. Many of the same goals that motivate non-deceptive presentations also motivate deceptive ones. Problem-solving models are conceptual schemes that formally specify and organize the reasoning steps and domain knowledge needed to construct solutions to particular problems. Problem-solving models typically take one of three forms: backward reasoning, forward reasoning, or opportunistic. No prior attempt has been made on the part of deception researchers to link deception with problem-solving models.

3.6.3.3 How are deceptive messages generated?

There are numerous problems associated with message-production models that use functional indexing schemes. First, these models typically draw upon Searle's Speech Act Theory, assume the straightforward and unproblematic mapping of speaker intentions onto speech acts and speech acts onto message forms. The relationship between speaker intent,

speech acts, and message forms is anything but fixed and ruled governed. A second related problem is that the indexing that is required in order to enable rational choice among forms depends on there being a decontextualized relationship between form and function. However, speaker intents, speech acts, and message forms are never not in a context, consequently their interrelationship always will be context – determined. Message forms are not indexed to speech acts based on an abstract and immutable constitutive rule-set, but are indexed based on context. Third, indexing schemes also pose additional, interesting dilemmas. Deceptive intents are mapped onto deceptive acts, which then are mapped onto deceptive message forms. A question may arise. Does deception involve a separate message-production mechanism than truth telling? Truthful intents, truthful speech acts, and truthful message forms all have corresponding deceptive counterparts that exist separately in some type of parallel but distinct deceptive message-production mechanism. A second possibility is that deceptive intents, deceptive acts, and deceptive messages exist side by side with their truthful counterparts within the same production mechanism, but simply are indexed as distinct.

3.7 SUMMARY

In this chapter we have dealt with different theories of deception by various theorists. We can conclude by saying that different theories of deception show ubiquitous human activities and they sometimes have enormous import for propositional communicators. Planned falsehood, devious messages, etc. are related to each other. They all hold membership in one of the three families of belief states for propositional communication. Of all the theories, Information Manipulation Theory and Interpersonal Deception Theory have spawned programmatic lines of research related to deceptive message production.

CHAPTER 4

CUES OF DECEPTION

4.1 INTRODUCTION

The primary aim of this chapter is to focus mainly on the aspects of cues to deception. There are various ways to the study of cues to deception which depend on the perspective of the observer. We can therefore define deception as a deliberate attempt to mislead others. Falsehoods communicated by people who are mistaken or self-deceived are not lies, but literal truths designed to mislead are lies. Although some scholars draw a distinction between deceiving and lying, we'll use the terms interchangeably. In this chapter we'll limit our discussion or analysis to behaviours that can be discerned by human perceivers without the aid of any special equipment. Liars' attempt to control their behaviours so as to maintain their deception can paradoxically result in cues that instead betray it. Humans are not very skilled at detecting when deception is present. The secondary goal of this chapter is to identify different cues to deception which would in a later stage be used in the analysis of deception.

4.2 KRAUT (1978)

The literature on deception show that the following verbal content cues may be associated with the actual truth of an answer or observers' judgements of its truthfulness:

- (a) **The social desirability of an answer:** when a particular person answers, there is something that s/he wants to achieve from the public.
- (b) **Consistency between a focal answer and prior answers,** i.e. consistency between what is said at a particular time and what has been said before. Thus there should be consistency between the answer and knowledge about a particular actor.
- (c) **Plausibility of an answer:** There should be an honest believing in what is said even though a person has no specific knowledge of a particular actor.
- (d) **Concreteness and specificity and the amount of detail in an answer:** The research of Kraut (1978) examined some of these cues:
 - (1) **Concreteness:** The answer should be filled with detail rather than vague and lacking in detail. The answer should be elaborated in detail, supporting the facts of the answer.
 - (2) **Plausibility:** The extent to which an answer is plausible or likely rather than implausible or unlikely.

- (3) **Consistency:** The answer should be consistent rather than inconsistent with those that came before, the content and tone of a particular answer supported or contradicted earlier answers.

4.3 DEPAULO, ZUCKERMAN, ROSENTHAL (1980)

Method of obtaining cues

There are two approaches to the study of cues to deception from the perspective of the observer:

- The first is to ask people what kinds of cues they use when attempting to uncover lies.
- The second approach is to correlate observers' ratings of deceptiveness with each cue of interest. Each investigator generates his or her own list of cues, and often these lists do not overlap at all. Even when they contain cues, they are measured differently by different researchers.

Findings

The findings show some consistencies. Long response latencies have been associated with dishonesty. It was also found that brief replies can lead to deceit. The cues which have been shown to correlate with judgements of deceptiveness include self-adaptors, self-grooming, postural shifts, nervous hand gestures, smiling, and responses that are not fluent, vague, implausible, and lacking in detail. In general, the kinds of cues that lead a speaker to be taken for a liar include nervous fidgeting and gesturing, responses that appear implausible or uncertain, and replies that are a little too long or short, a little too quick or slow. Three cues used by observers in the study by Kraut (1978) include response latency, length and plausibility. These in fact distinguish deceptive from non-deceptive responses.

4.4 ZUCKERMAN, DEPAULO, ROSENTHAL (1981)

Deception is an act that is intended to foster in another person a belief or understanding which the deceiver considers false.

Deception is not associated with a specific verbal or non-verbal expression. There are various processes or factors that influence behaviour. Such factors include control, arousal, felt, emotion, and cognitive processing.

- (a) **Attempted Control:** Deceivers attempt to control their behaviour in order to deceive. Such behaviour may be planned, rehearsed or lack in spontaneity. Discrepancy usually develops since some channels are not completely controllable.

- (b) Arousal:** Some studies have found that deception produces arousal. It was found that truth and lie-telling are associated with different autonomic responses. Deceivers are motivated to succeed on the deception task. For example, the greater the number of truth stimuli, the more the habituation and, therefore, the less the reactivity to the stimuli. Arousal, therefore, causes an increase in the intensity and frequency of non-verbal behaviours under deception. It was also found that an increase in eye blinks was viewed as an index of generalized arousal. Deception gives rise to arousal, and is associated with increase in pupil dilation, eye blink rate, fundamental frequency and speech disturbances.
- (c) The affective approach:** Guilt and anxiety are the most common affects associated with deception: guilt about engaging in deception and anxiety about being caught. Deception is characterised by negative or non-immediate behaviours. Non-immediacy reflects guilt or anxiety. The experience of negative affects under deception can influence behaviour. Other behavioural correlates of deception may indicate an attempt to disassociate oneself from the deceptive message so as to minimize the negative experience.
- (d) Cognitive factors in deception:** It is more difficult to create a lie telling the truth. Subjects took more time to prepare deceptive statements than truthful ones. Therefore, this may give rise to speech characteristics, papillary response, and gestures indicative of such complexity. It is suggested that the higher cognitive complexity of lie-telling may result in more speech pauses or hesitations, longer response latencies, increased pupil dilation, and fewer illustrations.

The following eleven (11) auditory behaviours associated with deception were found: Motivation, planning, response latency, response length, speech rate, speech errors, speech hesitations, pitch, negative statements, irrelevant information, and self-references.

Speech rate also includes confidence ratio, while speech errors also include non-fluencies and word repetition. Speech hesitations also include the ums and ers, pausing, and percentage talk in interaction. Negative statements also include excess positive and disparaging statements. Irrelevant information also includes volunteering extra information. Self-references indicate the number of times the deceiver refers to himself/herself also include the excess others.

Behaviours Associated with Judgement of Deception and Beliefs about Deception

Judgement of Deception				
Belief about deception				
Behaviour	N. of studies	Mean d ^a	Combined z	Mean d ^b
Visual Channel				
Gaze	4	-.45	-3.25**	-1.25
Smiling	5	-.32	-2.97**	.31
Adaptors	3	.30	.51	3.16
Postural shifts	2	.50	3.00**	1.34
Auditory channel				
Response latency	5	.36	3.61***	.68
Response length	4	-.11	-.61	.46
Speech rate	2	-.67	-2.84**	1.35
Speech errors	4	.27	2.00*	2.06
Speech hesitations	2	.58	3.17**	1.28
Pitch	2	.68	2.82**	.95

^a Positive values indicate that an increase in the behaviour was associated with judgement of deception.

^b Positive values indicate that an increase in the behaviour was believed to be associated with deception.

*P<.05.

**P<.01.

***P<.001.

4.5 DE PAULO, STONE, LASSITER (1985)

Liars make more negative statements, more irrelevant statements, and more over generalized statements (“levelling”), and they tend to speak in a less “immediate (i.e. distancing) way.

CUES TO ACTUAL DECEPTION

Negative statements	5.34
Irrelevant information	2.17
Levelling	2.16
Self-references	-38
Immediacy	-3.37

(A positive number indicates that the behaviour is more likely to occur during deceptive responses than during truthful ones; a negative number indicates that the behaviour is more likely to occur during truthful responses than during deception ones).

HYPOTHESES

Senders who are insecure about their prospects of succeeding at conveying a desired impression, i.e. deceivers do appear to try hard to control their self-presentations, e.g. they take more time to plan their performances.

Deceivers have guilt and anxiety, their behaviour and demeanour might become more negative, e.g. liars make more negative statements.

Deceivers may be reluctant to commit themselves to their lies, e.g. liars have less to say in response to any question, and the responses they do give are distancing over-generalized and filled with irrelevancies, hesitations and errors.

Lying may be a cognitively demanding task, e.g. liars take longer to prepare their responses. However, liars do not seem to need any more time than truth tellers to begin answering a question.

Lying might be arousing, e.g. pupil dilation, speech hesitations, speech errors.

CUES TO PERCEIVED DECEPTION		
Vocal/Paralinguistic		
	Actual	Perceived
Speech hesitations	4.06	3.17
Pitch	2.26	2.82
Speech errors	2.14	2.00
Latency	.28	3.61
Speech rate	-1.36	-2.84
Response length	-1.98	-.61

Results of cues that influence people's perceptions of deceptiveness:

When senders gaze less, smile less, shift their posture more, speak more slowly, take longer to answer a question, they are perceived by judges as more deceptive. Perceivers only rated as more deceptive those senders whose utterances were hesitant, filled with errors and highly pitched.

Also, in order to be perceived as sincere, it may not always be sufficient simply to tell the truth. Deceivers and truth tellers should know about the cues that people interpret as signs of deceptiveness and truth, more than about the cues that really are signs of deceit.

4.6 EKMAN (1992)

People would not lie if they do not want to achieve something. There is usually a reason for lying. There is no sign of deceit, there is no gesture, facial expression or muscle twitch that in and of itself means that a person is lying. Spotting deceit requires understanding how behaviours may reveal that a liar is making up his line. The lie catcher must learn how emotion is registered in speech, voice, body, and face, what traces may be left despite a liar's attempt to conceal feelings, and what gives away false emotional portrayals. There are leakage or deception clues.

- (a) words are the most differentiated way to communicate: Liars usually conceal and falsify what they expect others are going to watch most. Liars take care in their choices of words. Words are the ones that receive great attention because they are the richest, most differentiated way to communicate. Many messages can be transmitted, far more quickly, by words than by face, voice, or body. Liars choose their words carefully when they want to conceal messages which they do not want to deliver. Liars know very well that they are accountable for their words, that is why they are sensitive in choosing their words.
- (b) It is easy to falsify in words: words are carefully monitored and are the chief target for disguise. It is very easy to say things that are not true using words. Words are easy to prepare beforehand and one can rehearse again and again. Therefore the message can be fine-tuned in the form of words. In this regard, words are more accurate in deceiving than the face, body, and voice.

Liars monitor and control their words and face more than their voice and body

Falsifying is easier with words than with facial expression because words can be rehearsed more readily than facial action. It is also very easy to conceal because people can monitor their words better than their face. It is also easy to know what a person is saying that what his/her face is showing.

People are misled by words

The body is also a good source of leakage and deception clues. Monitoring of the body movements is easy. A person can feel and often see what his body is doing. Although we know that words can lie, words are often misled. In this regard, people may make verbal mistakes that can provide both leakage and deception clues. And even if there are no

mistakes in the words, it is the discrepancy between the verbal line and what is revealed by the voice, body, and face that often betrays a lie. But most of the clues to deceit in the face, body, and voice are ignored or misinterpreted.

Liars are betrayed by their words because of the following deception clues:

Carelessness: Many of the liars are betrayed by their words because of carelessness. Lies may be caused by the fact that they simply neglect to fabricate their words carefully.

Slip of the tongue: This is something one does not wish to say in mode of self-betrayal. Liars may be betrayed by a slip of the tongue, even if they are very careful. It may happen that once the slip occurs, the speaker may recognize what has been suppressed, or, even then the speaker may not become aware of it. Not any slip of the tongue is evidence of lying; the context of the slip should help.

Tirades: These are long angry or violent speeches. This is another way in which liars may betray themselves. It is different from a slip of the tongue. The speech blunder is more than a word or two. It is a pressure of overwhelming emotion (fury, horror, terror, or distress) that cause their liar to give away the information. The information doesn't slip out, it pours out. The liar is carried away by emotion, not realizing until afterward the consequences of what he is revealing. If he/she remains cool, he/she would not have revealed the damaging information.

Evasive, indirect speech: Most of the clues that we get from people are verbal, not physical. Here, we do not look at a person's face for signs that he is lying. Some few studies of deceit support the finding that some people lie because of being indirect in their reply or circumlocutious or they give more information than is requested. On the other hand others are not straightforward when giving answers which may be a sign that they are lying.

Information revealed by clues to deceit: Such information include slip of tongue, tirades, indirect speech, pauses and speech errors.

The betrayal of concealed information, organized by behavioural clues

Clue to deceit	Information revealed
Slip of the tongue	May be emotion-specific; may leak information unrelated to emotion.
Tirades	May be emotion-specific, may leak information unrelated to emotion.
Indirect speech	Verbal line not prepared; or negative emotions, most likely fear.
Pauses and speech errors	Verbal line not prepared; or negative emotions, most likely fear.

4.7 MILLER, STIFF (1993)

Theoretical explanations of deceptive behaviour

In deception: intentionality, arousal and cognitive effort. The underlying rationale for heightened arousal and increased cognitive effort stems from the communicator's intention to mislead.

Arousal theory

Six cues: adaptors, hand gestures, pauses, response latency and message duration distinguished deceivers from unaroused truth tellers. But these same cues distinguished deceivers from aroused truth tellers. Thus, the non-verbal behaviours displayed by deceivers are not due to arousal per se, but are unique to deception-induced arousal. The motivational source of deception-induced arousal (i.e. fear of being detected) may produce non-verbal behaviours differing from the behaviours produced by other arousal sources. Arousal in the absence of deception was insufficient to produce the non-verbal behaviours displayed by deceivers. Alternative theory thus necessary.

Cognitive theory

Effective deceptive messages require more cognitive effort to produce than truthful messages. To develop believable lies, deceivers must construct messages that are consistent with existing facts and are thus plausible substitutes for the truth. This increased cognitive effort should manifest itself in the form of specific verbal and non-verbal cues.

Isolating verbal and non-verbal behaviour

What are the procedures researchers typically use to identify and measure correlates of deception?

Visual and vocal cues

The typical procedure involves a comparison of truthful and deceptive messages. After generating these messages, researchers ask raters to code a number of verbal and non-verbal behaviours in each message. Statistical comparisons identify cues that vary across truthful and deceptive messages. Cues that are present more frequently in deceptive than in truthful messages are positively correlated with deception while those that are found more often in truthful messages are negatively correlated.

A. Visual Cues

- **Adaptors:** The amount of time either hand is moving while touching the body during the response.

- **Hand Gestures:** The amount of time either hand is moving while not touching the body during the response.
- **Indirect Eye Gaze:** The amount of time spent not meeting the interviewer's eyes while answering questions or making statements.
- **Broken Eye Contact:** The number of times eye contact is established and broken during a response.
- **Eye Blinks:** The number of eye blinks during the response.
- **Smile duration:** The amount of time spent smiling during the response.
- **Posture shifts:** The number of times the trunk of the body is shifted during the response.
- **Leg/Foot Movements:** The amount of time either leg or foot is moving during the response.

B. Vocal Cues

- **Audible Pauses:** The number of times a pause is filled with sound like "err", "umm", "aah", "ya know", etc. during the response.
- **Silent Pauses:** The amount of silent time that occurs once the subject has started to answer a question or make a statement.
- **Sentence Repairs:** The number of times a sentence or phrase is started, interrupted, and then repeated during a response.
- **Response Latency:** The amount of time between the end of an interviewer's question and the beginning of the subject's response.
- **Response Length:** The amount of total time (speaking and silent) from the beginning of a response to the end of a response.

Some cues are more difficult to code resulting in lower reliability estimates. For example, eye blinks and indirect eye gaze are often more difficult to code reliable than adaptors and posture shifts.

Voice pitch and pupil dilation have been omitted because they are difficult to measure effectively in ongoing interactions. Although they are both useful micro-indicators of deception, they are difficult to detect.

Verbal Cues

There are two types of verbal cues in prior research:

Cody, Knapp, Stiff, Miller: they recognize specific verbal characteristics of deceptive messages.

Kraut, Stiff and Miller: they ask raters to make holistic assessments of the plausibility, correctness, consistency, clarity and conciseness of truthful and deceptive verbal statements.

Verbal cues investigated in deceptive research

- **Self-references:** The number of times a subject refers to himself or herself during a response.
- **Other references:** The number of times a subject refers to others during a response.
- **Mutual references:** The number of times a subject mutually refers to himself or herself and others during a response.
- **Statements of personal responsibility:** The number of statements in which a subject assumes personal responsibility for an event or outcome during a response (i.e. "It was my idea"; "I was the one in charge"; "I guess it was my fault".)
- **Statement of other responsibility:** The number of statements in which a subject assigns responsibility for an event or outcome to others (i.e. "I wasn't the one who came up with the idea"; "I was just following others").
- **Statements of mutual responsibility:** The number of statements in which a subject indicates that the responsibility for an event or outcome should be shared by himself or herself and at least one other person (i.e. "We all we are little to blame"; "it was my fault as much as it was theirs"; "we all should get the credit for this")
- **Factual Statements:** Statements about people, objects, or events, that, in principle are verifiable. The statements do not have to be true, only verifiable (i.e. "I studied 5 hours last night"; "the size of the group has been steadily increasing").
- **Hypothetical Statements:** Statements that refer to a situation or event that has not occurred, but has some probability of occurring (i.e. "If I get the raise, then I will probably work harder").
- **Opinion Statements:** Statements in which the subject indicates his/her own opinion about some person, object, or event (i.e. "I would prefer to do things differently"; "I don't like situations like these").

Non-verbal correlates of deception

Investigations of deception reveals numerous, but conflicting conclusions. Two methodological limitations are the file drawer problem and procedural.

Methodological Limitations

The file drawer problem: There is a low publication rate in national and regional journal about deception. Some studies do not measure up to publication standards, and many do not even make it into the press. Because theory development in deception has been sparse, a number of research reports finding no correlation between non-verbal cues and deceptive behaviour have probably been consigned to the file drawers of researchers. Stiff and Miller (1986) provide the only example of published research in which none of the reported non-verbal cues were correlated with actual deception. Some authors of published articles may also have selectively reported only those cues associated with deception. Some cues that are coded but not correlated with deception may have been omitted from the text because they are deemed unimportant. A file drawer problem necessitates caution when interpreting the relationship between non-verbal cues and deception.

Procedural differences: The first methodological difference is what motivates participants to deceive. The hypothesized effect of motivation on behavioural correlates of deception produces various outcomes, e.g. people who are highly motivated to avoid detection are likely to work harder and to monitor their own behaviour more closely than people who are minimally motivated. Another methodological difference is the amount of time participants have to plan their deceptions.

Findings on non-verbal correlates of deception

Overall Analysis

Zuckerman and Driver (1985) identify five visual cues that have emerged as consistent correlates of deception across studies: pupil dilation, blinking, facial segmentation, adaptors, and bodily segmentation. According to Zuckerman & Driver (1985) four vocal cues are consistently related to deception across all studies, i.e. response length, speech errors, speech hesitations, and voice pitch. Thus deceptive messages are characterised by shorter response length, a higher speech pitch, more speech errors, and more speech hesitations.

Effects of motivation

Highly motivated deceivers display significantly fewer head movements, blinks, posture shifts, and less direct eye gaze than deceivers with relatively low motivation. Highly motivated deceivers produce significantly shorter responses, slower speech rates, and higher voice pitch than their low motivation counterparts.

Effects of planning

Visual cues played no role in planning, only two vocal cues: response latency and speech

rate: deceivers in a high planning group displayed shorter response latencies and more rapid speech rates than deceivers in the low planning group.

Verbal correlates of deception

Specific Cues

Number of words in a response: deceptive statements are shorter than truthful ones.

- (a) Deceptive statements are more general and contain fewer specific references about people, places and temporal ordering of events.
- (c) Deceptive statements evidence levelling, they over generalize using terms like, “all, every, none, nobody”.
- (d) Deceptive statements contain more self-references (the number of times a subject refers to himself during a response).
- (e) They contain more statements of personal responsibility (the number of statements in which a subject assumes personal responsibility for an event or outcome during a response, i.e. ‘it was my idea, I was the one in charge, I guess it was my fault”).

General Assessment

Assessment of plausibility, consistency, concreteness, clarity of verbal responses: only plausibility was correlated with deception but other studies found that the composite measure of all four factors was also correlated. Thus, people consider the content of the conversation as a whole and make an overall assessment with these four characteristics.

Correlates of Deceptive Judgements

Studies about the verbal and non-verbal correlates of veracity judgements (truthfulness); observers relied heavily on verbal and non-verbal cues to make judgements of veracity. Seven non-verbal ones: blinks, smiles, hand gestures, posture shifts, pauses, response duration and response latency; five verbal cues: statements of other responsibility, statements of mutual responsibility, mutual references, number of words and general assessment of verbal content were correlated with judgements of veracity. However, no non-verbal cues and only two verbal cues: number of words and general assessments of verbal content were correlated with actual veracity.

4.8 EBESU, MILLER (1994)

Theories of deception

a) Theory of deception dependent on generalized arousal

Generalized arousal is thought to be due to deceivers' internal reactions (e.g. guilt, anxiety and "duping delight") to the deceptive act. Leakage hierarchy also emerges. Deceivers' awareness of the necessity to control nonverbal behaviours meant that they were more conscious of the face than the body. It was also found that vocal cues were more likely to leak deception than the body, and that the body was more likely to leak deception than facial cues.

b) Interpersonal Deception Theory

This theory implies the principles of interpersonal communication to deceptive interactions. Two aspects of this theory that are relevant to this study are:

- i) Their distinction between strategic and non-strategic cues and
- ii) The notion that deceptive messages vary along different information dimensions.

Non-strategic and strategic behaviours

According to IDT, deceivers engage in impression management, relational communication, emotion management and conversation management. In this regard, deceivers create believable, credible, and honest statements. Communication in many deceptive encounters may be intentional, deliberate and calculated (strategic) as well as unintentional (non-strategic).

Non-strategic cues

The following are examples of behaviours that were identified as cues exhibiting non-strategic leakage: **a)** deceivers have increased pupil dilation. **b)** Use more adaptors or self-manipulation unrelated to the verbal statements, **c)** engage in more blinking, **d)** speak at a higher pitch, **e)** use more speech hesitations, **f)** make more negative statements and **g)** make more frequent speech errors.

Strategic cues: deceivers usually communicate vagueness and uncertainty, withdraw from the conversation, and try to maintain a positive image to avoid detection. These types of strategic behaviours can be classified into information management, behaviour management and image management. The following are examples of verbal and nonverbal behaviour

associated with deception that are classified as strategic cues: When compared to truth teller, deceivers

- a)** speak in a less immediate or more distancing manner, **b)** use more irrelevant information in their message by making statements that are unrelated to the theme of the message, **c)** use more levelling terms or statements that contain many allness terms, and **d)** have shorter response length.

Deceptive messages

Buller, Burgoon (1994): The deceptive act is the intent to deceive a target by controlling information (e.g. transmitting verbal and nonverbal message and or manipulating situational cues) to alter the targets' beliefs or understanding in a way that the deceiver knows is false.

Deception may be accomplished in a variety of ways

- a) Happer, Bell (1984):** six categories: Fictions, playing, lies, crimes, masks, unlies.
- b) Metts (1989):** Covert misinterpretation or omission of all relevant information, overt misrepresentation or explicit contradiction of information, distortion of messages that evade, exaggerate or minimize selected elements of truth.
- c) Tolhuizen (1990):** denial (contradiction of the sources, feelings, perceptions or experiences), fabrication (untrue explanations, experiences or scenarios), distortion (manipulation of true information), omission (failure to communicate any relevant information).
- d) Buller, Burgoon (1994):** **a)** Fabrications which included lies, falsifications, untruth, **b)** concealment/omissions which were composed of evasion and masking, **c)** exaggerations/fictions which contained distortions, tall tales, and white lies, **d)** half-truth, **e)** mis-direction/implicit falsification which included diversionary responses, false implication, misrepresentation.
- e) Dimensions that undergird deception types:** deceptive messages vary along information dimensions of truthfulness, directness, clarity, completeness and personalization.

Ebesu and Miller examined dimension of truthfulness (truth messages to false messages), and directness (direct to indirect messages). By crossing these two dimensions, two forms of truthful message and two forms of deceptive messages were created: messages that were direct and led to correct conclusions will be called **1)** truth-telling, messages that were direct and led to incorrect conclusions will be called **2)** falsification, i.e. lies, fabrications, overt misrepresentations. Messages that were indirect and were used to deliberately allow the

target to infer wrong conclusion will be called **3**) misdirection's, this type of deception is similar to omissions and implicit falsifications. Message that are indirect and intended to allow targets to correctly infer the truth will be called **4**) implications (4 messages above).

Hypotheses involving strategic cues.

Deceivers may communicate strategically to more successfully perpetrate their deceptions. They may accomplish this task by using less immediate language to create ambiguous or mixed messages, appear uncertain and vague, and attempt to distance themselves from the deceptive message. Deceivers were more nonimmediate and used vague language to convey vagueness:

- a)** Deceivers may use more group references (we, us, our).
- b)** They may use fewer self-references (me, I, my) to allow for the possibility of misinterpretation in (2).
- c)** Nonimmediacy may be conveyed by using more past tense verbs and fewer present tense verbs. Focusing on the past more readily allow targets to evade detection by drawing attention away from the present where the deception is occurring. Deceivers will more likely use more past-tense verbs that are more easily verified.
- d)** Deceivers may use more levelling terms or words that are broad generalization (e.g. always, never) because these terms will more likely communication vagueness.
- e)** Modifiers are terms that are conditional or they qualify a statement (most of the time, usually, a little bit): they also communicate vagueness.
- f)** Distance: nonimmediacy may be conveyed in actual distance terms: deceivers distance themselves further away from their targets. Distance hinders detection because people who are further away from their targets will be more difficult to observe. Actual distance may also indicate psychological distance from the content of the deceptive message.
- g)** Reticence (not expressing as much as is known) may be exhibited by the use of more pauses and speaking for further lengths of time. This allows the deceiver to talk less. With less talking, there will be less content to probe and question.

Thus the following hypothesis was posited:

Hypothesis 1: Deceivers (falsifiers/misdirectors) will speak from a greater distance, use more pauses, speak for a shorter length of time, use more group references, use fewer self-references, use more levellers, use more modifiers, use more past tense verbs, and fewer present tense verbs than nondeceivers (truth-tellers, impliers). The same cues as above may also discriminate between people who are indirect from people who are direct.

Hypothesis 2: People who encode more indirect messages (impliers/misdirections) will speak from a greater distance use more pauses, peak for a shorter length of time, use more group references, use fewer self-references, use more levellers, use more modifiers, use more past tense verbs, and fewer present tense verbs than people who encode direct messages (truth-teller/falsifiers).

Scenarios

Four scenarios were developed to be similar to undergraduates' actual experiences, i.e. school - or work - related activities that were based on impression – management dilemmas. In this model there are 2 different types of social situations, i.e. identity – threatening or identity – enhancing. Identity – threatening situations occur when the actor receives blame or social disapproval, identity – enhancing situations occur when the actor receives credit, social approval or power.

Scenario 1: School + identity – enhancing.

Scenario 2: School + identity – threatening.

Scenario 3: Work + identity – enhancing.

Scenario 4: Work + identity - threatening

Results for strategic cues

Some support for hypothesis regarding deceivers from non-deceivers: but limited support for hypothesis regarding directness Vs indirectness:

Non-deceivers used fewer group references, fewer modifiers, more present tense verbs and more self-references when compared to deceivers.

People who were direct used fewer past tense verbs than people who were indirect.

Contrary to predictions, deceivers used more present tense verbs, less past tense verbs, and spoke for a longer length of time than non-deceivers.

People who were indirect used more self-references, fewer modifiers and fewer pauses.

Thus, truthful communication may contain a mixture of vagueness and nonimmediate term as well as precise and immediate words.

Explanation of results: deceivers may recognize that being completely nonimmediate and vague can alert receivers that something is amiss in conversation. To allow suspicion, deceivers may engage in a mixture of behaviours that indicate vagueness and

nonimmediacy as well as certainty and engagement in the conversation to maintain a credible communication performance.

Generally, the results provided some support for the notion that verbal and nonverbal cues may be affected by the type of deception used.

The effects for truthfulness and directness are associated with a majority of verbal behaviours because the scenarios which were used were good at eliciting verbal cues, thus insufficient scenarios.

4.9 KALB FLEISCH (1994)

Typology of over achieving strategies together with interaction tactics

I Intimidation

1. No nonsense
2. Criticism
3. Indifference
4. Hammering

II Situational futility

5. Unkept secret
6. Fait accompli
7. Wages of sin
8. All alone

III Discomfort and relief

9. Discomfort and relief

IV Bluff

10. Evidence bluff
11. Imminent discovery
12. Mum's the word

V Gentle prods

13. Encouragement
14. Elaboration
15. Diffusion of responsibility
16. Just having fun
17. Praise

VI Minimization

18. Excuses
19. It's not so bad

20. Others have done worse

21. Blaming

VII Contradiction

22. Build up of lies

23. No explanation allowed

24. Repetition

25. Compare and contrast.

26. Provocation

27. Question inconsistency as they appear

VIII Altered information

28. Exaggeration

29. Embedded discovery

IX A chink in the defence

30. A chink in the defence

X Self-disclosure

31. Self-disclosure.

XI Point out deception cues

32. Point out deception cues.

This table lists the primary strategies for detecting deceit along with the message tactics employed in each strategy. This typology provides a working template for the study of language strategies used to detect deceptive communication in ongoing interpersonal interactions. The person using the deception detection message tactics is designated as the communicator, and the person who is the target of those strategies is designated as the suspected deceiver.

Discussion strategies

The strategies below present a basic assumption that the person is lying. The success of these strategies is dependent upon suspected deceiver being aware that the person communicating with them believe they are lying.

STRATEGY I: Intimidation

Communicators is this strategy attempted to force individuals to admit to using deceit by intimidating them into telling the truth.

Tactic 1: No nonsense. Statements and questions accuse an individual of being a liar. These include statement such as “Don’t lie to me”, “You are lying”, “Do you expect me to believe that?”

Tactic 2: Criticism. An individual intimidates the suspected deceiver by employing negative evaluation tactics. This includes questioning the judgment and faculties of another, telling the person that he or she is unworthy, and laughing at the person.

Tactic 3: Indifference. Here the suspect is intimidated to feign indifference to the information he/she has presented. Examples includes statement such as “Don’t tell me any more” or “I’m not interested in anything you have to say in this matter”. This motivates the person under suspicion to tell the truth.

Tactic 4: Hammering. This tactic involves repeated use of either no-nonsense statement and questions, statement criticizing the suspect, or combinations of both. Examples of statements include “You are lying to me”, “You don’t have an honest bone in your body”. These statements allow the suspect deceiver only a brief moments to respond.

STRATEGY II: Situational futility

This strategy emphasizes futility and impending danger associated with confirmed deceit.

Tactic 5: Unkept secret. It emphasizes the futility of deceiving as the truth will be revealed one day. If the person deceives, he/she is told that the truth will be known one day.

Tactic 6: Fait accompli. This tactic emphasizes that what had happened cannot be changed, and deceiving can make the matter worse. It includes statement such as “What is done is done, it can not be changed now”.

Tactic 7: Wages of sin. The deception of various consequences results from continued deception from the suspected deceiver. This motivates the deceiver to tell the truth, because to continue deceiving will make the matter worse.

Tactic 8: All alone. The person who deceives will suffer the consequences, and thus is alone, every person is against him/her.

STRATEGY III: Discomfort and Relief

This strategy emphasizes the statement which says that “The person who confesses will feel free”. A person who lies usually feel uncomfortable. Therefore, deceivers are more likely to reduce their discomfort by admitting to lying.

Tactic 9: Discomfort and relief. The communicator tries to make the suspected deceiver feel guilty. This reduces the suspect’s discomfort. Moving and leaning closer to the suspect also work. Telling the truth will reduce the unpleasant of continued deception.

STRATEGY IV: Bluff

This strategy capitalizes on fear of discovery. It motivates the deceiver to tell the truth.

Tactic 10: Evidence Bluff. This tactic points out fabricated evidence that a person has deceived. It includes statement such as “Stop lying”.

Tactic 11: Imminent discovery. This tactic emphasizes the discovery of lies with the possibility of uncovering the evidence which in turn could impeach deceiver credibility. Communicators stressed that deceivers should tell the truth before being caught, e.g. “Tell the truth before I tell the principal”.

Tactic 12: Mum’s the word. Keeping quiet by the communicator to deceiver may keep the deceiver underpressure. This may increase his/her fear.

The strategies discussed above share the assumption that people will be more likely to be truthful by intimidating them or give threats in order to be truthful.

STRATEGY V: Gentle prods

According to this strategy, truth comes out simply as a result of positive rapport. Deceivers need to be guided in order to come out with the truth.

Tactic 13: Encouragement. Individuals are encouraged to continue with the discussion which may end up coming with the truth. It includes positive exemptions such as “Yes?”, “I hear you”. “Now really” or “Aha”.

Tactic 14: Elaboration. This tactic encourages the individual to elaborate upon the topic being discussed. An individual may be asked by the communicator to elaborate certain issue in detail.

Tactic 15: Fusion of responsibility. It diffuses personal responsibility for question that might be asked, for example, “People are saying you”.

Tactic 16: Just having fun. The communicator have also ask questions as if he/she is having fun with an individual. By this the deceiver may come out with the truth.

Tactic 17: Praise. Here, questions are asked with praise. Praise for the one suspected of deceit may also be employed without being followed by a negative question. This may lead to suspected deceiver into expanding on the topic.

STRATEGY VI: Minimization.

This strategy facilitates any admission to deceptive behaviour.

Tactic 18: Excuses. Excuses are offered for an individual’s motivation to deceive. A communicator may give an excuse for why the suspected deceiver has been lying.

Tactic 19: It is not so bad. The communicator makes it simple that the topic being discussed is not serious, lessening the degree of the suspected deceiver’s participation. It includes statement such as “Don’t worry”.

Tactic 20: Others have done worse. This can be indicated by saying that many have done the same thing, what you have done is much better than others. This tactic minimizes the significance of the lie or the action concealed.

Tactic 21: Blaming. A communicator in this regard tries to foster a face-saving climate for an individual by shifting the blame to someone else. This leads to the admission of guilt by an individual.

The two strategies discussed above share the assumption that people will be more likely to be truthful in a warm supportive climate than in a hostile one.

STRATEGY VII: Contradiction

The communicator first puts trust in the individual so that the individual could tell his/her story. An individual is encouraged to give the main points of the story. This may lead to contradictions and inconsistencies by the suspected deceiver, because of the amount of evidence available.

Tactic 22: Build up of lies. The communicator points out contradictory statement by the suspected deceiver from his/her presentation. The suspected deceiver is therefore asked to explain the contradictions.

Tactic 23: No explanations allowed. If the suspected deceiver makes some contradiction in his/her statements, this can be followed by the presentation of further contradiction.

Tactic 24: Repetition. The communicator attempts to draw out contradictions by repeating questions to the suspected deceiver. This is done so that the deceiver can contradict himself/herself.

Tactic 25: Compare and contrast. If there are no contradiction, the communicator asks the suspected deceiver to compare and contrast some of the issue presented. This may lead to contradictions.

Tactic 26: Provocation. The communicator provokes the suspected deceiver to justify actions or statements. In this way the suspected deceiver becomes confused and nervous. The person under suspension tells the truth.

Tactic 27: Question inconsistencies as they appear. The communicator does not wait until the story is finished, but asks question in between so as to point out consistencies and contradictions.

The strategies discussed above rely mostly on trapping the suspected deceiver where the respondent assumes that the communicator really knows the story.

STRATEGY VIII: Altered information

The communicator in this strategy uses altered information to trick the suspected deceiver into revealing true information.

Tactic 28: Exaggeration. The communicator exaggerates a suspected deceiver's level of deception. Exaggeration may also be used to trick a suspected deceiver into providing truthful information. For example, instead of asking a person directly if he has sold stolen CDs in the street, a communicator may pose the following questions:

Probe: "Is it true that I can get Michael Jackson's CD in the street for R2 50." If the amount is too much the suspected deceiver may voice the following response:

Response: "Oh na, that's too much. You can get it for only R50."

Tactic 29: Embedded discovery. The communicator asks the suspected deceiver a question containing incorrect information. Correction of incorrect information may signal that a person is actually telling the truth. For example,

John: "Did you see Mary coming home late yesterday?"

Peter: "Yes, I saw her, but she came back in the afternoon."

STRATEGY IX: A chink in the defence

In this strategy the communicator first gains a foothold in the account presented by a suspected deceiver, then uses this foothold to implicate an individual as having deceived.

Tactic 30: A chink in defence. The communicator only grabs one portion where he believes the individual has been lying with admission, the communicator has a chance to determine if the individual has lied about the entire matter.

STRATEGY X: Self-disclosure

The communicator in this strategy relies on the norm of reciprocity to gain information to see if the suspected deceiver is lying or telling the truth.

Tactic 31: Self-disclosure. By using the reciprocity norm, the communicator reveals things about himself or herself to the suspected deceiver and the suspected deceiver will also in turn reveal his/her personal information. This may in turn reveal his/her personal information. This may in turn reveal whether a suspected deceiver has been lying or not.

STRATEGY XI: Point out deceptive cues

This strategy shakes the potential deceiver's confidence in their image management, which may lead them to believe that they are not effectively concealing deception.

Tactic 32: Point deceptive cues. The communicator in this tactic point out that the potential deceiver shows certain physical manifestations that are indicative of deception, such as voice change. Any obvious physiological effect may be used to confront a suspected deceiver.

STRATEGY XII. Concern

To tell the truth is what is needed best because the communicator is concerned with the suspected deceiver's well-being.

Tactic 33: You are important to me. The communicator say that the potential deceiver is very special to him/her and thus cares for him/her. He/she further shows that he/she is very close to the suspected deceiver, and shows him/her that they are respondent.

Tactic 34: Empathy. The communicator feels for an individual. A communicator may also indicate that he/she would probably be responding in a similar manner if he/she was suspected of lying. By doing so, an individual may admit deceit.

These two tactics rely on fostering the attitude that telling the truth is the best thing for the suspected deceiver to do.

STRATEGY XIII. Keeping the status quo.

The two tactics to follow advices an individual to be truthful in order to retain his/her current status of life.

Tactic 35: What will people think. A communicator may tell the suspected deceiver that if people find that he lied, his/her current status of life will be in danger. He/she is told that people will be angry if they find out that he/she was lying.

Tactic 36: Appeal to pride. The individual is encouraged not to continue lying in order to maintain his/her positive self-image. This may be accomplished by appealing to a suspected deceiver's pride.

STRATEGY XIV. Direct approach

The communicator directly advises a suspected deceiver to tell the truth. The individual is therefore, asked to give accurate picture of the story.

Tactic 37: Direct approach. An individual is encouraged to tell the truth because telling the truth is a desirable thing. For example, "Please, be honest" or "Tell me the truth."

STRATEGY XV: Silence.

Silence is straight-forward in nature. Being quiet makes the suspected deceiver uncomfortable. Therefore, the suspected deceiver will come out with the truth.

Tactic 38: Silence. The communicator maintains silence after the suspected deceiver finishes his/her story. Aubry and Caputo (1980) suggested that the communicator should look at the suspect's eye while maintaining silence.

4.10 RIGGIO (1994)

Deception interactions

There are various themes and some significant contributions which can be represented. One of them is the emphasis which is put on deceptive interactions. Early researchers focused on the deceiver, without taking into account the interactive process of deception. Therefore, researchers are moving away from a sole focus on the deceiver, to analysis of deceptive interactions, including examining both the deceiver and the detector/ target, and the interchange between them.

Types of deception

There are different types of deception. This may include falsification, equivocation, concealment, and misdirection. In addition, there are a variety of real-world instances of deception explored in some articles, including lies in politics and other areas of the public domain. Recently, researchers distinguished some issues among different types of deception. They become more and more specific about the type of deception being studied. This does not only mean talking about the type of lie, but also specifying other relevant characteristics, such as whether the lie was planned or spontaneous.

Empirical evidence

Empirical emphasis/evidence is the third important issue made by researchers in deception. Included are articles which contain either detail categorizations of deception types (or detection strategies), or massive amounts of data on deception behaviour analysed in numerous interesting ways.

Theories of deception

Another theme of researcher in deception is theories of deception. There has been an increasing concern with the development of theories of deception, or the application of related interactional theories to help to provide a framework for studying interpersonal deception. There is still a shortage of theorizing guiding much of the deception research.

4.11 O'HAIR, CODY (1994)

The nature and scope of deception

A definition of deception

It is not easy to define deception. Different schools have different views towards deception. Buller and Burgoon (in press, p.3) define deception as “***an intent to deceive a target by controlling information*** (e.g. transmitting verbal and nonverbal messages and/or manipulating situational cues) ***to alter the target's belief or understanding in a way which the deceiver knows is false***”. Knapp and Comadena (1979: 271) define deception as “***The conscious alteration of information a person believes to be true in order to significantly change another's perception from what the deceiver thought they would be without the alteration.***” Therefore, deception must be conscious and intentional. In deception, a person intend to mislead another without having been explicitly asked to do so by the target. Therefore, deception is a communication strategy employed for specific purpose. The communicator intentionally fosters a false belief in another person. We can therefore, define deception as a conscious attempt to create or perpetuate false impressions among other communicators.

Prevalence of deception

It is important to consider the prevalence of deception. In their study, Turner, Edgley and Olmstead (1975) discovered approximately 62% of conversational statements made by subjects that could be classified as deceptive. This means that 38% of communication were truthful. In his survey, Venant (1991) found 97% of respondents had lied. In Psychology today, 88% of respondents had told white lies to their best friends about something significant. In an informal study, 59% of respondents indicated either deception was a prevalent communication strategy, or that it had its place in interpersonal communication (Lindsay and Walters, 1983).

Types of deception

Categories of deceptive acts

Categories, taxonomies, or classes of deceptive acts have received great attention. Five deceptive acts were found:

- I. Lies are communication acts that distort the truth.
- II. Exaggerations are communication acts that provide more information (quality) than what the truth called for.
- III. Half-truth are deceptive acts in which an agent controls the level of information such that only part of the truth is revealed.

- IV. Secret-agent would remain silent when they in fact had information needed or requested.
- V. Diversionary response – the agent diverts the topic to a new one so that the agent will not have to tell the target either a lie or the truth (change the subject).

Ekman (1985) specifies two categories of deception.

- I. Concealment: This is a type of lie in which a person withholds information from the other in order to perpetuate an erroneous assumption about facts or emotions.
- II. Falsification: This is a tactic which conceals true information and deliberately conveys false information.

Metts & Chronis (1986) identified three forms of deceptive acts. They are falsification, half-truth and concealment. In their survey, falsification accounted for almost half of deceptive acts (48%), concealments (27%) and lastly half-truth (23%).

Happer and Bell (1984) proposed the following categories:

- I. Fiction: This includes exaggeration, tall tale, white lies, make believe, irony and myth.
- II. Playings include joke, tease, kidding, trick, bluff and hoax.
- III. Lies include dishonesty, fib, untruth and cheating.
- IV. Crimes includes con, conspiracy, entrapment, spy, disguise, counterfeit, cover-up, and forgery.
- V. Masks include hypocrisy, two-faced, back stabbing, evasion, masking and concealment.
- VI. Unlies include distortion, mislead, false implication and misrepresent.

Chisholm and Fochan (1977) identified two categories of deception:

- I. Deception by commission: This is a group of four deception categories. An agent causes a target to be deceived. The second one is when an agent causes a target to acquire a belief in deception. The third strategy involves the agent to cause a target to continue a belief in deception. The last strategy, the agent prevents a target from acquiring non deception.
- II. Deception by omission: It involves strategies in which the agent passively allows the target to be deceived.

Collaborative deception

It involves both the agent and the target to recognize a deception but collude to carry out the

act in a seemingly, mutually negotiated manner. There are five types of collaborative deception.

- I. Situations occur when lies are expected or anticipated.
- II. Lies are to mutually benefit the self-esteem of the participants.
- III. Collaborative lies may be used to minimize situation embarrassment.
- IV. Collaborative deception may also be used to avoid the consequences of detecting deception.
- V. Requested lie occurs when the potential target request that the agent deceive him or her in order to preserve feelings, status quo, etc.

From the discussion above, it could be concluded that collaborative lies do not qualify as deceptive acts because of the following reason:

- I. The definition of deception suggests that this form of communication is an attempt to create or perpetuate a false impression among communicators.
- II. Instances of collaborative deception are only apparent deception on the surface.
- III. Collaborative lies may begin as a cooperative action, but rapidly transform into other types of deception.

Equivocation

This concept is very similar to deception. Equivocation is non-straight forward communication. It is used when the truth may be too painful. For example, person A asks person B his/her opinion about A's new dress. Even though B thinks the new dress is not beautiful, rather than lie and say "It is very interesting." Therefore B does not want to hurt the feeling of A.

Five-level taxonomy of deceptive acts

The discussion above allows us an opportunity to synthesize deceptive acts into a taxonomy that captures the essence of strategies people use to prevaricate the truth. A 5-level taxonomy of deceptive acts have been constructed (Ekman, 1985, Metts & Chronis, 1986).

Deceptive Act	Descriptions
Lies	Self-initiated, falsification, barefaced, deceive
Evasion	Equivocation, other-initiated, fabrication, understatement, diversionary tactic.
Overstatement	Exaggeration, embellishment, self-promotion, fantasy
Concealment	Masking, omission, facade, disguise, secrets
Collusion	Cooperative, collaborative, mutual action.

Behavioural forms of deception

The acts of deception involves categorizing the verbal and nonverbal behaviour associated with deceptive acts. Three behavioural categories of deception are described below.

Strategy behaviours

Seven relational message categories are organized in two sets, i.e. intentional, and leakage or nonstrategic. Strategic behaviours are behaviours which are manipulated by deceivers with a goal of presenting oneself behaviourally that portrays truthfulness. Deceivers try to form an honest impression. The strategic list of behaviours includes uncertainty or vagueness. Specific behaviours in this category include irrelevant information, conditional language, shorter responses, fewer references to self-experiences, more frequent hand shrugs, and fewer absolute verbs. A second strategic category identifies nonimmediacy, reticence, and withdrawal behaviours that are used as messages used in creating distance with others or withdrawing oneself from direct interaction. Behaviours in this group include shorter responses, verbal nonimmediacy, longer response latencies, less eye gaze, less forward lean, and greater proxemic distance. The third strategic category is disassociation which includes fewer self-references, fewer self-interest statements, more other references and verbal nonimmediacy. The final and fourth strategy is identified as image and relationship protecting behaviour, and includes nodding, smiling, refraining from interruption, and suppression of leakage cues.

Nonstrategic leakage

In this strategy deceivers are unaware of the cues revealing deception or are unable to control them in preventing deception detection. Behavioural cues are leaked out by the deceiver. There are three behaviours in this category: revealing arousal and nervousness, revealing negative effect, and incompetent communication performance. Arousal and nervousness, more speech errors, longer response latencies, less gesturing, more leg and foot movement and displaceable facial expression, less positive feedback, reduced eye gaze, less pleasant vocal tone, and more negative statements. Incompetent communication includes more speech errors, hesitations, word repetitions, rigidity, halting, brief message, channel discrepancies and disynchrony, exaggerated performances, lack of spontaneity, and departure from normal behaviour.

Honesty profile

Another method which describes the behavioural production of liars was proposed by O'Hair, Cody, Goss and Krayer, (1988). They used a macro-analytic technique. An honesty profile was developed on liars and tellers communicator style. It was found that both liars and tellers were more honest when they were perceived as more attentive, friendly, precise, and

demonstrating a low dramatic style. This helps the evaluator to make judgements of variety based on misbehaviour.

Functions of deception

Deception messages could be useful depending on the situations. First, occupation often require deceptive acts in order to function properly, e.g. police officers must lie to protect their undercover image. Secondly, there is the issue of politeness in conversation. Most people do not want to voice direct interpersonal disagreement, rather they will be deceptively polite in order to go along with the flow of social interaction. The third and last, collusion (collaborative lies) is another case when deception become a functional issue. Both people agree to accept one explanation for an event, when at least one of them knows that the explanation is false.

Morality and deception

In this regard we have to understand whether deception can be considered one of the dark sides of interpersonal communication or not.

Motives

Goffman (1974) classified the motives for deception into two lines that he termed benign and exploitive fabrications. Benign fabrication are engineered in the interest of the person contained by them, or, if not quite in his interest and for his benefit, then at least not done against his interest. Exploitive fabrications serve the interest of the deceiver.

It is the motivation behind deception whose morality should be judged. If a deceiver has good intentions and is motivated to serve the interest of others, deception in an acceptable form of communication. If a lie is both appropriate and effective it may serve the best interest of the communicator. There is a 4-part taxonomy of deception motives: lies that benefit the deceiver, and lies that benefit the deceived. The fourth category was termed "other". In this category liars are engaged in deception for selfish reasons.

There are motives that include four basic categories. Basic needs are lies that are told to acquire or protect resources (money, possessions, time, privacy, etc.).

Lies are also told to enhance or decrease affiliation. Here lies are told to initiate, continue, or avoid interaction, avoid conflict, leave – take, avoid self-disclosure and redirect conversation. The third type of lie involves self-esteem needs. Liars may deceive in order to protect their image of competence, such as improving one's status relating to social credibility.

The final category was termed the “other” which includes three parts: dissonance, reduction, practical joke and exaggeration for effect. There are eight primary motivation categories of deception. They are resources, affiliation, self-protection, conflict avoidance, protection of others, manipulation of others, obligation excuse and joke. Children lie to avoid punishment, acquire resources, protect friends, protect self, avoid awkward situations, avoid embarrassment, etc.

Deception motives can be classified into six categories that are determined by two dimensions: Valence and target. Motives for deception have valence in that such acts pursue positive or negative goal. Motives also have a target for which deception is intended. The six deception motives are the following:

- a) Deception is often used to benefit self-egoism.
- b) Deception with the intent to exploitation serves selfish motives with the purpose of gaining at the expense of other people.
- c) Benevolence is a message strategy directed towards the advancement and security of others.
- d) Malevolence is a deceptive motive with the intent of hurting or harming others, such as revenge, vindictness, retaliation, sadism, sabotage and hatefulness.
- e) Utility usually focuses on tactics intended to improve, enhance, escalate and repair relationship.
- f) Regress is a category depicting negative relational motive. The aim of regress is to damage or stagnation to a relational system.

This can be represented by the following diagram

Valence/motive	Self	Other	Relational
+	Egoism	Benevolence	Utility
-	Exploitation	Malevalence	Regress

Consequences

There is less research on the consequences of deception. Many deceptive acts starts with altruistic motive to protect someone’s feelings but eventually lead to negative consequences. Consequences are difficult to judge.

Trust, suspicion ad detection

Deceptive acts can harm relation if uncovered. Lie detection effort occur as a result of the following: **a)** Contextual cues which alert receivers to deception. **b)** behavioural cues or profile reveal honesty, **c)** implausibility of the message, and **d)** informant. Any of these

detection markers can increase suspicion depending on factors related to the relationship between deceiver and deceived.

Suspicion can vary according to the truth bias or lie bias present in the relationship. Lie bias is when the relational partner is willing to distort the truth with much hesitation. Conversely, a truth bias is when a relational partner is assumed to be telling the truth in most instances. Relational partners develop confidence in one another's veracity based on their knowledge and experience with the relationship. They expect and anticipate the truth from their relational partners. Truth bias may harm an honest relationship with unwavering suspiciousness, inhibiting any chance of trust and intimacy, whereas it works to a relational partner's advantage when suspicion is well founded.

Detection consequences

A discussion on consequences of discovery is going to be made, there are two behavioural alternatives available to detectors of deception. they can expose the deceiver openly by accusation, for example, "You're a damn liar", "That's not true and you know it", evidentiary proof "You've misstating the facts, let me prove what the truth is", or " denial of claims "You're lying, you know you love me". The other alternative available to detectors is to suppress knowledge of the detection. There are a number of motive a detector could have for suppressing knowledge of deception. First, a detector may not feel that the deception is worth exposure, hereby ignoring it. Second, they may actually attempt to deny that deception took place. Third, a detector may have empathy for the deceiver, allowing him or her the benefit of the doubt. A detector may suppress by becoming a post facto collaborator of the deceptive act by supporting the deceptive act. Detector may also suppress detection knowledge in order to allow time for analyzing and interpreting the deceiver motives and to provide lead time for developing responses to the deception

The consequences of deception detection involve a number of implications for the deceiver, the detector, and their relationship. One of the more obvious costs of detection for the deceiver is a loss of trust and respect. Embarrassment or "loss of face" is a common consequence for those detected in deception as well. Negative consequences for the detector include hurt feelings, lowered self-esteem, bewilderment, and thoughts of retaliation. Relational consequences would include such costs as relational strain, conflict, aggression, and lingering suspicion and doubt.

Deception detection may also carry with it some positive consequences. Deceiver may garner greater respect when his/her true motives are detected, if those motives are laudable

or altruistic. Moreover, detection might lead to positive long-term consequences involving self-concept and or relational development.

Unwitting participants and innocent bystanders

Deception also produces consequences or effects for both unwitting targets and innocent bystanders involved in the deceptive acts. For example, the boyfriend who is told by a friend that his girlfriend is being faithful when in fact she is having a love affair with someone else is suffering the consequences of **a)** being used, and **b)** a poor image among those who are privy to the affair. A salesperson may lie to a customer about the price of a product because he knows the product is no longer available at a lower price. He feels that he is helping his customer to get the products he needs. A liar may also tell his friends that he was working all night, when in fact he was out on a date with another woman. Innocent bystanders are often implicated in deception by their mere presence.

Deception consequences for unwitting participation and innocent bystanders becomes even more dramatic when considering the issue of sexual transmitted diseases. Two people become attracted to one another and consider the possibility of sexual intercourse. What are the consequences of lying about past sex partners? If one person carries Std, for instance, HIV virus and transmits the disease to his partner, are they culpable for not disclosing this information? Sexual partners will often use deception to achieve sexual experiences. Individuals lie in order to have sex and lie about sexual history, sexual partners, results of HIV tests and existence of current sexual partners.

Social evaluation of deception

O'Hair and Cody (1994) in their research asked four questions to 72 students about the deception context.

Question 1: What are the motives that people have for lying to someone else? The respondents' answers were – accomplishing goals, sparing other, hurt feelings, avoiding trouble, and self-representation.

Others' motives reported were that they were protecting someone else, concealing personal information, avoiding embarrassment, self-representation and being able to fit in

Question 2: What are the negative effects of lying to someone?

Respondents mentioned mostly loss of trust, having to tell more lies to cover up the first one, feeling guilty about the deception, getting caught and lowering their self-esteem.

Others mentioned that deception becomes habitual, it backfires, it gets others into trouble, it inhibits relational development and anxiety produced about the deception being detected.

Question 3: What are the consequences of getting caught in a deceptive act? Loss of trust/respect, loss of friends or lovers, punishment, embarrassment, being labelled as a liar, having to tell more lies to cover up the first one, and experiencing a guilty conscience were reported most frequently.

Question 4: Is deception one of the dark sides of interpersonal communication? The most frequent response was that no one should lie. 59% of the respondents indicated that deception was a prevalent strategy, or it had its place in interpersonal communication. Others claimed that situations require it. Lies are good for interpersonal communication.

Deception process

Critical/Ethical/Analysis	Strategy selection	Behaviour Production
Motives <ol style="list-style-type: none"> 1. Exploitation 2. Egoism 3. Benevolence 4. Malevolence 5. Utility 6. Regress 		Strategic deception <ol style="list-style-type: none"> 1. Behavioural presentation 2. Leakage control
Prediction <ol style="list-style-type: none"> 1. Detection potential 2. Harm to target/3rd party 3. Loss of trust & respect 4. Relation costs 5. Positive consequences 	Deceptive act <ol style="list-style-type: none"> 1. Lies 2. Evasion 3. Overstatement 4. Concealment 5. Collusion 	Honesty profile <ol style="list-style-type: none"> 1. Friendliness 2. Attentive 3. Precise 4. Low Drama
Ethical/Moral considerations <ol style="list-style-type: none"> 1. Deception is unethical 2. Means of survival 3. Situational determination 		

4.12 DE PAULO, KIRKENDOL, KASHY, WYER, EPSTEIN (1996)

DePaulo et al. (1996) address the basic questions about lying in everyday life by using a daily diary methodology. This method has been used successfully in the study of diverse topics in Psychology. They asked participants to keep records of their social interactions, and all their lies that they told during those social interactional, everyday for a week. They also describe their partners in their social interactions, the targets of their lies and their reasons for telling lies. They collected these data from two very different samples of participants.

Procedure

Phase 1: Introduction to the study. It consisted of study 1 and 2. In this study participants would keep records in their social interactions and communication for 7 days.

In **study 1**, participants were told they would be compensated. They all attended an initial 90-min meeting to explain the procedures.

In **study 2**, it was done individually or in groups. They were told that all their interactions and lies, would be recorded. They were urged to record lies, no matter how big or small. To answer with the word “fine” should be avoided. Forms were filled. They were given pocket-sized notebook to write reminders of their interactions. Record keeping was emphasized and participants were not allowed to write their names on the forms to ensure anonymity.

Phase 2: Recording social interactions and lies. Participants in this phase recorded all their lies in their social interaction. On each record they wrote the identification number, the date, the time, and the duration of the interaction. When few people are involved, initials and sex of those persons were recorded. Where they are more than three, they record the total number of male and female interaction partners. Participants indicated on a 9-point scale the following. Intimacy in the interaction, quality of interaction, degree of planning, the importance of not getting caught, feeling of telling lies, seriousness of the lie, target reaction to the lie. They also indicated whether the interaction took place in writing, by telephone, or face to face.

Phase 3: Additional measures. After the completion of the 7day recording period, participants were asked to do the following: First to fill out the form describing characteristics of each person with whom they had interacted. They were given photocopies of their deception records. They then completed a questionnaire on a 9-point scale on how successfully they had lied.

Taxonomy of lies

Kind of lies	Definition
5. Content a) Feeling b) Achievements, knowledge c) Action, plans, whereabouts d) Explanation, reason e) Facts, possessions	Lies about affects, emotions, opinions, pertaining to people, objects or events. Lies about achievements, accomplishments, failures, shortcomings, knowledge, and lack of knowledge. Lies about what liars did, are doing, or are planning to do, or about where they were or where they are. Lies about liars or explanation for their behaviour. Lies about facts about objects, events, or people or about possessions.
6. Reasons a) Self-oriented	Lies told to protect or enhance the liars psychologically or to advantage or protect the liars' interests, lies to elicit a particular emotional response that the liars desired. The lies told for psychological reasons include lie told to protect the liars from

	<p>embarrassment, loss of face, or looking bad, from disapproval or having their feelings hurt, from worry, conflict, or other unpleasantness, lies told to protect the liar's privacy, to make liar appear better than they are, and to regulate the liar's own feelings, emotions and moods. Lies told for reasons of personal advantage include lies told for the liar's personal gain, to make things easier or more pleasant for the liar, or to help them get information or get their way, lies told to protect the liars from physical punishment or to protect their property, assets, or safety, lie told to protect the liars from loss of status or position or to protect them from being bothered or from doing something they preferred not to do.</p>
<p>b) Other-oriented</p>	<p>Lies told to protect or enhance other persons psychologically or to advantage or protect the interests of others. The lies told for psychological reasons included lies told to protect another person from embarrassment, loss of face, or looking bad, from disapproval or having their feelings hurt; from worry, conflict, or other unpleasantness, lies told to protect another person's privacy, to make other people appear better that they are, and to regulate another person's feelings, emotions, or moods. The lies told for another person's advantage included lies told for another persons' personal gain, to make things easier or more pleasant for others, to be accommodating, or to help them get their way; lies told to protect others from physical punishment or to protect their properties, assets, or safety, lies to protect others from loss of status or positions or to protect them from being bothered from doing something they preferred not to do.</p>
<p>7. Type a) Outright b) Exaggerations c) Subtle</p>	<p>Total falsehoods, lies in which the information conveyed is completely different from, or contradictory to, the truth. Lies in which liars overstate the facts or convey an impression that exceeds the truth. Lying by evading or omitting relevant details and by telling literal truth that are designed to mislead. Also includes behavioural or nonverbal lies.</p>
<p>8. Referent a) Liar b) Target c) Other person d) Object, event</p>	<p>Lies that refer to something about the lie teller, such as something the liar did or felt. Includes lies in which the liars state or imply their preferences or opinions. Lies that refer to something about the target of the lie. Lies that refer to something about a person or persons other than the liar or target. Lies that refer to something about a person or persons other than the liar or target. Lies that refer to something about an object, event or place.</p>

4.13 GALASINSKI (1996)

Evasion defined

Evasive utterances are those which are intended to be semantically irrelevant. There are two reservations. First this definition can be taken to encompass cases which imply the structure of the question by their intonation, phrasing and quickness of response. Secondly, the definition may look faulty with respect to one type of evasive responses, i.e. those which

direct address an indirect question. To sum up, evasive utterances cannot be understood simply in terms of irrelevance. The solution is to distinguish between semantic and pragmatic relevance. The semantic one concerns propositional content of utterances, their reference, aboutness. The pragmatic one operates among speech acts and discourse goals. Therefore, evasive utterances are those responses which are intended to be semantically irrelevant.

Types of evasion

Overt evasion

Overt evasion refers to those evasive utterances in which the speaker more or less directly signals that he/she is going to give a co-operative answer. There are two main types of overt evasion: **i)** challenges, and **ii)** answer through applicators. Challenges are those responses in which the speaker in one way or another undermines the question asked. The speaker does not try to answer the questions because s/he feels that it is impossible to answer, mistaken, etc. Another types of overt evasion is an indirect answer. The answer is made by a conversation in order to trigger an inferential process on the part of the hearer.

Covert evasion

In covert evasion the speaker does not show that s/he does not give a co-operative answer. The response is meant by the speaker to pretend that it answers the question whereas in fact it does not. It is argued that the speaker tries to covertly evade the question, gives an answer which manipulates the semantic content of the question. There are three main types of acts of covert evasion. First, the speaker can refer to X within a different context, or state of affair from the one in the question. X becomes an argument in a proposition which is not focal to the question. Secondly, the speaker can refer to Y as the focus of the question s/he sets out to answer and refer to Y in the context laid by the question. Thirdly, Y can be referred to as the question's focus, moreover the speaker can do it within a different context from the one laid out by the questioner. Thus the speaker does not provide a response which can be regarded as focal.

Deceptiveness of evasion

One question can be asked here: Is evasion not deceptive? It is, but in a different manner. This can be found in the distinction between overt and covert evasion. In case of the former one the speaker signals to the address that s/he will for some reason not co-operate in answering the question. In case of the latter the speaker does not do it, s/he is not co-operative. Intuitively then, covert evasion, as an example of violation of conversation maxims (Grice, 1975) seems to be a perfect candidate for being deceptive.

4.14 BULLER, BURGOON, BUSLIG, ROIGER (1996)

Strategic linguistic behaviour

Applying strategic analysis to the language of deception may prove useful in understanding what linguistic behaviour marks deception

Information and image management: Information and image management strategies are mostly used during language of deception. One way of creating deception is to use information management of reticence which withhold truthful information. In this regard, deceivers reduce the amount of content details. The second is the sub-strategy of vagueness and uncertainty where the message becomes evasive and ambiguous by choices such as equivocation. The third is nonimmediacy where deceivers may choose to reduce the degree of directness and between communicator and object. These three sub-strategies above may be accomplished through various linguistic choices. Deceivers may use levelling terms, illness, modifiers, indirect forms, group references, fewer self references as well as employing most past tense. The following hypothesized pattern could be obtained:

Deceivers use more **a)** levellers **b)** modifiers **c)** group references, and **d)** past tense verbs and fewer **e)** self-references, and **f)** present tense verbs than truth tellers.

Relationship effects

Prior relationship: IDT holds that relational familiarity changes sender cognition and behaviour during deception encounters. The positive bond between friends and intimates is built on trust, which creates an expectation that partners will be honest. Receivers display a propensity to judge relational partners' communication as more truthful than strangers.

A research question: How does acquaintanceship alter the linguistic cues in deceptive and truthful encounters?

Expertise: The knowledge of typical deception-related behaviour obtained through past experience affects communication pattern. Expertise may aid receivers when they correctly recognize deception-related cues. Experts may also be more skeptical of the speaker's veracity in order to err on the side of skepticism.

A research question: Do sender facing receivers with expertise alter their linguistic behaviour during deceptive and truthful communication?

Impact of suspicion on verbal behaviour

Suspicion stimulates strategic behaviour by senders to repair their deceptive performances.

Thus, senders would behave more strategically when suspected. The following hypothesis could be obtained:

H2: Senders encode more **a)** levellers **b)** modifiers **c)** group references, and **d)** past tense verbs and fewer **e)** self-references, and **f)** present tense verbs when suspected by receivers than when not suspected.

Results of research

Hypothesis 1: Increase in linguistic nonimmediacy during deception was present only in the use of levellers, modifiers and group references. Senders are less verbally immediate and specific when deceiving than when telling the truth. It is impossible to describe a deceptive linguistic pattern. We witnessed few consistent linguistic changes during deception.;

Type of Deception

Senders increased their use of modifiers when fabricating but not when equivocating or concealing. Modifiers are a sign of linguistic non-immediacy and may be used to distance deceivers from the false information included in fabricated replies. Senders used more past-tense verbs under equivocation than under falsification and concealment. Thus, the type of deception did not substantially alter linguistic immediacy.

Prior relationship and expertise

Acquaintances seemed to be less specific with novice interviewers than expert ones, regardless of the truthfulness of their replies, i.e. the use of present tense verbs decreased when interviewees were acquainted with expert interviewers. Further, all interviewees referred to themselves more when talking with novice interviews. Expertise was more influential than relational familiarity on the language of interpersonal deception. Also, prior relationship interacted with expertise to affect the language used in deceptive messages. In general, senders are less immediate with experts than novices by avoiding present tense verbs. When deceiving, senders used more modifiers with novice interviewers and more group references with suspicious novice interviewers. By contracts, senders were likely to use verbal non-immediacy with experts. Verbal non-immediacy may be a common move by senders when deceiving receivers who have no familiarity with the senders or with deception.

Suspicion:

Senders did not use verbal non-immediacy when suspected in all circumstances:

- a) When receivers were more motivated to detect deception, senders used fewer levellers in equivocating.

- b) Senders under high suspicion used more levellers, modifiers, group references and self-references.
- c) Senders used more group references only when suspected by novice receivers and levellers only when suspected by strangers. In general, both truth tellers and deceivers were more linguistically non-immediate when suspected than when not suspected.

4.15 SHUY (1998)

Verbal clues to deception

Various programmes have been offered to law enforcement agencies to determine whether the suspect is being deceitful. Such features may also include nonverbal clues. In addition to these, the following are the verbal clues:

- ✓ Providing overly detail statements.
- ✓ Repeating oneself spontaneously.
- ✓ Complicating the story unexpectedly.
- ✓ Giving unusual details.
- ✓ Providing marginally relevant details.
- ✓ Displaying subjectivity.
- ✓ Correcting spontaneously.
- ✓ Admitting memory loss.
- ✓ Hedging.
- ✓ Self-referencing excessively.
- ✓ Manifesting verbosity.
- ✓ Pausing excessively.
- ✓ Using unnecessary connectors.
- ✓ Using pronoun deviations such as "You for I"
- ✓ Producing disproportionate amounts of language in the prologue, central action, or epilogue portions of the narrative.
- ✓ Producing low lexical diversity by means of type token ratio.

By using these features of verbal language one will know how truthful or deceitful suspects are. Porter and Yuille (1996) on the other hand wanted to know whether the following verbal clues were valid and accurate indicators of deceit:

- ✓ Statement validity analysis
- ✓ Reality monitoring
- ✓ Sapir's Scan Training Program
- ✓ Lexical diversity.

Through multivariate analysis, only 3 of the 18 language features showed any significance. Truthful subjects produced more details, were twice as coherent, and admitted memory loss more often. Ekman (1985) points out two ways to lie: **a)** through outright falsification, and **b)** through concealment.

4.16 FEELEY, YOUNG (1998)

Humans are not good lie detectors

Humans are not very skilled at detecting deception, lie detection rates usually range from 55% to 60% with detection rates as high as 75% in rare cases. Taking this into account, these findings would suggest that humans are not better than chance at detecting lies. Humans may very well be significantly worse than chance at spotting lies. By contrast, humans do quite well at recognizing the truth, primarily due to the fact that receivers attributes the majority of messages as truthful.

Profile of a liar.

Eight cues correlated with deception

There are eight cues that are correlated with deception. They are, greater pupil dilation, more blinking, decreased response length, more speech errors and hesitations, greater voice pitch, more negative statements, and more irrelevant information.

Should deceivers look different than truth tellers?

Researchers believed that the encoding of deceptive messages is more arousing and cognitively taxing than the encoding of truthful messages. On the other hand, telling lies is inherently arousing. It was found that lies told were not very serious, and thus required little effort and planning. This does not mean that lies being told every day are banal and routine, however, the majority of lies in everyday life can be characterized as unarousing and requiring little or no planning and effort. No clear answer could be given to the question of why deceivers should look any different than truth tellers. It may only be evident in a limited number of situations.

Do deceivers need an increased cognitive load?

It is assumed that behavioural differences in deceivers can be attributed to liars displaying cues related to increased cognitive load such as fewer gestures, longer response latencies, increased speech hesitations, increased pupil dilation and decreased eye gaze. However, it was found that liars did not differ from truth tellers in response latency, eye gaze, and gestures. This was also supported by Vrij et al. (1996) who found that liars did not differ from

truth tellers in amount of gesturing and that lying required more mental effort than truth tellers.

Difficulties in decoding deceptive communication.

Cue reliance

Though there is inconsistency regarding the cues which are associated with deceptive communication, there is a fair amount of consistency with respect to which cues individuals actually perceive to be related to deception. Research has shown that individuals tend to associate deception with postural shifts, greater response latency, more speech errors and hesitations, greater pitch and decreased eye contact, smiling and speech rate. It was suggested that lie detectors should do fairly well at spotting deceit where it is present because these cues (pitch, speech errors, speech hesitations, response latency) are significantly related to deception. But in practice receivers only attend to a few cues when judging veracity not all eight at once. They also use the consistency, the content and the plausibility of the respondents' answer.

Cognitive difficulties

- a) The process by which humans believe and accept information prevents them from accurately detecting deception. Humans require considerably more cognitive effort to reject information or label it as false.
- b) Speaker intent: In addition to the cognitive processing difficulties of lie detection, receivers must also have the ability to infer speaker intent from the message, i.e. the degree of intentionality on the part of the deceiver.
- c) Feedback: to make this worse, lie detectors rarely receive feedback regarding the accuracy of their veracity judgments.

Moderators of lie detection accuracy

Role of receiver

The typical experiment has highly suspicious lie detectors interrogating senders about their answers regarding a personality inventory. Therefore, it remains to be seen if lie detectors watching a videotape decode behavioural and linguistic information differently or form inferences differently than detectors who are face-to-face with the target.

Relational intimacy

As individuals become closer or more familiar with one another over time, they develop a sense of another's baseline for communicating truthfully. Relational intimacy is unrelated to

lie detection accuracy. For, example, spouses fare no better than friends who fare no better than strangers at deciphering lies from truths.

Training and experience

As far as human detector is concerned, the outlook for increased accuracy is bleak. It was found that confidence in lie detection ability is unrelated to accuracy. For example, on-the-job-experience, it was found that both novice and experienced law enforcement officers were no better than students at detecting deception. Trained receivers achieve higher judgemental accuracy than untrained receivers. Training results indicated that trained students are better lie catchers than truth catchers.

Suspicion

Research in deception has shown that receivers often assume sources, provide accurate and truthful information. Receivers may be interested in gathering information without altering the source of their suspicion. Being suspicious of a communicator should motivate a receiver to reduce his or her uncertainty. Uncertainty reduction can occur in one of these ways: **a)** interactive strategies, such as probing; **b)** passive strategies, such as observing the source of interacting with others (Burger, 1979; Berger & Bradac, 1982).

Conclusion

There are five conclusions that can be drawn up based on the lie detection discussions that help explain why human are unable to accurately distinguish truths from lie in human communication. They are the following:

- a) Liars do not look any differently than thruthtellers. Up to so far, research has not identified a reliable set of cues that differentiate a deceptive communicator from a truthful communicator.
- b) Humans use erroneous cues when judging deception.
- c) Humans rarely receive feedback with respect to the accuracy of their judgments.
- d) Humans confront cognitive difficulties when trying to reject messages. As a result, the lie detector may often erroneously judge deceptive messages as truthful.
- e) Training lie detectors and raising suspicion raises deception accuracy but does not raise truthful accuracy.

4.17 ANOLI, BALCONI, CICERI (2003)

Kinds of lies

There are different kinds of lies that can be distinguished:

- a) The prepared lie which is utilized mainly to avoid further repercussions.
- b) The unprepared lie which is utilized when confronted with an embarrassing situation.
- c) Pedagogic lie which is utilized to remove doubts and fears.
- d) White lie which is utilized to avoid losing face.

Linguistic styles in deception

It is interesting to analyse the linguistic style performed in telling a packed lie in a formal situation. According to some scholars, deceptive people could resort to an ambiguous and equivocal speech style. This style is characterized by a scant number of factual utterances, by the reduction of references to one's own personal experiences and not past events. More levelers' terms such as "all" and "nobody" are used.

According to other scholars, the interlocutor who tells a prepared lie can resort to a reticent and elliptic linguistic style by reducing the information content of the utterance to a bare minimum.

One produces a concise and brief utterance, which is often incomplete and typically assertive. Sentences are often short, without a subject and with a tacit predicate, with a lesser number of words, more frequent and longer latency time for answers.

A third deceptive communication strategy consists of speech depersonalization. It aims at avoiding responsibility for own utterances, shifting the communicative focus to external cues of the context. This linguistic style includes a small number of self- references and frequent references to third parties to objective factors and to impersonal conditions.

The fourth communication strategy can be found in the interaction between interlocutor and recipient that occurs within the deceptive conversation. In a familiar context, the interlocutor frequently resorts to ambiguity in order to avoid conflict with the recipient and to preserve his/her own image, should s/he be unmasked. Probing behaviour by the recipient appears to be crucial to the interlocutor's communication. Here, there is an increase of leakage cues such as speech errors and longer latency in answering questions.

Verbal micro and macro-structural indices.

Micro, Macrostructure indices

For analysis, three out of six utterances were considered, chosen on the basis of the subsequent criteria: **a)** an utterance representing the spontaneous personal perception, extracted in proximity to another conforming utterances so as to avoid possible interference from nearby false utterances (truth condition; T) **b)** a false utterance with the acquiescent and

unsuspecting recipient (lie 1, L1); and **c**) a second false utterance in which the participant had to report his false utterance immediately after it had been questioned by the recipient (lie 2, L2). There are two levels of linguistic markers of speech. The first one is known as Microstructural, analyze single words, the minimum units of the standard phrase. Nonverbal aspects such as filled and unfilled pauses and their length were considered. The second level, called macrostructural, examined the standard phrase as a whole, taking into account its variations on the syntactic structure and the relation to the whole speech (complexity, position, sequence).

Micro-structural verbal indices of the standard phrase

<i>Variables</i>	<i>Measurement indices</i>
Arguments	
Number	Total number of arguments
Words	
Number	Total number of words.
Verbal eloquency index	Ratio of the total number of arguments to the total number of words.
Verbal fluency disorder index	Sum of repetition and interruptions of words.
Predicates	
Number	Total number of predicates
Predicative eloquency index	Ratio of the total number of predicates minus the total number of repeat predicates (content predicates) to the total number of predicates.
Predicative disfluency index	Ratio of the total number of repeated predicates to the total number of predicates.
Predicative dissiliency	Number of utterances with an implicit predicate
Nominal construction	Number of utterances with an explicit predicate.
Personal structure	Number of verb form in which the speaker coincides with subject of the standard phase (predicate in the first person singular).
Impersonal structure	Number of verb form in which the speaker does not coincides with subject of the standard phase (predicate in the third person singular, first person plural, 'plurale malestatis', nominal construction).
Mental predicate type	Number of predicate which indicate a mental action, an interpredicative act of the subject of the predicate (e.g. "It seem to me that").
Action predicate type	Number of predicate which indicate a perceptive action of the subject of the predicate (e.g. "I see.....").
Dubitative predicate mode	Number of predicate expressing doubt,

Assertive predicate mode	possibility (subjunctive mood, conditional, initiative, auxiliary “can”, finite forms of “seem to”, plurale maiestatis).
Dubitative/softening	Number of predicate expressing certainty about reality (indicative mode).
Adversative	Number of adverbs and modifiers (conjunctions, prepositions, adjectives, interjections) which express doubt or attenuate the content of the standard phrase (e.g. “approximatley middle-aged”)
Pauses Number Duration Empty pauses Full pauses	Number of adverbs and modifiers (conjunctions, prepositions, adjectives, interjections) which contrasts with the content of the standard phrase (e.g. “but middle-aged”).
Pronoun forms Personal	Total number of pauses Total duration of pauses Number of pauses with absence of sound Number of pauses with presence of sound (vocalizations, interractions, etc)
Impersonal	Number of personal pronouns used explicitly ass the subject of the utterance (“I”, “Me”, “We”, “He”)
Adverbial forms and semantic modifiers Emphasizing	Number of impersonal pronouns used explicitly as the subject of the utterance (one) Number of verbs and modifiers (conjunctions, prepositions, adjectives, interjections) which emphasizes the contents of the standard phrase (e.g. “Sure middle-aged”).

Mean values of microstructure verbal indicies of the standard phrase

Variable	T	L1	L2	M	Condition
Number of arguments	1.97	1.90	1.65	1.85	
Number for words	10.10	12.30	Words 9.87	10.76	
Index of eloquence	5.24	6.65	5.95	5.95	
Index of fluency disorder	0.93	0.58	0.97	0.65	
				Predicates	
Number of predicates	1.06	1.13	0.97	1.05	
Predicate eloquence index	0.88	0.88	0.86	0.87	
Predicate fluency disorder index	0.06	0.05	0.04	0.05	
Predicate type					
Mental predicate	0.35	0.45	0.39	0.40	
Of action predicate	0.58	0.55	0.45	0.53	

M				
Personal mode				
Dubitative	0.47	0.52	0.42	0.45
Assertive	0.52	0.48	0.42	0.47
M	0.47	0.50	0.42	0.46
			Pronouns	
Personal form	0.47	0.13	0.03	0.09
Impersonal form	0.00	0.00	0.03	0.01
M	0.05	0.07	0.03	0.05
Adverbial forms and semantic modifiers				
M	0.12	0.28	0.25	0.21
Emphasizing	0.23	0.32	0.52	0.36
Dubitative/emphasizing	0.06	0.35	0.23	0.21
Adversative	0.06	0.16	0.00	0.07
M	0.12	0.28	0.25	0.21
			Pauses	
Number of pauses	1.97	2.94	1.81	2.24
Duration of pauses	3.08	4.78	2.18	3.35
Empty of pauses	1.99	3.81	1.41	2.40
Full pauses	1.09	0.97	0.77	0.94
M	1.45	2.39	1.09	1.67

Percentage values of the microstructural verbal indices of nominal/predicative construction and personal/impersonal structure of the Standard Phrase

Verbal	T	Condition	
		L1	L2
		Construction	
Nominal	31.20	25.80	45.20
Predicative	68.80	74.20	54.80
Total	100%	100%	100%
		Structure	
Personal	45.16	38.71	29.03
Impersonal	54.84	61.29	70.97
Total	100%	100%	100%

Macrostructural verbal indices of the Standard Phrase

Variables	Measurement indices
Structure	
No variations of the argument hair/age	Number of Standard Phrase
Variations of the argument hair/age	Number of the variations of the content of the Standard Phrase
Emphasizing modifications	Number of variations of the Standard Phrase involving the addition of adverbs or adjectives which intensify the power of the description ("very young" "for young")
Softening modifications	Number of variations of the Standard Phrase involving the addition of adverbs or adjectives which attenuate the power of the description ("quite young" "for young")

Emphasizing equivalents	Number of variations of the Standard Phrase involving the use of synonyms which intensify its content (e.g. "old" for "middle-aged")
Softening equivalents	Number of variations of the standard Phrase involving the use of synonyms which attenuates its content (e.g. "more mature" for "middle-aged")
Content substitution	Number of variations of the Standard Phrase involving the use of vague and ambiguous expressions (content neither true or false) ("turning grey" for "black").

Percentage values of the Standard Phrase variations

Variable	Condition		
	T	L1	L2
Standard phrase	73.77	45.00	44.44
Emphasizing modifications	13.11	8.34	11.12
Softening modifications	4.91	16.66	12.96
Emphasizing semantic equivalents	4.91	8.34	12.96
Softening semantic equivalents	3.30	16.66	11.12
Content substations	0.00	5.00	7.40
Total	100%	100%	100%

Macrostructural verbal indices of speech

Variables	Measurement indices
Complexity of denunciative structure	
First degree structure	Number of Standard Phrase (simple utterance)
Second degree structure	Number of structure mode up of the Standard Phrase and of utterance supporting the latter and semantically connected to it [compound utterance] (e.g. "but i think that this") (.....). i'd say that it is a subject with black hair of: : (....) of middle-aged.
Third degree structure	Number of structure mode up of the Standard Phrase and of utterance supporting the latter and the sentence (one or more utterance) which contains them (complex utterance) (e.g. : " // ... I don't know if it was reproduced in a way:: (...) [yes I'd say: :] but it seems to me a lighter hair colour, let's say perhaps brown (...) but it seems a bit : : certainly lighter //).

Spatio-structural organization

Of the utterance

<i>Position of the first degree structure</i>	<i>Number of the spatial collocation (initial, central or final) of the Standard phrase in the compound utterance.</i>
<i>Position of the second degree structure</i>	<i>Number of the spatial collocation (initial, central or final) of the compound utterance in the complex utterance</i>

Organization of the

Discursive structure

Sequence: position index	Ratio of number of real arguments to number of expected arguments in the three considered positions (initial, central, final) and for the two conditions (T and L1).
Saturation index Age/hair	Ratio of number of real arguments to number of expected arguments according to the task (8 in T, 4 in L1 and 2 in L2).

The consistency of the results enables us to contribute to the study of linguistic patterns which occur during deceptive interaction. The results make evident main differences between true and false conditions of linguistic style both for micro and macrostructural indexes. When speaking the truth, subjects resorted to globally clear and explicit utterances, with more informative value concerning what was requested. The truth communicative style was qualified by complete syntactic structure: the sentences were provided with a predicative and a personal form. Also, when speaking the truth, participants employed an ambiguous communicative strategy, which was both explicit and assertive, without hesitations or omission and was characterized by a high consistency between their speech and their perception.

Within the lie condition, communicative style were complex and differentiated. Participants resorted to vagueness to semantic indeterminacy, to ambiguity and to prolixity as well as assertive utterances and consciousness. They tried to prevent the recipient from taking control. Whilst lying many semantic qualifiers and modifiers were used to strengthen or to weaken the message's content. Utterances were also characterized by a concise assertive structure and elliptic eluding strategy. They preferred to tell half-truth or to say nothing at all. Their speech was incomplete. There is also a lack of information by the participants. The participants' speech was also characterized by fluency disorder and short, concise, partially incomplete utterances.

4.18 De PAULO, LINDSAY ET AL (2003)

Lies in social life

Lying is part of everyday life. People lie most frequently about their feelings, their preferences, and their attitudes and opinions. Less often, they lie about their actions, plans and whereabouts. Lies about achievements and failures are also commonplace. People also tell lies in pursuit of material gain, personal convenience, or escape from punishment. The rewards that liars seek are psychological ones. They lie to make themselves appear more sophisticated or more virtuous than they think their true characteristics warrant. They lie to protect themselves and sometimes others, from disapproval and disagreements and from getting their feelings hurt. Therefore, the presentation of liars are designed to mislead. Most of the lies are told to hide transgressions, which can range from misdeeds such as cheating on tests to deep betrayals of intimacy and trust such as affairs. Lies if discovered can have a serious implication for the liars' identities and reputations.

Self-representation

People most often tell lies and their reasons for telling them suggests the potential power of

the self-representation perspective for predicting cues to deception. People try to control the impressions that are formed of them. In self-presenting, people behave in ways that convey certain roles and personal qualities to others. All deceptive communications involve self-presentation. Therefore, we can assume that cues to deception are ordinarily quite weak.

The deception of discovery

Lies vary markedly in the goal they serve. The vast diversity of lies is united by a single identity claim, i.e. honesty. The claim of honesty does not distinguish liars from truth tellers. Truth tellers fail in their social interaction goals just as liars if they seem dishonest. The difference between the truth teller's claim to honesty and the liar's claim is illegitimate. From this discrepancy, we can predict likely cues to detect.

Implications of the deception discrepancy

Deceptive self-presentation are not as fully embraced as truthfulness

Several factors undermine the conviction with which liars make their own cases. First, liars in knowingly making false claims, may suffer moral qualms that do not plague truth tellers. Second, liars may not have the same personal investment in their claims as do truth tellers. Self-relevant claims are backed by an accumulation of knowledge, experience and wisdom that most liars can only imagine. Liars may offer fewer details. This allows them fewer opportunities to be disproved. Therefore, many liars do not have the moral high ground, the emotional investment, or the evidentiary basis in a less compelling manner, and they appear less forthcoming, less pleasant, and more tense.

Deceptive self-presenters are likely to experience a greater sense of deliberateness that truth tellers

a) Cues to deliberateness

When attempting to convey impressions they know to be false, social factors are likely to experience a sense of deliberateness. When instead people are behaving in ways they see as consistent with their attitudes, beliefs, emotions, and self-images, they typically have the sense of just acting naturally. They are presenting certain roles and personal qualities to others, and they expect to be seen as truthful, but they do not ordinarily experience this as requiring any special effort or attention. Social actors who perform deceptive acts may experience greater self-regulatory control in their offending thoughts and feelings. But the aim of liars' efforts at self-regulation is probably not their thoughts and feelings but their overt behaviours. Deliberate attempt by liars at controlling expressive behaviours, such as attempts to control thoughts and feelings, can be the seeds of their own destruction.

b) Moderators of the strength of cues to deliberateness

As the motivation to tell a lie increase, liars may redouble their deliberate effort at self-regulation, resulting in an even more debilitated performance. Identity relevant concerns are fundamental to deceptive and non-deceptive communication. Cues to deception would be stronger and more numerous among people who have been motivated to succeed in their self-presentations than for those who have been given any speech incentive.

c) Qualifications

There are two important qualifications to the effects of deliberate attempts of self-regulation. The first is that an increase in self-regulatory demands does not always result in a decrement in performance. The second is that the self-regulatory demands of lying do not always exceed those of telling the truth. People always tell lies everyday. Most of them are little lies.

Predicted cues

The self-presentational perspective predicts five categories of cues to deception. First, liars are predicted to be less forthcoming than truth tellers. The model predicts they will respond less, and in less detail, and they will seem to be holding back. Second, the tales told by liars are predicted to be holding back. Third, the tales told by liars are predicted to be less compelling than those told by truth tellers. Specifically liars would seem to make less sense than truth tellers. The self-presentational perspective also predicts that liars will be less positive and pleasant than truth tellers. The fourth prediction of the self-presentational perspective is that liars will be more tense than truth tellers. Some cues to deceptions include higher pitch, have sometimes been conceptualized as indicative of undifferentiated arousal. Finally, the self-presentational perspective alone predicts that liars will include fewer ordinary imperfections and unusual contents in their stories than will truth tellers.

Cues to deception

Are liars less forthcoming than truth teller?

<i>Cue</i>	<i>Definition</i>
	Are liars less forthcoming than truth tellers?
Response length	Length or duration of the speaker's message
Length of interaction	Total duration of the interaction between the speaker and the other person
Details	Degree to which the message includes details such as description of people, places, actions, objects, events, and the timing of events; degree to which the message seemed complete, concrete, striking, or rich in details.
Sensory information (RM)	Speakers describe sensory attributes such as sounds and colours.

Cognitive complexity	Use of longer sentences (as indeed by mean length of the sentences) , more syntactically complex sentences (those with more subordinate clauses, prepositional phrases, etc.), or sentences that includes more words that precede the verb (mean proverb length); use of the words 'but' or 'yet'; use of description of people that are differentiating and dispositional.
Unique words	Type-token ratio; total number of different or unique words.
Block access information	Attempts by the communicator to block access to information, including, e.g. refusals to discuss certain topics or the use of unnecessary connectors (then, next, etc.) to pass over information (the volunteering information beyond the specific information that was requested was also included, after being reversed).

Do liars tell less compelling tales than truth tellers?

<i>Cue</i>	<i>Definition</i>
	Do liars tell less compelling tales than truth tellers?
Plausibility	Degree to which the message seems plausible, likely or believable.
Logical structure (CBCA)	"consistency and coherence of statements; collection of different and independent details that form a coherent account of a sequence of events."
Discrepant, ambivalent	Speakers' communications seem internally inconsistency or discrepant; information from different sources (e.g. face vs. Voice) seems contradictory, speaker seems to be ambivalent.
Involved, expressive, (overall)	Speaker seems involved, expressive and interested
Verbal and vocal involvement	Speakers describe personal experiences, or they describe events in a personal and revealing way; speakers seems vocally expressive and involved.
Vocal immediacy	Linguistic variations called by Wiener and Mehrabian (1968) as indicative of speakers' efforts to distance themselves from their listeners, the content of their communications, or the act of conveying those communications. Wiener and Mehrabian (1968) described 19 categories and subcategories, such as spatial non immediacy (e.g. "There is Jonny" is more non immediacy (the present tense is more immediate than other tenses), and passivity (the passive voice is more non immediate than the active voice).
Verbal immediacy, temporal	A subcategory of verbal immediacy in which speakers use present tense instead of past or future tense.
Generalizing terms	Generalizing terms (sometimes called levellers) such as everyone, no one, all and every; statement implying that unspecified other agree with the speaker
Self-references	Speakers' references to themselves or their experiences, usually indexed by the use of personal pronouns such as I, me, mine, and myself.
Mutual and group references	Speakers' references to themselves and others, usually indexed by the use of second-person pronoun such as we, us, and ours.
Other references	Speakers' references to themselves and others, usually indexed by the use of third-person such as he, she, they, or them.

Tentative constructions	Verbal hedges such as “mya”, “might”, “could”, “I think”, “I guess”, and “it seems to me” (Absolute verbs, which include all forms of the verb “to be” were included after being reversed).
Verbal and vocal uncertainty (impressions)	Speakers seem uncertain, insecure, or not very dominant, assertive, or emphatic; speakers seem to have difficulty answering the question.
Non-ah speech disturbance	Speech disturbances other than “ums”, “errs”, and “ahs”, as described by Kasl and Mal (1965); categories included grammatical errors, stuttering, false starts, incomplete sentences, slips of the tongue, and incoherent sounds.
Words and phrases repetitions	Subcategory of non-ah speech disturbances in which words or phrases are repeated with no interviewing pauses or speech errors.
Ritualized speech	Vague terms and clichés such as “you know”, “well”, “really”, “I mean”.

Do lies include fewer ordinary imperfections and unusual contents than do truth?

Unstructured production CBCA	Narratives are presented in an unstructured fashion, free from an underlying pattern or structure (Zaparniuk et al., 1995, P. 344)
Spontaneous corrections CBCA	Spontaneous corrections of statements (Zaparniuk et al, 1995, P. 344)
Admitted lack of memory unspecified CBCA	Admission of lack of memory.
Self-depreciation CBCA	“Inclusion of unfavourable, self-incriminating details” (Zaparniuk et al., 1995, P. 344)
Context embedding CBCA	“Statements that place the event within its spatial and temporal context” (Zaparniuk et al., 1995, P. 344) .
Verbal and nonverbal interactions CBCA	“Verbatim reproduction of dialogue” and “descriptions of interrelated actions and reactions” (Zaparniuk et al., 1995, P 344.).
Unexpected complications CBCA	“The reporting either an unforeseen interruption or difficulty, or spontaneous termination of the event (Zaparniuk et al., 1995, P 344)”
Unusual details (CBCA)	“Inclusion of detail that is not unrealistic, but has a low probability of occurrence” (Zaparniuk et al., 1995, P. 344).
Superfluous details (CBCA)	“Vivid and concrete description of superfluous details” (Zaparniuk et al., 1995, P. 344).
Related external associations, (CBCA)	“Reference to events or relationships that are external to the event of immediate focus (Zaparniuk et al., 1995, P. 344).”
Another’s mental state (CBCA)	“Statements inferring the cognitive and emotional state of other’s involved in the event” (Zaparniuk et al., 1995, P. 344).
Subjective mental state (CBCA)	“Accounts of the witness’ own cognitive and emotional state at the time of the event” (Zaparniuk et al., 1995, P. 344).

4.19 VRIJ ET AL. (2000)

There are three ways to catch liars:

- 1) By observing how they behave (the movements they make, whether or not they smile or show gaze aversion, their pitch of voice, their speech rate, whether or not they stutter, and so on),
- 2) By listening to what they say (analyzing the speech content), and
- 3) By measuring their physiological responses. In order to measure physiological responses, several polygraph test procedures have been developed such as Control Question Test. Deception detection techniques based on what a person says include content based criteria analysis (CBCA) and Reality Monitoring (RM). Detecting deception via nonverbal behavioural cues is a precarious exercise on which people cannot rely.

Criteria-based content analysis

Differences between liars and truth tellers in what they say are often assessed using Criteria-Based Content analysis (CBCA). CBCA is a technique developed to evaluate statements made by children in a sexual offense trial. In addition, however this technique was also used to evaluate the testimonies of adults who talk about issues other than sexual abuse. In CBCA, trained evaluators examine a statement and judge the presence or absence of each of 19 criteria. The presence of each criteria strengthens the hypothesis that the account is based on genuine personal experience. It was expected that liars would obtain lower CBCA scores than truth teller (hypothesis 3), and that liars and truth tellers could be correctly classified above the level of chance on the basis of their CBCA scores (Hypothesis 4).

Logical structure: Logical structure is present if the statement essentially makes sense, that is, if the statement is coherent and logical and the different segments fit together, that is, for example different segments are not inconsistent or discrepant.

Two independent raters received training in CBCA scoring. First, both raters read all the major published papers about CBCA. Second, they were trained in CBCA scoring by a British CBCA expert. Third, both the trainee raters and the expert rater evaluated several example transcripts (from a different study). Fourth, the three raters compared their results and feedback was given by the expert rater. Following common procedure, the two observers in the study scored for each of the three answers the presence or absence of each of the CBCA criteria used in this study, with the exception of criterion 3 ('1' was assigned when the criterion was present and '0' when the criterion was absent). Rating took place by using the transcripts, and the raters were blind to the experimental conditions. Correlations

between the two coders for each of the criteria were satisfactory. They were lower than the correlations with regard to nonverbal behaviours, but higher than found by some others in CBCA research: logical structure: $r = .55$, $p > .01$; unstructured production: $r = .65$, $p > .01$; quality of details: $r = .90$, $p > .01$; contextual embedding: $r = .85$, $p > .01$; description of interactions: $r = .90$, $p > .01$; superfluous details: $r = .69$, $p > .01$; accounts of mental state: $r = .71$, $p > .01$; spontaneous corrections: $r = .54$, $p > .01$; admitting lack of memory: $r = .70$, $p > .01$; raising doubts about one's own memory: $r = .70$, $p > .01$; pardoning the perpetrator: $r = 1.00$, $p > .01$. The scores for each of the criteria were therefore based on the average scores of the two coders.

The next step was to calculate a total CBCA score. In order to calculate the CBCA score, the scores for the 14 criteria were dichotomized. With regard to number of details, a median split ($N = 13.50$) was used. Those 50% of the participants ($N = 37$) with a score higher than 13.50 obtained '1' on this criterion, the other 50% obtained a score of '0'. Dichotomization for the other criteria in the whole interview. A score of '0' was assigned when the criterion was present. The total CBCA score was the total score of the 14 criteria and could range from 0 to 14.

Reality Monitoring

Reality monitoring has been used as an alternative method to measure verbal differences between responses believed to be true and false. The core of reality monitoring is that memories of real experiences are obtained through perceptual processes and are therefore likely to contain perceptual information (Visual details and details of sound, smell, taste, or physical sensations), contextual information (details about where and when the event took place), and affective information (details about how someone felt during the event). It was therefore expected that truth tellers would obtain a higher Reality Monitoring score than liars (Hypothesis 5) and would include more perceptual, contextual and affective information in their statements than truth tellers (Hypothesis 7). It was expected that liars and truth tellers could be correctly classified above the level of chance on the basis of their Reality Monitoring scores (hypothesis 8).

It is much easier to teach (and learn) Reality Monitoring scoring than CBCA scoring. Two independent raters received training in RM-scoring. The two raters scored per interview the frequency of occurrence of visual details (which includes actions) ("The visitor **a** came in **b** and kissed **c** the patient **d**", are four visual details (a, b, c, and d), sound details ("she said that is my bag" is one sound detail), time details ("when the nurse came in, the patient ...", is one time detail), detail about location ("The visitor walked through the corridor", is one location detail), and cognitive operations (the patient didn't believe she knew the visitor) is a

one cognitive operation). Rating took place using the transcripts and the raters were blind to the experimental conditions.

Intercoder reliability score (pearson's correlations were calculated for all the individual criteria (visual details: $r = .96, p > .01$; sound details: $r = .77, p > .01$; details about location: $r = .72, p > .01$; time details: $r = .85, p > .01$, cognitive operations: $r = .75, p > .01$). the correlations show consistency amongst the two coders and scorers for each of the criteria were therefore based on the average scores of the two coders. In order to create the Reality Monitoring scale each variable was dichotomized. A median split ($N = 10,500$) was used for visual details. Those 50% of the participants with a score higher than 10.50 obtain '1' on this criterion, the other 50% obtained a score of '0'. Dichotomizations for the other criteria occurred on the basis of absence or presence of each of the criteria in the interview. A score of '0' was assigned when the criterion was absent and a score of '1' when the criterion was present. The Reality Monitoring scale therefore contained five criteria (visual details, sound details, details about locations, details about time and affective information) and the total score could range from 0 to 5.

Reality Monitoring Criteria

<i>Criteria</i>	Truth		Lie		<i>F (1,71)</i>
	<i>M</i>	<i>(sd)</i>	<i>M</i>	<i>(sd)</i>	
Perception information: vision	13.13	(6.3)	9.45	(3.7)	9.39
Perception information: sound	3.31	(2.2)	1.26	(1.4)	22.88
Spatial information	2.03	(2.1)	1.30	(1.2)	3.53
Temporal information	1.35	(1.4)	.28	(.7)	18.57
Cognitive operations	3.32	(2.1)	1.71	(1.7)	12.88

4.20 NEWMAN ET AL., (2003)

Linguistic Inquiry and Word Count (LIWC) is a text analysis program that analyzes written or spoken samples on a word – by – word basis. Each word is compared against a file of more than 2000 words, divided into 72 linguistic dimensions. After counting the number of words in each category, the output is given as a percentage of the total words in the text sample. The dimensions captured by LIWC have been used to predict a number of outcome measures, including social judgements, personality change, psychological adjustment, and health.

There are at least three language dimensions that are associated with deception:

a) Fewer self- references.

The use of the first-person singular is a subtle proclamation of one's ownership of a statement. Liars may avoid statements of ownership either to dissociate themselves from their words or due to a lack of personal experience. Liars should be more nonimmediate than truth tellers and refer themselves less often in their stories. Individuals who respond defensively (i.e. self-deceptively) when discussing personal topics tend to distance themselves from their stories and avoid taking responsibility for their behaviour. Therefore, deceptive communication is characterized by fewer first-person singular pronoun (e.g. I, me, and my).

b) More negative emotion words

Liars may feel guilty either about lying or about the topic they are discussing. People feel discomfort and guilty while lying and immediately afterwards. Therefore, deception communications should be characterized by more words reflecting negative emotion (e.g. hater, worthless, sad).

c) Fewer markers of cognitive complexity

The process of creating a false story should consume cognitive resources, leading liars to tell less complex stories. From this cognitive perspective, truth tellers are more likely to tell about what they did and what they did not do. When people attempt to construct a false story, it is urged that simple, concrete actions are easier to string together than false evaluation. There is a negative relationship between cognitive complexity and the use of motion verbs (e.g. walk, move, go). Thus, if deceptive communication are less cognitively complex, liars should use more motion verbs and fewer exclusive words.

Before performing any analyses, all the LIWC categories were standardized within the study by converting the percentages to Z scores. Because base rates of words usage of varied depending on both subject matter (i.e. abortion, friendship, or mock crime) and the mode of communication (i.e. spoken , typed, or handwritten), using standardized percentages allowed to make comparisons across studies.

Dimension	Abbreviation	Example	#words	Mean
I. Standard linguistic dimension	Wc			238.87
%words captured, dictionary words	Dic			73.67
%words longer than six letters	Sixltr			13.57
Total pronouns	Pronoun	I, our, they, you're	70	12.76
First person singular	I	I, my, me	9	3.97
Total first person	Self	I, we, me	20	4.72
Total third person	Other	She, their, them	22	4.04
Negations	Negative	No, never, not	31	2.98
Articles	Article	A, an, the	3	7.30
Prepositions	Preps	On, to, from	43	11.93
II. Psychological process				
Affective or emotional process	Affect	Happy, ugly, bitter	615	3.45
Positive emotions	Posemo	Happy, pretty, good	261	2.14
Negative emotions	Negemo	Hate, worthless, enemy	345	1.39
Cognitive process	Cogmech	Cause, know, ought	312	8.75
Causation	Cause	Because, effect, hence	49	1.39
Insight	Insight	Think, know, consider	116	2.16
Discrepancy	Discrep	Should, would, consider	32	3.93
Tentative	Tentat	Maybe, perhaps, guess	79	3.09
Certainty	Certain	Always, never	30	1.21
Sensory and perceptual process	Senses	See, touch, listen	111	1.54
Social process	Social	Talk, us, friend	314	11.01
III. Relativity				
Space	Space	Around, over, up	71	2.34
Inclusive	Incl	With, and, include	16	5.96
Exclusive	Excl	But, except, without	19	4.72
Motion verbs	Motion	Walk, move, go	73	1.03
Time	Time	Hour, day, o'clock	113	2.22
Past tense verb	Past	Walked, were, had	114	3.13
Present tense verb	Present	Walk, is, be	256	12.50
Future tense verb	Future	Will, might, shall	14	1.87

Five categories

The five categories include, first person singular pronouns, third-person pronouns, negative emotion words, exclusive words, and motion verbs. All these five categories were entered into a simultaneous logistic regression predicting deception in all five of the studies combined. Across five studies, deceptive communications were characterized by fewer first-person singular pronoun, fewer third-person pronouns, more motion verbs.

Human judges

Deceptive communication was characterized by the use of fewer first-person singular pronoun (e.g. I, me, my), fewer third-person pronouns (e.g. he, she, they), more negative emotion words (e.g. hate, anger, enemy) , fewer exclusive words (e.g. but, except, without), and more motion verbs (e.g. walk, move, go). Four of these linguistic categories – first-person pronouns, negative emotion words, exclusive words, and motion verbs – were consistent with specific predictions. However, the generalizability of these categories varied depending on the topic. Therefore, the examination of the meaning of each linguistic predictor must be done first and then address the generalization of these predictors.

Elements of linguistic profile

First, studies show that liars used first-person pronoun at a lower rate than truth tellers. This reflect an attempt by liars to dissociate themselves from the lie. Self-references indicated that individuals are being honest with themselves. Liars also wish to stand back by investing less of themselves in their words.

Second, liars also used negative emotion words at a higher rate than truth tellers. Liars may feel guilty, either because of their lie or because of the topic they are lying about. Because of this tension and guilt, liars may express more negative emotion. Liars made disparaging remarks about their communication partners at a much higher rate than truth tellers. The negative emotion categories in LIWC contains a subcategory of anxiety words, and it is possible that enxiety words are more predictive than overall negative emotion.

Third, liars used fewer exclusive words than truth tellers, suggesting lower cognitive complexity. A person who uses words such as 'but', 'except' and 'without' is making a distinction between what is in a given category and what is not within a category task. Adding information about what did not happen may require cognitive resources that the typical liar does not posses.

Fourth, liars used more motion verbs than truth tellers, also suggesting lower cognitive complexity. Because liars' stories are by definition fabricated, some of their cognitive resourses are taken up by the effort of creating believable stories. Motion verbs (e.g. walk, go, carry) provide simple, concrete descriptions and are more readily accessible than words that focus on evaluations and judgements (e.g. think, believe).

In addition, liars in the present studies unexpectedly used third-person pronouns at a lower rate than truth tellers. Liars typically use more other-references than truth tellers. Thus, this reflects the 'abortion attitude' on the side of the subject.

4.21 SUMMARY

In this chapter a presentation of the cues to deception was made. People lie because they want to achieve something and liars also monitor and control their words and face more than their voices and body. Some of the findings show that there are consistencies in some cues to deception. There are some behaviours which are associated with judgement of deception. Liars always make negative statements, vague statements and also make more overgeneralized statements. It is hard to spot deceit because receivers attribute the majority of messages as truthful. On the other hand people are quite well at recognizing the truth. It is also hard to differeniate between liars and truthtellers. There's no consistency in some cues

of deception. There are no best ways of catching liars. In the discussion above, there are at least eleven dimensions that are best associated with deception, i.e. Response length; complexity; detail; plausibility; generalisation; references; uncertainty; vagueness; cooperative; friendly and polite; negative statements; responsibility and ; excuse.

CHAPTER 5

DECEPTIVE MESSAGE PRODUCTION

5.1 INTRODUCTION

The aim of this chapter is to give the framework for deceptive message production. A definition of deception will also be given. Types of deception will be given with regard to various theorists. Various cues of deception will be discussed. This chapter will also give the methodology in the analysis of deception messages, i.e.

- Participants within a Tshivenda – speaking community
- Deception messages – how they were collected, and lastly
- The scheme for analysis of deceptive messages.

5.2 DEFINITION OF DECEPTION

The following definitions of deception are taken from the literature:

1. We define deception as the conscious attempt to create or perpetuate false impressions among other communicators” (O’Hair, Cody 1994:183)
2. De Paulo et al. (2003: 74) define deception as a deliberate attempt to mislead others. Literal truths designed to mislead are lies. “We use the terms **deceiving** and **lying** interchangeably”.
3. “Evasive messages are a means of avoiding telling the truth, or, in other words withholding a piece of truthful and relevant information” (Galasinski 1996:1).
4. “Deceptions that either directly implies a falsehood (i.e. falsifications or lies) or deceptions that indirectly imply a falsehood (i.e. misdirections)” (Ebesu, Miller 1994: 419).
5. “Deception is an act that is intended to foster in another person a belief or understanding which the deceiver considers false” (Zuckerman et al. 1981:3).
6. There are three sets of belief states for communicative action (Bradac et al. 1986:134-137):

The “truth-telling family (p. 134)

The “falsehood” family (p. 135-136)

“When Speaker’s belief changes from accuracy of a planned utterance vis-à-vis the

topical belief to inaccuracy, we move to the Family of “falsehood”. Simple “falsehood” entails the intention to produce an utterance which is believed to be relevant to the topical belief. Further, speaker must believe that the utterance will create in Hearer an inaccurate belief regarding Speaker’s topical belief and that she is accountable for the utterance”.

The “evasion” family (p. 136)

“When Speaker’s belief changes from relevance of the utterance vis-à-vis the topical belief to irrelevance, we move to the family of “evasion”. Here, the belief regarding accuracy-inaccuracy of the intended structure is moot; the utterance may accurately or inaccurately reflect some belief, but this is arguable unimportant if the utterance is irrelevant. The critical beliefs for “evasion” are: Speaker intends to produce an utterance, believes it to be irrelevant as regards topical beliefs, and feels accountable should it found expression”.

7. “Researchers have noted that individuals produce deceptive messages by manipulating information in one (or any combination) of four primary ways: manipulating the amount of information that is disclosed, distorting the information that is disclosed, presenting the information in an equivocal fashion, and/or presenting information that is irrelevant to the preceding discourse” (McCornack 1992:4).
8. “It is the principal claim of information Manipulation Theory that messages that are commonly thought of as deceptive derive from covert violations of the conservation maxims” (of Grice: Maxims of quantity, quality, relation and manner) (McCornark 1992:4).
9. In IDT, Deception is defined as an intentional act in which senders knowingly transmit messages intended to foster a false belief or interpretation by the receiver. To accomplish this, senders engage in three classes of strategic, or deliberate, activity: information, behaviour and image management. The term “management” implies that deception is a motivated behaviour, undertaken for a purpose. Usually, that purpose is one that benefits the sender, although senders frequently claim that they deceive to benefit the receiver or a third party to the conversation. Information management refers to efforts to control the contents of a message and usually concerns verbal features of the message. Behaviour management refers to efforts to control accompanying non verbal behaviours that might be telltale signs that one is deceiving. It derives from the assumption that verbal and nonverbal messages are constructed as a unified whole and that nonverbal behaviors are often intended to augment and extend the meanings conveyed by verbal content. Image management refers to more general efforts to maintain credibility and to protect one’s face, even if caught. It derives from the assumption that individuals are motivated to

protect their self-image and public image. These three classes of strategic activity work hand in hand to create an overall believable message and demeanor. By way of example, a student suspected to cheating might tell her professor, “I did not look at my neighbor’s exam” (information management) while crossing her arms to avoid nervous gestures or body movements (behavior management) and smiling to appear honest (image management) (Burgoon, Buller 2004:202-241).

5.3 TYPES OF DECEPTION

1. Taxonomy of deceptive acts of O’Hair, Cody 1994 :189

Lies	:	Self-initiated, falsification, barefaced, deceive
Evasion	:	equivocation, other-initiated, fabrication, understatement, diversionary tactic.
Overstatement:		exaggeration, embellishment, self-promotion, fantasy
Concealment	:	masking, omission, façade, disguise, secrets.
Collusion	:	cooperative, collaborative, mutual action

2. Riggio 1994:514

Deception types: falsification, equivocation, concealment, misdirection

3. Anolli et al 2003: 687-688

Lying considered as the intentional act to deceive another “unaware and unwilling” person.

Different kinds of lies:

Prepare or packaged lie:		to avoid further repercussions
Unprepared lie	:	when confronted with an embarrassing situation.
Pedagogic lie	:	to reassure a child
White lie	:	to avoid losing face

4. Buller et al 1996: 282

Types of deception: fabrication, equivocation, concealment

5. Galasinki 1996 : 7-19

Types of evasion:

Overt evasion: Evasive utterances in which the speaker more or less directly signals that he is not going to give a co-operative answer.

Challenges: speaker undermines the question asked, says that the question cannot be answered e.g. the questions is mistaken, the answer is impossible, or speaker can opt out if answering the question.

Answer through implicatures: i.e. an indirect answer, an answer which is made by means of conversational implicature in which the speaker flouts one of the maxims of conversations e.g. the maxim of relation.

Covert evasion: the speaker does not show that he does not give a co-operative answer. The response is meant by the speaker to pretend that it answers the question whereas it does not.

Three main types of acts of covert evasion

- The speaker can refer to X within a different context, or state of affairs from the one in the question, i.e. X becomes an argument in a proposition which is not focal to the question.
- The speaker can refer to Y as the focus of the question he sets out to answer and refer to Y in the context laid out by the question, i.e. the answer involves a proposition which is demanded by the question, yet the focal argument is changed.
- Can be referred to as the question's focus, moreover the speaker can do it within a different context from the one laid out by the questioner. Thus the speaker does not provide a response which can be regarded as focal.

Deceptiveness of evasion:

Covert evasion is a candidate for being deceptive, i.e. in which the speaker simply does not cooperate.

6. Ebesu, Miller 1994 : 423

Ebesu/Miller examined dimensions of **truthfulness** (truth to false messages), and **directness** (direct to indirect messages). By crossing these two dimensions, two forms of truthful messages and two forms of deceptive messages were created: messages that were **direct** and led to correct conclusion will be called (1) **truth telling**, messages that were direct and led to incorrect conclusions will be called (2) **falsifications**, i.e. lies, fabrications, overt misrepresentations. Messages that were **indirect** and were used to deliberately allow the target to infer a wrong conclusion will be called (3) **misdirections**. This type of deception is similar to omissions and implicit falsifications. Messages that are indirect and intended to allow targets to correctly infer the truth will be called (4) **implications** (4 messages as above).

5.4 CUES TO DECEPTION

1. Response length

Length or duration of speaker's message, replies that are too long or short, too quick or slow, number of words in a response: deceptive statements are shorter than truthful ones, deceivers have shorter response lengths (DePaulo et al 2003: dePaulo et al 1980, Zuckerman et al 1981, Miller, Stiff 1993, Ebesu, Miller 1994).

2. Complexity

Longer sentences, syntactically complex sentences, contrasting sentences with **but**, more adverbial expressions following verbs, higher number of "exclusive" words (**except, without**), less complex stories focus more on simple, concrete verbs (DePaulo et al 2003, Newman et al 2003).

3. Detail

Detail in descriptions of people, places, objects, events and timing of events; degree to which message seemed complete, concrete, striking and rich in detail, not vague in detail; deceptive statements are more general and contain fewer specific references about people, places and temporal ordering of events (DePaulo et al 2003, Kraut 1978, Miller, Stiff 1993).

4. Plausibility

Degree to which the message seems plausible, likely or believable or implausible (DePaulo et al 2003, Kraut 1978, Miller, De Paulo 1980).

5. Immediacy

Present tense vs Past tense, passive vs active, impersonal (e.g. **hu**), deictic **here/there** i.e. distance: deceivers distance themselves farther away from their targets. Focus on the past may allow evasion of detection by drawing attention away from the present; verbal nonimmediacy: reduces directness, distances senders from their messages (DePaulo et al 2003, DePaulo et al 1985, Ebesu, Miller 1994, O'Hair, Cody 1994, Buller et al 1996).

6. Generalizations, Leveling

Levelers such as "everyone, no one, all, none, every, always, never", i.e. deceptive statements which evidence leveling, overgeneralise with these terms above (DePaulo et al 1985, Miller, Stiff 1993, Ebesu, Miller 1994, DePaulo et al 2003).

7. References

Self (I, me, mine, myself), mutual/group (we, us, ours), others (he, she, they, them): deceptive statements contain more self-references (the number of times a subject refers to himself during a response) or deceivers may use fewer self-references to

allow for the possibility of misinterpretation (Zuckerman et al 1981, DePaulo et al 1985, Miller, Stiff 1993, Ebesu, Miller 1994, O'Hair, Cody 1994, Buller et al 1996).

8. Uncertainly, equivocation, evasiveness, vagueness, indirect speech

Irrelevant information, conditional language, terms which communicate vagueness and lack specificity. Deceivers use more modifiers which qualify a response e.g. "sometimes, it seems to me, I think, I guess, may, might, could", or that objectify it ("it is obvious") (O'Haire, Cody 1994, Buller et al 1996, Miller 1994, De Paulo et al 2003).

9. Cooperative, friendly, pleasant, polite

Impression of a friendly, pleasant, helpful, positive person who shows politeness in the message, i.e., no face-threatening acts towards a person's positive face (his/her desire for approval) or a person's negative face (maintain a person's autonomy and to be free from unnecessary constraints) (O'Hair, Cody 1994, DePaulo et al 2003).

10. Negative statement and complaints

The message seems negative or includes negative comments or complaints, i.e. deceivers make more negative statements (Zuckerman et al 1981, De Paulo et al 1985, DePaulo et al 2003).

11. Responsibility

Deceptive statements contain more statements of personal responsibility (the number of statements in which a subject assumes personal responsibility for an event or outcome during a response e.g. "it was my idea, I was the one in charge, I guess it was my fault" (Miller, Stiff 1993).

12. **Excuse**: one admits the act in question is bad, wrong or inappropriate, but denies full responsibility. Various forms of excuses:

12.1 Defeasibility : plea of ignorance

12.2 Intentions : lack of intent

12.3 Responsibility : diffuse horizontally or vertically

12.4 Causal excuse : null cause – some other source did the damage

12.5 Volition : impairment of volition (situation, time)

12.6 Agency : mistaken identity, amnesia, joint production

12.7 Mitigation of blame: provocation – take blame for somebody else (Scott, Lyman 1968).

5.5 METHODOLOGY IN ANALYSIS OF DECEPTIVE MESSAGE

5.5.1 Participants

The participants in the research on deceptive message consist of twenty males and twenty females within a Tshivenda-speaking community. Some are still at school while others are adults. Their approximate ages range from 15-60 years of age.

5.5.2 Deceptive messages

The participants were asked to re-enact a recent deceptive message in the form of a dynamic communication event (dialogue). In such a message, they should describe their partners, the target of deception, the reasons for deception and the success or failure of the deceptive message. The interactions which are re-enacted should only have been between people who know each other within the specific community. A range of authentic interpersonal contexts in which deceptive message production occurred will be explored.

5.5.3 Scheme for analyzing deceptive messages

1. Deceptive cues

- 1.1 Statement of the problem
- 1.2 Arguments for and against deception
- 1.3 Cues to deception
- 1.4 Cultural issues in deceptive messages
- 1.5 Success of deception

2. Plans

2.1 Message dimensions

2.1.1 Explicitness

The degree to which the source makes intentions transparent in message
e.g. direct or indirect.

2.1.2 Dominance

Power or control of source against target as expressed in message

2.1.3 Argument

The degree to which source provides reasons for deception. Focus should be on quantity and not quality of reasons.

2.1.4 Source control

Source can exercise control over reasons for deception.

2.2 Types of plans

2.2.1 Plan complexity

Number of planned actions and number of contingency statements in a plan (possibilities: future event that may or may not happen).

2.2.2 Plan specificity

Extent to which a plan is fully articulated (with specific plans e.g. frequent deceptions have specific plans due to trial and error).

2.2.3 Plan quality

Relative efficacy of a plan: course of action producing the desired effect.

3. Action

3.1 Message production

Level of argument, whether high or low in cues of deception

3.2 Emotional appeals

Negative emotions: fear, guilt, anger, sadness, disgust, envy.

Positive emotions: happiness, joy, pride, relief, hope, compassion

3.3 Language and style

3.3.1 Syntactic level

3.3.2 Lexical level

a. Lexical diversity

b. Imagery

3.3.3 Equivocal language

3.3.4 Language use: power of speech style in language

4. Message effects

4.1 Relational and emotional effects

4.1.1 Effects of dominance: high dominance – negative relational implications i.e. negative with perceptions of liking for target and politeness. Highly dominant messages may result in anger.

4.1.2 Effects of explicitness: in friendly relationships: highly explicit messages signal solidarity.

4.1.3 Effects of argument: preference for messages that provide reasons but reasons are not necessary in close relationships: messages high in arguments: positive effects.

4.2 Competence

Appropriateness (rude-tactful, suitable-unsuitable, appropriate –inappropriate, reasonable- unreasonable).

Effectiveness (insufficient-sufficient, successful-unsuccessful, useless-useful, effective-ineffective).

4.3 Politeness

- 4.3.1 Dominance: negative association with politeness because they threaten negative and positive face, or dominance and politeness may be seen as synonymous.
- 4.3.2 Argument: with reasons: more polite, and some reasons are more polite than others. Reason-giving conveys respect and equality.
- 4.3.3 Explicitness: impolite but in close relationships – more direct speech is in order. But explicitness is always negative.

5.6 SUMMARY

Various definitions of deception were given by different authors. One can deduce that deception can be defined as a deliberate attempt to mislead others. In deception, a person intends to foster a belief or understanding in another person which a deceiver consider false. The speaker thus changes his/her belief from accuracy to inaccuracy. Such a speaker manipulates the information in one way or another. Deception includes falsification, equivocation, concealment, misdirection and overstatement.

This chapter also gives attention to the methodology in the analysis of deceptive messages which will be used in Chapter 6 which will follow. Participants consist of twenty males and twenty females within the Tshivenda speaking community. The participants were asked to re-enact recent deceptive messages in a form of a dynamic communication event (dialogue). They should also describe their partner, target of deception, reason for deception and the success or failure of deception.

CHAPTER 6

ANALYSIS OF DECEPTIVE MESSAGES

6.1 INTRODUCTION

This chapter contains all the dialogues of males and females from dialogue 1 – 20. Analysis of the deceptive messages will also be attempted in all the dialogues.

When you want to deceive someone, you cause someone to accept as true or good what is false or bad, usually for a dishonest purpose. Within deception, two aspects are usually important:

1. Speaker intentionality
2. Generation of false beliefs in a target (hearer)

Thus, in deception: a speaker wants to deceive a target intentionally. The speaker must then believe that the target did believe his deceptive message, i.e. the speaker must believe that his deception was successful.

There are various types of deception of which the following give an indication of how people deceive each other:

1. They tell lies: they make untrue statements in order to deceive
2. They exaggerate: they say more than the truth about something/someone or to make something/someone seem larger or better or more beautiful than they really are.
3. They evade the truth: they divert attention to a new area, they change the subject so that the speaker will not have to tell the target either a lie or the truth.
4. They conceal the truth: they remain silent when the speaker knows the truth or lie, or they tell only part of the truth or they modify or qualify the message in order to soften the impact of the truth.

These four are example of types of deception but there may be many more ways to deceive. When you try to deceive someone, you may also use many types of deception, e.g. you may use all four types above.

In this chapter two people are involved in a dialogue in which they speak to each other about a subject where one tries to deceive the other person. Those dialogues are concerned about something that really happened, and they are concerned with deception. Real names were not used because the dialogues were confidential. All the participants were assisted by the

researcher with the dialogues. Specific questions were asked so that the dialogues could proceed well. The researcher also tried to interview the participants in order to assist with their dialogues.

The deceptive messages were analysed according to the scheme in chapter 5 which was given for analysing such messages.

6.1.2 ANALYSIS OF DECEPTIVE MESSAGES

Male and female deceivers will be given attention alternately below.

6.2 DIALOGUE OF MALE 1

John: Iwe u riwana a fulufhedzeaho, na hone ane a tevhedza milayo yothe ya fhanu hayani. A u athu u vhuya wa khakha na duvha na lithihi. Zwine rihe vhabebi ra lavhelela kha inwe, u ita zwenezwo. Muriwe wa milayo ndi wa uri u fanela u javhanya u vhuya na hone u fanela u edela fhanu hayani. Arali-vho hu na zwiinwe-vho u fanela u ri talutshedza tshiitisi tshi u kundisaho u tevhela milayo iyi. Zwino vhona wo edela nnda lwa u tou thoma. Tshiitisi ho vha hu mini riwananga? Lwa u tou thoma u tshi ntshonisa. Mmbudze tshiitisi!

John: You have always been trustworthy here at home, who obeys all the rules. You have never done anything wrong. When we expected something from you, you always complied. One of the rules of the house is that you should always be here at home at a certain time and that you should always sleep here at night. If there is any reason why you cannot do this, you should ask us and give reasons for that. So now I have to ask you, why didn't you sleep at home last night, my son? For the first time that you disappointed me. Tell me the reason!

Peter: Baba, vha a zwi divha uri a thi funi i vha khakhela, na hone ndi riwana a tevhedzaho milayo yo fhanu hayani. Ndo vha onesa ndi tshi bva mulovha. Ndo vha vhudza uri ndo nangiwa sa muriwe wa vhatambi vha bola ya tshikoloni. Mulovha ro ya Sibasa u tamba bola na tshiinwe tshikolo tsha henengei. Ro tamba zwavhuqi nge ra kunda 2-0. Nne ndo kora tshiinwe tsho zwickoro. Nga murahu ro diphina nga phathi ye vha vha vho ri lugisela. Ro lenga u fhedza.

Peter: Dad, you know very well that I don't like to disappoint you, and abide by the rules of the house. I asked for permission from you yesterday. I told you that I was selected for the soccer team of our school; Yesterday we had to travel to Sibasa to play the team of the high school there. We had a nice game and we won 2-0. I scored one of the goals. Afterwards they gave us a little party to celebrate and we went home a little late.

John: Naho zwo ralo, ndi a tenda uri wo vha wo tea wo favhanya u vhuya wa edela fhano hayani. Ndo u tolela na kamarani yau nga vho 12:30 nda wana u siho. Nne na mme au a rognro edela vhusiku hothe. A ronggo divha uri hi khou bvelela mini. Ro lingedza na u foinela mashaka hu u toda u divha uri u ngafhi.

John: But even so, you should have had enough time to arrive here to sleep on your own bed. Even at 12:30 I went to check in your room and I didn't find you. Your mother and I were then scared and did not sleep at all the whole night. We didn't know what was really happening. We even tried to phone relatives to find where you could be.

Peter: Mashudu mavhi Baba, khumbi ye ra vha ro i namela yo mbo qi tshinyala. Zwo dzhia tshifhinga uri i luge, yo do dovha hafhu ya tshinyala tsini na ha khonani yanga, we a mbi qi ri ri ri ye u edela hayanu ha hawe. Ho vha hu si na zwine nda nga ita sa izwi ha vhavhebi vha khonani yanga ho hu si na lufingo lwa uri ndi vha kwame.

Peter: Unfortunately Dad, our Kombi broke down on our way home. We had a long struggle to fix it and it broke down again near my friend's home and he invited me to sleep there at his house because it was so late already. I did not have a chance to contact you because the parents of my friends do not have a phone.

1. Why did Peter deceive his father as to where he stayed out?

Peter lied to his father about the place and time as well as the broken kombi because he stayed the night with a girlfriend that he met at the party after the soccer match. He did not want to contact his parents at night about this girl because they do not know her as she is just a casual girl-friend. His parent has specifically told him not to mix with unknown girls because of the problems of AIDS.

2. Was the deception successful?

Yes, it was successful because his father believed him as he had not slept out before.

6.2.1 ANALYSIS OF MALE 1

6.2.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Peter and his father John. His father reprimanded Peter for not being at home the previous night. The father did the reprimand in three states. Firstly, he wanted his son to be at ease and he told his son that he is known as a good son who obeys all the rules of the home and also complies with all requests. Secondly, the father reminded his son about the rules of the house: children should always be at home at a certain time and they should always sleep at home at night. Thirdly, the father then requested reasons from Peter why he did not sleep at home one night, seeing that he broke one of the rules of the home and that it is also the first time that he did that.

II Arguments for and against deception

(a) Reasons for deception

Peter lied to his father because he stayed the night with a girlfriend that he met at a party after a soccer match. He did not want to contact his parents at night about his girl because they do not know her as she is just a casual girlfriend.

(b) The dialogue between Peter and John

(c) The complaint of John

John complained to his son for not coming back the previous night. He did not even inform him that he would not come back home the previous night.

(d) Deception of Peter

Peter used three arguments in order to convince his father that he had only good intentions:

- a. He reminded his father that he is a dutiful and obedient son who abides by the rules of the family.
- b. He appealed to his father's feelings of pride in his son, i.e. he is a very good soccer player.
- c. He said that they were given a party after the match, and as a result they went home late.

(e) John's response

John used two arguments against Peter's assertion of the lateness of the party:

- a. He should have had enough time after the party to reach home.
- b. His parents also call people to find him, but to no avail.

(f) Deception of Peter

Peter changed his story about the evening by using three other arguments:

- a. The Kombi in which the team travelled broke down and they struggled to fix it.
- b. Peter's friend then invited him to sleep at his friend's home because it was already late
- c. Peter had no chance to contact his parents because the parents of his friend do not have a phone.

6.2.1.2 CUES TO DECEPTION

(a) Response length

Deception messages need to be short:

Ro lenga u fhedza.

We went home late.

Nqe ndo kora.

I scored.

(b) Plausibility

Implausible because Peter could have reached home after the party.

(c) References

Peter used self references in the dialogue in order to be deceptive. He used references to himself (**Ndi (I)**) seven times and (**Ri (we)**) five times in the dialogue.

(d) Cooperative

Peter is polite and friendly. He reminded his father that he is a dutiful and obedient son who does not want to disappoint his father and that he always abides by the rules of the family.

(e) Excuse: Null cause

The cause of the problem was the lateness of the party.

(f) Complexity

Peter tried to use complex sentences in order to impress his father:

[Zwo dzhia tshifhinga] [uri i luge], [ya do dovha hafhu] [ya tshinyala tsini na ha khonani yanga] [we a mbo ndi ri] [ri ye] [u edela hayani ha hawe]

We had a long struggle to fix it and it broke again near my friend's home and he invited me to sleep there at his house.

(g) Detail

Vague detail about the kombi: It is vague that the kombi could break down twice in a very short space of time.

(h) Immediacy

- (i) Use of “**hu**” twice in one sentence:

Ho vha hu” si na zwine nda nga ita sa izwi ha vhabebi vha khonani yanga hu si na luṭingo uri ndi vha kwame

I did not have a chance to contact you because the parents of my friend do not have a phone.

- (ii) Use of “**zwi**”

Zwo dzhia tshifhinga uri i luge.

We had a long struggle to fix it.

(i) Equivocation

Mashudu mavhi Baba, khumbi ye re vha ro i namela yo mbo di tshinyala.

Unfortunately, Dad, our kombi broke down.

(j) Negative statements

Peter used negative statements to deceive his father. He used “**hu si na**” twice.

Ho vha hu si na zwine nda nga ita.

Ho vha hu si na luṭingo.

There was no phone.

(k) Excuse : Impairment of volition:

Peter put the blame on the broken kombi for not sleeping at home.

I Cultural issues

Obedience of son to parents.

Strength of family life through rules of house.

II Success of deception

Peter was successful in deceiving his father because his father believed his second set of arguments.

6.2.1.3 PLANS**I Message dimensions****(a) Explicitness**

Peter's arguments in his deceptive messages were not very explicit, i.e they were not clear and fully expressed with a lot of details, e.g firstly, vague details about a party, secondly, unclear statements about a broken kombi, and thirdly, unconvincing detail about absence of a phone.

(b) Dominance

Peter had no power or control against his father as expressed in his messages: firstly, he went out of his way to remind his father of his obedience to his parents, and secondly he made excuses for failing to contact them that evening.

(c) Argument

Peter provided reasons for his deception. In the first and second set of arguments (1.2.2., 1.2.4.) he used 3 arguments in both cases, i.e. a total of six arguments.

(d) Source control

Peter had no control over his reasons for deception in the first set of arguments above (1.2.2) but he did exercise control over his reasons in the second set of arguments because his father believed him (1.2.4.)

II Types of plans**(a) Plan complexity**

Peter used two plans in his deceptive messages. Firstly, he tried the issue of the party (1.2.2) and when that was not successful, he switched to a second plan, i.e. the broken kombi (1.2.4).

(b) Plan specificity

Both plans of Peter are not fully articulated, i.e. the specifics of the plans are not clearly and carefully explained (the party's details and the problems of the kombi)

(c) Plan quality

Peter's second plan did produce the desired effect because his father believed him, but the first plan did not have a good quality.

6.2.1.4 ACTION**(a) Message production**

Peter's levels of arguments are generally high in cues of deception. He used 5 cues in his first plan and six cues in his second message.

(b) Emotional appeals**Negative emotions****(i) Fear**

John: **Ndo țolela kamarani yau nga 12:30. Mme anga na nņe ro vha ro tshuwa, a rongo eđela vhusiku hothe.**

John: Even at 12:30 I went to check you in your room. Your mother and I were then very scared and did not sleep at all the night.

The parents were not comfortable at all because they did not know where their son was, and thought that something bad might have happened to their son.

(ii) Guilt

Peter: **Baba, a thi țođi u vha khakehla.**

Peter: Dad, you know very well that I don't like to disappoint you.

Deep down in his heart Peter knows very well that he has done something wrong to his father.

(iii) Sadness

John: **Muņwe wa milayo ndi wa uri u fanela u țavhanya u vhuya fhando hayani: Ndi nga mini u songo eđela fhando hayani?**

John: One of the rules of the house is that you should always be here at home at a certain time. Why didn't you sleep at home last night?

The father is very sad because his son did not comply with the rules of the home. He broke the rules of the home by not sleeping at home for the first time,

Positive emotions**(i) Pride**

The boy (Peter) has pride. He boasted to his parents for being selected in a school soccer team:

Peter: **Ndo nangiwa sa muņwe wa vhatambi vha bola tshikoloni.**

Peter: I have been selected for the soccer team of our school.

That he scored one of the goals:

Peter: **Ndo kora tshinwe tsha zwickoro.**

Peter: I scored one of the goals.

The father was also proud of his son because his son is trustworthy.

John: **Iwe u n̄wana a fulufhedzeaho, na hone ane a tevhedza milayo yothe ya fhanu hayani.**

John: You've always been trustworthy, who obeys all the rules of the house.

III Language and style

(a) Syntactic level

A mixture of simple and complex sentence was used in the dialogue.

(i) Simple sentence

John: **Mmbudze-ha tshiitisi!**

John: Tell me the cause!

(ii) Complex sentence

(Naho zwo ralo) (Ndi a tenda) (Uri wo vha) (wo tea) (wo t̄avhanya) (u vhuya) (wa eḡela fhanu hayani)

There are more complex sentences than simple sentences in the dialogue.

(b) Lexical diversity

There are some words in the dialogue that are not commonly used in Tshivenda.

- **Fulufhedzeaho** – trustworthy
- **Ntshonisa** – to disappoint.

(iii) Imagery

There are no images and metaphors in the dialogue.

(c) Language use

The language used by the father was more powerful

John : **Mmbudze tshiitisi!**

John: Tell me the cause!

John: **Naho zwo ralo, ndi a tenda uri wo vha wo tea wo t̄avhanya u vhuya wa eḡela fhanu hayani.**

John: But even so, you should have enough time to arrive here to sleep on your own bed.

The father wanted to remind his son of the rules of the home which he did not obey. This is an impolite command from the father to his son.

The language used by the son was powerless.

Peter: **Baba, vha a zwi ḡivha uri a thi funi u vha khakhela, na hone ndi n̄wana a tevhedzaho milayo ya fhanu hayani.**

Peter: Dad, you know very well that I don't like to disappoint you, and I'm abide by the rules of the house.

(d) Equivocal language

There is a statement in the dialogue which shows uncertainty

Peter: **Ho vha ha sine zwine nda nga ita sa izwi ha vhabebi vha khonani yanga hu si na luṭingo lwa uri ndi vha kwame.**

Peter: I did not have a chance to contact you because the parents at my friend do not have a phone.

The son was uncertain about his reason. He was not sure it was a good reason.

6.2.1.5 MESSAGE EFFECTS

I Relational and emotional effects

(a) Effects of dominance

See par. 2.1.2. Above: Peter had no high dominance in his messages. His low dominance resulted in his father liking his messages.

(b) Effects of explicitness

See par 2.1.1 above: Peter's message were not highly explicit.

Such inexplicitness shows no solidarity between source and target

(c) Effects of arguments

See .2.1.3 above: Peter's message is high in argument.

He used six arguments in total. Such messages are preferred that give reasons for certain actions.

II Competence

(a) Appropriateness

The message is unreasonable. How could the kombi break twice within a very short space of any time? Nobody could also believe that the parents of his friend did not have a phone.

(b) Effectiveness

The deceptive message was effective because the father trusted his son, he knows him as a trustworthy son: The deceptive message was also effective because the father did not make any follow – up on his son's deception.

III Politeness

(a) Dominance

See par.2.1.2 and 4.1.1 The father was dominant to his son and therefore he was not polite towards his son [impolite]:

John: **Muṅwe wa milayo ndi wa uri u fanela u ṭavhanya u vhuya na hone u fanela u eḑela fhano hayani.**

John: One of the rules of the house is that you should always be here at home at a certain time and that you should always sleep here at night.

The language used by the son towards his father was more polite. He was afraid of his father and knew that he had done something wrong that deserved a punishment. He was more polite in order to avoid punishment from his father:

Peter: **Baba, vha a zwi ðivha uri a thi ðodi u vha khakhela, na hone ndi ñwana a tevhedzaho milayo ya fhano hayani.**

Peter: Dad, you know very well that I don't like to disappoint you, and I abide by the rules of the home.

(b) Argument

Peter gave six reasons for his deception, in the first and second sets of arguments in both cases i.e. a total of six arguments because they gave reasons for his actions. Peter's reasons also showed respect to his father.

(c) Explicitness

See par.2.1.1 and 4.1.2: Peter's message was not clear and was not fully expressed. There were vague details about a party, unbelievable statements about the broken kombi and also the absence of a phone. Therefore, Peter's message was not highly explicit and thus he seems to be polite towards his father because explicit messages tend to be very impolite.

6.2.1.6 CONCLUSION

In this dialogue, Peter lied to his father about the place and time as well as the broken kombi because he stayed the night with a girlfriend that he met at the party after the soccer match. Peter knew he had broken the rules of the family and knew that he would be punished. To avoid the punishment he had to lie to his father. His plans to deceive his father were complex. Peter provided reasons for his deception. In the first and second set of arguments he used three arguments in both cases, i.e. total of six arguments. The effects of the plan were of good quality because his father believed him, but on the other hand the quality of the plan was poor. The arguments in the plan was unbelievable. The kombi could not break down twice within a short space of time. It is also unbelievable that no one had a phone to contact his parents. Therefore, it was a stupid deceptive message. The father on the other hand should have made a follow up in order to get the truth of the matter. He should also have threatened his son to come out with the truth. Though the deceptive message was successful, it was of low value.

6.3 DIALOGUE OF FEMALE 1

Vele: Ñwananga, ni a zwi ðivha uri a thi funi u ni vhona ni songo takala. Hafhu hafhano muḑini ndi inwi musidzana ni nothe ane a nthusa nga mishumo ya fhano muḑani na ya tshiḑangani. Ndi funa ni tshi aluwa zwavhuḑi ni na zwiito zwavhuḑi, ni tshi pfa vhabebi vhaḑu. Ndo vhona mulovha ni tshi ri u vhuya nga madekwana na mbo ḑi ya kamarani yaḑu ya u eḑela na mbo di eḑela na hoḑa. Na mbo ḑi hona. Ndo shavha u ni vusa. Ho vha hu tshi khou bvelela ni gomba ḑanga?

Vele: My child, you know very well that I don't like to see you being unhappy. You are the only daughter in this family. The rest are boys. You are the only one who helps me with the household chores. I like you to grow up well with good manners and who listen to your parents. You went straight to your room when you came back home last night, locked the door and sleep. You then snored. I didn't want to disturb you. What was your problem my daughter?

Denga: *Mulovha nga masiari ndo onesa nda ri ndi khou ya u takala na khonani yanga Masindi ngauri o vha a tshi khou takalela mabebo. Ro vha ro takala vhukuma. Ho vha hu si hone u imba, na u tshina. Zwiijiwa zwone zwo vha zwo dala vhukuma. Hezwi zwithu zwo nnetisa vhukuma he na thoho yanga musi ndi tshi vhuya ya vha i tshi khou mbo di thoma u rema. Ndi zwone zwe musi ndi tshi vhuya nda si tsha foḁa u khakhiswa nga muthu, ndo mbo di ya kamarani, uri ndi awele. Ho vha hu si na zwiḁwe lini, ndi zwenezwo fhedzi.*

Denga: Yesterday I asked for permission to go to the birthday party of my friend Masindi. We were very happy there. There were lots of singing and dancing. There were also lots of foods. These things made me very tired and I therefore developed a headache on my way home. That is why when I come back home, I did not want to be disturbed and went straight to my room and rest. there was nothing serious, only that.

Vele : *Ndi zwone ḁwananga. A thi ni ḁivheli zwiḁwe zwi si zwavhuḁi. Ni ḁwana ane a khou aluwa zwavhuḁi. a ni athu u ri khakhela-vho riḁe sa vhabebi vhaḁu. Ndo pfa ndo no tshuwa nge khaladzi aḁu Takalani a ri o vhona phathini vhasidzana vho kambuwa nga dziveini. Nda ri kani na inwi no vha ni khazwo nge na ri u vhuya na mbo di eḁela, na dovha na ḁanzela na nguvho dzaḁu.*

Vele: Ok my child. There's nothing bad that I know about you. As your parents, you have never done anything wrong to us. I was not settled at all when your brother Takalani told me that he saw some girls at the party drunk with some wine. I suspected that you were drunk because you went straight to your room and vomited in your bed.

Denga: *Mmawe, halwa ndi tshone tshithu tsha u fhedzisela tshine nda nga tshi ita. A vhu na zwivhuya na hone vhone vha ḁivha khwine uri ndi ḁwana ḁe. Nḁe ndi ḁwana a funaho tshikolo. Thaidzo ho vha one maneto na uri thoho yanga yo vha i tshi khou rema. U ḁanza ndo itiswa nga ḁama ye nda ḁa ndi sa zwi ḁivhi uri ndi ya nguluvhe. Ndo ri ndi tshi zwi humbula nda thoma u ḁanza. Ndi zwenezwo mma.*

Denga: Ma, alcohol is the last thing that I could drink. It is not good and you know me better what kind of child I am. I like school. The problem was that I was tired and had headache. I vomited because I ate pork unaware. When I thought about it I started to vomit. It is only that.

1. Why did Denga deceive her mother for why she slept early and also to why she vomited in her bed?

Denga lied to her mother because she knew she drank some wine at the birthday party of her friend and she got drunk. She knew that she vomited because she was drunk as she is not used to alcohol. It was her first day. She did not want her mother to know that she was drunk because she would be in big trouble.

2. Was the deception successful?

Yes, it was successful. Her mother trusted her. She used to be a good girl at home, and she has done nothing bad before at home. That is why her mother believed her reasons. She is a trustworthy daughter who always abides by the rules of the house.

6.3.1 ANALYSIS OF FEMALE 1

6.3.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Vele and her daughter Denga. Denga was at her friend's birthday party. Her mother had a problem because her son Takalani told her that there were some girls of Denga's age who were drinking wine at the party. She thought Denga was one of them. To make her to believe this, Denga also went straight to bed when she came back from the party, and she also vomited in her blankets. The mother was not happy about her daughter's strange behaviour. Firstly, she wanted to make her daughter to feel comfortable when she mentioned that she wanted her to grow well and that she is a good girl. Secondly, the mother was worried because Denga seemed to be unhappy: She went straight to her room to sleep and even started snoring. Thirdly, the mother requested reasons from her daughter why she was not happy the previous night and also why she went straight to bed and even started snoring.

II Arguments for and against deception

(a) Reasons for deception

Denga lied to her mother because she drank same wine at her friend's birthday party and she got drunk. She did not want her mother to discover that she was drunk because she knew she would be in big trouble.

(b) The dialogue between Denga and Vele

(c) The complaint of Vele

Vele complained to her daughter for vomiting in the blankets and was not happy about her daughter's strange behaviour.

(d) Deception of Denga

Denga used three arguments to convince her mother as to why she was not happy the previous night:

- a. She reminded her mother that she asked for permission to go to her friend's birthday party.
- b. She went to sleep early because she was tired at the party.
- c. She went straight to her room as she did not want to be disturbed by anyone because of tiredness and headache.

(e) Vele's response

Denga's mother used two arguments against Denga's unhappiness:

- a. Girls were drunk at the party and suspected that she was also drunk.
- b. She went straight to her room and vomited.

(f) Deception of Denga

She further used two arguments to deceive her mother:

- a. She was tired and had headache.
- b. She vomited because she ate pork unaware.

6.3.1.2 Cues to deception**(a) Response length**

Denga's response is very short:

Ndi zwenezwo.

It is only that.

This response is important to the deception because Denga wanted to cut the story short. Therefore, such a deceptive statement needs to be short.

(b) Plausibility

Implausibility because Denga could feel that she was eating pork because she does not like pork.

(c) References

There is a lot of self-reference in the deceptive messages. In this dialogue Denga used references to herself (**ndi** (I) ten times.

(d) Cooperative

Denga gives an impression of a polite daughter towards her parents who obeys all the rules of the house. She also reminded her mother about what a good girl she is. She was also polite and friendly towards her mother (See first argument in par. 1.2.2.).

(e) Excuse

Null cause: the cause was that she was tired and had headache because of the party. She put all the responsibilities to the party as the cause of the problem.

(f) Complexity

Denga used a syntactically complex sentence to try to impress her mother about the deception she tried on her mother of her friend's birthday party.

(Mulovha nga masiari ndo vha onesa) (nda ri) (ndi khou ya) (u takala na khonani yanga Masindi) (ngauri o vha) (a tshi khou takalela mabebo)

Yesterday I asked for your permission to go to the birthday party of my friend Masindi;

(g) Detail

Denga was vague in detail about the problem of eating pork unaware. It is vague that a person who does not eat pork could not feel the taste of pork whilst eating.

(h) Immediacy

As a s deceiver Denga uses **zwi** to reduce directness between her and her mother. This makes her to distance herself from her mother. Such nonimmediacy can be presented by the impersonal pronoun **zwi** in Venda:

Zwo n̄etisa vhukuma.

They made me very tired.

(i) Equivocation

Denga used the word: **thaidzo** (problem) to communicate vagueness in her problems of vomiting and headache. This expression gives rise to vagueness and lack of specificity.

(j) Negative statements

Deceivers always use negatives statements. Denga used the following negative statements to make her arguments more deceptive: **si**, **a** and **sa**.

Ndi zwone zwe ndi tshi vhuya nda si tsha ṭoḁa u khakhiswa nga muthu.

That is why when I came back home. I did not want to be disturbed.

A vhu na tshivhuya.

It is not good.

Ye nda ḵa ndi sa zwi divhi

Which I ate unaware.

(k) Excuse

Denga gave the blame for her vomiting to eating pork unaware. The responsibility for her vomiting was caused by eating pork unaware.

I Cultural issues

A daughter must obtain permission from parents to go out. Children are also not allowed to drink alcohol.

II Success of deception

Denga was successful in deceiving her mother because her mother believed all her arguments.

6.3.1.3 PLANS

I Message dimensions

(a) Explicitness

Denga's arguments in her deceptive messages were not very explicit, i.e. they were not clear and fully expressed with lot of details. Firstly, details about the tiredness at the party, and secondly, the statements about eating pork unaware which led to vomiting.

(b) Dominance

Denga had no power or control against her mother as expressed in her messages, firstly she reminded her mother of the permission she gave her to go to the birthday party of her friend, and secondly, she went on to remind her what a good girl she is.

(c) Argument

Denga provided reasons for her deception. In the first and second set of argument (1.2.2, 1.2.4) she used three and two arguments respectively, i.e. total of five arguments.

(d) Source Control

Denga had control over her reason for deception in the first and second set of arguments above (1.2.2 and 1.2.4): her mother believed her in all these arguments.

II Types of plans

(a) Plan complexity

Denga used two plans in her deceptive messages, Firstly she tried the issue of being tired at the party and secondly she moved on to another plan, i.e. eating of pork unaware.

(b) Plan specificity

Both plans of Denga were fully articulated. The plans were clearly and carefully explained (Why she was tired after the party and why she vomited)

(c) Plan quality

All the plans by Denga were of good quality and produce the desired effect because her mother believed her in all the plans.

6.3.1.4 ACTION

(a) Message production

Denga's levels of arguments are high in cues of deception. She used 5 cues in her first and six cues of deception in her second message.

(b) Emotional appeals

Negative emotions

(i) Fear

Vele: **Ndo pfa ndo tshuwa nge Khaladzi aṅu Takalani a ri o vhona phathini vhasidzana vho kambiwa nga veini.**

Vele : I was not settled at all when your brother Takalani told me that he saw some girls

at the party drunk with some wine.

(ii) Disgust

Denga indicated to her mother that she was tired because she enjoyed the party whereas she was lying:

Denga: **Hezwi zwithu zwo nnetisa vhukuma.**

Denga: These made me very tired.

Potitive emotions

(i) Pride

The mother, Vele, is very proud of her daughter:

Vele: **A thi ni divheli zwiñwe zwi si zwavhudi. Ni ñwana ane a khou aluwa zwavhuḍi.**

Vele: There is nothing bad that I know about you. You are a good girl who is growing up very well.

The daughter also has pride:

Denga: **Nḡe ndi ñwana a funaho tshikolo.**

Denga: I like school very much.

III Language and style

(a) Language use

The language used by the mother was very much polite.

Vele: **Ñwananga, ni a zwi ḡivha uri a thi funi u ni vhona ni songo takala.**

Vele: My child, you know it very well that I don't like to see you being unhappy.

The mother also wanted to remind her daughter what an important daughter she is.

Vele: **Ndi inwi ni noḡhe ane a thusa nga mishumo ya fhano muḡani na ya tshiḡangani.**

Vele: You are the only one who helps me with the household chores.

(b) Equivocal language

There is a statement in the dialogue which shows that Denga was uncertain of what she was talking about.

Denga: **Ho vha hu si hone u imba na u tshina.**

6.3.1.5 MESSAGE EFFECTS

I Relational and emotional effects

(a) Effects of dominance

Denga had no high dominance in her messages (see par. 2.1.2.) Her low dominance resulted in her mother liking and believing her messages

(b) Effects of explicitness

See par. 2.1.2 above: Denga's messages were not highly explicit. Such explicitness shows no solidarity between source and target. The messages that she gave were believable.

(c) Effects of arguments

See par. 4.1.3 above: Denga's messages are high in argument. She used five arguments in total. Such messages are preferred that give reasons for certain actions.

II Competence

(a) Appropriateness

Reasonable: It is believable that a person could become tired at the end of the party. One could go to sleep early if she is tired. It is also believable that a person who does not eat pork could vomit if she eats it unaware.

(b) Effectiveness

The message was effective because her mother believed her: she knows her daughter as a good girl who is growing up very well. The deceptive message was also successful because the mother did not make any follow up by asking her son if Denga was also among the girls who were drunk at the birthday party.

III Politeness

(a) Dominance

The mother was not dominant towards her daughter. She was very much polite towards her because she likes her as the only daughter in the family. See also par. 2.1.2 and 4.1.1:

Vele: **Nwananga, ni a zwi qivha uri a thi funi u ni vhona ni songo takala.**

Vele: My child, you know very well that I don't want to see you being unhappy.

(b) Argument

Denga gave five reasons for her deception. In the first argument she used three arguments and in the second argument she used two arguments. There are five arguments in total. Her messages are high in argument because they gave reason for her actions. Her reasons were very much polite towards her mother, and this shows respect towards her.

(c) Explicitness

Denga's arguments were highly explicit. She seems to be polite towards her mother. Because the daughter deceived her mother, she was not polite towards her. Once she deceived her mother she became impolite towards her mother.

6.3.1.6 CONCLUSION

Denga lied to her mother because she knew she had drunk some wine at the birthday party of her friend and she became drunk for the first time in her life. When she came back home she went straight to her room because she feared that her mother would recognize that she was drunk. Denga also vomited because she was drunk as she is not used to drinking alcohol. She did not want her mother to discover that she was drunk because she feared that she would get punished. To avoid this Denga lied to her mother. The deceptive message was effective because her mother believed her because she knows her as a good

girl. Her mother did not also make a follow up in order to find out more information if her daughter was also drunk at the party. The reasons that Denga gave to her mother were of high quality and appropriate and thus became successful. The deceptive message was believable by her mother because of its high quality.

6.4 DIALOGUE OF MALE 2

Booi: *Baba, a thi tōdi u vha shonisa. Baba naniwaha ndi tōda u phasa nga naledzai Gireidi 11 yanga. Zwino ndi tea u vha ndi na bugu dzotho dza u vhalo dzi tōdeaho. Ndi humbula u vha na tōdōea dzotho dza tshikolo. Arali vha nga nnyitela zwotho ndi nga takala vhukuma. Hu pfi ndi badele na R100 ya mulingo wa Fulwi.*

Booi: Dad, I didn't want to disappoint you. Dad, I want to make sure that I please you at the end of the year. I want to pass my Grade 11 with distinction. I must also have all the text books needed at school. I also ask you all the needs of the school. I would be very glad if you'd do all this for me. It is said that I must also pay R100 for the June examination fees.

Petrus: *U bva tshe wa thoma tshikolo a u athu u feila mulingo, a u athu u ntshonisa kha sia ja tshikolo. Nwananga u a zwi divha uri zwithu zwi tōdeaho zwa tshikolo a thi zwi lengeleli. Ndi funa u tshi shuma zwavhidi kha zwa tshikolo. Zwithu zwi tahlalo u mmbudze ndi zwi lugise. U a zwi divha uri nne zwa tshikolo ndi a zwi takalela u fhira zwotho. U mphe madzina a bugu ndi khou ya doroboni uri ndi vhuye nadzo. Ya mulingo ndi do u fha wa badela tshikoloni.*

Petrus: Since you started school, you've never failed any class. My child, you know it very well that I like school very much. I always do all your school needs without delay. I'd be very happy if you perform well at school. You must tell me all your needs so that I could fix them. Above all, you know it very well that I like all your school related matters. You must give me the name and authors of the book because tomorrow I'm going to town. I'll give you the examination fee so that you could pay at school.

Booi : *Ndi nga takala nga maanda arali vha tshi nga nnyitela nga aralo. Vha a zwi divha uri nne ndi nwana a funaho tshikolo. Hai, Baba, bugu dzi khou rengiswa nga tshikolo, dzi khou rengiswa nga mudededzi washu. A dzi wanali hunwe, ndi tshikoloni fhedzi. Zwi nga vha zwavhidi arali vha tshi nga mpha na ya bugu nda badela khathihi henengei tshikoloni. Ndi kha di do vha takadza u ya phanda.*

Booi: I would be very happy if you would do that for me. You know very well that I'm dedicated at school. No, Dad, books are only sold at school by our class teacher. They are found nowhere, except at our school. It would be better if you give me all

the money for buying books and pay altogether at school. I'll continue to please you more.

Petrus: Ndi do u fha wa badela ya mulingo na bugu khathihi. U tshi vhuya na bugu u ntsumbedze. Dzi songo sokou dzula hafho nduni, dzi vhaliwe vhukuma. Fhedzi iwe ndi a zwi divha uri u riwana a funesaho u vhalala bugu. Khamusi Maths ndi hone u tshi do phasa-vho zwavhudi, ngauri ndi wone we wa vha u tshi phasela fhasi kha dzothe.

Petrus: I'll give you money for paying examination fee and buying books altogether. You must also show me the books. They must not just be placed in the shelves for fun, they must be read. But, I know that you like school very much. I think you'll now pass your Maths with better marks because it was the only subject which gives you tough time.

1. Why did Booi deceive his father by saying he needed money to pay June examination fee and that he also needed money to buy a textbook?

Booi lied to his father about paying for examination fees and buying a textbook because he wanted money to pay for a trip to go out with friends during the weekend. They want to go out for a braai. They would also like to hire a kombi and have some drinks. Booi knows that his father hates boys who go out and throw parties. He prefers his son studying during the weekend. Booi knows that his father will never give him money for that.

2. Was the deception successful?

Yes, it was successful because his father trusted him, because he knows that his son likes school very much. Booi knew that he would show his father the new textbooks they've been given at school from the Department of Education for free.

6.4.1 ANALYSIS OF MALE 2

6.4.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Booi and his father. Booi does not have money to pay for a trip to go out with friends during the weekend. Booi knows that his father will never give him money for that because he hates children who go out and throw parties. In order to get the money from his father, Booi deceived his father by requesting money from him for paying half-yearly exams and for buying a book from his class teacher.

II Arguments for and against deception.

(a) Reason for deception

Booi lied to his father about paying June exam fees and buying a new textbook because he wanted money to pay for a trip to go out with friends during the weekend. They want to go out for a braai and they would also like to hire a kombi and buy some drinks.

(b) The dialogue between Booi and Petrus**(c) Deception of Booi**

Booi used three arguments in order to convince his father:

- a. He wants to pass his Grade 11 with flying colours.
- b. He wants study materials at school
- c. He is supposed to pay R100.00 for half yearly exams.

(d) Petrus's response

Booi's father used only one argument against Booi's requests: Petrus, Booi's father said that he was going to town the following day and that Booi should give him the name of the book so that he could buy it for him in town.

(e) Deception of Booi

Booi changed his story because his father wanted to buy the book in town: the book is only available at school and that the book cannot be found anywhere.

6.4.1.2 Cues to deception**I Within first set of arguments****a. Response length**

Baba, a thi tōḡi u vha shonisa.

Dad, I don't want to disappoint you.

This statement is crucial for deception because Booi is doing something wrong to his father.

Thus, such a deceptive statement needs to be short.

b. Plausibility

Implausible because there are no examination fees in high schools.

c. References

Booi used references to himself (Ndi (I)) five times in this dialogue.

d. Cooperative

Booi is very much polite and friendly towards his father. He wanted to win his father's favour by saying that he would pass with distinctions.

e. Complexity

Booi used a syntactically complex sentence in order to win his father's favour about the deception he tried on him about the book he supposed to buy.

[Hai Baba] [bugu dzi khou rengiswa nga tshikolo] [dzi khou rengiswa kha mudededzi washu]

No, Dad, books are only available and sold at School by our class-teacher.

f. Detail

Vague detail about the book which is only sold at the school rather than at the bookshops.

g. Immediacy

Booi, as a deceiver uses the impersonal pronoun **zwi** to reduce the directness between him and his father. In Venda such nonimmediacy can be presented by the impersonal pronoun **zwi**:

Zwi nga vha zwavhuḽi arali vha tshi nga mpha nay a dzibugu nda badela khathihi henengei.

It would be better if you give me money for buying books and pay altogether at school.

h. Negative statements

Deceivers usually make negative statements. Booi used two negative statements **hai** and **a** with an impersonal pronoun **dzi** to make it even more deceptive.

Hai Baba, bugu dzi khou rengiswa nga tshikolo.

No Dad, books are only sold at school.

A dzi wanali huḽwe, ndi tshikoloni fhedzi.

They are not available anywhere, but only at school.

II Cultural issues

Responsibilities of the father towards the upbringing of children.

III Success of deception

Booi was successful in deceiving his father because his father believed his second set of arguments.

6.4.1.3 PLANS

I Message dimensions

(a) Explicitness

Booi'S arguments in his deceptive messages were not very explicit, i.e. they were not clear and fully expressed with a lot of details, e.g. first vague detail about paying for June examination fee, and secondly vague detail about the book which is mainly found and sold at their school rather than in town at the bookshop.

(b) Dominance

Booi had no power or control against his father as expressed in his messages: he went out of his way and tells his father that he wants to pass with distinctions at the end of the year.

(c) Argument

Booi provided reasons in his deception. In his first and second set of arguments (1.2.2. and 1.2.4) he use three arguments and two arguments respectively (total five arguments).

(d) Source control

Booi had control over his reasons for deception in the first and second set of arguments above (1.2.2 and 1.2.4) because his father believed him in all the arguments.

II Type of plans

(a) Plan complexity

Booi used two plans in his deception messages. Firstly, he tried the issue of school stationeries and R100 for paying June examination fee (1.2.) Secondly, he switched to the second plan, i.e. the buying of textbook which can only be purchased at their school (1.2.4)

(b) Plan Specificity

Both plans of Booi are not fully articulated, i.e. the specifics of the plan are not clearly and carefully explained (R100 for paying June examination fee, and the detail of the textbook to be purchased)

(c) Plan quality

Booi's plans produced the desired effect because his father believed him. He trusted his son because he knows him as a good boy who loves school very much. His plans were not of good quality.

6.4.1.4 ACTION

(a) Message production

Booi's levels of deception are generally high in cues of deception. He used four cues in his first plan and another four cues of deception in his second message.

(b) Emotional appeals

Negative emotions:

Sadness

Dzi songo sokou dzula hafho nduni.

They must not just be placed in the shelves for fun.

Positive emotions

a. Pride

The son, Booi has pride. He told his father that he would pass his Grade 11 with distinctions.

Booi: **Ndi t̥oḁa u phasa nga ṅaledzi Gireidi 11 yanga.**

Booi: I want to pass my Grade 11 with distinctions.

The father was also proud of his son because he has never failed any Grade at school.

Petrus: **U bva tshe wa thoma tshikolo a u athu u feila Mulingo.**

Petrus: Since you started school, you've never failed any class.

b. Hope

Hope represents a desire for a better situation. Booi hopes that he would do better at school at the end of the year:

Booi: **Baba, ṅaṅwaha ndi t̥oḁa u vha takadza musi ṅwaha u tshi fhela.**

Booi: Dad, I want to make sure that I please you at the end of the year.

c. Compassion

Booi's father promised his son that he would assist him in everything as far as school needs are concerned:

Petrus: **Zwothe zwi tahelaho u mmbudza ndi zwi lugise.**

Petrus: You must tell me all your needs so that I could fix them.

d. Happiness/Joy

Booi would be very happy if his father would give him the money he had requested:

Booi: **Ndi nga takala takala nga maanda arali vha tshi nga nnyitela ngauralo.**

Booi: I would be very happy if you would do that for me.

III Language and style

(a) Syntactic level

Complex sentences were only used in this dialogue

Petrus: **[U mphe madzina a dzibugu] [matshelo ndi khou ya doroboni][ndi do vhuya nadzo]**

Petrus: You must give me the name and authors of the book because tomorrow I'm going to town.

(b) Lexical level

There are some words in the dialogue which are not commonly used in Tshivenda.

(i) **Naledzi** – Distinction

(ii) **Lugisa** – means to fix, but here it literally means "to buy"

(iii) **Thodea** – needs.

(c) Language use

The languages used by both the father and the son were very much polite:

Booi: **Baba, a thi todi u vha shonisa**

Booi: Dad, I don't like to disappoint you.

Petrus: **Ndi funa u tshi shuma zwavhuqi kha zwa tshikolo.**

Petrus: I'd be very happy if you perform well at school.

(d) Language imagery

Petrus: **Zwothe zwi tahelaho u mmbudze ndi zwi lugise.**

Petrus: You must tell me all your needs so that I could fix them.

"Lugisa" in Venda means to *fix*, but in this context it literally means "*to buy*" (the needs of his son at school)

6.4.1.5 MESSAGE EFFECTS

I Relational and emotional effects

(a) Effects of dominance

Booi had no high dominance in his messages. His low dominance results in his father liking his messages (See par. 2.1.2 above)

(b) Effects of explicitness

Booi's messages were not highly explicit. There were some vagueness in his message. Though there is inexplicitness, there was a solidarity between the source and the target (See par. 2.1.1 above)

(c) Effects of arguments

Booi's messages are high in argument. He uses five arguments in total.

II Competence**(a) Appropriateness**

Unreasonable: It is not believable that examination fees are paid in high schools. It is not also believable that textbooks could only be sold at their school rather than in bookshops in town.

(b) Effectiveness

The deceptive message was successful because the father believed his son. He did not make any follow-up at school. He knows his son as someone who likes school very much. His father on the other hand makes sure that he supports his son in all matters related to his education. This deceptive message was also effective because the father did not verify what his son told him.

III Politeness**(a) Dominance**

The father was not dominant towards his son because he had not done anything wrong. He was polite towards his son:

Petrus: **Ndi funa u tshi shuma zwavhuḡi kha zwa tshikolo**

Petrus: I'd be very happy if you perform well at school.

The language used by the son was also polite. He was polite towards his father so that he could believe him and get what he wanted:

Booi: **Baba, a thi toti u vha shonisa.**

Booi: Dad, I don't like to disappoint you.

(b) Argument

The son gave five reasons in order to deceive his father:

- that he wants to pass with distinctions at the end of the year,
- that he must have all the books to be used at school,
- R100 to pay for the June examination fees.
- that he wants to buy the textbook at school, and
- that he likes school very much.

(c) Explicitness

Booi's arguments were not very explicit and thus he seems to be polite towards his father because explicit messages tend to be very impolite. The son wanted to deceive his father because he wanted to get money to pay for a trip with friends during the weekend.

6.4.1.6 CONCLUSION

In this dialogue Booi lied to his father about paying the examination fees and buying a textbook because he wanted money to pay for a trip to go out with friends during the weekend. They wanted to go out for a braai. They would also like to hire a kombi and have some drinks. Booi knows that his father hates boys who go out and throw parties. Booi knows that his father will never give him money for that. His plans to deceive his father were complex because he provided reasons for his deception. Booi used a total of four arguments in his deceptive messages. The effect of the plan was of good quality because his father believed him, but the quality of the plan was poor. The argument in the plan was also unbelievable and unreasonable. Examination fees are not paid in high schools and textbooks are not sold at school but in bookshops. It was not a good deceptive message (stupid deceptive message). The father should have made a follow up on his son's deception. Even though the deceptive message was successful, it was of low value.

6.5 DIALOGUE OF FEMALE 2

Maria :Jane, a thi qivhi ni rwana a no lova tshikolo. Ni musidzana a konaho vhukuma fhanu tshikoloni. Ro lavhelela mvelelo dza vhuqi dzi bvaho kha inwi. Ni rwana a takalelaho zwa tshikolo. A thi ni qivheli zwi si zwavhiqi fhanu tshikoloni, na hone ni tevehdza milayo ya tshikolo. U bva tshe na qa fhanu kha tshino tshikolo a ni athu u vhidzwa ofisini ya thoho ya tshikolo nga vkhakhi. Mulovha ho vha hu tshi khou rwaliwa thesite ya Mbalu, inwi a nongo qa tshikoloni. No vha ni tshi khou zwi qivha vhukuma uri hu na thesite. Mulandu ho vha hu mini, Jane?

Maria: Jane, I don't know you as a student who is always absent from school. You are one of the bright students. We are also expecting good results from you. You are very much committed. I know nothing bad about you at this school, and you obey all the rules of the school. Since you arrived here at this school, you have never been called at the principal's office for any offence. Yesterday there was a Maths test and you were absent. What happened Jane?

Jane : Vha amba zwone mudededzi wanga. Ndi mutshudeni a funaho tshikolo vhukuma, na hone bugu ndi khonai dzanga. Ndi a qivha uri ndo dela mini tshikoloni. Ndi a vhavhalela vhumatshelo hanga. Mulovha nga masiari ndo ri ndi tshi swika hayani nda mbo qi thomiwa nga vhwadze vuhulu, he nda pfa ndi si tsha kona na u ita tshithu.

Vhusiku hothe a thongo edela. Ndo edela ndi tshi teta. Nga matsheloni ndo mbo di ya kiliniki uri ndi thusalee. Na vhurifhi vhu bvaho henegei khovhu ha u khwathisedza uri ndo vha ndi sa vuwi zwavhuḍi. ndi nga si dzule hu si na tshiitisi.

Jane: You are very right, my teacher. I am a student who likes school very much, and books are my friends. I know why I am at school for. I do really care for my future. Yesterday when I reached home, I felt very sick and I was unable to do anything. I didn't sleep the whole night. The pain was unbearable the whole night. The next morning, I went to the clinic to get help. I even have a letter as a proof from the clinic that indeed I was not well. I will never be absent from school without any valid reason.

Maria : Fhedzi naho zwo ralo, a nongo laedza muthu na muthihi uri ni a vhaaisala. Na vhabebi vhanu a vhongo vhuya vha ri founela zwauri inwi ni a vhaaisala. Fhedzi ndo vhudzisa khaladzi anu a ri mulovha u sumbedza wo edela vhusiku vhukuma u tshi khou vhona filimu ntswa yo bvaho kha thelevishini. U ri o pfa thelevishini I tshi khou tamba vhusiku vhukuma.

Maria: But even so, you failed to inform your teachers that you were sick. Even your parents did not call to inform us that you were sick. Your brother said that you slept late the previous night watching a new released movie on the TV. She said she heard the sound of the TV until very late at night.

Jane : Ndo vhona mafhungo a iri ya sumbe kha thelevishini. U bva hafho ndo pfa ndi si tsha dipfa, ndi tshi khou vhaaisala. Thelevisheni ndo tou i sia i khou tamba i yothe ndo ya u edela. Khaladzi anga a nga vha o pfa unga ndi kha di vhona thelevishini. U sumbedza uri ndo vha ndi tshi khou lwala ndi na lunwalo lwu khwathisedzaho lune lwa bva kiliniki.

Jane : I only watched the 7 o'clock news on the television. Thereafter I felt some pains and became sick. I only left television behind playing when I went to sleep. My brother may have thought that I was still watching the television. To confirm that indeed I was ill, I have with me a letter from the clinic as a proof.

1. Why did Jane lie to her teacher as for why she did not come to school to write a Maths tests?

Jane lied to her teacher about not coming to school to write a Maths test because she did not prepare herself for the test. She opted to watch a new released movie on the television. She felt that she could not miss that movie. She watched it until very late at night. The next morning she went to the clinic and lied to nurses she had some pains, so that she could be given a letter to show her teachers at school. All the teachers at school know her as a faithful and trustworthy girl.

2. Was the deception successful?

Yes, it was successful. All the teachers at school used to trust her. The letter from the clinic makes her teacher to believe her story.

6.5.1 ANALYSIS OF FEMALE 2:

6.5.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Maria and Jane. Maria, her teacher confronted her for not coming to school the previous day whereas she knew very well she was supposed to write a Maths test. Her teacher reprimanded her in three states: Firstly she wanted her to feel at ease and told her that she is known as a good student who obeys all the rules of the school. Secondly her teacher reminded her about one of the rules of the school, i.e. students themselves or their parents should inform the school if students are absent from school for one reason or another. Thirdly, the teacher then requested reasons from Jane as to why she didn't come to school to write a Maths test, seeing that she is one of the intelligent students who always obey the rules of the school.

II Argument for and against deception

(a) Reasons for deception

Jane lied to her teacher because she did not prepare herself for a Maths test. She opted to watch a new released movie on the T.V. She felt that she could not Miss the movie. The next morning she went to the clinic and lied to the nurse that she had some pains so that she could be given a letter as a proof that she was indeed sick.

(b) Deception of Jane

Jane use two arguments to convince her teacher about her absence:

- a. She cares for her own future
- b. She was very sick.

(c) Maria's response

Maria (Jane's teacher) then used two arguments against Jane's failure to come to school to write her Maths test:

- a. She should have informed her teacher about her sickness.
- b. Her sister told her that Jane slept very late watching T.V.

(d) Deception of Jane

Jane then increased or changed the story about her failure to come to school to write a Maths test using three other arguments:

- a. She watched news only on the T.V
- b. She started feeling some pains all over her body

- c. She left the T.V. being on when she went to sleep as she was not feeling well.

6.5.1.2 Cues to deception

I Within first set of arguments:

a. Response length

Jane: Vhusiku hothe a thongo edela.

Jane: I did not sleep the whole night.

This response is very important in deception because Jane was not sick the previous night, but she was watching a new released movie on the T.V. Therefore such deceptive message needs to be short.

b. Plausibility

Implausible because Jane or her parents could have called her teacher and inform them about her absence from school.

c. Reference

Deceptive messages always contain a lot of self-references. Jane used more self-references to herself – (ndi (I))19 times in order to allow for the possibility of misinterpretation.

d. Cooperative

Jane is very much polite and friendly. Jane gives the impression of a polite student who obeys all the rules of the school. She also reminded her teacher that she likes school.

e. Excuse

Null cause: The cause was her illness or pains all over her body.

II Within the second set of arguments

a. Complexity

[Mulovha nga masiari ndo ri][ndi tshi swika hayani][nda mbo qi thomiwa nga vhulwadze vhuhulu][he nda pfa][ndi is tsha kona][u ita tshithu]

Yesterday when I reached home, I felt very sick and I was unable to do anything.

There are six sentences within this complex sentence. Jane used syntactically complex sentence to try to impress her teacher about the deception she tried on her of her illness.

b. Detail

Jane was vague in detail about her illness and her failure to inform the teachers about her absence from school.

c. Negative statements

Deceivers usually use negative statements. Jane, as a deceiver used negative statements in the dialogue. She used “ndi si” (thrice) and “thongo” (once) in her arguments:

Ndo pfa ndi si tsha kona tshithu

I was unable to do anything.

Ndi nga si dzule hu si na tshitisi

I cannot be absent without any valid reason.

A thongo eḡela

I didn't sleep.

d. Excuse

Intention: It was not her intention that she failed to write a Maths test, but it was that she felt sick. She gave the blame for not coming to write a Maths test to her illness. Jane admitted her teacher's charge but denies responsibility. Her absence from school was unintentional.

III Cultural issues

- a. Obedience by a student (child) to a teacher (adult)
- b. Rules of the school

IV Success of deception

Jane was successful in deceiving her teacher because her teacher believed her second set of arguments.

6.5.1.3 PLANS

I Message dimension

a. Explicitness

Jane's arguments in her deceptive messages were not very explicit, i.e. they were not clear and fully expressed with lot of details, e.g. firstly, vague details about her failure to report her absence from school, and secondly her unconvincing detail about the T.V. which was left playing the whole night.

b. Dominance

Jane had no power or control against her teacher as expressed in her messages: Firstly, she went out of her way to remind her teacher that she likes school very much, and also remind her teacher of her obedience to teachers at school. Secondly she made an excuse for failing to come to write a Maths test.

c. Argument

Jane provided reasons for her deception. In the first set of arguments (1.2.2) she used two arguments, while in the second set of arguments she used three arguments, i.e. a total of five arguments.

d. Source control

Jane had no control over her reasons for deception in the first set of arguments above (1.2.2.), but she did exercise control over her reasons in the second set of arguments because her teacher believed her (1.2.4)

II Types of plans

a. Plan complexity

Jane used only one plan in her deceptive messages. In both arguments (1.2.2.) and 1.2.4) she pointed out the issue of her illness, which at last in par. 1.2.4 was successful.

b. Plan specificity

The plans by Jane were not clearly and fully articulated, i.e. the specifics of the plans are not clearly and carefully explained (the details about playing the T.V. the whole night).

c. Plan quality

Jane's second plan did produce the desired effect because her teacher believed her, but the first plan was of poor quality.

6.5.1.4 ACTION

a. Message production

Jane's levels of arguments are generally high in cues of deception. She used five cues in her first plan and four cues in her second plan i.e. total of nine cues of deception.

b. Emotional appeals

Negative emotions

(i) Anger

Maria: **A thi ni qivheli zwi si zwavhuqi fhando tshikoloni**

Maria: I know nothing bad about you at this school.

Maria, (Jane's teacher) was angry with Jane because she did not comply with the rules of the school. She broke the rule of the school. She failed to come to school to write a Maths test. She also failed to report her absence from school to her teacher.

(ii) Guilt

Jane: Vha amba zwone mudededzi wanga:

Jane: You are very right, my teacher.

Jane knew that she had done something wrong and that she had violated the rules of the school. She felt guilty.

Positive emotions

(i) Pride

The teacher is proud of Jane because she is a good and bright student at school.

Maria: **Ni musidzana a konaho fhando tshikoloni. Ro lavhelela mvelelo dza vhuqi dzi bvaho kha inwi.**

Maria: You are one of the bright students. We are also expecting good results from you.

Jane on the other hand has pride:

Jane: **Ndi mutshudeni a funaho tshikolo. Ndi a qivha uri ndo dela mini tshikoloni.**

Jane: I am a student who likes school very much. I know why I am here at school for.

(ii) Hope

Maria: **Ro lavhalela mvelelo dza vhuḍi dzi bvaho kha inwi.**

Maria: We are expecting good results from you.

Maria has hope that Jane would get good results at the end of the year because she is a bright student.

c. Language and style**Syntactic level**

There is a mixture of simple and complex sentences in this dialogue.

(i) Simple sentence

Jane: Vha amba zwone, mudededzi wanga.

Jane: You are very right, my teacher

(ii) Complex sentence

Jane: **[Mulovha ndo ri][ndi tshi swika hayani][nda mbo ḍi thomiwa nga vhulwadze vhuhlulu][he nda pfa][ndi si tsha kona][na u ita tshithu]**

Jane: Yesterday when I reached home, I felt very sick and I was unable to do anything.

In this dialogue there are more complex sentences than simple sentences.

Lexical level

There are some words in this dialogue that are not commonly used in Tshivenḍa.

- (i) **Thesite** – test
- (ii) **Teta** – feeling pains
- (iii) **Filimu** – film
- (iv) **Lova** – loafer

Imagery**Bugu ndi khonani dzanga**

Books are my friends.

This literally means that Jane likes school and reading books very much.

Language use

The language used by the teacher was very powerful:

Maria: **Fhedzi naho zwo ralo a nongo laedza muthu na muthihi uri ni a lwala**

Maria: But even so, you failed to inform your teachers that you were sick.

The teacher also wanted to remind Jane of the rules of school which she failed to obey.

Therefore, this is ampolite command.

The language used by Jane (student) was powerless:

Jane: Ndi mutshudeni a funaho tshikolo, na hone bugu ndi khonani dzanga. Ndi a divha uri ndo dela mini tshikoloni.

Jane: I am a student who likes school very much, and books are my friends, indeed. I knew why I am here at school for.

6.5.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Jane had no high dominance in her messages. Her low dominance resulted in her teacher liking her messages and believing her messages (See paragraph 2.1.2)

b. Effects of explicitness

Jane's messages were not highly explicit. They were not clear at all and lacked details. Such inexplicitness shows no solidarity between the source and the target (See par. 2.1.1.)

c. Effects of arguments

Jane's messages are high in argument. She used five arguments in total. Such messages are preferred that give reasons for certain actions.

II Competence

a. Appropriateness

The message was unreasonable because they both (Jane and her parents) failed to inform teachers about her absence from school. It was also unbelievable that she could leave the T.V. playing for the whole night.

b. Effectiveness

The deceptive message was effective because her teacher believed her. She knows her as a good girl who likes school very much. The deceptive message was also effective because Jane had a letter from the clinic as proof that indeed she was sick.

III Politeness

a. Dominance

(See par. 2.1.2 and 4.1.1.): The teacher was dominant to Jane. Therefore, she was impolite to her:

Maria: **Fhedzi naho zwo ralo a nongo laedza na muthu na muthihi uri ni khou vhaaisala.**

Maria: But even so, you failed to inform your teachers that you were sick.

The language used by Jane towards her teacher was polite. She knew she had done something wrong which deserved a punishment. She was therefore more polite so that her teacher could believe her:

Jane: **Ndi mutshudeni a funaho tshikolo vhukuma, na hone bugu ndi khonani yanga. Ndi a qivha uri ndo qela mini tshikoloni.**

Jane: I am a student who likes school very much, and books are my friends, indeed. I know why I am here at school for.

b. Argument

Jane gave five reasons for her deception. In the first set of arguments she used two arguments, whereas she used three arguments in her second set of arguments. Therefore, her messages are high in argument because they gave reasons for her action. Her reasons showed respect towards her teacher.

c. Explicitness

See par. 2.1.1 and 4.1.2 : Jane's messages were not clear and they were not fully expressed. There were vague details about her absence from school and unbelievable statements about the T.V which was left playing the whole night. Therefore, Jane's messages were not highly explicit. Jane seems to be polite towards her teacher because explicit messages tend to be very impolite.

6.5.1.6 CONCLUSION

In this dialogue, Jane lied to her teacher (Maria) about her absence from school, her failure to write a Math test as well as the T.V. which played the whole night because she did not prepare herself for a test. She was watching new released movie on the T.V. until late. To avoid punishment from her teacher, she lied to her. In her first set of arguments she used two arguments and in her second set of arguments she used three arguments, i.e. total of five arguments. The quality of her plan was poor. The argument in the plan was unbelievable. She and her parents failed to inform her teachers about her illness. It was also unbelievable that the T.V. could be left playing for the whole night. It was therefore a stupid deceptive message.

6.6 DIALOGUE OF MALE 3

Dzilafho : Vhathu ro no fhureswa nga vhadziaugalatsha vhathu. Ndi kale ro tshi khou fulufhedziswa zwithu zwavhuḍi, fhedzi a zwi ḍi kha riḅe. Musi ro no ni khetha ni isa zwithi zwa khwine kha vha haḅu. Zwino ri vhona hu khwine ri si tsha vhuya ra khetha ngauri a hu na mbuyelo kha vhathu vha fhano kha uno muvhundu. Ro neta.

Dzilafho: We are tired of being told lies by you deceivers. You've promised us good things, but in vain. When we vote you into the office, you only give good services to your people only. It is better that we no longer participate in the elections, as we have nothing to gain. We are really tired of this.

Gudani: Nḅe a thi ngi vharuwe Vhakhantselara vhe vha vhuya vha ni ranga phanḍa. Nḅe ndo ḍa fhano u ni shumela. Ni ḍo wana tshumelo ya vhuḍi, i fhiraho ya murahu. No ḍo wana maḍi, muḍagasi na bada dza khwiḅe. Ndi a ni fulufhedzisa, nḅe ndo ḍa u shumela vhathu, ndi a ḍivha zwililo zwa vhathu ngauri na nḅe ndo tambula sa

vhoinwi. Arali na nkhethe ni do vhona tshumelo yanga i sa athu u vhone kha lino.

Gudani : I am unlike the previous Councillors who ones led you. I'm here to give better services. You'll get better services, unlike before. I promise you that I'm here to work for the people because I know all your problems as I also suffered before just like you. If you vote me in, you'll get better services like never before.

Dzilafho: Vhanzhi vhe ra vha khetha vha vha Vhakhantselara vho di ri fulufhedzisa zwine zwa nga zwenezwi zwine vhone vha khou amba. Vhathu vha ri galatsha hu u ri fulufhedzisa zwine zwa nga zwenezwi zwine vhone vha khou amba. Vhathu vha ri galatsha hu u foḡa u fusha thumbu dzavho. A thina vouthu ya u tambisa. Ndo no khetha luvhilli i woḡhe kha khetho dza Masipala, fhedzi a hu na tshumelo. A huna tshine vha nga kha di mmbudza tshine tsha nga ita uri ndi ye u khetha, kana ndi uffho .

Dzilafho: The previous Councillors that we voted in before also promised us good things just like you. You deceive us in order to be voted in just because you want to feed yourselves. I don't want to waste my vote. I've participated twice in the Local Government elections, but I've not seen any changes. There's nothing that can convince me to go to vote anymore.

Gudani : Hu tou vha a vha koni u vhona zwa phanḡa. Arali hu tshi pfi vha a divha mashudu anga, vho vha vha sa do timatima. Nḡe ndi muthu wa vhathu, na hone ndi shumela vhathu. Ndi kale ndi tshi shumela tshitshavha. Vouthu yavho kha nḡe ndi ya ndeme. I nga ntakadza. Arali vha nkhethe ndi khou fulufhedzisa uri vha do wana zwihulwane.

Gudani : The problem is that you cannot see what will happen in the future. If you could see how luck I am, I think you wouldn't doubt me. I belong to the people and I also work for the people. It is long that I've been working for the people. Your vote is very important to me. It will make me happy. If you vote me in, I promise you even greater things.

Dzilafho: A thi vhoni hu na muthu ane a nga mphura kha zwe nda vhona. A hu na tshumelo. Tshumelo i ya dzidoroboni fhedzi, riḡe ngeno mahayani ri sa wani tshithu. Arali i vouthu yanga a thina ya u tambisa. Ndo lavhelela zwiḡwe na zwiḡwe. A thi tsha foḡa u pfa. Ri a wana tshumelo kana a ri wani, ndo levhelela tshiḡwe na tshiḡwe.

Dzilafho : There's no one who can deceive me anymore. There's no service delivery. Services are given to those who live in towns only, whereas, we who live in rural areas receive nothing. I don't want to waste my vote. I am ready for anything. I

don't want to be deceived anymore. We get services or we do not get services, I won't mind.

Gudani : Vouthu yavho ndi ya ndeme. U sa ya havho u khetha ndo ndozwo. Vouthu yavho zwi amba u do wina hanga khethoni dza mivhuso-yapo. Nne a thingi vho fhiraho, ndi muthu o diimisela, ndi foḁa u shumela nga maanda vho shengelaho kale sa vhoiwe.

Gudani: Your vote is very important to me. If you don't go to vote it will be a great loss. Your vote will give me a victory in the Local Government elections. I am unlike the previous Councilors who were not ready to work for the people; I therefore, want to work for those who were disadvantaged like you.

1. Why did Gudani want to deceive Dzilafho for his vote?

Gudani wanted to deceive Dzilafho for his vote because he wanted to win the coming Local Government elections. He knew that Dzilafho has a good following, and if he agreed to vote for him, he will also convince others and get many votes.

2. Was the deception successful?

No, the deception was not successful. Dzilafho is tired of being deceived by politicians, who has only one aim of enriching themselves. Dzilafho knows that politicians are liars.

6.6.1 ANALYSIS OF MALE 3

6.6.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in this dialogue is between Dzilafho and Gudani. Dzilafho does not want to participate in the forthcoming Municipality election. As a candidate for the councillorship, Gudani wanted to convince Dzilafho to vote for him. Gudani knows that Dzilafho has a good following in their village and knows that if he wins him, he will also convince others to vote for him. Firstly he wanted to assure him that he is different from previous councilors. Secondly, he promised Dzilafho that if he is voted in people would get better service delivery.

II Argument for and against deception

a. Reason for deception

Gudani wanted to deceive Dzilafho in order to get his vote in the local Government elections. He fully knows that Dzilafho has a good following in the community, and he knows that if he wins him, obviously many members from the community would also vote for him.

b. Arguments for deception

Gudani gave 5 arguments for deception:

His first attempt

He gave 3 arguments:

- a. He is not to be compared with previous councillors.
- b. He promised better services
- c. He knows the needs of the community because he also has suffered.

His second attempt

He repeated no. (b) and (c) above i.e promises and belongingness to people but he adds two new arguments.

- d. The future is uncertain but because he is lucky, he cannot be doubted.
- e. A vote will make him happy.

His third attempt

He repeated three arguments from above i.e.

He is not like previous councilors

Vote is important and will be a loss; also it will give him victory.

Work for people, esp. disadvantaged.

c. Arguments against deception

Dzilafho concentrated on 4 arguments against Gudani's deceptive persuasion:

His first attempt

- a. Politicians are deceivers
- b. Their promises are useless
- c. They provide services only for their own people.
- d. There is no gain in voting

His second attempt

He repeated three arguments above, i.e. (b, c,d)

His third attempt

He repeated 3 arguments above, i.e. (a,c,d)

6.6.1.2 Cues to deception

a. Plausibility

Implausible because a person cannot predict what will happen in the future. Gudani said that he would be a good councilor, unlike the previous ones. He also used promises especially with future tense "do":

Ni do wana tshumelo ya vhudi

You'll get better services.

b. References

Gudani made use of self-references in this dialogue. Gudani used references to himself (nne (I)) six times and (ndi (I)) seven times in this dialogue. Deceptive statement therefore contains more self-references.

c. Cooperative

Gudani gives an impression of pleasant and hardworking person who will give better service delivery to the people. He tries to tell Dzilafho that he is different from all other previous councillors:

Ndi muthu wa vhathu

I belong to the people.

Ndi shumela vhathu

I work for the people

d. Complexity

Gudani used syntactically complex sentence in order to impress Dzilafho so that he could vote for him in the local Government elections:

[Nḡe a thi ngi][vho fhiraho][ndi muthu][a ḡimiselaho][ndi ṭoḡa][u shumela][nga maanḡa vho shengelaho kale sa vhoiwe]

I am unlike the previous Councillors who were not ready to work for the people, I therefore, want to work for those who were disadvantaged like your.

e. Detail

Gudani was vague in detail about the delivery i.e. electricity, water and better roads for all.

Also his references are to people:

A thi ngi vhaḡwe

I am unlike others

Ndi shumela vhathu

I work for people.

f. Immediacy

In order to deceive Dzilafho, Gudani uses impersonal pronoun “**hu**” to reduce the directness between him and Dzilafho. Therefore, there would be a distance between himself and Dzilafho:

Hu tou vha a vha koni u vhona zwa phanḡa.

It's just that you cannot see what will happen in future.

g. Negative statement

Gudani used a lot of negative statements in the dialogue:

A thi ngi vhaḡwe

I am unlike others.

Vho vha vha sa ḡo timatima

You would n't have doubted

U sa ya havho

Not to go

A thi ngi vho fharaho

I am unlike the previous ones.

h. Excuse:null cause

Gudani gives the blame to the previous councillors who were not willing to work for the people, i.e. he is not the cause of the problem.

i. Success of deception

Gudani was not successful in deceiving Dzilafho because he was tired of being deceived by politicians. He does not want to listen to anybody. Therefore, he is not ready to go and vote in the local Government elections.

6.6.1.3 PLANS

I Message dimensions

a. Explicitness

The issue is to establish whether Gudani made his intentions clear in his message i.e. his intention was to persuade Dzilafho by deceptive means to vote for him. It seems as if Gudani was very direct and explicit in his message because he kept on asking for Dzilafho to vote for him e.g.

.... **Na khetha.**

Vouthu ya vho kha nṅe ..., I nga ntakadza

Voutho ndi ya ndeme

U ḡo wina hanga khethoni

b. Dominance

Gudani had no power or control against Dzilafho as expressed in his messages. Firstly he told Dzilafho that he'll be a good leader as he is different from the previous councilors. Secondly he tried to convince him by saying that people will get better service delivery, unlike before. Thirdly he mentioned his commitment towards the work.

c. Argument

Gudani provided reasons for his deception.

- a. He is different from previous Councillors
- b. People would get better service delivery if he is voted in
- c. He knows the needs of the community
- d. People should not doubt his capabilities
- e. Dzilafho's vote would assist him to get more votes.

d. Source control

Gudani had no control over reasons for deception because of vagueness (See cues for deception): Implausible, vague in detail, immediacy, negative statements, etc. Because he failed to convince Dzilafho.

II Type of Plans

a. Plan complexity

Gudani used three plans in his deceptive messages. Firstly he tried to convince Dzilafho by saying he'll bring better services delivery (1.2.2.) and secondly he went to the second plan, i.e. his commitment to work (1.2.4.) and thirdly he mentioned that he differs from previous councilors.

b. Plan specificity

The plans of Gudani are not clearly articulated. The specifics of the plans are of low quality and are not clearly explained, and thus he made repetitions of arguments which made plans not fully articulated.

c. Plan quality

Gudani's three plans did not produce the desired effect because he failed to convince Dzilafho in his deceptive messages. His plans were of poor quality.

6.6.1.4 ACTION

I Message production

Gudani's levels of arguments are generally high in cues of deception. He used four cues in his plan for deception.

II Emotional appeals

Negative emotions

a. Sadness

Dzilafho was very sad because it is long that people are deceived by politicians without giving them any better service delivery:

A thi tsha tōḍa u pfa

I don't want to listen to anybody anymore.

b. Envy

Gudani is stimulated by the vote from Dzilafho because he has huge following in the community:

Vouthu yavho kha nḡe ndi ya ndeme. I nga ntakadza.

Your vote is very important to me. It could make me happy.

III Positive emotions

a. Compassion

In this dialogue, Gudani wants to reach out and assist those members of the community who are in need of better service delivery:

Ndi tōḍa u shumela nga maanḍa vho shengelaho kale sa vhoiwe.

I want to give better service to people like you who suffered a lot before.

IV Language and style

a. Syntactic level

A mixture of simple and complex sentences were used in this dialogue

Simple sentence

Dzilafho: **Ro neta**

Dzilafho: We are tired.

Complex sentence

Dzilafho: **[A hu na][tshine vha nga kha ɔi mmbudza][tshine tsha nga ita][uri ndi ye][u khetha]**

Dzilafho: There's nothing that can convince me to go and take part in these elections anymore.

b. Lexical level

There are some words in this dialogue which are not commonly used in Tshivenda.

- (i) **galatsha** – to deceive
- (ii) **Voutha** – to vote
- (iii) **Vhakhantselana** – councilors
- (iv) **Timatima** – to doubt
- (v) **Masipala** – Municipality
- (vi) **Mivhusoyapo** – local government

c. Imagery

- (i) **U fusha thumba** – (to fill the stomach) – this literally means to get something for your own benefit.
- (ii) **U tambisa vouthu** – (to play with a vote) – this means to waste your vote because you will never get any better service delivery.

d. Language use

The language used by Dzilafho was more powerful:

A hu na tshine vha nga kha ɔi mmbudza tshine tsha nga ita uri ndi ye u khetha, kana ndi ufho.

There is no one who can convince me to go and vote again.

The language used by Gudani was very much polite:

Ndi a ni fulufhedzisa, nɛe ndo ɔa u shumela vhathu.

I promise you, I am here to work for the people.

e. Equivocal language

There's a statement in this dialogue which shows uncertainty:

Gudani: **Hu tou vha a ni koni u vhona zwa phanda.**

Gudani: It's just that you cannot see what will happen in future.

The "hu" in this dialogue show uncertainty

6.6.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Gudani had no high dominance in his messages. His low dominance did not convince Dzilafho to like his messages (See par. 21.2 above). His messages were not reasonable enough to convince Dzilafho, but it also has no negative relational implications.

b. Effects of explicitness

Gudani's messages were not highly explicit. His messages were insufficient and thus he became unsuccessful in his deceptive messages. Therefore, there was no solidarity between the source and the target.

c. Effects of arguments

Gudani's messages are high in argument. He used 5 arguments in total, but at the end had negative effect.

II Competence

a. Appropriateness

Unreasonable: Gudani was boastful that nobody could believe him. He boasted that he is better than all the previous councilors. What he said to Dzilafho was unbelievable.

b. Effectiveness

The deceptive messages were not successful because it was clear that Gudani was only after the position of the Councillorship.

III Politiness

a. Dominance

Gudani was very much polite towards Dzilafho so that he could win him. He had no power or control against Dzilafho in his messages and thus he failed to convince Dzilafho.

b. Argument

Gudani gave various reasons as to why he should be elected as a Councillor. Where a person gives reasons, it shows politeness. The reasons that Gudani gave were of low quality. Among the reasons that he gave were the following:

- Hard-worker
- He'll be a good councilor
- Gives people better service delivery
- Knows the needs of the people
- The importance of voting for him.

c. Explicitness

Morally, it is not acceptable to deceive another person. Gudani wanted to deceive Dzilafho in order to get his vote. His arguments were not very explicit and thus seem to be polite towards Dzilafho in order to win him.

6.6.1.6 CONCLUSION

In this dialogue, Gudani wanted to deceive Dzilafho so that he could vote him in the coming local Government elections. Gudani knows very well that Dzilafho is trusted by many people in the community, and if he first wins him, therefore, he'll be voted in by many people. Dzilafho knows very well that politicians are deceivers, and that is why he feels that he will not participate in the coming elections. Gudani's arguments were vague and he failed to convince Dzilafho. His arguments were not explicit at all. Therefore, Gudani seemed to be polite towards Dzilafho in order to win him. His statements were not clear and were not believable. His messages were high in arguments because he used a total of six arguments. The quality of his plan was very poor and could not convince Dzilafho.

6.7 DIALOGUE OF FEMALE 3

Zwivhuya : Nwananga, ni a zwi divha uri ndi vhuya mushumoni ndo neta. Hune nda shuma hone ndi vha ndi tshi khou thusa vhathu vhanzhi. Ngazwo ndi tshi vhuya ndo neta. Ngazwo ndi tshi ri ndi wane no bika zwijiwa. Ndo ri ndi tshi ya khishini nda wana hu si na tsho bikwaho. Mulandu namusi riwananga hu songo lugiswa zwijiwa? Ro do lalela luvhondo namusi.

Zwivhuya : My child, you know it very well that I'm always tired when I come back home from work. I help many people at work. That's why I come back tired. This is the reason why you should prepare food. I've went to the kitchen and nothing was prepared. Why didn't you prepare the food? We've nothing to eat today.

Vuledzani : Ndo ri ndi tshi vhuya tshikoloni, ndi tshi tou swika fhanu hayani nda wana hu si na mudagasi, wo tuwa. Arali zwi vhe zwa zwi si hezwo, ndo vha ndi tshi do vha ndo lugisa zwijiwa kale. Vha a zwi divha uri a zwi athu u itea uri vha wane ndi songo lugisa zwijiwa.

Vuledzani : When I came back home from school, I found that there was no electricity, and it was off. If it was not because of that, I would have prepared the food long ago. You know it very well that this is happening for the first time.

Zwivhuya : Ndo vha ndi tshi do mangala riwananga. Namusi ri do tou ja vhusiku vhukuma. Zwino ngauri hu dzula hu na khuni khezwi ni songo lugisa mulilo na bika ngawo sa zwine na zwi ita nga maduvha arali hu si na mudagasi. Hezwi zwa namusi a zwi no ngo itea.

Zwivhuya : I was surprised, really. Today we'll have our supper very late. So why, because there are always some woods which you should have used as you always do when there is no electricity. These things have never happened before.

Vuledzani : A thongo vhuya nda zwi hambula mme anga. Ndo tou hangwa tshothe uri hu tshe na khuni murahu ha nn̄du. Ndi a fulufhela zwi nga si tsha dovha zwa itea ngauralo. Kha vha mpfarele. Ndi khangwa. N̄ne ndo hambula zwa muḍagasi fhedzi, ndo hangwa uri hu na khuni.

Vuledzani : I didn't think of that, mom. I totally forgot that there are some woods behind the house. I promised you that it will never happen again. Please forgive me. That's forgetfulness. I thought of electricity only, and forgot that there were some woods.

1. Why did Vuledzani lie to her mother as to why she did not prepare the food in time?

Vuledzani lied to her mother for not preparing the food in time because she spent the time with her boyfriend. She knew that if she tells her the truth she would be in big trouble.

2. Was the deception successful?

Yes, the deception was successful. Her mother believed her because that had happen for the first time and her mother trusts her.

6.7.1 ANALYSIS OF FEMALE 3:

6.7.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Vuledzani and her mother Zwivhuya. Her mother reprimanded Valedzani for not preparing food at home, whereas she knew very well that it is her duty to do so. Her mother reprimanded her in three states. Firstly she wanted her to know that she usually comes home tired from work, and therefore she could not have enough time to prepare food for the family. Secondly, her mother reminded her daughter about one of her duties (to prepare food) of the family. Thirdly, the mother then requested reasons from Vuledzani as to why she failed to prepare the food for the family, seeing that it is for the first time that she failed to prepare the food for the family.

II Arguments for and against deception

a. Reason for deception

Vuledzani lied to her mother for not preparing the food for the family in time because she spent the time with her boyfriend. She did not want to tell her mother the truth because she knew she would be in trouble and get punished.

b. The dialogue between Vuledzani and Zwivhuya

c. The complaint of Zwivhuya

Zwivhuya complained to her daughter for failing to prepare food for the family in time.

d. Deception of Vuledzani

Vuledzani gave two arguments for deception:

- a. The electricity was off
- b. She is a dutiful girl who never fails to prepare food for the family.

e. Zwivhuya's response

Vuledzani's mother used two arguments against Vuledzani's assertion of the failure to prepare food for the family:

- a. Vuledzani should have used some wood for cooking.
- b. There should be another cause.

f. Deception of Vuledzani

Vuledzani changed her story by using the following two arguments.

- a. She forgets that there were some woods behind the house.
- b. She asked for forgiveness.

6.7.1.2 Cues to deception

a. Plausibility

Implausible because Vuledzani could have used some woods behind the house to make fire so that she could prepare food for the family, as she usually do when there is no electricity.

b. References

Deceptive statements usually contain more self-references.

Vuledzani used self-references to herself (ndi (I)) twelve times.

c. Excuse: null cause

Vuledzani admits her mother's charge but denies responsibility. She said that it was the unavailability of the electricity which made her not to prepare food for the family. She offered a null cause because she was not the cause of the problem.

d. Immediacy

As a deceiver, Vuledzani uses impersonal pronoun "hu" in order to reduce directness between her and her mother in order to distance herself from her mother. Such non-immediacy can be represented by the impersonal pronoun "hu" in Tshivenda:

Ndo tou hangwa tshothe uri hu na khuni murahu ha nndu.

I totally forgot that there were some woods behind the house.

e. Negative statements

As a deceiver, Vuledzani made some negative statements.

She used two negatives i.e. "thongo" and "hu si" to make deceptive statements:

(i) A thongo vhuya nda zwi hambula

I did not think of that.

(ii) Ndo wana hu si na mudagasi

I found that there was no electricity

f. Excuse

Neledzani said that she forgot about the woods which were behind the house which she could have used to cook the food.

I Cultural issues

It is the responsibility of the grown-up daughter to prepare the food for the family. The mother passes some responsibilities to her daughter in order to prepare her for womanhood.

II Success of deception

Vuledzani was successful in deceiving her mother because her mother believed her second set of arguments.

6.7.1.3 PLANS**I Message dimensions****a. Explicitness**

Vuledzani's arguments in her deceptive messages were not very explicit. They were not clear and lacked details, e.g. firstly, vague detail about electricity and secondly, unclear statement about the woods which were behind the house.

b. Dominance

Vuledzani had no power or control against her mother as expressed in her messages: Firstly, she reminded her mother that she have never failed to prepare food for the family before (i.e. she is a good and responsible girl), and secondly, she made excuse for failing to use the woods to make fire so that she could have prepared the food for the family.

c. Argument

As a deceiver, Vuledzani used reasons for her deception. In the first and second set of arguments (1.2.2 and 1.2.4) she used two arguments in both cases, i.e. a total of four arguments.

d. Source control

Vuledzani had no control over her reason for deception in the first set of argument above (1.2.2.) but she exercised control over her reasons in the second set of arguments because her mother believed her (1.2.4).

II Types of plans

a. Plan complexity

Vuledzani used two plans in her deceptive messages. At first she tried the issue of electricity which was not successful, then switched to the second plan, i.e. that she forgot that there were some woods behind the house (forgetfulness).

b. Plan specificity

The two plans by Vuledzani were not fully articulated. The plans were not clearly explained, i.e. the problem of electricity and the firewoods which she forgot that they were available behind the house.

c. Plan quality

The second plan by Vuledzani produced the desired effect because her mother believed her. The first and second plans were of poor quality.

6.7.1.4 ACTION

a. Message production

Vuledzani's levels of arguments are generally high in cues to deception. She used three cues of deception in her first plan and another three cues of deception in her second message (a total of six cues of deception).

b. Emotional appeals

Negative emotions

(i) Anger

Zwivhuya was very angry with her daughter (Vuledzani) because she failed to prepare the food for the family. She knows very well that her mother comes from work tired every day. Vuledzani failed to do her daily routine. Her mother was angry with her because she had done something wrong which her mother did not expect from her:

Ri go la mini?

What are we going to eat?

(ii) Guilt

Vuledzani felt guilty because she failed to prepare the food without any valid reasons. This made her to ask for forgiveness from her mother. She felt she had done something wrong:

Ndi a vha fulufhedzisa uri zwi nga si tsha dovha zwa itea ngauralo. Kha vha mpfarele.

I promise you that it will never happen again. Please forgive me.

Positive emotions

(i) Pride

The daughter Vuledzani has pride. She boasted to her mother that she always prepares food for the family, and that the problem is happening for the first time:

Vha a zwi qivha uri a zwi athu u itea.

You know very well that this has never happened before.

(ii) Hope

Vuledzani has hope that the mistake she had done will never happen again.

III Language and style

a. Syntactic level

There were mixtures of simple and complex sentences in the dialogue:

(i) Simple sentence

Kha vha mpfarele

Please forgive me.

(ii) Complex sentence

There are many complex sentences in the dialogue:

[Ndo ri][ndi tshi vhuya tshikoloni],[ndi tshi tou swika fhando hayani],[nda wana] [hu si na muḍagasi][wo ṭuwa]

When I came back home from school, I found that there was no electricity, and it was off.

b. Lexical level

There are also some words in this dialogue which are not commonly used in Tshivenda.

- (i) **Khishi** – kitchen (In Tshivenda we usually use the word tshitanga)
- (ii) **Lugisa** – to fix (here, she was referring to the word “cook”)
- (iii) **Khangwa** – forgetfulness.

c. Imagery

Ri do lalela luvhondo (Venda idiom) – meaning that, “we shall sleep without anything to eat.”

d. Language use

The language used by the mother was very powerful:

Zwino ngauri hu dzula hu na khuni khezwi ni songo lugisa mulilona bika ngawo sa zwine na zwi ita nga maḍuvha arali hu si na muḍagasi.

So why, because there are always some words which you should have used as you always do when there is no electricity.

Vuledzani’s mother wanted to remind her daughter what she was supposed to do if there was no electricity at home. She was impolite towards her because she knew what she was supposed to do.

The language used by the daughter was polite:

Ndo ri ndi tshi vhuya tshikoloni, ndi tshi tou swika fhando hayani, nda wana hu si na muḍagasi, wo ṭuwa.

When I came back home from school, I found that there was no electricity, and it was off.

6.7.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Vuledzani had low dominance in her messages. This resulted in her mother liking her messages. This makes her to be successful in her deceptive statement because her mother believed her.

b. Effects of explicitness

Vuledzani's messages were not highly explicit. Her messages are not clear at all. The explicitness shows no solidarity between the source and the target (See par. 2.1.1) Her messages were not clear and also lack details.

c. Effects of arguments

Vuledzani's messages are high in argument. She used four arguments in total. It is preferred to have such number of arguments because they give reasons for certain actions.

II Competence

a. Appropriateness

Vuledzani's message was unreasonable because she knows that when there is no electricity at home to prepare the food at her home, they usually use fire woods which they've put behind the house. It is unbelievable that she forget that there were some woods at home.

b. Effectiveness

The deceptive message was effective because her mother believed her, as she had not done things like that before. Her mother trusted her.

III Politeness

a. Dominance

The language which was used by the daughter was polite, because she knew she had done something wrong which deserved punishment. Therefore, she had to be more polite so that her mother could believe her:

Arali zwi vhe zwi si hezwo, ndo vha ndi tshi do vha ndo lugisa zwijiwa kale.

If it was not because of that, I would have prepared the food long ago.

b. Argument

Vuledzani gave 4 reasons for her deception. In her first set of arguments she used two arguments. The same applied in her second set of arguments. Therefore her messages are high in argument because they give reasons for her action. These reasons showed respect towards her mother, and thus she was more polite.

c. Explicitness

Vuledzana's messages were vague. They were not clear and they were not fully expressed. There were some vague details in her failure to prepare the food for the family as there were

some woods at home which she could have used to make the fire. This was not clear at all. Vuledzani was polite towards her mother because explicit messages seem to be impolite.

6.7.1.6 CONCLUSION

In this dialogue Vuledzani lied to her mother for not preparing the food for the family because she spent the time with her boyfriend. She knew that if she tells her mother the truth, she would get punished. Therefore, she had to lie to her mother in order to avoid punishment. Vuledzani used two arguments in both her first and second sets of argument, i.e. total of four arguments. The quality of her plan was poor because there were vague details in her arguments. She said she forgot that there were some woods at home, whereas she knew very well that they always use woods to make fire if there's no electricity at home. Therefore, her deceptive message was unbelievable. Her deceptive message was successful because her mother believed her as she knows her as a trustworthy daughter.

6.8 DIALOGUE OF MALE 4

Vhahangwele : U bva tshe vhone vha thoma u shuma u fhaṭa heyi nnḡu, ndi vhona vhe muthu a fulufhedzeaho. A vha athu u vhuya vha nkakhela na luthihi, na nḡe ndi vha badela nga tshifhinga, ngauralo ndi vhona ri tshi khou shumisana zwavhudi nga maanḡa. fhedzi haano maḡuvha ndi vhona zwithu zwi si tsha tou tshimbila zwavhudi.

Vhahangwele : Since you started buildings this house, you have always been faithful to me. You've never done anything wrong to me and I pay you on time, and therefore we are in a very good working relationship. But these days things are not going out well.

Mashudu : Vha a zwi ḡivha uri nḡe ndi mufhati a fulufhedzeaho. A thi ṭoḡi u khakhela vhathu vhane nda vha shumela. Arali hu na zwishumuswa zwa u fhaṭa, ndi vhona uri ndi shume u swika zwi this fhela ndi sa athu u ya u shuma huḡwe. Arali vha nga vhona ndi songo ḡa ndi nga vha ndo tou fareledzwa kana hu vhulwadze ho mpfareledzaho. Ndi zwenezwo fhedzi.

Mashudu : You know very well that I am a trustworthy builder. I don't want to do wrong things to my clients. If all the materials are available to build, I make sure that I work there until they are finished before I go to someone else. If it may happen that I fail to come here, the cause may be that I am occupied or that I am not well. That's all.

Vhahangwele : Vha na vhege mbili ndi sa vha vhoni, ngeno hu na zwishumiswa zwoṭhe. A hu na tshine tsha khou ṭahela u thoma kha semennde u swika kha muṭavha.

Vho vha vha si khou ḡa vhege hedzi dzo fhelaho, fhedzi vhone vha si vhuye-vho vha ṅdivhadza uri ndi nga mini vha tshi ḡo kundelwa u ḡa.

Vhahangwele : It is now two weeks that you have not been coming whereas all the materials are available. There's no shortage, from the cement to the building sand. You were not coming here for the past weeks and you also fail to inform me that you couldn't make it.

Mashudu : Vha a zwi ḡivha uri ndi a fhulufhedzea. Ndo vha ndi tshi ḡo vha ndo vha vhudza. Ndo vha ndi tshi khou itiswa ngauri ndo vha ndi tshi khou vhaisala vhukuma lu sa vuwi fhasi. A thi funi u khakhela dzikhasiṡama dzanga.

Mashudu : You know very well that I'm trustworthy. I should have informed you. The cause was that I was very sick. I don't want to do wrong things to my clients.

Vhahangwele : Fhedzi ṅṅe ndi vhona unga a vha khou fulufhedzea. Ndo pfa muṅwe a tshi ri vha vhona vha tshi khou fhata Lokhesheni ya Makwarela vhege yo fhelaho. Zwi sumba uri vhone vho vha vha si khou lwala. U amba ngoho ndi zwavhuḡi.

Vhahangwele : It seems as if you are not trustworthy. I've been told by someone that you were building another house at Makwarela Location. It seems as if you were not sick. You must learn to speak the truth.

Mashudu : Ndo vha ndi tshi khou shavha u vha vhaisa. Vho-Peter vho vha vho dzhaya vha tshi ri vha a ḡoḡa muṅwe mufhaṡi. U ya khavho ho vha hu u ḡoḡa u buka mushumo uri vha si ḡoḡe muṅwe. Pfarelo muṅwe wanga. Zwi nga si tsha bvelela.

Mashudu : It wasn't my intention to hurt you. I was told that Peter wanted his house to be built quickly and wanted to go and look for another builder. I went there in order to book a job from him. Please forgive me. This would never happen again.

1. Why did Mashudu lie to Vhahangwele for not coming to build his house whereas all the materials were available?

Mashudu lied to Vhahangwele for not coming to build his house because he knew Vhahangwele would be angry with him for leaving his house for another house whereas all the materials were available. He therefore, lied to him that he was sick.

2. Was the deception successful?

No, the deception was not successful. Someone had told Vhahangwele that Mashudu was building another house at Makwarela Location.

6.8.1 ANALYSIS OF MALE 4:

6.8.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Vhahangwele and Mashudu. Mashudu failed to come to build Vhahangwele's house. Therefore, Vhahangwele is angry with Mashudu for not coming to build his house for two weeks whereas all the building materials were available. Mashudu, therefore, did not keep to his promise. Firstly, Vhahangwele wanted to know what prevented Mashudu from coming to work as all the building materials were available. Secondly, he wanted to know what made Mashudu not inform him about his absence from work.

II Arguments for and against deception

a. Reason for deception

Mashudu lied to Vhahangwele because he failed to come to finish building his house, whereas all the building materials were available. Mashudu did not keep to the promise or to what they had agreed. Mashudu lied to Vhahangwele because he was building another house at Makwarela location. Therefore he did not want to contact him and tell him the truth.

b. The complaint of Vhahangwele

Vahangwele complained to Mashudu about his inability to finish building his house.

c. Deception of Mashudu

Mashudu does not accept wrongdoing i.e. the complaint of Vhahangwele. He relied on 3 arguments:

- a. He pretends to be trustworthy to his clients
- b. If materials were available, he always finished one job before going on to another.
- c. If he is absent from work, there should be a good reason.

d. Vhahangwele response

- a. It is 2 weeks since Mashudu last worked on the project.
- b. All building materials were available.
- c. No notice has been given about Mashudu's absence.

e. Vahangwele's response.

- a. Vhahangwele's does not accept Mashudu's reason of illness.
- b. Vhahangwele knows about Mashudu's building another house.

f. Deception of Mashudu

- a. Mashudu reiterated his trustworthiness
- b. He gave a reason for his absence the fact that he was ill

g. Mashudu's response

- a. Mashudu apologized

- b. He gave as reason unforeseen circumstances: Peter wanted a builder to quickly finish his house.

6.8.1.2 Cues to deception

a. Plausibility

The excuse of illness seems implausible because he could have contacted Vhahangwele by telephone or a message.

b. References

Mashudu used a lot of self-references in this dialogue in order to be more deceptive. He used references to himself (ndi (I)) thirteen times.

c. Cooperative and polite.

Mashudu is polite and friendly towards Vhahangwele so that Vhahangwele could believe him. Mashudu reminded Vhahangwele of how trustworthy he is towards his clients.

d. Complexity

Mashudu used many complex sentences to try to impress Vhahangwele about his failure to come to build his house:

[Arali hu na zwishumiswa][zwa u fhaṭa][ndi vhona][uri ndi shume][u swika][zwi tshi fhela][ndi sa anthu][uya][u shuma huṅwe]

If all the materials are available to build, I make sure that I work there until they are finished before I go to someone else.

e. Detail

Mashudu gave vague details about his failure to contact Vhahangwele just because he was sick. He also made vague statements about his illness which prevented him from coming to work

f. Vagueness

Mashudu is vague about his reasons for his absence from work. See par. 1.2.2 no (b) and (c) above: he twice used sentences which begin with arali (if) these sentences are very vague because they show possible circumstances. i.e. any situation in which Mashudu may appear whenever he finds himself in difficulty, and not any real circumstances.

g. Excuse: impairment of volition

Mashudu gave the blame for not coming to build Vhahangwele's house to his illness. Thus, the responsibility for his failure lies on impairment of volition with regard to his illness.

I Cultural issue

Contracts in general tend to favour verbal agreements between parties and thus such contracts should be built on trust, an issue which Mashudu emphasized.

II Success of deception

Mashudu was not successful in deceiving Vhahangwele because Vhahangwele already got the information from someone that Mashudu was building another house at Makwarela location.

6.8.1.2 PLAN

I Message dimension

a. Explicitness

Mashudu's arguments in his deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. he boasted himself about his trustworthiness secondly he made unclear statements about his failure to contact Vhahangwele.

b. Dominance

Vhahangwele is the target of deception in this dialogue and therefore he is more dominant in this message. He had good control against Mashudu as expressed in his message.

c. Argument

Mashudu provided reasons for his deception.

- a. He pretends to be trustworthy to his clients.
- b. If materials were available, he always finished one job before going on to another.
- c. If he is absent from work, there should be a good reason.
- d. Mashudu reiterated his trustworthiness.
- e. He gave as reason for his absence the fact that he was ill.

d. Source control

Mashudu had no control over his reasons for deception in his arguments (1.2.2.2 and 1.2.2.4) because Vhahangwele did not believe him.

II Types of plan

a. Plan complexity

Mashudu used two plans in his deceptive messages. Firstly, he tired the issue of being committed which was not successful, and secondly, he switched to a second plan, i.e. that he was sick.

b. Plan specificity

Both plans by Mashudu were not fully articulated, i.e the specifics of the plan were not clearly explained, i.e. commitments, illness, and the failure to contact Vhahangwele.

c. Plan quality

Mashudu's first and second plans did not produce the desired effect: Mashudu did not go to build Vhahangwele's house whereas all the building materials were available. Vhahangwele also knew that Mashudu was building another house somewhere else.

6.8.1.4 ACTION

a. Message production

Mashudu's levels of argument are high in cues of deception. He used 7 (seven) cues.

b. Emotional appeals

Negative emotions

(i) Anger

Vhahangwele was angry with Mashudu because he failed to come and build his house even though all the building materials were available:

Vha na vhege mbili ndi sa vha vhoni, ngeno hu na zwishmiswa zwothe.

It is now two weeks that you have not been coming whereas all the materials are available.

(ii) Guilt

After vhahangwele told Mashudu that he knew that he was building another house at Makwarela location, Mashudu felt guilty and asked for forgiveness:

Pfarelo muṇe wanga. Zwi nga si tsha bvelela.

Please, forgive me. This would never happen again.

Positive emotions

(i) Pride

Mashudu has pride. He boasted to Vhahangwele that he is a faithful builder who does not want to do wrong things to his clients:

Vha a zwi ḡivha uri nṅe ndi mufhaṭi a fulufhedzeaho. A thi ṭoḡi u khakhela vhathu vhane nda vha shumela.

You know very well that I am a faithful builder. I don't want to do wrong things to my clients.

III Language and style

a. Syntactic level

In this dialogue, there are mixture of both simple and complex sentences:

(i) Simple sentence

Zwi nga si tsha bvelela

This would never happen again.

(ii) Complex sentence

[A vha a thu] [u vhuya] [vha nkakhela na luthihi], [na nṅe ndi vha badela nga tshifhinga],[ngauralo ndi vhona] [ri tshi khou shumisana zwavhuḡi nga maandḡa].

You've never done anything wrong to me and I pay you on time, and therefore we are in a very good working relationship.

b. Lexical level

a. Lexical diversity

There are some words in this dialogue which are not commonly used in Tshivenda.

- (i) **Dzikhasitama** – Customers
- (ii) **Lokheshi** - Location
- (iii) **Dzhaya** _ being in a hurry
- (iv) **U buka** – to book / reserve

c. Imagery

There are imageries in this dialogue.

- (i) **U fareledzwa nga vhulwadze** – to be caught by disease, which literally means to become sick.
- (ii) **U vhaiala lu sa vuwi fhasi** – to become sick that you are unable to stand up. This means a person is very sick

d. Language use

The language used by Mashudu was powerless. He was very polite towards Vhahangwele so that he could believe him or that he could be forgiven:

Pfarelo muṅe wanga

Please, forgive me.

The language used by Vhahangwele was more powerful:

Vho vha vha si khou ḁa vhege hedzi dzo fhelaho, fhedzi vhone vha si vhuye vha nḁivhadza u ri ndi nga mini vha tshi do kundelwa u ḁa.

You were not coming here for the past weeks and you also fail to inform me that you would make it.

6.8.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Mashudu had no high dominance in his messages. Though he had low dominance in his messages, Vhahangwele did not believe him because someone had already informed him that Mashudu was building another house at Makwarela Location (also see 2.1.2).

b. Effects of explicitness

Mashudu's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Mashudu lacked valid reasons to convince Vhahangwele in order to believe him in his messages(see also 2.1.1)

c. Effects of arguments

Mashudu's messages are high in argument. He used 5 arguments in total. Such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Reasonable: What Mashudu said to Vhahangwele was reasonable and believable. It was unfortunate that his deceptive messages were unsuccessful because Vhahangwele was already informed by someone that Mashudu was building another house somewhere else.

b. Effectiveness

The deceptive message was not effective because Vhahangwele had the information from someone that Mashudu was building another house at Makwerela Location

III Politeness

a. Dominance

The language used by Mashudu was more polite because he knew he had done something wrong . By being polite he wanted to be forgiven:

A thi tḡḡi u khakhela vhathu vhane nda vha shumela.

I don't want to do wrong things to my clients.

b. Argument

Mashudu gave 5(five) reasons for his deception, so that Vhahangwele could believe his deceptive messages.

c. Explicitness

Mashudu's arguments were not very explicit and thus he seemed to be more polite towards Vhahangwele because explicit messages tend to be very impolite.

6.8.1.6 CONCLUSION

Mashudu lied to Vhahangwele in this dialogue because he failed to come to build his house without valid reasons and all the building materials were available. Mashudu promised Vhahangwele that he would never accept any other job from someone if he still has the building materials to build his house. Mashudu left and went to Makwarela Location to build another house there without informing Vhahangwele. When confronted by Vhahangwele, he had to lie to him. The quality of the plan was not good because it lacked details in his arguments, e.g. his failure to inform Vhahangwele about his illness. This was unbelievable. Mashudu used five arguments in his deceptive message. At first what Mashudu said in his argument was believable, but he was unfortunate to succeed in his deceptive message just because Vhahangwele was told by someone that he was hired by someone at Makwarela to build another house. This made his deceptive message to be unsuccessful.

6.9 DIALOGUE OF FEMALE 4

Vele : Namusi ndo humbela nda ḡavhanya u vhuya mushumoni ndi tshi khou pfa ndi tshi khou vhaaisala. Zwine nda ḡivha zwone fhano, a thi athu u vhona no vhuya na muthu

ane ndi si mu divhe. Na hone ndi divha khonani dzaṅu hu vhasidzana fhedzi. Uyu muṭhannga u ṭodani fhano nga tshifhinga tshine nda vha ndi mushumoni.

Vele : Today I excused myself from work early because I'm not feeling well. What I know about you is that you've not brought any stranger in this house. What I also know about you is that you only have female friends. What does this boy want in here at this time when I'm supposed to be at work?

Phophi : Mmawe, hoyu muṭhannga ndi John. U dzula Thohoyandou. A si khonani yanga. Ri dzhena roṭhe tshikolo. Ndi ene ane a konesa Mbalo kijasini yashu. Ngauri ro awela, ndo ri a de a ngudise Mbalo ngauri ndi ene ane a dzi konesa. Ni masithesele kha mbalo.

Phophi : Ma, this guy is John. He lives at Thohoyandou. He is not my friend. We are in the same class. He is the one who is very good in Maths in the whole class. Because the schools have closed, I asked him to come and help me with Maths because he understands it better. He is an expert in Maths.

Vele: Zwino a tshi ḡa a ni gudisa Mbalo dza hone ni tou kundwa na u tou ngivhisa naa? Ndo tea u vhudzisa muthu ane a ḡa fhano sa izwi e nṅe muṅe wa mudi fhano. Zwi mmangadzaho hoyu John u sembedza ana valuvalu, ha ngo tsha vhofoholowa muyani. Zwi sumba zwine na amba zwi si tsha nga zwone. Mudini wanga a si ha u tambela.

Vele : Even though he has come to help you with Maths, why did you fail to inform me? I am supposed to be informed of anybody who comes here because I am the owner of this house. What surprises me is that John is not settled at all. It seems as if you are lying to me. My house is not a playground.

Phophi : Ri tou vha ri sa athu u thoma u gudisana ngauri ndi hone a this khou bva u tou swika. A nga vha o neta. Ndi tou vha ndi songo zwi humbula u vha divhadza. Zwi nga si tsha itea. Tshifhinga tshi ḡaho a hu na muthu ane a ḡo ḡa ndi songo thoma u vha divhadza. Zwi nga si tsha itea.

Phophi : We have not yet started studying because he has just arrived. I think he is still tired. I did forget to inform you about that. Next time no one will ever come here in this house without your approval. This would never happen again.

1. Why did Phophi lie to her mother about John whom her mother had found in the house?

Phophi lied to her mother about John whom her mother had found in her house because she did not inform her mother about the visitor. She knew that her mother would be at work at that time. The visitor is Phophi's boyfriend whom her mother does not know. Therefore she was forced to lie to avoid disciplinary actions from her mother.

2. Was the deception successful?

Yes the deception was successful. Her mother believed her that John is her classmate who had come to help her with Maths. Her mother also believed her as she trusts her daughter and that she is the type of girl who doesn't go around with boys.

6.9.1 ANALYSIS OF FEMALE 4

6.9.1.1 DECEPTIVE CLUES

I Statement of the problem

The problem in this dialogue is between Vele and her daughter Phophi. The mother is accusing her daughter of bringing home a stranger without her knowledge. The mother came back early from work as she was sick and found a certain guy in the house with her daughter. Her mother reprimanded her about this. Firstly she wanted her daughter to know that she came back from work earlier than usual because she was sick. Secondly she reminded her daughter that she had never seen any stranger in her house without any prior information. Thirdly the mother requested her daughter to know who the guy was.

II Arguments for and against deception

a. Reason for deception

Phophi lied to her mother about the visitor because she did not inform her of the visitor and she knew that her mother would be at work at that time. The visitor in the house was Phophi's boyfriend whom her mother does not know. Therefore, she was forced to lie in order to avoid disciplinary measures from her mother.

b. Deception of Phophi

Phophi used at first two arguments in order to convince her mother:

- a. She told her mother that the guy's name is John and he is her classmate.
- b. John is there to help her with Mathematics.

c. Vele's response

Phophi's mother used three arguments against Phophi's assertion of the visitor:

- a. Phophi should have informed her about the visitor
- b. The mother noticed that the visitor is unsettled.
- c. She indicated to her daughter that her house is not a playground.

d. Deception of Phophi

Phophi then changed her tune by using other arguments:

- a. The visitor had just arrived and thus looked tired.
- b. She forgot to inform her about the visitor.

6.9.1.2 Cues to deception

a. Plausibility

Implausible because Phophi should have informed her mother about the coming visitor at home. She knew that a stranger could not come to their house without her mother's knowledge.

b. References

Most of the deceptive statements usually contain self-references. Phophi used self references to herself (**ndi** (I)) four times. She further used group reference (**ri** (we)) five times.

c. Cooperative

Phophi gives the impression of pleasant and polite daughter who likes school very much. She told her mother that John is only classmate who had come to help her with Maths.

d. Complexity

Phophi used a syntactically complex sentence to try to impress her mother about the deception she tried on John who had come to help her with Maths:

[Ngauro ro awela] [ndo ri] [a de] [a nngudise mbalo] [ngauro ndi ene] [ane a dzi konesa].

Because the schools have closed, I asked him to come and help me with Math's because he understands it better.

This sentence is complex because it contains a total of six sentences.

e. Negative statement

It is common that deceivers use more negative statements. Phophi use two negatives with **si** to combine with personal pronouns:

A si khonani yanga

He is not my friend.

She further used two negative with **ngo** combined with personal pronoun to make her statements more deceptive:

Ndi tou vha ndi songo zwi humbula

I didn't think of that.

I Cultural issues

Any visitor in the house should be reported to parents. Phophi failed to inform her mother about the stranger who had come to help her with Maths.

II Success of deception

Phophi was successful in deceiving her mother because her mother believed her second set of arguments.

6.9.1.3 PLANS

I Message dimensions

a. Explicitness

Phophi's arguments in her deceptive messages were not explicit. They lacked details and they were not clear. Firstly vague detail about her inability to inform her mother about the visitor who would come to help her with Maths. Secondly her unclear statements about John (the visitor) who was unsettled and nervous.

b. Dominance

Phophi had no power or control against her mother as expressed in her messages. Firstly she tried to introduce her visitor John to her mother. Secondly, she made excuse for failing to inform her mother about John who would come at home to assist her with Maths.

c. Argument

Phophi used reasons because she wanted to deceive her mother in the dialogue.

- a. John is her classmate.
- b. He has come home to help her with Mathematics
- c. The visitor (John) is tired and thus seems unsettled
- d. She forget to inform her mother about the visitor

d. Source Control

Phophi had no control over her reason for deception in the first set of argument above (1.2.2.), but she exercised control over her reasons in the second set of arguments because her mother believed her (1.2.4)

II Types of plans

a. Plan complexity

Phophi used two plans in her deceptive messages. At first she tried to tell her mother that John, the visitor in the house, was there to help her with Maths. Secondly, she told her mother that she had forgotten to inform her mother about the male visitor who would come at home to assist her with Maths.

b. Plan Specificity

The two plans by Phophi were not fully articulated. She did not explain her plans clearly, firstly the presence of John in the house, and secondly her inability to inform her mother about the visitor who would come at home.

c. Plan quality

The second plan by Phophi produced the desired effect because her mother believed her, even though it was of poor quality. The first plan was also of poor quality.

6.9.1.4 ACTION

a. Message production

Phophi's levels of arguments are high in cues of deception. Phophi used 7 cues of deception in her dialogue.

b. Emotional appeals

c. Negative emotions

(i) Anger

Vele (Phophi's mother) was angry with her daughter because she did not inform her that there would be a visitor at her house:

Ndo tea u vhudziwa muthu ane a ḡa fhanu sa izwi e nḡe muḡe wa muḡi fhanu.

I am supposed to be informed of anybody who comes here because I am the owner of this house.

(ii) Disgust

Phophi's mother was unpleasant and disgraceful with her daughter's behaviour. Her daughter had brought home a certain guy who is unknown to her mother. This is against the law of the house:

Uyu muḡhanḡa u ḡoḡani fhanu nga tshifhinga tshine nda vha ndi mushumoni?

What does this boy want in here at this time when I am supposed to be at work?

(iii) Guilt

Phophi knew she has violated one of the rules of the house. She failed to inform her mother about John who would come to visit her:

Tshifhinga tshi ḡaho a hu na muthu ane a ḡo ḡa ndi songo thoma u vha divhadza.

Next time no one will ever come here in this house without your approval.

(iv) Fear

The situation in which Phophi is in is threatening her physically and psychologically. This can be found in her statement which contains reassuring information:

Zwi nga si tsha itea.

This would never happen again.

d. Positive emotions

(i) Pride

The mother has pride. She boasted to her that she knows her as someone who has only female friends:

Ndi ḡivha khonani dzaḡu dzi dza vhasidzana fhedzi.

What I know about you is that you only have female friends.

III Language and style

a. Syntactic level

There are mixtures of simple and complex sentences in this dialogue:

(i) Simple sentence

Phophi: **A si khonani yanga**

Phophi: He is not my friend.

(ii) Complex sentence

Phophi: **[Ngauro ro awela][ndo ri][a de][a ngudise mbalo][ngauro ndi ene][ane a dzi konesa]**

Phophi: Because the schools have closed, I asked him to come and help me with Maths because he understands it better.

b. Lexical level

a. Lexical diversity

There are some words in this dialogue which are not commonly used in tshivenda.

- (i) Valuvalu- nervous
- (ii) Masithesele – expert

b. Imagery

- (i) U na valuvalu – to be nervous.
- (ii) U vha fholowa muyani – to be free.

c. Equivocal language

There is a statement in this dialogue which shows uncertainty:

Phophi: **Zwi nga si tsha itea.**

Phophi: This would never happen again.

The daughter was uncertain about her statement. She was not sure if this was a good statement or what she had done would not happen again. This can be seen by the use of the impersonal pronoun “zwi”.

d. Language use

The language used by the mother was more powerful:

Vele: **Zwino a tshi da u ni gudisa Mbalo dza hone ni tou kundwa u ndivhadza naa?**

Vele: Even though he has come to help you with Maths, why did you fail to inform me?

The mother wanted to remind her daughter of one of the rules of the house, which she failed to obey. Therefore, she was impolite toward her daughter.

On the other hand, the language used by the daughter was powerless:

Phophi: **Ndi tou vha ndi songo zwi humbula u vha divhadza.**

Phophi: I did forget to inform you about that.

6.9.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Phophi had no high dominance in her messages. Therefore, her low dominance resulted in her mother liking her messages (See par 2.12 above).

b. Effects of explicitness

Phophi's messages were not highly explicit. Her messages were not clear and lack details. Such inexplicitness shows no solidarity between the source and the target.

c. Effects of arguments

Phophi's messages are high in argument (See par 2.1.3 above). She used a total of 4 arguments. Therefore, such messages are required because they give reasons for certain actions.

II Competence

a. Appropriateness

Phophi's message was unreasonable because she knows very well that if she would have any visitor at home, she must first inform her mother beforehand. It is unbelievable that she forgot to inform her mother, especially when he is a male friend.

b. Effectiveness

The deceptive message was effective because her mother trusted her. She knows that her daughter always informs her if she would be visited by someone. Her mother also knows that her daughter is not good at Maths.

III Politeness

a. Dominance

The language used by the daughter towards her mother was polite. She was afraid that she would get punished; therefore, she was polite in order to win her:

Phophi: **Ndi tou vha ndi songo zwi humbula u vha qivhadza.**

Phophi: I did forget to inform you about that.

b. Argument

Phophi gave four reasons in her deceptive message. Phophi used two arguments in both her first and second sets of arguments i.e making a total of 4 arguments. Phophi's messages are high in argument because they gave reasons for her actions. By giving such reasons, she showed respect to her mother.

c. Explicitness

Phophi's messages were not clear and fully expressed. Her messages were vague. There were vague details in her failure to inform her mother of the visitor. She knows very well that

this is one of the rules of the house. Her messages were not highly explicit and she seems to be polite towards her mother because explicit messages tend to be impolite.

6.9.1.6 CONCLUSION

Phophi lied to her mother about the visitor because she did not inform her and she knew that her mother would be at work by that time. The visitor (John) is Phophi's boyfriend. Therefore, she was forced to lie in order to avoid disciplinary actions from her mother. She told her that John was there to help her with Maths. Phophi gave reasons for her deception. In her first and second sets of arguments she used two arguments in both cases, i.e. a total of four arguments. The effect of the plan was of good quality because her mother believed her. But on the other hand, the quality of her plan was poor because it was unbelievable. Phophi could not forget an important rule of the house, i.e. any visitor should be reported before visiting the house. Therefore, it was a stupid deceptive message. The deceptive message was of low value even though it was successful.

6.10 DIALOGUE OF MALE 5

Dakalo : Iwe ndi qivha u mutambi wa bola a diṅekedzelaho kha thimu heyi. Ndo thembesa iwe, nga maanda kha u kona u tamba na vhuḍifari hau. A u athu u vhuya wa bva nḍa ha tshanda u bva thse nda vha mugudisi wa thimu heyi ya fhanu hayani. Lwa u tou thoma u tshi nthsonisa nga matambeke au ṅamusu. Ndo pfa tshinwe tshinoni tshi tshi ri wo eḡela phathini madekwe. Ho itea mini?

Dakalo : I know you as a very talented and committed player in this team. I rely on you, especially your talent and discipline. You've never gone out of hand since I became the coach of this team. For the first time that you disappointed me with your performance today. Somebody told me that you slept at the party yesterday. What happened?

Seani : Vha a zwi qivha uri ndi a diimisela zwi tshi ḡa kha bola, nahone bola ndi vhona ndi na vhumatshelo ngayo, ndi ḡoḡa u ḡa ngayo. Vha a zwi qivha ndi mutambi wa u ḡifara vhukuma. Phathini ndo ya, fhedzi ndo vhuya nga iri ya malo nga madekwana. Ndo wana tshifhinga tshilapfu tsha u awela. U sa tamba zwavhuḍi ḡi ḡi tou vha ḡi si ḡuvha ḡanga. Zwo sokou u itea.

Seani : You know very well that I'm committed in soccer, and I have a bright future in it, and I also want to be a professional player. You also know very well that I am a disciplined player. It is true that I went to the party, but I came back at 20H00. I had a time to rest. I played badly because it was not my day. It just happened.

Dakalo : Fhedzi wo dzhena mudavhini wo vha muthu o netaho vhukuma. Wo neta u saathu u tamba, ngeno u muthu wa nungo vhukuma. Munwe wa vhaḡaleli o

mmbudza uri o u vhona nga iri ya fumunthihi I tshi khou tshina vhukuma sa muthu o welaho mativhani henengei phathini. Wo ri kundisa ro themba iwe. Ndi pfa wo ntshonisa zwihulu vhukuma. Arali zwi zwone u songo tsha zwi dovha.

Dakalo : By the time you come into the ground you were already tired. You were tired before you even played whereas I know you as a player with lots of stamina and strength. One of the fans told me that you were dancing and drunk at the party at about 23H00. Now we've lost the game because of you. I'm very much disappointed. If that is true, you should never repeat it again.

Seani : Zwi nga si tsha dovha zwa itea na luthihi mugudisi wanga. Ndi nga si tsha dovha nda vha shonisa. Yo vha ngudo khulwane vhukuma kha nne. Ndo lafa nowa na danda. Ndo do ita zwa vhukuma fhedzi. Ndi Magumo.

Seani : This would never happen again my coach. I'll never disappoint you again. It is a good lesson to me. I'll never do it again. I'll abide by the rules. This is the end.

1. Why did Seani lie to his coach about his poor performance in a soccer match?

Seani lied to his coach about his poor performance at the soccer match because he knew he stayed late at the party the previous night. He knew that he would be severely punished if he told his coach the truth.

2. Was the deception successful?

No, the deception was not successful. The coach, Dakalo, got the information from one of the fans that Seani stayed late at the party. This was also confirmed by his poor performance at a soccer match.

6.10.1 ANALYSIS OF MALE 5

6.10.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Dakato (the coach) and Seani (the soccer player), who plays for his soccer team. Dakato is angry with Seani because he performed poorly in a soccer match whereas he knows him as a very good player in his team. Firstly, Dakalo wanted to know what made Seani to perform poorly in a soccer match. Secondly, he wanted to know what made him look tired in the ground before the match even started.

II Arguments for and against deception

a. Reason for deception

Seani lied to his coach about his poor performance in a soccer match because he knew he stayed late at a party the previous night. He knew he would be severely disciplined if he told him that he was at the party, and he knows that the whole team relies on him.

b. The dialogue between Seani and Dakalo**c. Seani's deception**

Seani used three arguments to convince his coach that it was not his intention to underperform:

- a. He reminded his coach that he is a committed player.
- b. He came back early from the party at 20H00
- c. He played badly because he was out of form.

d. Dakalo's response

Dakalo (the coach) used two arguments against Seani's assertion of his poor performance in a soccer match:

- a. He entered the field looking very tired before kick-off
- b. A certain fan told him that he stayed late at the party and he was also drunk.

e. Seani's response

Seani did not change the story, but apologized to his coach. He said it would never happen again. He said it was a good lesson for him and that he would never go out of hand again.

6.10.1.2 Cues to deception**a. Plausibility**

Implausible because people usually leave parties very late and not as early as 20H00.

b. References

There are lots of self references in the deceptive messages. Seani used self references to himself (ndi (I)) ten times

c. Polite and friendly

Seani gives an impression of a good soccer player who is always committed to the sport. He also reminded his coach that he sees a bright future for himself in soccer.

d. Excuse

Seani admits his coach's charge and denies responsibilities. He said that he performed poorly because it was not his day and that he was out of form.

e. Complexity

Seani tried to use syntactically complex sentences in order to impress his coach about the deception he tried on him on his failure to perform in a soccer match. This sentence is complex because it has a total of seven sentences:

[Vha a zwi qivha][uri ndi a qiimisela][zwi tshida kha bola][na hone][ndi vhona][ndi na vhumatshelo ngayo], [ndi to da][u la ngayo]

You know very well that I am committed in soccer and I have a bright future in it, and I also want to be a Professional player.

I Cultural issue

Obedience of child to his/her seniors.

The children should respect the rules laid down by their seniors. Therefore, Seani did not obey the rules as laid down by the coach and he should, therefore, be punished for that.

II Success of deception

Seani was not successful in deceiving his soccer coach because his coach did not believe his arguments, also that a certain soccer fan told him that Seani stayed late at a party the previous night.

6.10.1.3 PLANS

I Message dimensions

a. Explicitness

Seani's messages in his deceptive message were not very explicit. They lack details and his messages were not clear, Firstly there was vague detail about his stay at the party and secondly there were unclear statements about his inability to perform well in a soccer match.

b. Dominance

Seani had no power or control against his coach as expressed in his messages. Firstly, he reminded his coach that he is one of the dedicated players in the team, and secondly he made an excuse for performing poorly in a soccer match, because he knew that his coach was told by someone that he stayed late at the party.

c. Argument

Seani used reasons for his deception in the dialogue i.e three arguments.

d. Source control

Seani had no control over his reasons for deception in his arguments because he was not successful in his deceptive message. Dakalo did not believe him.

II Types of plans

a. Plan complexity

Seani used only one plan in his deceptive messages. He told his coach that he under performed because he was out of form and that it was not his day. Secondly he did not switch to a second plan, but apologized to his coach for what he did the previous night.

b. Plan specificity

The plan Seani is not fully articulated, i.e the specifics of the plan are not clearly and carefully explained i.e. the party's details and the details about his under-performance in a soccer match.

c. Plan quality

The plan by Seani did not produce the desired effect because his coach did not believe him. Seani's plan was not of good quality. He failed to convince his coach in his deceptive messages.

6.10.1.4 ACTION

I Message production

Seani's levels of arguments are generally high in cues of deception. He used five cues in his message.

II Emotional appeals

a. Negative emotions

(i) Sadness

Lwa u tou thoma u tshi ntshonisa nga matambele a u namusi.

For the first time that you disappointed me with your performance today.

The coach is very sad because his player, Seani, did not comply with the rules of the team. He stayed late at the party knowing very well that there would be a soccer match the following day.

(ii) Guilt

Ndo laṭa nowa na danda.

I'll never do it again.

Seani apologized to his coach for the wrong things he had done to the team. He let the team down by his behaviour at the party. Therefore he felt guilty.

b. Positive Emotions.

(i) Pride

The soccer player (Seani) has pride:

Vha a zwi ḡivha uri ndi mutambi wa u ḡifara vhukuma.

You know very well that I am a disciplined player.

Seani boasted to his coach that he is a disciplined player and who is committed to the team.

(ii) Hope

Seani has hope that what he did will never happen again:

Zwi nga si tsha ḡo dovha zwa itea na luthihi

This would never happen again.

III Language and style

a. Syntactic level

There are combinations of both simple and complex sentences in this dialogue.

(i) Simple sentence

Seani: **Zwo sokou itea.**

Seani: It just happened.

(ii) **Complex sentence**

Seani [Vha a zwi d̥ivha][uri ndi a d̥iimisela][zwi tshi d̥a kha bola][nahone bola ndi vhona][ndi na vhumatshelo ngayo][ndi t̥o d̥a][u l̥a nga yo]

This sentence is complex because it contains a total of seven sentences. There are lots of complex sentences in this dialogue.

b. Lexical level

a. Lexical diversity

There are some words in this dialogue which are not familiar in Tshivenda

- (i) **Thembesa** – to rely
- (ii) **Mugudzisi** - Coach
- (iii) **Phathi** – Party
- (iv) **Mativhani** – being drunk.

b. Imagery

- (i) **U bva nn̥da ha tshan̥da** – to go out of hand, which literally means to do something wrong which is not expected of him.
- (ii) **Ndi t̥o d̥a u l̥a ngayo** – to get something from it. This refers to Seani who said that he dreams to become a professional player so that he could earn some money from the game.
- (iii) **U wela mativhani** – to get drunk
- (iv) **Ndo lḁta n̥owa na danda** – I will never do it again.

c. Equivocal language

There is a statement in this dialogue which shows uncertainty:

Seani: **Zwo sokou itea.**

Seani: It just happened.

Seani was not certain about his reason. He was not sure if that was a good reason.

d. Language use

The language used by the coach was more powerful:

Dakalo. **Ho itea mini?**

Dakalo: What happened?

The coach wanted to know from Seani as to why did he stayed late at the party, whereas he knew very well that there would be an important match the following day.

The language on the other hand used by the player was powerless:

Seani: **Ndi nga si tsha dovha nda vha shonisa.**

Seani: I'll never disappoint you again.

6.10.1.5 MESSAGE EFFECTS

I Effects and emotional effects

a. Effects of dominance

Seani had no high dominance in his messages. Even though he was low in dominance, his coach did not like his messages because someone told him that Seani stayed late at the party. The coach had high dominance because he did not like Seani's messages.

b. Effects of explicitness

Seani's messages were not explicit. Thus, such inexplicitness shows no solidarity between the source and the target. His messages lack details and they were not clear.

c. Effects of arguments

Seani's messages are high in argument, because he used a total of 3 arguments. Such messages are needed because they give reasons for certain actions.

II Competence

a. Appropriateness

Seani's message was unreasonable e.g. that he failed to perform just that he was out of form and secondly he made general statements about his poor form.

b. Effectiveness

The deceptive message was not effective because the coach did not believe him. The coach got the information from someone that Seani stayed late at the party the previous day.

III Politeness

a. Dominance

The coach was dominant towards Seani because he did not perform well in a soccer match. Therefore, the coach was impolite towards Seani:

Dakalo: **Wo neta u sa athu u tamba**

Dakalo: You were even tired before you play.

The language used by Seani towards his coach was more polite. He was afraid that he would get punished; therefore, he had to be polite in order to win his coach:

Seani: **Vha a zwi divha uri ndi mutambi wa u difara.**

Seani: You know it that I am a disciplined player

b. Argument

Seani gave three (3) reasons for his deception.

His messages are high in argument because they gave reasons for his actions. Seani's reasons also showed respect for his soccer coach.

c. Explicitness

Seani's messages were not clear and they were not fully expressed. There are some vague details about his stay at the party, and there were also unbelievable excuses he gave about

his poor performance in a soccer match. Therefore his messages were not highly explicit. On the other hand Seani seems to be polite towards his coach.

6.10.1.6 CONCLUSION

Seani lied in this dialogue to his soccer coach about his poor form in the soccer match because he stayed late at the party a day before the crucial soccer match. Therefore he became tired and was unable to perform well in a match. Seani knew very well that he had broken the rules of the team by staying late at the party whereas he knew very well that there would be an important soccer match the next day. Therefore he had to lie to his coach in order to avoid punishment. Seani's plans to deceive his coach were complex. He provided reasons for his deception. Seani used a total of four arguments in all his arguments. The effect of his plan was not of good quality because his coach did not believe him. The quality of his plan was poor. The plan in his argument was unbelievable. The reasons that he gave for his poor performance in a soccer match was of poor quality. There should be enough reasons for a person's poor performance in a match, not that it was not his day. It was a very stupid deceptive message. The coach on the other hand got a message that Seani stayed late at the party a day before the match. This made him not to believe Seani's arguments. Seani's deceptive message was not successful because it was of low value.

3.11 DIALOGUE OF FEMALE 5

Mukhethwa: Nwananga, ndi divha iwe u tshi kona nga maandā u bika zwiliwa. Nga maḍuvha ndi a dikanda nga zwiliwa zwo bikwaho nga iwe. U mubiki wa vhudī. Zwiliwa zwe wa bika namusi ndi pfa zwi sa ndifheli. Ho itea mini namusi?

Mukhethwa : My daughter, I know that you are a very good cook. I usually enjoy the foods that are cooked by you. The food that you've cooked today is not delicious. What really happened today?

Talifhani: Ndo ḡi bika sa maḍuvha. Ndi mubiki a konaho u bika. A thi divhi uri hu nga vha ho itea mini musī ndi tshi khou bika. Khamusi ndi uri muḡagasi wo vha u muḡuku, wa dima, kana hu pani dze nd bika ngadzo, ngauri a thongo dzi ḡowela.

Talifhani : I cooked as I usually do. I'm a very good cook. I don't know what might have happened while cooking. May be it was the electricity that was too little, it dimmed, or that the cause might have been the pots which I used for cooking, which I'm not used to.

Mukhethwa : Fhedzi u bva tshe nda vhuya ndo wana u tshi khou bika, nga thungo u tshi khou vhona thelevishini. Ndi a tenda uri u sa bika hau zwavhudi zwo itiswa nga u vhona hau thelevishini. U bika na u vhona thelevishini a si zwavhudi. U

fhedza u tshi vho bika zwiliwa zwi sa lei nga nthani ha yone thelevishini. Zwi songo tsha itwa na luthihi zwa u bika na u vhona thelevishini khathihi.

Mukhethwa : But since I came back here I found you cooking while watching the television at the same time. I believe that you spoiled the food because you were watching the television. Cooking and watching television at the same time is not good. You end up cooking food which is not delicious because of watching the television at the same time.

Talifhani : Zwi nga si tsha bvelela. Hu tou vha kha televishini ho vha hu tshi khou tamba tshinwe tshitori tshine nda tshi funesa. Tshifhinga this qaho ndi do bika tshitori tshi sa athu u thoma. Ndi nga si tsha bika nga thungo ndi tshi khou vhona thelevishini. Ndi do ita nga tshithihi tshithihi.

Talifhani : It would never happen again. It was that there was a story playing on the television which I like very much. Next time I'll cook before the story starts. I'll never again cook before the story starts. I'll never again cook while watching the television at the same time. I'll do one thing at a time.

1. Why did the daughter lie to her father about the food which was not well-cooked?

Talifhani lied to her father about the food which was not well-cooked because she knew she spoiled the food because she was watching a story on the television while cooking at the same time.

2. Was the deception successful?

No, the deception was not successful. When her father comes back from work he found her cooking while watching the television at the same time. The father knew that the food was not edible because she was busy watching the television while cooking.

6.11.1 ANALYSIS OF FEMALE 5

6.11.1.1 DECEPTIVE CUES

I Statement of the problems

The problem is between Mukhethwa and his wife Talifhani. Her husband reprimanded her for not cooking food well. The food that she cooked were not edible. He reprimanded his wife in three states. Frist he reminded his wife that she is a very good cook and that he always enjoys her food. Secondly he told his wife that the food that she cooked were not well prepared. Thridly, the husband requested the reasons from Talifhani why she did not cook the food well, knowing that she is a very good cook.

II Arguments for and against deception

a. Reasons for deception

Talifhani lied to her husband because she failed to cook the food well because she was cooking food while watching a story on the television. She did not want to tell her husband the truth because she knew she would be punished.

b. The dialogue between Talifhani and Mukhethwa.

c. The complaint of Mukhethwa

Mukhethwa complained to his wife that she did not cook the food for the family properly.

d. Deception of Talifhani

Talifhani used two arguments to show her husband that it was not her intention to spoil food.

- a. She cooked the food as usual
- b. She put the blame on the electricity which was of poor quality.

e. Mukhethwa's response

Talifhani's husband used only one argument against Talifhani's assertion of her failure to prepare the food properly.

He told her that she was watching T.V while cooking at the same time and as a result the food were not edible.

f. Talifhani's response

She did not even try to change her story:

a. She apologized to her husband.

6.11.1.2 Cues to deception

a. References

There are many self-references in the deceptive statements. Talifhani used self-references to herself (**ndi** (I)) ten times in the dialogue.

b. Excuse: Impairment of volition

Talifhani admits her husband's charge but denies responsibilities. She blamed the dim of electricity and the pots that she used for cooking which spoiled the cooking of the food.

c. Complexity

Talifhani used syntactically complex sentence in order to win her husband about the deception she tried on her husband on her failure to cook the food well:

[Khamusi ndi uri] [muḡagasi we wavha u muḡuku][wo dima][kana hu pani][dze nda bika ngadzo][ngauri a thongo dzi ḡowela]

May be it was the electricity that was too little, it dimmed, or the cause might be the pots which I used for cooking which I'm not used to.

d. Equivocation

Talifhani used a statement : “A thi qivhi uri hu nga vha ho itea mini,” to communicate the vagueness of her inability to cook the food well. Therefore, such an expression gives rise to a general lack of specificity.

e. Negative statements

Negative statements are always used by deceivers. Talifhani also used negative statement in order to deceive her husband. She used the following negative deceptive: “thi” , “si” and “thongo”:

A thi qivhi uri hu nga vha ho itea mini.

I don't know what really happened.

Zwi nga si tsha bvelela.

It would never happen again.

A thonga dzi dowela.

I am not used to them.

I Cultural issues

- Obedience of wives to husbands.
- A wife should prepare well the food for her husband. That is why her husband is reprimanding her for not preparing well the food for him
- Duties of woman

One of the duties of women at home is to prepare food for family members.

II Success of deception

Talifhani was not successful in deceiving her husband because her husband did not believe her arguments. Her husband found her cooking while watching T.V. at the same time.

6.11.1.3 PLAN

I Message dimension

a. Explicitness

Talifhani's arguments in her deceptive messages were not very explicit. Her arguments were not clear and were not fully expressed. They lack details. At first there were vague details about the electricity she used for cooking, and secondly, there were unclear statements about the pots she used for cooking. Her arguments were unconvincing.

b. Dominance

Talifhani had no power or control against her husband as expressed in her messages: Firstly, Talifhani reminded her husband that she is a very good cook, and secondly she made excuse for using pots which she is not familiar with.

c. Arguments

Talifhani provided reasons for her deception. Therefore, the total number of arguments that Talifhani gave was only three that she give in her sets of arguments.

d. Source control

Talifhani had no control over her reasons for deception because her husband did not believe her.

II Types of plans

a. Plan complexity

Talifhani used only one plan in her deceptive message. She tried the issue of electricity and that of the pots that she used for cooking, but she was not successful. Talifhani did not switch to a second plan, but only apologized to her husband.

b. Plan specificity

The plan that Talifhani used was not fully articulated, i.e. the specifics of the plan were not clearly and carefully explained, e.g. the issue of electricity and pots.

c. Plan quality

The plan by Talifhani was of good quality even though her father did not believe her. The problem was that her husband found her cooking while watching the television at the same time. The plan was of good quality even though it did not produce desired effect.

6.11.1.4 ACTION

a. Message production

Talifhani's levels of arguments are generally high in cues of deception. She used five cues in her message.

b. Emotional appeals

Negative emotions

(i) Anger

Mukhethwa was angry with her wife because he found her cooking while watching the television at the same time:

Fhedzi, u bva tshe nda vhuya ndo wana u tshi khou bika, nga thungo u tshi khou vhona thelevision.

But since I came back here I found you cooking while watching the television at the same time.

(ii) Guilt

Talifhani felt guilty because she failed to prepare the food properly because she cooked while watching the television at the same time:

Ndi nga si tsha bika nga thungo ndi tshi khou vhona thelevision.

I will never cook again while watching the television at the same time.

(iii) Disgust

There was disgust with the food which Talifhani had spoiled while cooking. The food was unpleasant because she cooked while watching the television. Therefore the husband expressed disgust at the food that his wife had cooked:

Zwijiwa zwe wa bika namusi ndi pfa zwi sa ndifheli.

The food that you've cooked today is not delicious.

Positive emotions**(i) Pride**

The husband has pride. He boasted to his wife that she is a very good cook:

Ndi divha iwe u tshi kona nga maandā u bika zwijiwa.

I know that you are a very good cook.

The wife also has pride:

Ndi mubiki a konaho u bika

I am a very good cook.

(ii) Hope

Talifhani has hope that the mistake she did would never happen again:

Zwi nga si tsha bvelela.

It would never happen again.

III Language and style**a. Syntactic level**

In this dialogue, there are mixtures of simple and complex sentences.

(i) Simple sentence

Ho itea mini namusi?

What really happened today?

(ii) Complex sentence

There are many complex sentences in this dialogue:

[Khamusi ndi uri][mudagasi wo vha u mutuku][wo dima][kana hu pani][nde nda bika ngadzo][ngauri a thongo dzi dowela]

May be it was the electricity that was too little, it dimmed , or the cause might be the pans which I used for cooking which I'm not used to.

b. Lexical level**a. Lexical diversity**

There are some words in the dialogue which are not common in Tshivenda.

(i) **Dikanda** – to enjoy, in Tshivenda we normally use the word “diphina”

(ii) **Mudagasi** – electricity

(iii) **Dima** – to dim

c. Equivocal language

There's a statement in the dialogue which shows uncertainty by Talifhani. She was not certain about her reason as she was not sure about the reason she was giving:

A thi qivhi uri hu nga vha ho itea mini.

I don't know what really happened.

d. Language use

The language that was used by the husband was powerful:

Ho itea mini namusi?

What really happened today?

Talifhani's husband wanted to know from his wife what made her to spoil the food because the food did not have a taste.

On the other hand, the language that was used by the wife was not powerful, i.e. it was polite. The wife knew she had done something wrong. And therefore, she had to be polite towards her husband in order to convince him in her deceptive messages:

Ndo bika sa maquvha.

I cooked as usual.

6.11.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Talifhani had no high dominance in her messages. She was not successful in her deceptive messages because her husband knew why the food was spoiled. Though she had low dominance in her messages, her husband did not like her messages.

b. Effects of explicitness

Talifhani's messages were not highly explicit. Her messages were not clear. Her messages were not fully expressed and lacked details.

c. Effects of arguments

Talifhani's messages are not high in argument. She used only three arguments in her deceptive messages. She gave very few reasons in her arguments.

II Competence

a. Appropriateness

Talifhani's message was unreasonable because she could not have used the pots she normally use to cook, and her vague details about the electricity.

b. Effectiveness

Talifhani's deceptive message was not effective because her husband did not believe her arguments. Her husband knew that Talifhani did not prepare the food well because she was cooking while watching the television at the same time.

III Politeness

a. Dominance

The father was dominant to his wife. Therefore the husband was impolite towards his wife:

Fhedzi u bva tshe nda vhuya ndo wana u tshi khou bika, nga thungo u tshi khou vhona thelevisheni.

But since I came back here I found you cooking while watching the television at the same time.

On the other hand the language used by the wife towards her husband was more polite. She wanted to convince her husband that it was not her intention to spoil the food:

A thi qivhi uri hu nga vha ho itea mini musu ndi tshi khou bika

I don't know what really happened when I was cooking.

b. Argument

Talifhani gave only three reasons for her deception. Talifhani's messages are low in arguments because she did not give enough reasons for her actions.

c. Explicitness

Talifhani's messages were not clear and fully expressed. There were vague details about the electricity and the pans she used for cooking food. Therefore, her messages were not highly explicit. This, therefore, showed respect to her husband because she was polite towards him.

6.11.1.6 CONCLUSION

In this dialogue Talifhani lied to her husband about the food which was not well cooked because she knew she spoiled the food because she was watching a story on the television while cooking at the same time. She knew that if she told him the truth, her husband would get angry with her. Therefore, she had to lie so that he would not be angry with her.

Talifhani used a total of three arguments in her arguments in order to be successful in her deception. Therefore her messages are not high in argument. The quality of the plan was not good because there were some vague details in her arguments, i.e. vague details about the electricity and the pans that she used for cooking. Therefore, this made her deceptive messages to be unbelievable. Her deceptive message was unsuccessful because her husband did not believe her arguments.

6.12 DIALOGUE OF MALE 6

Ondwela : Khonani, ndi vhona unga ndi inwi ane na vha tsini na nge. arali hu na zwinwe zwine nda khou fahelwa ane a nga favhanya u nthusu ndi inwi. Ni a zwi qivha uri nge ndi a fulufhedzea. Ndi kale ri dzikhonani, ri tshi khou davhuka rothe. Muthu a ngivhesaho ndi inwi. Ndo ri ndi tshi bva hayani nda hangwa inwe

tshelede kha tshipatshi. Zwino ndi khou vhona hu na bukuṭa ja zwienda. Mpheni R200 ni ḑo i wana.

Ondwela : My, Friend, I could see that you are very close to me. If I'm in need of something, you are the one who could bail me out. You know well that I'm very much faithful. We have been friends for a very long time. You are the only one who knows me better. When I left home I forgot the wallet with the money. There are some pairs of shoes which are on sale. Could you please lend me R200 and I promise to pay you back.

Maanḑa : No si siela mini ngeno ni tshi zwi ḑivha uri ni khou ḑa mavhengeleni? Ndi a zwi ḑivha uri inwii ni khonani i fulufhedzeaho. A ni athu u vhuya na nnyitela zwo bvaho. A hu na thaidzo tenda na mpha. Ndi tea u ia shumisa nga u ḑavhanya. Ni ḑo mpha lini? Ndi ḑo shumisa ri tshi swika hayani ngauri hu na muriwe ane nda ḑoḑa u mu ṅea.

Maanḑa : Why did you leave it at home, whereas you know very well that you are coming for shopping? I know that you are trustworthy. You have never disappointed me before. I don't have any problem, as long as you'll pay me back. I'll use it as quickly as possible. When are you going to pay me back? I want to use it, immediately I reach home because there is someone I owe.

Ondwela : Ndi nayo hayani. Ndo ni vhudza khonani nda ri i hone, tshelede a si thaidzo, yo ḑala. Ndo to i hangwa kha tshipatshi hayani kha tshivhoni tsha u ambarela hone. Ri tshi tou swika ni khou mbo ḑi i wana. Hu nga si ḑo vha na zwiṅwe-vho lini khonani yanga. A huna na zwiṅwe tshelede i hone na hone ni songo ntshuwa.

Ondwela : I have it at home. I told you my friend and said that the money is there, it is not a problem, it is galore. I forgot it in the wallet on the dressing table. I'll give you immediately we reach home. There's nothing more as the money is there and don't even doubt me.

Maanḑa : Ni songo vhuya na nkakhela khonani sa izwi hu na ane nda khou tea u mu ṅea yone nga madekwana hayani. A thi funi u sa fulufhedzea kha vhathu ngauri matshelo ndo ḑo balelwa u wana thuso musi ndi makandani. Fhedzi sa izwi ni tshi khou fulufhedzisa ni ri ndi mbo do ni fha ni renga zwienda. Ni ḑo mpha zwenezwo ni tshi swika hayani.

Maanḑa : Never disappoint me because there's someone I ought to give this evening at home. I hate to be unfaithful because in future I won't get any help from others when I'm in trouble. But because you are promising me I'll borrow you the money to buy a pair of shoes. You'll give me when we reach home.

1. Why did Ondwela lie to his friend that he forgot his wallet at home?

Ondwela lied to his friend that he left his wallet at home because he wanted Maanda to lend him the money to buy a pair of shoes which were on sale. He knew that Maanda would give him as he promised to give him back when they reach home.

2. Was the deception successful?

Yes, the deception was successful. Maanda trusted Ondwela that he left his wallet on the dressing table at home. He also believed him when he said he would refund him the money.

6.12.1 ANALYSIS OF MALE 6

6.12.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Ondwela and Maanda. Ondwela did not have enough money to buy a pair of shoes and wanted to borrow the money from Maanda. Ondwela lied to him that he had the money at home, whereas he did not. Maanda had a problem that the money which he was supposed to lend Ondwela was promised to be given to someone else that same evening. Firstly, Maanda wanted to know why did Ondwela left the money at home, whereas he knew very well that he was going for a shopping. Secondly, Maanda wanted to know from Ondwela as to when he would be able to pay him back the money because he wanted to use the money that very same evening.

II Arguments for and against deception

a. Reason for deception

Ondwela lied to Maanda because he did not have the money to buy a pair of shoes which were on sale. He knew very well that he did not have the money at home to pay back to Maanda. Therefore, he had to lie to get the money from Maanda

b. The dialogue between Ondwela and Maanda

c. Deception of Ondwela

He relied on three arguments:

- a. He pretends to be faithful to his friend.
- b. He forgot the money in his wallet on the dressing table at home
- c. He'll pay him back the money immediately they reach home.

d. Maanda's response

- a. Why did Ondwela leave the money at home, whereas he was coming to town for shopping?
- b. The money that he had would be used that very same evening.
- c. When is Ondwela going to pay back the money?

e. Deception of Ondwela

- a. He has the money at home

b. He emphasized his faithfulness.

f. Maanda's response

a. Maanda said that Ondwela should not disappoint him

b. He had also promised someone to give the money that same evening.

6.12.a.2 Cues to deception

a. Response length

Deception statements need to be short. There are examples of short responses in the dialogue:

Ndi na yo hayani.

I have it at home.

Hu nga si ǀo vha na zwiñwe vho lini.

There won't be anything wrong.

Ni songo ntshuwa.

Don't doubt me.

Ondwela wanted to make sure that he got the money from Maanda in order to buy a pair of shoes.

b. Plausibility

The excuse of leaving the wallet at home seems implausible because he knew very well that he was going to town for shopping and thus could not leave the money at home.

c. Self-references

Ondwela used a lot of self references in this dialogue in order to be more deceptive. He used references to himself (**ndi** (I)) six times in this dialogue.

d. Cooperative and polite

Ondwela is very much polite and friendly towards Maanda so that he could lend him the money to buy a pair of shoes. Ondwela reminded Maanda of how trustworthy he is.

e. Complexity

Ondwela tried to use complex sentences in order to impress Maanda:

[Ndo ni vhudza khonani][nda ri][ihone][tshede a si thaidzo][yo ǀala]

I told you my friend and said that the money is there, it is not a problem, it is galore.

f. Detail

Ondwela gave vague detail about the money he left in his wallet at home whereas he knew very well that he was going to town for a shopping.

I Cultural issues

When one borrows the money from someone, there is usually an agreement to pay back the money, an agreement which Ondwela and Maanda also made.

II Success of deception

Ondwela was successful in deceiving Maanda because Maanda believed him as a trustworthy friend.

6.12.a.3 PLAN

I Message dimension

a. Explicitness

Ondwela's arguments in his deceptive messages were not explicit. They were not fully expressed and not clear. Ondwela boasted himself about his trustworthiness and secondly he made unclear statements about the money he left at home in his wallet.

b. Dominance

Maanda is the target of deception in this dialogue. He is therefore dominant in this message and not Ondwela. Ondwela had no control against Maanda as expressed in his messages.

c. Argument

Ondwela provided reasons for his deception. In the sets of arguments he used five arguments in order to be successful: (See 1.2.2.2. and 1.2.2.4)

- a. He pretends to be faithful to his friend
- b. He forgot his money in the wallet at home on the dressing table.
- c. He'll pay him back the money, immediately they reach home.
- d. He had lot of money at home.
- e. He put more emphasis on his faithfulness.

d. Source Control

Ondwela had control over his reasons for deception in his arguments (1.2.2.2. and 1.2.2.4) because Maanda believed him.

II Types of plans

a. Plan complexity

Ondwela used 2 plans in his deceptive messages. Firstly, He said that he forgot the wallet with the money at home. Secondly, he switched to another plan, i.e that he has a lot of money and that he should be trusted to pay back the money.

b. Plan specificity

The plans by Ondwela were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. money, and the wallet.

c. Plan quality

Ondwela's first plan did not produce the desired effect, but second plan did produce the desired effect. In the first plan Maanda wanted to know as to why he left the money at home. At the end Ondwela assured him to pay back the money immediately they reached home.

6.12.a.4 ACTION

I Message production

Ondwela's levels of argument are high in cues of deception. He used six cues in his message (See 1.3.1 above)

II Emotional appeals

a. Positive emotions

b. Pride

Ondwela has pride. He boasted to Maanda that he is very much faithful:

Ni a zwi qivha uri ndi a fulufhedzea.

You know very well that I' trustworthy.

III Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in this dialogue.

(i) Simple sentence

Ndi nayo hayani.

I have it at home.

(ii) Complex sentence

[Ndo ni vhudza khonani] [nda ri] [i hone,] [tshede a si thaidzo,] [yo qala].

I told you my friend and said that the money is there, it is not a problem, it is galore.

b. Lexical level

a. Lexical diversity

There are some words in this dialogue which are not commonly used in Tshivenda

(i) **Davhuka** – to live.

(ii) **Bukuṭa** – sale

(iii) **Tshipatshi** – Wallet

b. Imagery

There's only one image in this dialogue.

Ndi makandani

I am in trouble.

b. Language use

The language used by Ondwela was not powerful (powerless). He was very polite towards Maanda so that he could believe what he was saying so that at the end he could give him the money to buy a pair of shoes:

Hu nga si qo vha na zwenwe – vho lini

There won't be anything wrong.

6.12.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Ondwela had low dominance in his messages. Because of his low dominance, Maanda believed him and gave him the money to buy a pair of shoes (also see 2.1.2.).

b. Effect of explicitness

Ondwela's messages were not highly explicit. Ondwela had valid reasons in order to convince Maanda so that he could give him the money to buy a pair of shoes.

c. Effects of arguments

Ondwela's messages are high in argument. He used five arguments in total. Therefore, such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Ondwela said to Maanda was unreasonable and unbelievable. He cannot leave his wallet with money at home, whereas he was going to town for shopping.

b. Effectiveness

The deceptive message was effective because Maanda believed what Ondwela had told him. His friend Maanda knows him as a trustworthy person. Therefore, he believed him.

III Politeness

a. Dominance

Ondwela was not dominant towards Maanda so that he could believe his deceptive messages:

Ni a zwi divha uri ndi a fulufhedzea.

You know very well that I'm trustworthy.

b. Argument

Ondwela gave five reasons for his deception so that he could be successful in deceiving Maanda. He was polite in his arguments so that Maanda could believe him.

c. Explicitness

Ondwela's arguments were not very explicit. Because of this he tended to be more polite towards Maanda. Therefore, explicit messages tend to be very impolite.

6.12.1.6 CONCLUSION

Ondwela lied to Maanda in this dialogue because he did not have enough money to buy a pair of shoes. He therefore lied to Maanda so that he could lend him money to buy a pair of shoes which was on sale. He knew that Maanda would give him the money because he told him that he had left his money at home in the wallet on the dressing –table. The quality of the plan was not good because it lacked details in his arguments, i.e. he could not leave the

money at home whereas he was coming to town for shopping. This was unbelievable. Ondwela used a total of five arguments in his deceptive messages. The deceptive message by Ondwela was successful because his friend trusted him and knows him as a trustworthy person.

6.13 DIALOGUE OF FEMALE 6

Vhutshilo : *Nṅe ngauri ndi mubebi waṅu ndi ḍivha zwiambaro zwaṅu zwoṅhe. Na hone zwiambaro zwoṅhe zwine na vha nazwo ndi zwe na rengelwa nga tshelede yanga. Zwino ndo pfa ndi tshi mangala ndo ri ndi tshi vula hune na vhea hone zwiambaro nda wana hu na zwiambaro zwiswa. Zwi bva ngafhi?*

Vhutshilo : As your mother, I know all your clothes. All the clothes that you have have been bought by me. I was surprised to learn that there are some new clothes when I opened your wardrobe. Where did you get them?

Musiwalo : *Vhege yo fhelaho hezwiḷa ndo ya ha Makhadzi wanga, vho ya na nṅe ḍoroboni vha mbo ḍi nthengela hezwo zwiambaro. Tshe nda khakha ngatsho ndi uri ndo ri ndi tshi vhuya nda mbo ḍi hangwa u vha sumbedza. A thi ḍivhi uri ndo itiswa nga mini, khamusi ndi khangwa dzine dza khou vha hone kha nṅe ha ano maḍuvha.*

Musiwalo : When I visited my aunt last week, she took me to town and bought me some clothes. I did wrong because when I came back I forgot to show you. I don't know what was wrong with me, may be it is that I'm becoming very much forgetful these days.

Vhutshilo : *No khakha nga maṅḍa. A si zwavhuḍi. Ndo vha ndi tshi ri khamusi ni khou renga zwiambaro zwine hapfi zwi khou tswisa mavhengeleni zwi tshi rengiselwa vhathu nga vhanwe vhatukana. Mapholisa vha a fara arali no renga zwithu zwo tswiwaho. Arali ro rengelwa nga Makhadzi ndi zwone. Fhedzi muya wanga a u tendi nga ṅḍila zwe zwa dzumbiwa ngayo. Ndi ḍo tou vha founela nda pfa kha vhone vhaṅe.*

Vhutshilo : You were very wrong. It's bad. I thought you are also one of those people who buys clothes from shoplifters. You'll be arrested by police if you buy stolen goods. But if you got them from your aunt, that's fine. But I doubt by the way in which they were hidden. I'll try to call her myself and find out the truth from her.

Musiwalo : *Vha songo vha founela. Ndi khou humbela Pfarelo. A thi tsha ḍo dovha nda renga zwithu tshiṅaraṅarani. Ndo renga kha vhenevho vhaṅhannga. Na zwino ndi ḍo mbo ḍi zwi humisa nda wana tshelede yanga murahu. Zwa u farwa nga mapholisa a thi zwi funi. A thi funi u ya thumbuni ya lukhohe na luthihi.*

Musiwalo : Please, don't call her. Please, forgive me. I'll never buy goods from the streets again. I bought them from the shoplifters. I'll return them back and get my refund. I don't want to be arrested by police. I don't like to end up in jail.

1. Why did Musiwalo lie to her mother about the new clothes she had bought?

Musiwa lied to her mother about the new clothes she had bought because she bought them from the shoplifters and she knew that her mother would not approve that. She hates buying things in the street from shoplifters. Musiwalo knew that if she tells her mother the truth, she would be in big trouble.

2. Was the deception successful?

No, the deception was not successful. Because Musiwalo said that her aunt bought her the clothes, her mother decided to call her to get the truth of the matter. Musiwalo came up with the truth when her mother decided to call her aunt.

6.13.1 ANALYSIS OF FEMALE 6:

6.13.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Vhutshilo and her daughter Musiwalo. Musiwalo has new clothes in her wardrobe which her mother does not know. At first her mother wanted to know where she got those clothes from which were hidden in the wardrobe. Secondly she wanted to know from her as to why she did not inform her about the new clothes.

II Arguments for and against deception

a. Reason for deception

Musiwalo lied about the new clothes she had hidden in the wardrobe because she had bought them from shoplifters. She knew that her mother would not allow her to buy clothes from shoplifter. Musiwalo did not want to tell her mother the truth because she knew she would be in trouble.

b. The dialogue between Vhutshilo and Musiwalo

c. The complaint of Vhutshilo

Vhutshilo complained to Musiwalo because she found new clothes in the wardrobe which she does not know as a mother.

d. Deception of Musiwalo

Musiwalo does not accept wrongdoing, i.e. the complaint of Vhutshilo. She relied on the following arguments.

- a. The clothes that were in the wardrobe were bought by her aunt.
- b. She forgot to inform her mother about the new clothes.

e. Vhutshilo's response

- a. Musiwalo was wrong because she did not inform her mother about the new clothes.
- b. She suspected that the clothes were bought from the shoplifters, and police also arrest people who buys goods from the shoplifters.
- c. Vhutshilo will call aunt.

f. Musiwalo's response

- a. Musiwalo apologized
- b. She would return the clothes back to the shoplifters and get her refund and she does not want to be arrested.

6.13.1.2 Cues to deception

a. Plausibility

Implausible, because Musiwalo should have shown her mother the new clothes that her aunt had bought for her, instead of hiding them in the wardrobe.

b. Self reference

Musiwalo used self-references in the dialogue in order to be deceptive. She used references to herself (ndi (I)) ten times in this dialogue.

c. Cooperative and polite

Musiwalo was polite and friendly towards her mother so that she could believe her argument. She tells her mother that she is becoming forgetfull these days because she failed to inform her about the new clothes that her aunt bought for her.

d. Complexity

Musiwalo used complex sentences in the dialogue in order to impress her mother.

[Tshe nda khakha ngatsho][ndi uri][ndo ri][ndi tshi vhuya][ndo mbo ɔ̄i hangwa][u vha sumbedza]

I did wrong because when I came back I forget to show you (new clothes)

e. Detail

Musiwalo gave vague detail about her failure to show her mother the new clothes that her aunt had bought for her.

f. Excuse : Impairment of volition

Musiwalo gave blame for not showing her mother the new clothes to her forgetfulness. The responsibility for her failure to show her mother the new clothes lies on impairment of volition with regard to her forgetfulness.

g. Vagueness

Musiwalo was vague about the ways and reasons her aunt bought the clothes for her which she failed to show her mother. She used the word "hezwila" (that time) which shows vagueness because she could not exactly remember the time and day when the clothes were bought.

I Cultural issues

When a child gets something or given something like clothes by someone such as a relative, it is a norm that such a particular thing should be shown to parents at home. The same thing should have been done by Musiwalo to her mother.

II Success of deception

Musiwalo was not successful in deceiving her mother, because her mother wanted to call her aunt to find out if she was indeed the one who bought her the new clothes she found in the wardrobe.

6.13.1.3 PLANS

I Message dimension

a. Explicitness

Musiwalo's arguments in her deceptive messages were not explicit, i.e. she did not express her arguments fully and she was not clear at all. She made unclear statements about her failure to inform her mother about the new clothes that her aunt had bought for her.

b. Dominance

In this dialogue Vhutshilo is the target of deception, and therefore is dominant in this message. Firstly, she wanted to know where she got the new clothes which were hidden in the wardrobe. She also reminded her daughter about her trustworthiness.

c. Argument

Musiwalo provided 4 reasons for her deception. She said the clothes in the wardrobe were bought for her by her aunt. Secondly she told her mother that she forgot to inform her mother about the new clothes she got from her aunt. At the end, Musiwalo apologized because she bought the clothes from the shoplifters.

d. Source control

Musiwalo had no control over her reasons for deception in her arguments (1.2.2.2. and 1.2.2.4) because her mother did not believe her.

II Types of plans

a. Plan complexity

Musiwalo used two plans in her deceptive messages. Firstly, she said she got the new clothes from her aunt who bought them in town, and secondly, she switched to the second plan, that, she forgot to inform her mother that her aunt had bought her new clothes.

b. Plan specificity

The plans by Musiwalo were not fully articulated. The specifics of the plan were not clearly explained, i.e. her failure to inform her mother about the new clothes.

c. Plan quality

The plan by Musiwalo did not produce the desired effect:

- a. She suspected that the clothes were bought from shoplifters.
- b. She was angry with her daughter because she did not inform her about the new clothes.

6.13.1.4 ACTION

a. Message production

Musiwalo's levels of arguments are high in cues of deception. She used seven cues of deception in her deceptive message.

b. Emotional appeals

Negative emotions

(i) Anger

Vhutshilo was angry with her daughter because she found new clothes in the wardrobe which she did not know:

Zwi bva ngafhi?

Where did you get them?

(ii) Guilt

After her mother told her that she would call her aunt to find out if she was indeed the one who bought her the clothes, Musiwalo felt guilt and asked her mother for forgiveness:

Ndi khou humbela pfarelo

I'm asking you for forgiveness.

(iii) Fear

The mother was not comfortable with the new clothes. She knew that there are shoplifters who are selling clothes to various people and knew that people who buy those clothes could also be arrested:

Mapholisa vha a fara arali no renga zwithu zwo tou tswiwaho.

Police will arrest you if you've bought stolen goods.

Positive emotions

(i) Pride

The mother has pride. She boasted to her daughter that she is the one who buys her all the clothes and that she knows all her clothes:

Zwiambaro zwothe zwine na vha nazwo zwo rengwa nga tshelede yanga.

All the clothes that you have were bought with my money.

II Language and style

a. Syntactical level

There are mixtures of both simple and complex sentences in this dialogue.

(i) Simple sentence

Vha songo vha founela

Don't call her.

(ii) **Complex sentence**

Tshe nda khakha ngatsho ndi uri ndo ri ndi tshi vhuya nda mba di hangwa u vha sumbedza.

I did wrong because when I came back I forgot them to show you.

b. Lexical level

a. Imagery

There's only one image in this dialogue

U dzhena thumbuni ya lukhohe = to go to jail

c. Language use

The language used by Musiwal was not powerful. She was polite towards her mother so that she could believe her:

Ndi tshi vhuya ndo mbo di hangwa u vha sumbedza

When I came back I forgot to show you.

The language used by her mother, Vhutshilo, was more powerful:

Ndi do tou vha founela nda tou pfa kha vhone vhaṅe.

I'll try to call her myself and find out the truth from her.

6.13.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Musiwalo had no high dominance in her messages. Even though she had low dominance in her messages, her mother did not believe her messages. Her mother suspected something wrong because of the vagueness about the new clothes in the wardrobe.

b. Effects of explicitness

Musiwalo's messages were not highly explicit. Musiwalo had no valid reasons to convince her mother so that she could believe her. Therefore, such inexplicitness shows no solidarity between the source and the target because her mother did not believe her messages.

c. Effects of arguments

Musiwalo's messages are high in arguments. She used 4 reasons for her deception, She used two arguments in her first response and two arguments in her second response i.e. total of four reasons. Such messages are therefore preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: The message by Musiwalo was unreasonable and unbelievable. As a rule of the family a child could not forget to show her parents new clothes bought for her by her aunt.

b. Effectiveness

The deceptive message was not effective because Musiwalo's mother wanted to call her aunt to find out if indeed she was the one who bought her the new clothes.

III Politeness

a. Dominance

Musiwalo was more polite because she knew she had done something wrong by buying clothes from the shoplifters:

Tshe nda khakha ngatsho ndi uri ndo ri ndi tshi vhuya nda mbo ǀi hangwa u vha sumbedza.

I did wrong because when I came back I forgot to show you.

b. Argument

Musiwalo gave four (4) reasons for her deception. She used two reasons in the first response and two reasons in her second response. By being polite she wanted her mother to believe her deceptive messages.

c. Explicitness

Musiwalo's arguments were not very explicit. She seemed to be more polite towards her mother because explicit messages tend to be very impolite.

6.13.1.6 CONCLUSION

Musiwalo lied to her mother in this dialogue because she failed to show her mother the new clothes she had found hidden in the wardrobe. The clothes were bought from the shoplifter and she knew that her mother does not like that. This made her to lie to her mother when she confronted her. The quality of the plan was poor. It lacked details in the arguments. Musiwalo hid the new clothes in her wardrobe and she also failed to show her mother the new clothes. This was not believable that she could forget to show them her mother. Musiwalo used four arguments in her deceptive messages. The reasons by Musiwalo were not believable. She was not successful in her deceptive messages because her mother wanted to call her aunt to find out if she indeed was the one who bought her the new clothes. Therefore, this made her deceptive message to become unsuccessful.

6.14 DIALOGUE OF MALE 7

Vhutshilo : Vho-Maanǀa, vhone ndi vha ǀivha vha muthu a sa dzuliho u ǀa tshikolini. Na hone arali vha songo ǀa vha a divhadza. Na hone hu vha hu na zwiitisi zwi pfalaho. Zwe vha dzula ngazwo heino vhege ndi pfa zwi sa a tou pfala zwavhuǀi ngauri ndi zwithu zwe zwa vha zwi tshi nga shumiwa nga muǀwe uri ha si tambule vhana sa lushaka lwa matshelo. Ndi musu vho ya ngafhi ngeno vha songo nǀdivhadza?

Vhutshilo : Mr. Maanda, I know that you are always on duty at school. If you are absent you always inform me. If not so, there would be a valid reason. Your absence from this week was unreasonable as you could have delegated someone so that the learners could not suffer. Where were you, that you even failed to inform me?

Maanda : *Ndi zwone a thi sokou dzula u da tshikoloni. Ndo vha ndo fareledzea vhukuma, hu si na zwine nda nga ita, ngauri mme anga vho vha vha tshi khou vha isala vhukuma. Zwenezwo nda pfa uri ndi nne ane na tea u vha tshimbidza ha dokotela. A thongo humbula u ruma munwe. A thongo zwi humbula. Arali ndi zwi humbule ndo vha ndo rumela vhane vha sala hayani.*

Maanda: It is true that I don't absent myself from school without valid reasons. I was very much occupied, and there was nothing I could do because my mother was very sick. Therefore, I felt that I was the only one who could take her to the doctor. I didn't think of delegating someone else. I didn't think of that. If I thought of it clearly, I should have delegated someone at home.

Vhutshili : *Vho-Maanda ndo pfa muwe ane nda si do mu amba nga dzina a tshi ri o vhona vhone Yunivesithi ya Venda vha tshi khou vhalala vhukuma vhe laiburaru sa izwi milingo i tsini vhukuma. Fhedzi ndi vhona zwi si zwavhudi. Kha vha lugise zwithu zwavho hu na tshifhinga, ha si tambule vhana. Vhone ndi vha divha vha mudededzi a thogomelaho na u funa mushumo. Ndi a thoma ndi tshi wana zwo raliho kha vhone.*

Vhutshilo : I was informed by someone, I won't mention his name that you were at the University of Venda Library busy studying as the examination is very near. But this is not good at all. You must prepare your examination well beforehand so that the learners should not suffer. I know you as a good teacher who respects and loves his work. It is for the first time that I find this kind of behaviour from you.

Maanda : *Ndi do fulufhedzea vhukuma. Hezwi zwa u ya u vhalala hejo divha zwo sokou itea. Ndi mathomo na magumo. Ndi humbela Pfarelo muhulwane wanga. Ndi nga si tsha dovha na divha na lithihi. A thi tsha do ita zwanga nga tshifhinga tsha mushumo.*

Maanda : I'll be very much trustworthy. It just happened that I went to study that day. It is the beginning and the ending. Please, forgive me my honour. I'll never repeat this again even a single day. I'll never do my personal things during working hours again.

1. Why did Mr. Maanda lie to his principal as to why he did not come to school?

Mr. Maanda lied to the principal that he did not come to school because he was busy reading at the library, preparing for his examinations which he was about to write. He knew that he was not supposed to be on study leave.

2. Was the deception successful?

No, the deception was not successful. The principal got the information from someone that Maanda was at the library studying, and preparing for his coming exams. Maanda always informs his principal if he would be absent, but his principal suspected something because he failed to inform him about his absence.

6.14.1 ANALYSIS OF MALE 7:

6.14.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in this dialogue is between Vhutshilo and Maanda. Maanda did not come to work the previous day. He did not even bother himself to inform his principal about his absence. Therefore, this is taken as misconduct at school. Firstly, Vhutshilo wanted to know as to why Maanda did not inform him about his absence from school. Secondly, Vhutshilo wanted to know where Maanda was during his absence.

II Arguments for and against deception

a. Reason for deception

Maanda lied to the principal (Vhutshilo) for not coming to school because he was at the University library preparing for his coming examination. The policy of the school is that any teacher should inform the principal about his/her absence which Maanda failed to do. He lied to his principal because he knew that he was not supposed to be on study leave.

b. The dialogue between Vhutshilo and Maanda

c. The complaint of Vhutshilo

Vhutshilo complained to Maanda because he did not come to school the previous day and he also failed to inform him about his absence.

d. Deception of Maanda

Maanda does not accept the complaint of Vhutshilo. He lied on three arguments.

- a. If he is absent from work, there should be a good reason.
- b. His mother was very sick, and therefore he was the only one who could take care of her.
- c. He knew he had to delegate someone but forgot about it.

e. Vhutshilo's response

- a. No notice has been given about Maanda's absence
- b. Someone said that Maanda was studying at the University library.
- c. Maanda should take care of learners rather than his own needs.

f. Maanda's response

- Maanda accepted the rebuke

- Maanda promised that it would never happen again
- Maanda apologized.
- Maanda would never do his personal things during school times.

6.14.1.2 Cues to deception

a. Plausibility

Implausible because Maanda could have delegated someone at home, i.e helper, to look after his mother while he was at work.

b. Self references

Maanda also used self references in this dialogue so that he could be deceptive. He used references to himself (ndi (I)) eleven times in this dialogue.

c. Cooperative and polite

Maanda was friendly and also polite towards his principal so that he could believe him. He reminded his principal that he could not be absent from school without any valid reason.

d. Complexity

Maanda used complex sentences in his dialogue in order to impress his principal about his absence from school.

[Ndo vha ndo fareledzea vhukuma][hu si na][zwine nda nga ita][ngauri mme anga vho vha vha tshi khou vha isala]

I was very much occupied and there was nothing I could do because my mother was very sick.

e. Detail

Maanda gave vague details about his failure to inform the principal about his absence from work. He also make vague statements that he could have delegated someone to take care of his mother.

f. Negative statements

Maanda made negative statement in order to be more deceptive. For example he used negative personal pronoun “a” combined with “thi” and “thongo” to be deceptive in his messages:

A. A thi sokou dzula u da tshikoloni

I don't absent myself from school without valid reasons.

B. A thi tsha do ita zwa u ya nga tshifhinga tsha mushumo

I'll not do my personal things during working times.

C. A thongo humbula u ruma muñwe

I didn't think of delegating someone.

D. A thongo zwi humbula.

I didn't think of that.

I Cultural Issue

At work all the juniors should respect their seniors or bosses.

In this regard, Maanda should have informed his senior (the principal) that he would be absent from work so that he could be granted leave.

II Success of deception

Maanda was not successful in his deceptive message because his principal already got the information from someone that Maanda was at the university library studying.

6.14.1.3 PLANS

I Message Dimension

a. Explicitness

Maanda's arguments in his deception message were not explicit. They were not fully expressed and they were not clear. He made unclear statements about his absence from the school and he also makes unclear statements about his failure to contact the principal about his absence from work.

b. Dominance

Vhusthilo is the target of deception in this dialogue. Therefore he is dominant in this message and had control against Maanda as expressed in his messages.

c. Argument

Maanda provided reasons for his deception in the dialogue.

(a) If he is absent from work, there should be a good reason

(b) His mother was very sick and therefore he was the only one who could take care of her.

(Very poor quality: only 2 reasons)

d. Source Control

Maanda had no control over his reasons for deception in his arguments (see 1.2.2.2 and 1.2.2.4) because his principal did not believe him.

II Types of plans

a. Plan complexity

Maanda used one plan in his deceptive message. He said that he was absent from work because he was taking care of his mother who was very sick.

b. Plan specificity

The plan by Maanda was not fully articulated. The specifics of the plan was not clearly explained, i.e his failure to inform the principal about his absence, and his inability to delegate someone to take care of his sick mother

c. Plan quality

Maanda's plan did not produce the desired effect.

- (a) He did not give any notice about his absence.
- (b) Someone told the principal that Maanda was studying at the university library.
- (c) Learners should come first rather than his own personal needs.

6.14.1.4 ACTION

a. Message production

Maanda's levels of argument are high in cues of deception because he used 6 cues in his message (see 1.3.1 above).

b. Emotional Appeals

Negative emotions

(i) Anger

Vhutshilo was angry with Maanda because he failed to inform him about his absence from school:

Vho vha vhe ngafhi ngeno vha songo ndivhadza?

Where were you that you even failed to inform me?

(ii) Guilt

After Vhutshilo told Maanda that someone inform him that he was studying at the University library, Maanda felt guilty and asked for forgiveness from the principal:

Ndi humbela pfarelo muhulwane wanga. Ndi nga si tsha dovha na duvha na lithihi.

Please forgive me my honour. I'll never repeat this again even a single day.

Positive emotions

Pride

Vhutshilo has pride. He boasted that Maanda is a good teacher who is never absent from work without valid reasons. Maanda also has pride. He boasted to his principal that he does not absent himself from work without any valid reasons:

Ndi zwone, a thi sokou dzula u qa tshikoloni.

It is true that I don't always absent myself from school.

II Language and style

a. Syntactic level

There are mixtures of simple and complex sentences in this dialogue.

(i) Simple sentence

Ndi do fulufhedzea vhukuma.

I'll be very much faithful.

(ii) Complex sentence

Ndo vha ndo fareledzea vhukuma, hu si na zwine nda nga ita ngauri mme anga vho vha vha tshi khou vhaishala vhukuma.

I was very much occupied, and there was nothing that I could do because my mother was very sick.

b. Lexical level

c. Lexical diversity

There's one word in this dialogue which is not commonly used in Tshivenda.

Laiburari – library

d. Imagery

There's also one imagery in this dialogue

U fareledzea – to become occupied.

e. Language use

The language used by Maanda was not powerful. He was polite towards his principal so that he could believe him:

Ndi zwone, a thi sokou dzula u ɔa tshikoloni

Ndo vha ndo fareledzea vhukuma.

It is true that I don't absent myself from school. I was very much occupied.

The language used by the principal was very powerful:

Ndi musi vha ngafhi, ngeno vha songo nḽivhadza?

Where were you that you even failed to inform me?

6.14.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Maanda had low dominance in his messages. Even though he had no high dominance in his messages his principal did not believe him because someone had already informed him that Maanda was at the library preparing for his examinations (See 2.1.2.).

b. Effects of explicitness

Maanda's messages were not highly explicit. Maanda therefore, lack reasons which could have convinced Vhutshilo to believe him. Such inexplicitness shows no solidarity between the source and the target.

c. Effects of arguments

Maanda's messages are also low in argument. He used two arguments in his deceptive messages.

II Competence

a. Appropriateness

Unreasonable: What Maanda said to Vhutshilo was unreasonable. He could not forget to inform his principal about his absence from work, whereas he knew it is the policy of the school.

b. Effectiveness

The deceptive message was not successful because Vhutshilo already had the information that Maanda was busy studying at the library.

III Politeness

a. Dominance

Maanda was more polite because he wanted his principal to believe his deceptive messages. **Ndo vha ndo fareledzea vhukuma, hu si na zwine nda nga ita ngauri mme anga vho vha vha tshi khou vhaaisala.**

I was very much occupied, and there was nothing that I could do because my mother was very sick.

b. Argument

Maanda gave two reasons for his deception in order to convince his principal, and thus showed politeness so that the principal could believe his messages.

c. Explicitness

Maanda's arguments were not very explicit. This made him to be more polite towards Vhutshilo. It is understood that explicit messages tend to be very impolite.

6.14.1.6 CONCLUSION

Maanda lied to Vhutshilo in this dialogue because he failed to come to school because he was busy preparing his examinations at the University library. He lied to him because he knew he was not supposed to be on study leave. When Maanda was confronted by the principal, he had to lie to him. The quality of the plan by Maanda was poor because it lacks details in his arguments, i.e. he failed to inform the principal as he usually does. He could have delegated someone at home if he really cares for the learners at school. The deceptive message by Maanda was not successful because someone had told him that Maanda was at the library busy preparing for his examinations. Maanda used five reasons in his arguments in order to be deceptive. His deceptive message was unbelievable because he usually inform his principal if he would be absent from the school.

6.15 DIALOGUE OF FEMALE 7

Lutendo : Khonani, ngoho ni a divha ni a nanga kha zwiambaro. Ngoho hezwi zwi a ni dzula. Zwi tou vhone uri a zwi bvi fhano tsini. Hone hezwi zwe na ambara namusi nga divha heji la munyanya wa khonani yashu zwi fhira zwothe zwine na vha nazwo. No zwi renga ngafhi khonani? Ndi a zwi funa-vho?

Lutendo : My friend, you have a very good choice of clothes. These clothes fit you well. I've no doubt that they are imports. The clothes you've worn today in our friend's wedding ceremony are the best. Where did you buy them? I also like them.

Vusani : *Zwiambaro hezwi khonani ndo zwi renga kale. Ndo zwi renga Johannesburg hezwiḽa ndo ya u dalela mukomana wanga. Zwi a ḽura vhukuma. Na inwi ni tou ḽi vhona na labi ḽa hone uri a si ḽa fhano, ḽi bva mashango-ḽavha. Zwiḽwe zwi ntakadzaho ngazwo ndi uri hezwi zwiambaro a thi nga ḽo vhuya nda wana zwo ambarwa nga muḽwe ane a bva kha ḽino.*

Vusani : I bought these clothes very far. I bought them in Johannesburg when I went to visit my sister. They are very much expensive. You can also see that the materials of these clothes are not manufactured locally. One good thing about them is that I would never find these clothes being worn by someone else here locally.

Lutendo : *Khonani, ndo vha ndi tshi nga takala arali ni tshi nga mmbudza dzina ḽa vhengele uri ndi tshi ya u dalela khaladzi anga na nḽe ndi sedze-vho zwiambaro khaḽo. ḽi sumbedza vhengele ḽa hone ḽi tshi fara zwiambaro zwa maimo. Naho hu tshi ḽura ndo nga konḽelela u wana tshiambaro kana tshi tshithihi zwatsho.*

Lutendo : My friend, I'll be very glad if you can tell me where you bought them so that I can also have a look when I go to visit my brother. It seems as if it is a very good shop with quality clothes. Even though they might be expensive, I'd rather like to buy one from the shop.

Vusani : *Khonani, vhengele ḽa hone a thi tsha ḽi ḽivha zwavhuḽi, zwo ralo na tshiḽaraḽa tsha hone. Fhedzi musi ndi tshi ya u dalela mukomana wanga ndi ḽo ni vhudzisela dzina ḽa vhengele na tshiḽaraḽa. fhedzi khonani ndi vhona hu tshi ḽura lune ni nga si konḽelele ngauri a ni shumi. Nḽe ndo tou thuswa nga ene mukomana wanga ane a shuma.*

Vusani : My friend, I can't well remember the name of the shop, and even the street. But when I go to visit my sister I'll ask her the name of the shop and the street. But the shop is very expensive that you could not afford especially when you are not employed. My sister helped me to buy as she is employed.

1. Why did Vusani lie to her friend about the good clothes she was wearing?

Vusani lied to her friend about the clothes she was wearing because she did not want her friend to know that she had borrowed them from her sister. She wanted her friend to take as if they are hers.

2. Was the deception successful?

Yes, the deception was successful. Her friend believed her because she has never seen anyone wearing them. This made her to believe her. She thought Vusani bought herself the new clothes especially for the wedding party of their friend.

6.15.1 ANALYSIS OF FEMALE 7:

6.15.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Lutendo and her friend Vusani. Vusani did not want tell her friend the truth about the beautiful clothes she had borrowed from her sister. She wanted her friend to know that those beautiful and expensive clothes are hers. Lutendo wanted to know where Vusani bought the clothes because she likes them.

II Arguments for and against deception.

a. Reason for deception.

Vusani lied to her friend because she did not want her to know that the beautiful clothes she had worn were borrowed from her sister. She was dressed to kill in the wedding ceremony of her friend. She wanted the people to know as if the beautiful clothes belong to her.

b. The dialogue between Lutendo and Vusani

Lutendo is jealous of Vusani's beautiful clothes and she also wants to buy them.

c. Deception of Vusani

Vusani boasted that the clothes are hers. She relied on the following arguments:

- a. She pretends to buy the clothes in Johannesburg
- b. They are of good quality and imported from foreign countries.

d. Lutendo's response

- a. She likes them and wanted to buy them also
- b. She wanted to know the name of the shop where Vusani bought those clothes.

e. Deception of Vusani

- a. She could not remember the name of the shop
- b. She'll ask her sister the name of the shop and the name of the street.
- c. They are too expensive that she could not manage to buy them.

6.15.1.2 Cues to deception

a. Plausibility

Implausible because Vusani could not have forgotten the name of the shop and street where she bought the beautiful clothes.

b. Self references

Vusani used self-references in the dialogue in order to be more deceptive. She used references to herself (**Ndi (I)**) seven times in the dialogue.

c. Complexity

Vusani used complex sentences in the dialogue in order to impress Lutendo:

[Zwine zwa ntakadza ngazwo][ndi uri][hezwi ziambaro a thi nga do vhuya][nda wana][zwo ambarwa nga muṱwe][ane a bva kha jino]

One good thing about them is that I would never find these clothes being weared by someone here locally.

d. Detail

Vusani gave vague details about the name of the shop and the street where he bought the beautiful clothes. She also gave vague detail about the prices of the clothes at that shop.

e. Success of deception

Vusani was successful in deceiving Lutendo because her friend has never seen Vusani's sister wearing those clothes. She believed the clothes were hers. She thought that indeed she had bought herself new clothes for their friend's wedding party.

6.15.1.3 PLANS

I Message dimension

a. Explicitness

Vusani's arguments in her deceptive messages were not explicit. They were not fully expressed and not clear. Vusani boasted herself about her new clothes, i.e. that they are imports and are very expensive. There were also unclear statements about the name of the shop and the street where she bought them.

b. Dominance

Vusani is dominant in this message. Therefore, Lutendo is the target of deception. Vusani had control against Lutendo as expressed in her messages.

c. Argument

Vusani provided reasons for her deception:

- a. She pretends to buy the clothes in Johannesburg
- b. She pretends that her clothes are imports.
- c. She could not remember the shop and street where she bought them.
- d. She would ask her sister the name of the shop and the street.
- e. They are too expensive that Lutendo could not afford to buy them.

d. Source control

Vusani had control over her reasons for deception in his arguments (1.2.2.2 and 1.2.2.4) because Lutendo believed her.

II Types of plans

a. Plan complexity

Vusani used two plans in her deceptive messages. Firstly she claimed that the clothes were hers. Secondly she said that she had forgotten the name of the shop and the street were

she bought them. She told her friend that the clothes are too expensive that her friend could not afford to buy.

b. Plan specificity

The plans by Vusani were not fully articulated. The specifics of the plan were not clearly explained, i.e. the name of the shop, streets, as well as the prices of the clothes.

c. Plan quality

The plans by Vusani produced the desired effect. First plan:

- a. Lutendo likes the clothes.
- b. She also wants to buy them.
- c. Second plan: no outcome.

6.15.1.4 ACTION

a. Message production

Vusani's levels of argument are not high in cues of deception. She used four cues in his messages (See 1.3.1. above).

b. Emotional appeals

Negative emotions

(i) Envy

Lutendo likes Vusani's new clothes and also wants to buy them for herself.

No zwi renga ngafhi? Ndi a zwi funa-vho

Where did you buy them? I also like them.

Positive emotions

Pride

Vusani has pride. She boasted that the clothes that she has bought are expensive and could not be found with someone else locally:

Zwi a ɖura. Zwiñwe zwine zwa ntakadza ngazwo ndi uri hezwi zwiambaro a thi nga ɖo vhuya nda wana zwo ambarwa nga muñwe ane a bva kha jino.

They are expensive. One good thing about them is that I would never find these clothes being weared by someone here locally.

II Langauge and style

a. Syntactic level

There are mixtures of simple and complex sentences in this dialogue.

(i) Simple sentence

Zwi a ɖura.

They are expensive.

(ii) **Complex sentence**

[Zwine zwa ntakadza ngazwo][ndi uri][hezwi ziambaro a thi nga ɔo vhuya][nda wana][zwo ambarwa nga muñwe][ane a bva kha jino]

b. **Lexical level**c. **Lexical diversity**

There are some words in this dialogue which are not commonly used in Tshivenda.

(i) **Mshango-davha** – foreign countries.

(ii) **Tshiṭaraṭa** – Street

d. **Imagery**

Only one imagery can be found in this dialogue.

Zwi a ni dzula – referring to clothes that they fit her very well.

e. **Language use**

The languages used by both Lutendo and Vusani were powerless. Both were polite towards each other:

Lutendo: **No zwi renga ngafhi khonai? Ndi a zwi funa vho**

Lutendo: Where did you buy them, my friend? I also like them.

Vusani: **Fhedzi musi ndi tshi ya u dalela mukomana wanga ndi ɔo ni vhudzisela dzina ja vhengele na tshiṭaraṭa.**

Vusani: When I go to visit my sister. I'll ask her the name of the shop and the street.

6.15.1.5 MESSAGE EFFECTS**I Relational and emotional effects****a. Effects of dominance**

Vusani had no high dominance in her messages. Because of her low dominance in her messages, Lutendo believed her messages. She indeed believed her that the clothes were hers that she bought when she paid her sister a visit in Johannesburg.

b. Effects of explicitness

Vusani's messages were not highly explicit. She did not have valid reasons to convince Lutendo, even though Lutendo believed her. Lutendo should have asked Vusani's sister herself.

c. Effects of arguments

Vusani's messages are high in argument. She used a total of five arguments in her messages. Such messages are preferred because they give reasons for certain actions.

II Competence**a. Appropriateness**

Unreasonable: What Vusani said to Lutendo was unreasonable and unbelievable. Vusani could not forget the name of the shop and street where she bought the clothes. She could

not also say that Lutendo cannot afford to buy clothes at that shop whereas she does not know how much she has.

b. Effectiveness

The deceptive message was effective because Lutendo believed her.

III Politeness

a. Dominance

Lutendo was not dominant to Vusani, because she had not done anything wrong to her. Therefore Lutendo was polite towards Vusani:

No zwi renga ngafhi khonani? Ndi a zwi funa-vho.

Where did you buy them my friend? I also like them.

Vusani was also more polite because she wanted to deceive Lutendo. She wanted Lutendo to believe her messages by being polite towards her:

Fhedzi musi ndi tshi ya u dalela mukomana wanga ndi ɔo ni vhudzisela dzina la vhengele na tshitarata.

When I go to visit my sister. I'll ask her the name of the shop and the street.

b. Argument

Vusani gave five reasons for her deception, and thus she was polite in her arguments so that Lutendo could believe her.

c. Explicitness

Vusani's arguments were not very explicit and this made her to be more polite towards Lutendo because explicit messages tend to be very impolite.

6.15.1.6 CONCLUSION

Vusani lied to her friend about the clothes she was wearing because she did not want her friend to know that she had borrowed them from her sister. She wanted her friend to know as if the clothes were hers. When asked by Lutendo about the clothes, Vusani had to lie to her. The quality of Vusani's plan was not good because it lacked details in her arguments, i.e. she could not remember the name of the shop and street, her friend cannot afford to buy them because they are expensive, and she also boasted about the clothes. This made her messages unbelievable even though her friend believed her. Vusani used a total of five arguments in her deceptive messages. Her deceptive message was successful because Lutendo believed her.

6.16 DIALOGUE OF MALE 8

Ndivhuwo : Nne zwa u renga zwithu ndilani a thi zwi funi. Ndi shavha uri matshelo ndi ɔo farwa nga mapholisa. Ndi funa u renga ofisini kana vhengeleni zwithu, hune nda ɔo wana rasithi. Khwine vha tshi tou ndaedza ofisi dzavho uri dzi ngafhi nda kona

u da u renga. Zwa ndilani, hai, kha nne kha zwi mphire. Ndi a zwi ofha. Ndi shavha thumbuni ya lukhohe.

Ndivhuwo : I don't like to buy things in the street. I am afraid I'll be arrested by police in future. I like to buy things in the office or shop where I'll be given a receipt. It would be better if you could direct me where your offices are so that I could come and buy. I hate buying things in the street. I'm afraid of that. I don't want to go to jail.

Vhutshilo : Ndi nne muṅe wa modoro khonani yanga. Vha songo ofha. Zwithu zwothe zwanga zwi tshimbila nga ngona kha nne. Arali vha tshi ṭoḍa rasithi ndi a vha ṅea. Dzi dzula dzi hone goloini. Ndi a vha riwalela zwino arali vha tshi khou i ṭoḍa. muthu we a vha a tshi khou ṭoḍa ndo wana o no renga huṅwe, zwino nda ri khwine ndi tshi ṭoḍa muriwe ane a khou fhaṭa a lilaho ndi mu rengisele nga mutengo wa fhasi.

Vhutshilo : I'm the owner of this truck. Don't be afraid. All my things are in order. I can supply you with a receipt if you so want. They are always in the truck. I can prepare it for you if you want. The person who promised to buy this load had already bought another from someone else and I also felt that I have to sell this load to someone else who is in need at a low price.

Ndivhuwo : Arali zwi izwo, hai , zwi a pfala. Arali goloi i yavho zwi a pfala. Ndi shavha u farwa. Rasithi ndi tshone tshithu tshi hulwane. Nahone ndi pfa muṭavha wavho u fhasi vhukuma. Ndi nga takala arali vha tshi nga mbo ḍi ntshululela zwino sa izwi na mutengo wavho u fhasi vhukuma. Na tshifhinga tshidaho ndi ḍo shumisa vhone.

Ndivhuwo : If it is so, it is fine. If the truck is also yours, it is very fine. I don't want to be arrested. Receipt is very important. Your load of sand is very cheap and I'll be glad if you could off-load it for me as your price is very low. And even in the future, I'll also use your service.

Vhutshilo : Ndi kale ndi tshi khou shumisana na vhatu. Ndi nga si vha khakhele na luthi. Ndi ḍo vha ṅea na nomboro dzanga dza luṅingo. Vha tshi u ṭoḍa vha sokou rwela luṅingo. Vha ḍo vhone ri tshi khou shumisana zwavhuḍi. Ndi kale ndi kha bisimusi heyi ya zwa muṭavha.

Vhutshilo : It's long that I've been working with people. I'll never disappoint you my friend. I'll never disappoint you. I'll even give you my contact numbers. If you want a load, you just call me. You'll see that we'll have a very good working relationship. It's long that I've been in this kind of business.

1. Why did Vhutshilo lie to Ndivhuwo about the load of sand he wanted to sell to him?

Vhutshilo lied to Ndivhuwo about the load of sand he wanted to sell to him so that he could buy that load of sand from him. Vhutshilo usually sells loads of sand to various people without the knowledge of his employer and takes the money into his own pocket.

2. Was the deception successful?

Yes, the deception was successful. Ndivhuwo believed him because he had the receipt book in the truck with him. Vhutshilo also convinced his customer by telling him that it is long that he has been in that kind of business.

6.16.1 ANALYSIS OF MALE 8

6.16.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Ndivhuwo and Vhutshilo. Vhutshilo wanted to sell building sand in the street to Ndivhuwo and Ndivhuwo does not like to buy things in the street, where he would not get the receipt as a proof of payment. Vhutshilo is an employee at a sand company and he secretly sells loads of sand to people into his own pocket without the knowledge of the company. He feared that he could be in trouble if he buys stolen goods in the streets, and thus could get arrested by the police.

Firstly, Ndivhuwo said he did not like to buy things in the street where he would not get a receipt as a proof of payment. Secondly he asked Vhutshilo for their offices so that he could go and buy in their office. Thirdly, he said that he was afraid to be arrested by police for buying things in the street.

II Arguments for and against deception

a. Reason for deception

Vhutshilo lied to Ndivhuwo that he owns a sand company so that he could buy a load of sand from him. He wanted to make money for himself without the knowledge of the company. He usually sells loads of sand to various people without the knowledge of the company for his own personal gain.

b. The dialogue between Ndivhuwo and Vhutshilo

c. The complaint of Ndivhuwo

Ndivhuwo refused to buy the building – sand which Vhutshilo was selling in the street. He does not like buying things in the streets without being issued with a receipt as a proof of payment.

d. Deception of Vhutshilo

According to Vhutshilo, there would not be any problem.

He relied on the following three arguments:

- (a) he pretends to be the owner of the company

- (b) he always has his receipt-book in the truck
- (c) The customer whom he was supposed to deliver that load of building sand to had already bought the load of sand from someone else. His prices are low.

e. Ndivhuwo's response

- (a) He understands that the car is Vhutshilo's and that he has the receipt-book.
- (b) Vhutshilo's prices are very low
- (c) Vhutshilo could off-load the sand for him
- (d) Even in future he would buy from his company.

f. Deception of vhutshilo

- (a) He pretends to be trustworthy to his customers
- (b) It is long that has been at this business.
- (c) His service is very quick.

6.16.1.2 Cues of deception

a. Plausibility

Implausible because Vhutshilo's prices are very low compared to the ones that other companies charge. It is also unbelievable that he could have looked for a buyer of a load of sand in the street rather than off-load it in the company yard.

b. Self-references

Vhutshilo used self-references in this dialogue in order to be more deceptive. He used references to himself (ndi (I)) nine times in the dialogue.

c. Cooperative and polite

Vhutshilo was very much polite towards Ndivhuwo so that he could impress him and buy his load of sand. He also told him of his trustworthiness towards his clients in that business.

d. Complexity

Vhutshilo used complex sentences in the dialogue to be more deceptive, so that Ndivhuwo could buy a load of sand from him:

[Muthu we a vha][a tshi khou u ɬoɖa][ndo wana][o no renga huŋwe][zwino nda ri][khwine ndi tshi ɬo ɖa muŋwe][ane a khou fhaɬa][a lilaho][ndi mu rengisela nga mutengo wa fhasi]

The person who promised to buy this load had already bought another from someone else and I also felt that I have to sell this load to someone else who is in need at a low price.

e. Detail

Vhutshilo gave vague details about the load of sand he wanted to sell to Ndivhuwo. He also made a vague statement about the price of his load of sand.

f. Vagueness

Vhutshilo is vague about his reasons to sell a load of sand to Ndivhuwo at a low price, See par 1.2.2.2. Vutshilo also used a sentence which begins with “**Arali**” (if). This sentence is vague because it shows possible circumstances.

I Cultural issues

We must not buy things in the street because we may end up also being arrested by police. We don't know whether the goods are stolen or not.

II Success of deception

Vhutshilo was successful in deceiving Ndivhuwo. Ndivhuwo believed him because he had a receipt with him in the truck. He was also convinced when he told him that he is the owner of the company and that it is long that he's been in that business. The low price of the load also made Ndivhuwo to buy quickly without any hesitation.

6.16.1.3 PLANS

I Message dimension

a. Explicitness

Vhutshilo's arguments in his deceptive messages were not very explicit. He did not fully express his arguments, and they were not clear, i.e. he boasted himself about his trustworthiness, and secondly, his decision to sell the load of sand in the street, and he made unclear statement about his very low price.

b. Dominance

Ndivhuwo as the target of deception in this dialogue is more dominant in this message. He had a good control against Vhutshilo as expressed in his messages. He does not want to buy things in the street and without any receipt. Vhutshilo had no dominance against Ndivhuwo.

c. Argument

Vhutshilo provided reasons for his deception.

- a. He pretends to be the owner of the company
- b. He always has his receipt book in the truck
- c. The customer, whom he was supposed to deliver that load of building sand to, had already bought the load of sand from someone else. His prices are also very low.
- d. He pretends to be trustworthy to his customers
- e. It is long that he has been at this business
- f. His service is very quick.

d. Source control

Vhutshilo had control over his reasons for deception in his arguments (1.2.2.2. and 1.2.2.4) because Ndivhuwo believed his arguments.

II Types of plans

a. Plan complexity

Vhutshilo used two plans in his deceptive messages. Firstly, he said that the company belongs to him. Secondly, he went on to say that a person who was supposed to be delivered that load had already bought another from someone else.

b. Plan specificity

The plans by Vhutshilo were not fully articulated. i.e. selling the load of sand in the street, the low price of the load of sand and his long experience in the business.

c. Plan quality

Vhutshilo's first plan did not produce the desired effect whereas the second one produced the desired effect.

First plan: Ndivhuwo refused to buy a load of sand in the street.

Second plan: He understands Vhutshilo's arguments and his prices are very low. He agrees that the sand be off loaded.

6.16.1.4 ACTION

a. Message production

Vhutshilo's levels of argument are high in cues of deception. He used six cues of deception in his messages (See 1.3.1 above).

b. Emotional appeals

Negative emotions

(i) Fear

Ndivhuwo was not comfortable at all to buy a load of sand from Vhutshilo in the street. He feared that it may happen that he ends up in jail:

Ndi zwi ofha. Ndi shavha thumbu ya lukhohe.

I am afraid. I don't want to go to jail.

Positive emotions

(i) Happiness

Ndivhuwo was happy that Vhutshilo had cleared his problem and that he could buy a load of sand from him:

Ndi nga takala arali vha tshi nga mbo qi shulula zwino.

I would be glad if you could off load it now.

(ii) Pride

Vhutshilo has pride. He told Ndivhuwo that the company is his and that he is trustworthy

Zwithu zwothe zwanga zwi tshimbila nga ngona.

All my things are in order.

(iii) Relief

Ndivhuwo was relieved after Vhutshilo told him it is his company and he has with him a receipt book in his truck:

Arali zwi izwo, hai, zwi a pfala.

If it is so, I do understand.

(iv) Hope

Ndivhuwo has hope that he'll buy more sand from Vhutshilo in the future:

Na tshifhinga tshi ḡaho ndi ḡo shumisa vhone.

And even in the future I'll also use your service.

II Language and style**a. Syntactic level**

In this dialogue, there are mixtures of both simple and complex sentences.

(i) Simple sentence

Vha songo ofha

Don't be afraid

(ii) Complex sentence

[Muthu we a vha] [a tshi khou u ḡḡa] [ndo wana] [o no renga huḡwe] [zwino nda ri] [khwine ndi tshi ḡḡa muḡwe] [ane a khou fhaḡa] [a lilaho] [ndi mu rengisele nga mutengo wa fhasi].

The person who promised to buy this load had already bought another from someone else and I also felt that I have to sell this load to someone else who is in need at a low price.

b. Lexical level**(a) Lexical diversity**

There are some words in this dialogue which are also not commonly used in Tshivenda

(i) **rasithi** – receipt

(ii) **ofisi** – office

(iii) **vhengele** – shop

(iv) **goloi** – motor

(v) **bisimusi** – business

(b) Imagery

There's only one image in the dialogue.

Ndi shava thumbu ya lukhohe – I don't want to go to jail.

c. Language use

The language used by Vhutshilo was not powerful. He wanted to persuade Ndivhuwo so that he could buy his load of sand:

Zwithu zwoḡhe zwanga zwi tshimbila nga ngona.

All my things are in order.

On the other hand, the language used by Ndivhuwo was powerful:

Nqe zwa u renga zwithu nqilani a thi zwi funi.

I don't like to buy things in the street.

6.16.1.5 MESSAGE EFFECTS

I Relational and Emotional effects

a. Effects of dominance

Ndivhuwo had no high dominance in his message. Because of his low dominance, this made him to believe Vhutshilo's arguments as the target of deception (see par. 2.1.2)

b. Effects of explicitness

Vhutshilo's messages were not highly explicit. But at the end of the day Ndivhuwo believed him even though his messages were not highly explicit. His arguments lacked valid reasons. Therefore, inexplicitness shows no solidarity between the source and the target.

c. Effects of arguments

Vhutshilo's messages are high in argument. He used six arguments in this deceptive message. Such messages are preferred because they give reason for certain actions.

II Competence

a. Appropriateness

Unreasonable: Vhutshilo could not sell a load of sand in the street whereas he could sell it in his office or yard. He was also selling such a load at an unreasonable price which was very low.

b. Effectiveness

The deceptive message was effective because Ndivhuwo believed his arguments

III Politeness

a. Dominance

Ndivhuwo was dominant to Vhutshilo because he could not understand why Vhutshilo was selling a load of sand in the street. Therefore, he was impolite towards Vhutshilo:

Zwa u renga zwithu nqilani a thi zwi fhuni.

I don't like to buy things in the street.

The language which was used by Vhutshilo was very much polite so that he could convince him to believe his messages:

Vha songo ofha, zwithu zwothe zwanga zwi tshimbila nga ngona.

Don't be afraid all my things are in order.

b. Argument

Vhutshilo gave six reasons for his deception so that he could convince Ndivhuwo.

c. Explicitness

Vhutshilo's arguments were not very explicit. He knows that if he were explicit, Ndivhuwo would not be able to buy a load of sand. He was very much polite towards Ndivhuwo so that he could believe his arguments.

6.16.1.6 CONCLUSION

Vhutshilo lied to Ndivhuwo so that he could buy a load of sand from him. Vhutshilo usually sells loads of sand to various people without the knowledge of his employer for his personal gain. He had to lie to Ndivhuwo also, so that he could also buy from him at a very low price. He always has his own receipt-book which is not known by the company. He lied to Ndivhuwo that the company is his own and convince him to buy at a low price. The quality of the plan was not good because as a company he could not sell a load in the street and at an abnormal price. Vhutshilo used a total of six arguments in his deceptive message. His deceptive message was unbelievable because his arguments lacked details and they were not clear.

6.17 DIALOGUE OF FEMALE 8

Murendeni : Vhone hafhano tshikoloni vha mudededzi wavhuḽi, na hone vha ḽa tshikoloni nga pfanelo. Ndo vha ndi si na thaidzo na vhone. Na mishumo yavho na ya vhana vha i ita zwavhuḽi. Fhedzi ha ano maḽuvha a thi ḽivhi uri hu khou bvelela mini. Mulandu ndi mini maḽuvha mararu o fhelaho vho vha sa si khou ḽa tshikoloni nga pfanelo? Na u ḽivhadza a vho ngo ḽivhadza.

Murendeni : You are one of the good teachers here at school and who also comes to school regularly. I did not have any problem with you. And your work together with that of learners are in order. But these days I don't know what is happening to you. What made you not to come to school regularly for the past three days? You even did not bother to inform me.

Vuwani : Ndi zwone, nḽe ndi ita zwithu zwa mushumo na u ḽa tshikoloni nga pfanelo. Nḽe arali ndi tshi dzula u ḽa tshikoloni hu vha hu na tshiitisi. A thi sokou dzula u ḽa mushumoni. Ndi a pfa mbilu yanga i tshi vhavha arali vhana vha si khou funzwa, vho sokou dzula vha si kha ita tshithu. Musi ndi si khou vhonala fhano tshikoloni, mulandu ndi uri ndo vha ndi si khou vuwa zwavhuḽi. Nḽe ndi a funa mushumo wanga.

Vuwani : It's true that I'm dutiful and come to school regularly. If I'm absent from school, there should be a good reason. I don't absent myself from work without a valid reason. I feel bad when learners are not taught without doing anything, I was absent from school because I was not feeling well. I like my work.

Murendeni : Arali zwi izwo zwi a pfala. Fhedzi zwi mangadzaho ndi uri vho tou balelwa na u tou ri divhadza-vho uri a ha vuwi zwavhudi. Rine rothe hafha tshikoloni ro vha ri sa divhi uri vha ngafhi, na hone hu khou itea mini kha vhone. Tshifhinga tshothe vho vha vha tshi ri divhadza uri hu khou itea mini arali vha songo da mushumoni.

Murendeni : If it is so, I understand. What surprised me is that you even failed to inform us that you were not feeling well. All of us here at school did not know where were you and what was really happening to you. Initially you used to inform us as to what was really happening if you were not coming to work.

Vuwani : Ndo vha ndi tshi khou vhaialesa. Zwo sokou da nga tshivutshela. Ndo vho balelwa u divhadza ngeno muhumoni. Arali zwi songo ralo ndo vha ndi tshi do vha ndo divhadza ngeno mushumoni sa maduvha ndi tshi divhadza. Ndi muriwe wa vhadededzi vha fulufhedzeaho.

Vuwani : I was very sick. It just came unexpectedly. Therefore, I failed to inform you at work. If it was not so, I would have informed you here at work as I usually do. I'm one of the trustworthy teachers.

1. Why did Mrs Vuwani lie to her principal as to why she was absent from work?

Mrs Vuwani lied to her principal for being absent from work because she had some serious family problems at home. She felt it was not good to tell someone like the principal such family problems. That is why she decided to lie to her that she was very sick.

2. Was the deception successful?

Yes, the deception was successful because her principal believed her as she is trustworthy and always present at work.

6.17.1 ANALYSIS OF FEMALE 8

6.17.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in this dialogue is between Murendeni and Vuwani. Vuwani (the teacher) was not coming to school for the past three days without informing Murendeni (the school principal). Murendeni is not comfortable with Vuwani's behaviour. The policy of the school is that any teacher absent from school should inform the principal. Therefore, Vuwani did not abide by the policy of the school, and this made Murendeni to become angry with Vuwani.

Firstly Murendeni wanted to know why Vuwani was absent from school for three days. Secondly, she wanted to know why Vuwani did not inform her about her absence.

II Argument for and against deception

a. Reason for deception.

Vuwani lied to Murendeni about her absence from school because she had some serious problems with her husband. She did not want her principal to know that she had some family problems. That is why she told Murendeni that she was sick. Therefore, she did not want to contact the principal and tell her the truth.

b. The dialogue between Murendeni and Vuwani

c. The complaint of Murendeni

Murendeni complained to Vuwani because she did not inform her about her absence from school as a principal.

d. Deception of Vuwani

Vuwani does not accept her wrongdoing, i.e the complaint of Murendeni. She relied on the following arguments.

- a. If she is absent from work, there should be a good reason.
- b. She likes her work very much.
- c. She gave reason for her absence from work, the fact that she was ill.

e. Murendeni's response

- a. No notice has been given about Vuwani's absence
- b. All staff members were not comfortable about her absence because they did not get any notice.
- c. She wanted to know why she was absent from work.

f. Vuwani's deception

- a. She stressed illness as the main reason of her absence.
- b. Vuwani reiterated her trustworthiness.

6.17.1.2 Cues to deception

a. Plausibility

Implausible because Vuwani could have contacted Murendeni telephonically about her absence from work if indeed she was sick.

b. References

Vuwani also used self references in order to be more deceptive. She used reference to herself (**ndi (I)**) ten times in their dialogue. Furthermore, she used another self reference to herself (**nne (I)**) three times in the dialogue.

c. Cooperative and polite

Vuwani is polite and friendly toward Murendeni, so that she could believe her. She reminded Murendeni that she likes her work and about her trustworthiness.

d. Complexity

Vuwani used complex sentences to try to impress her principal:

{Ndi a pfa}[mbilu l tshi vhavha][arali vhana vha si khou funzwa][vho sokou dzula][vha si khou ita tshithu]

I feel bad when learners are not taught, and just sitting without doing anything.

e. Detail

Vuwani gave vague details about her failure to contact Murendeni just because she was sick. She also made vague statements about her illness which prevented her from coming to school.

f. Excuse: impairment of volition

Vusani gave the blame for not coming to work to her illness. The responsibility for her failure to come to work lies on impairment of volition with regard to her illness.

g. Vagueness

Vusani gave vague statements about her inability to come to work. She also gave vague statements about her failure to contact the Murendeni about her absence from work.

I Cultural issues

- Juniors should respect their seniors at work: Vusani should have contacted her principal and inform her about her absence.
- Rules should be respected: It is the policy of the school that anyone absent should inform the principal. Vusani failed to follow the procedure.

II Success of deception

Vusani was successful in deceiving Murendeni. She believed her because she had never done things like that before. She knew her as a trustworthy teacher who likes her work very much.

6.17.1.3 PLANS

I Message dimension

a. Explicitness

Vusani's arguments in her deceptive messages were not very explicit, i.e. they were not fully expressed and not clear. She made unclear statements about her failure to contact the principal. She also boasted about her trustworthiness.

b. Dominance

Vusani had control against Murendeni as expressed in her messages. Firstly she made an excuse for her failure to contact Murendeni because she was ill, and she also boasted about her trustworthiness.

c. Argument

Vusani provided reasons for her deception:

- a. If she is absent from work, there should be a good reason.
- b. She likes her work very much.
- c. She gave reason for her absence from work, the fact that she was ill.
- d. She stressed that the cause of her absence was illness.
- e. She reiterated her trustworthiness.

d. Source control

Vusani had control over her reasons in her arguments (1.2.2.2. and 1.2.2.4) because Murendeni believed her.

II Types of plans

a. Plan complexity

Vusani said that she likes her work very much. Vusani used another plan in her deceptive messages. She told her principal that she was unable to come to school because she was very sick.

b. Plan specificity

The plan of Vusani was not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. her illness, and her failure to contact Murendeni.

c. Plan quality

Vusani's first and second plans produced the desired effect because Murendeni believed her arguments, i.e. that she likes her work and she was sick.

6.17.1.4 ACTION

a. Message production

Vusani's levels of argument are high in cues of deception. She used seven cues in her message (See 1.3.1. above)

b. Emotional appeals

6.17.2 Negative emotions

(i) Anger

Murendeni was angry with Vusani because she did not inform her about her absence from school:

Mulandu ndi mini maduvha mararu o fhelaho vho vha vha si khou ḡa tshikoloni nga pfanelo?

What made you not to come to school regularly for the past three days?

(ii) Fear

The members of the staff were not comfortable about Vusani's absence from school because no one did not know where she was because she did not inform anyone:

Riṅe roṅhe hafha tshikoloni ro vha ri sa ḡivhi uri vha ngafhi, na hone hu khou itea mini kha vhone.

All of us here at school did not know where you were and what was really happening to you.

c. Positive emotions

Pride

The principal is proud of his teacher because he is a good teacher who is always present at school:

Vhone hafhano tshikoloni vha mudededzi wa vhuḍi na hone vha ḍa tshikoloni nga pfanelo.

You are one of the good teachers here at school and who also comes to school regularly

Vusani also has pride:

Ndi zwone, nḡe ndi ita zwithu zwa mushumo na u ḍa tshikoloni nga pfanelo.

It's true that I'm dutiful and come to school regularly.

II Language and style

a. Syntactic level

There is mixture of simple and complex sentences in this dialogue.

(i) Simple sentence

Zwo sokou da nga tshivutshela.

It came unexpectedly

(ii) Complex sentence

[Ndi a pfa][mbilu i tshi vhavha][arali vhana vha si khou funzwa],[vho so kou dzula][vha si khou ita tshithu]

I feel bad when learners are not taught, and just sitting without doing anything.

b. Lexical level

a. Lexical diversity

There's only one word in this dialogue which is not commonly used in Tshivenda:

(i) Tshivutshela – unexpectedly.

b. Imagery

There's also one image in this dialogue.

U sa vuwa zwavhuḍi – to become ill.

c. Language use

The language used by Vusani was powerless. She was polite towards her principal so that she could believe her:

Nḡe arali ndi tshi dzula tshikoloni hu vha hu na tshiitisi.

If I'm absent from school, there should be a good reason.

The language used by the principal toward Vusani was more powerful:

Mulandu ndi mini maḍuvha mararu o fhelaho vha vha vha si khou ḍa tshikoloni nga pfanelo?

What made you not to come to school regularly for the past three days?

6.17.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Vusani had no high dominance in her messages. Because of her low dominance, Murendeni believed her.

b. Effects of explicitness

Vusani's messages were not highly explicit. She had good reasons to convince Murendeni in her deceptive messages.

c. Effects of arguments

Vusani's messages are high in arguments. She used five arguments in her deceptive messages. Such messages therefore, give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Vusani said to Murendeni was unbelievable. She should have informed the principal telephonically or by message that she would be unable to come to school.

b. Effectiveness

The deceptive message was effective because Murendeni believed her. She trusted her because she knows her as a good teacher and trustworthy.

III Politeness

a. Dominance

Vusani was not dominant to Murendeni because she knew she had done something wrong. She was polite in order to convince her to believe her deceptive messages:

Nqe arali ndi tshi dzula tshikoloni hu vha hu na tshiitisi.

If I'm absent from school, there should be a good reason.

Murendeni was dominant to Vusani because she failed to inform her about her absence:

Na u nndivhadza a vhongo nndivhadza.

You even did not bother to inform me.

b. Argument

Vusani gave five reasons for her deception, and thus she was polite towards her principal in order to convince her.

c. Explicitness

Vusani's arguments were not very explicit. This made her to be more polite towards Murendeni. Explicit messages tend to be very impolite.

6.17.1.6 CONCLUSION

In the dialogue Vusani lied to Murendeni about her absence from school because she had some serious problems with her husband. She knew it was not good to tell someone, like her principal, her family problems as it is too personal and confidential. That's why she told her principal that she was sick. Her plans to deceive Murendeni were complex because she gave reasons for her deception. Vusani used a total of five arguments in her deceptive messages. The effect of the plan was of good quality because Murendeni believed her, even though the quality of the plan was poor. The argument in the plan was not believable and reasonable. Vusani cannot fail to inform her principal about her absence from school. It was not a good deceptive message. It was of low value, even though it was successful.

6.18 DIALOGUE OF MALE 9

Maanda : *Vhone vha mubebi wavhuḍi. Ndi vhona vha na vhuḍifhinduleli. Nwana wavho hafha tshikoloni ha ri nei thaidzo. U ita mishumo ya tshikolo zwavhuḍi. U a thonifha vhadededzi a dovha hafhu a tshilisana na vharwe vhana vha tshikolo zwavhuḍi. Tshine tsha mmangadza ndi uri nwaha u khou fhela nwana wavho Tshililo vha songo mu badelela mutendelo ngeno vhone vha tshi shuma.*

Maanda : You are a good parent. You are very much responsible. Your child does not give us any problem here at school. He does his duties properly. He respects his teachers and mixes with other learners very well. What surprises me is that it has come to the end of the year and you have not yet paid for your child, Tshililo's school fees.

Ndivhuwo : *Ndi zwone ndi a funa pfunzo ya nwana wanga. Hezwi zwine zwa khou itea a thi zwi divhi, ngavhe vha mmbudze kale ndi vha ndi tshi do vha ndo dzhia vhukando. Tshelede ndi a i bvisa nwaha murwe na murwe. Ndi i nea mme awe, khamusi ndi vhone vhe vha si i swikise. Zwi do tshimbila u bva zwino, zwi nga si tsha itea ngauralo. Vhone arali hu na zwinwe vha kwame nge.*

Ndivhuwo : It's true that I do take care for my child's education. I'm not aware of what is happening, if you had informed me before, I would have sorted this out. I pay for school fees every year. I gave it to his mother, maybe she is the one who failed to come to pay. From now things will go on smoothly, it won't happen that way again. Contact me if you encounter any problem.

Maanda : *Ndi pfa ndo vhotholowa ro kona u tandulula tahidzo ya nwana wavho. Ro mangala ngeno tshikoloni vha sa ri kwami uri hu na thaidzo kha nwana wavho. Ndo vha ndi tshi mangala uri hu khou konḍa mini ngeno Tshililo a nwana a konaho a dovha a*

funa tshikolo. Vhumatshelo ha na hoyu vhu zwanḡani zwavho. Arali vha na thaidzo kha ri kwamane tshifhinga tshinwe na tshinwe.

Maandḡa: I'm now relieved that we've solved your child's problem. We were surprised here at school that you were failing to keep in touch with us with regard to your child's problems. It was very hard to believe because Tshililo is very intelligent and likes school. The future of your child is in your hands. Let's keep in touch whenever you encounter any problem.

Ndivhuwo: Ho tou vha na u sa davhidzana zwavhuḡi. Na nḡe ndi khou pfa ndi tshi khou takala ro kona u tandulula thaidzo i kwamaho riwana wanga. Pfunzo ya riwana ndi mutingati na vhadededzi. Ndi a fulufhela uri tshifhinga tshidaho u ḡo badela hu na tshifhinga. Zwi nga si tsha dovha zwa bvelela ngauralo. Pfarelo, zwi nga si tsha itea.

Ndivhuwo : There was a communication break-down. I'm also very glad that we've solved the problem which was related to my child. Education is the responsibility of both parents and teachers. I promise that in future I'll pay in time. It won't happen this way again. Please, forgive me, it won't happen again.

1. Why did the parent (Ndivhuwo) lie to the principal as to why his child did not pay the school fees?

The parent lied to the principal for not paying his child's school fees because he felt embarrassed by doing so as he is a government employee. Therefore, he decided to lie to the principal to make himself a good name.

2. Was the deception successful?

Yes, the deception was successful. The principal believed his arguments because he is employed by the government. The principal also knows that Mr. Ndivhuwo also pay his child's school fees in time every year.

6.18.1 ANALYSIS OF MALE 9

6.18.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Maanda (the principal) and Ndivhuwo (the parent of the learner) Ndivhuwo did not pay the school fees for his child (Tshililo) whereas he is an employee of the government. Ndivhuwo felt embarrassed for not paying the school fees and therefore had to lie to the school principal.

II Arguments for and against deception

a. Reason for deception

Ndivhuwo lied to the school principal about failing to pay his child's school fees because he did not want him to know that he had some financial problems. He also lied to the school principal in order to show him that he is a responsible parent.

b. The dialogue between Maanda and Ndivhuwo

c. The complaint of Maanda

Maanda complained to Ndivhuwo about his failure to pay the school fees for his child.

d. Deception of Ndivhuwo

Ndivhuwo did not accept the wrongdoing, i.e. the complaint of Maanda. He relied on 3 arguments

- a. He likes the education of his child.
- b. He did not know that his child had not paid the school fees.
- c. He gave the mother the money to pay for the school fees.

e. Maanda's response

- a. Thanks Ndivhuwo for solving his child's problem
- b. We did not get any notice about paying your child's school fees.
- c. If Ndivhuwo has any problem concerning his child, he should immediately contact the school.

f. Ndivhuwo's response

- a. There was a communication breakdown.
- b. He is relieved that the problem has been solved
- c. Ndivhuwo apologized.

6.r.1.2 Cues to deception

a. Self references

Ndivhuwo used self-references in the dialogue. He used references to himself (**ndi**) (I)) seven times in this dialogue.

b. Cooperative and polite

Ndivhuwo was polite and friendly towards Maanda so that Maanda could believe him. He reminded Maanda that he likes the education of his child and he always pays his child's school fees in time every year.

c. Complexity

Ndivhuwo used complex sentences to try to impress Maanda about his failure to pay his child's school fees:

[Hezwi zwine zwa khou itea][a thi zwi ðivhi][ngavhe vha mmbudze kale][ndo vha ndi tshi ðo vha][ndo dzhia vhukando]

I'm not aware of what is happening, if you had informed me before, I would have sorted this out.

d. Excuse: Mitigation of blame

Ndivhuwo gave blame for not paying the child's school fees to the mother who was given the money to pay but failed to do so. Thus, the responsibility for his failure to pay the school fees take the blame to somebody else (the mother).

e. Plausibility

Implausible because Ndivhuwo could have known that his child had not paid the school fees long ago because children who have not paid the school fees are always given letters for reminder at the end of each quarter.

f. Immediary

Ndivhuwo used "ho" (impersonal pronoun) in order to reduce the directness between him and Maanda:

Ho tou vha na u sa davhidzana zwavhuḡi.

There was a communication breakdown.

I Cultural issues

The responsibility of the parents to their children. Ndivhuwo was called to school by the principal because his child had not yet paid the school fees. It is the responsibility of the father/mother to pay for his/her child's education.

II Success of deception

The deception was successful. Maanda believed him because he always paid his child's education in time and that was happening for the first time. The principal also knows that Ndivhuwo is a government employee who loves his child's education.

6.18.1.3 PLAN

I Message dimension

a. Explicitness

Ndivhuwo's arguments in his deceptive messages were not very explicit and they were not clear. He boasted about his likeness of his child's education and he also made unclear statements about his failure to pay for his child's school fees.

b. Dominance

Maanda is the target of deception in this dialogue. Therefore he is dominant in this message. He is dominant to Ndivhuwo because he wanted to know what caused him not to pay for his child's education. Ndivhuwo is not dominant towards Maanda.

c. Argument

Ndivhuwo provided reasons for his deception:

- a. He likes his child's education.

- b. He was not aware that his child had not paid the school fees.
- c. If there's any problem the school should contact him immediately.
- d. There was a communication breakdown
- e. He was happy that the problem has been solved.
- f. He apologized.

d. Source control

Ndivhuwo had control over his reasons for deception in his arguments (1.2.2.2. and 1.2.2.4) because Maanda believed his arguments.

II Types of plans

a. Plan complexity

Ndivhuwo used two plans in his deceptive messages. Firstly, he said that he gave the money to Tshililo's mother to pay for the school fees. Secondly he switched to a second issue, i.e. that there was a communication break-down.

b. Plan specificity

The plans by Ndivhuwo were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. failure to pay the child's school fees, and the communication break-down.

c. Plan quality

The plans by Ndivhuwo produced the desired effect. This can be seen from Maanda's response i.e. he thanked him for solving the child's problem

6.18.1.4 ACTION

a. Message production

Ndivhuwo's levels of argument are high in cues of deception. He used six cues in his message (see 1.3.1 above).

b. Emotional appeals

Negative emotions

(i) Anger

Maanda was angry with Ndivhuwo because he failed to pay the school fees of his child, whereas he is a government employee:

Ŋwaha wo fhela Tshililo ŋwana wavho vha sa athu mu badelela mutendelo.

It has come to the end of the year and you have not yet paid for your child, Tshililo's school fees.

(ii) Guilt

Ndivhuwo felt guilty for not paying his child's school fees:

Pfarelo, zwi nga si tsha itea.

Forgive me, this will never happen again

II Positive emotions

(i) Pride

The principal has pride. He boasted that Ndivhuwo is good and responsible father:

Vhone vha mubebi wa vhuḍi. Ndi vhona vha na vhuḍifhinduleli.

You are a good parent. I could see that you are very much responsible.

(ii) Hope

Ndivhuwo hopes that his child would pay the school fees in time in the future:

Ndi a fulufhela uri tshifhinga tshidaho u do badela nga tshifhinga.

I hope that he'll pay in time in the future.

(iii) Relief

Maanda is relieved that they have solved Ndivhuwo's child's problem for not paying the school fees:

Ndi pfa ndo vhofoholwa ro kona u tandulula thaidzo ya ṅwana wavho.

I'm relieved that we were able to solve your child's problem.

III Language and style

a. Syntactic level

There's a mixture of simple and complex sentences in this dialogue.

(i) Simple sentence

Tshelede ndi i bvisa ṅwaha mun'we na mun'we.

I pay the money each and every year.

(ii) complex sentence

[Hezwi zwine zwa khou itea] [a thi zwi ḍivhi] [ngavhe vha mmbudze kale] [ndo vha ndi tshi ḍo vha] [ndo dzhia vhukando]

I'm not aware of what is happening, if you had informed me before, I would have sorted this out.

b. Lexical level

a. Lexical diversity

There's only one word in the dialogue which is not commonly used in Tshivenḍa.

Mutingati – working together .in tshivenḍa we usually use the frame “**u shumisana**”

a. Imagery

- (i) U dzhia vhukando – to solve the problem.

c. Language Use

The language used by Ndivhuwo was powerless. He was polite towards Maanda so that he could believe his message:

Hezwi zwine zwa khou itea a thi zwi ḍivhi.

I'm not aware of what is happening.

On the other hand, the language used by Maanda was more powerful:

Ŋwaha wo fhela Tshililo n'wana wavho vha sa athu mu badelela mutendelo.

It has come to the end of the year and you have not yet paid for your child, Tshililo's school fees.

6.18.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Ndivhuwo had no high dominance in his message. His low dominance resulted in Maanda liking his messages. Because of his low dominance, Maanda believed him (see 2.1.2).

b. Effects of explicitness

Ndivhuwo's message were not highly explicit, but he had valid reasons to convince Maanda in order to believe his messages (see par 2.1.1).

c. Effects of arguments

Ndivhuwo's message is high in argument. He used six arguments in his deceptive messages. Therefore, such messages are needed because they give reason for certain action.

II Competence

a. Appropriateness

Unreasonable: what Ndivhuwo said to Maanda was unreasonable and unbelievable. Parents who are not up to date with their children's school quarter are given letters as reminders. It is also not believable that Ndivhuwo gave money to Tshililo's mother to pay for school fees whereas in the past he usually did by himself.

b. Effectiveness

The deceptive message was effective because Maanda believed him. Maanda knows Ndivhuwo as a responsible parent who likes the education of his child and who always pays his child's school fees in time. This made him to believe his messages.

III Politeness

a. Dominance

Maanda was dominant to Ndivhuwo because he did not pay for his child's school fees until the end of the year. Therefore Maanda was impolite towards Ndivhuwo:

Ŋwaha wo fhela Tshililo n'wana wavho vha sa athu mu badelela mutendelo.

It has come to the end of the year and you have not yet paid for your child, Tshililo's school fees.

The language used by Ndivhuwo was more polite because he knew he had done something wrong (for not paying his child's school fees). By being polite, he wanted to win Maanda in his deceptive messages:

Hezwi zwine zwa khou itea a thi zwi ðivhi.

I'm not aware of what is happening.

b. Argument

Ndivhuwo gave six reasons for his deception so that Maanda could believe him.

c. Explicitness

Ndivhuwo's arguments were not very explicit. Therefore he seemed to be polite towards maanda as explicit messages tend to be very impolite.

6.18.1.6 CONCLUSION

Ndivhuwo lied to Maanda in this dialogue about failure to pay for his child's school fees because he had some financial problems. Therefore he had to lie to Maanda because he did not want Maanda to know that he had some financial problems. He understands that Maanda knows him as someone who can manage his funds well and who always pays for his child's school fees in time. That's why he said it was a shock to discover that his child has not yet paid the school fees. His plan to deceive Maanda was complex because he gave various reasons for his deception. He uses six arguments in his deceptive messages. Therefore, the effect of the plan was of good quality because Maanda believed his argument. The argument in the plan was unreasonable because parents who have not yet paid for the children's school fees are informed by letter at the end of each school quarter. Though the deception was successful, it was not a good deceptive message. It was of low value.

6.19 DIALOGUE OF FEMALE 9

Roñewa: Ndi kale nñe ndi tshi ða zwijiwa vhengeleni ðavho. Zwe nda ðangana nazwo mulovha a thi a thu u ðangana nazwo. Hafhu madekwe vhusiku hoñhe a thongo eðela. Ndo eðela ndi tshi khou tambula nga dangani. Vhusiku hoñhe nge nda ða zwijiwa zwa fhano. Ho vha ho khakhea mini kha zwijiwa awe nda renga fhano mulovha? Ndi ðivha zwijiwa zwa fhano zwi tshi tsa.

Roñewa : It has been sometime now that I eat from your café. What I came across with yesterday was unbelievable. I didn't sleep the whole night. I was suffering from the running stomach because of the food that I ate here. What was wrong with the food that I bought here yesterday? I used to enjoy your food.

Luvhuwani : Kha vhathu vho ðaho fhano vhengeleni mulovha ndi vhone vhane nda pfa vha tshi ri vho ðangana na zwo ralaho. Ndi kale ndi tshi bika zwijiwa fhano vhengeleni, fhedzi a hu athu u ða vhathu vha tshi gungula. Fhano ndi rengisa vhuswa na ñama zwine zwa kha ði vha zwavhuði tshifhinga tshoñhe. Na tshifhinga tshi ðaho ndi ðo ði tou ralo. Khamusi vha nga vha vho ða zwinwe zwine zwi si vha anðe zwavhuði.

Livhuwani : Of all the customers who came in here yesterday, you are the only one who comes with complaints. It's long that I've been serving people with food at this café, but none come with complaints. We sell quality meat and porridge here. We'll continue to give people good service. May be you might have eaten something somewhere which you are not used to.

Roṅewa: Zwiḽiwa zwe nda ḽa mulovha ndo ḽa fhano fhedzi. A thongo tsha dovha nda ḽa huriwe. Na hone ndo zwi pfa musi ndi tshi khou ḽa uri a zwingi zwa maḽuvha. Zwo vha zwi si na muḽifho, na thunzi dzi tshi sumba u ḽa zwiḽiwani.

Roṅewa : I only eat food here yesterday. I didn't eat food elsewhere. The food that I ate here were different from what I use to eat here. They had no taste at all and there were some flies flying around.

Livhuwani : U ya nga ha nṅe ndi ḽivha fhano ndi tshi rengisa zwiḽiwa zwa maimo. Vhathu vhoṽhe vha khoḽa zwiḽiwa zwanga zwavhuḽi. ngauri vha khou mbudza ngaualo ndi ḽo ḽoḽulusa uri hu nga vha ho itea mini kha zwiḽiwa zwe vha ḽa mulovha. Ndi a vhafulufhedzisa uri fhano ndi kha ḽi ḽo vha nṅea tshumelo ya nṽha. Ngauri a vhongo fushea nga zwiḽiwa zwa mulovha ndi ḽo vha nṅea murahu tshelede yavho kana zwiṅwe zwiḽiwa hafhu. Fhano ndi ha vhuḽi.

Livhuwani : According to me, what I know is that I sell quality food. Everyone praises my delicious food. Because you are telling me this, I'll investigate what might have happened to the food that you ate yesterday. I promise you that I'll continue to give you good service here. Because you are not satisfied we'll give you another food for free or I'll refund you back the money. It is nice here.

1. Why did Livhuwani lie to the customer (Roṅewa) as to why the foods were tasteless?

Livhuwani lied to Roṅewa about the tasteless food because she does not want to lose her customers by selling rotten food. She wanted to maintain the good name for the restaurant.

2. Was the deception successful?

Yes, it was successful. Roṅewa believed her that they do not sell rotten food. To motivate this Livhuwani offered her another food for free or refund her money if she is not satisfied. Therefore, her café is of high standards.

6.19.1 ANALYSIS OF FEMALE 9

6.19.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in this dialogue is between Ronewa and Livhuwani. Ronewa bought some food at Livhuwani's café and she suffered from running stomach. Therefore she became angry. Therefore Livhuwani had to lie to Ronewa because she does not want to lose her

customer. She did not want to lose profit, that is why she was tempted to sell rotten food. She lied because she wanted to maintain a good name for her café. She knows that if she does not lie, Ronewa would tell other people that Livhuwani sells left-overs in her café. Firstly, Ronewa wanted to know why she suffered from running stomach after eating Livhuwani's food.

Secondly, she wanted to know the quality of food that she bought from Livhuwani's café.

II Arguments for and against deception

a. Reason for deception.

Livhuwani lied to Ronewa because she sold her left-overs from her café. Therefore, she did not keep to the health standard of her café. She had to lie to Ronewa so that she did not lose customers. She wanted to maintain a good name for her café.

b. The dialogue between Ronewa and Livhuwani.

c. The complaint of Ronewa

Ronewa complained to Livhuwani because she suffered from running stomach after eating food from Livhuwani's café.

d. Deception of Livhuwani

Livhuwani does not accept any wrongdoing, i.e. the complaint of Ronewa. She relied on the following arguments:

- a. She is the first person to come to the café complaining about the food.
- b. She pretends to sell quality and fresh food
- c. She argued that maybe Ronewa ate rotten food somewhere else.

e. Ronewa's response

- a. She last ate food from Livhuwani's café
- b. They seemed rotten because there were flies around.

f. Livhuwani's response

- a. She sells quality and fresh food.
- b. She would investigate the matter.
- c. She offered her another food for free or a refund.

6.19.1.2 Cues to deception

a. Plausibility

The fact that Livhuwani said she would investigate makes the argument unbelievable that indeed the food were not rotten.

b. Self-references

Livhuwani used self reference to herself in order to be more deceptive. She used self-reference (**ndi (I)**) eight times in the dialogue.

c. Cooperative and polite

Livhuwani was cooperative and polite towards Ronewa. She reminded Ronewa that she gives her customers quality service and the food that she sells is of good quality.

d. Complexity

Livhuwani used many complex sentences in the dialogue in order to be more deceptive:

[Ngauri vha khou mmbudza ngauralo][ndi do todulusa][uri hu nga vha][ho itea mini][kha zwiliwa zve vha ja mulovha]

Because you are telling me this I'll investigate what might have happened to the food that you ate yesterday.

e. Generalisation

Livhuwani used a leveler such as *“everyone”* in the dialogue in order to generalize in her deceptive message:

Vhatho vhothe vha khoḁa zwiliwa zwanga zwavhuḁi.

Everyone praises my delicious food.

f. Exuse: Impairment of volition

Livhuwani gave the blame for Ronewa's running stomach to the food that she might have eaten somewhere, not in her café.

I Cultural issues

If a person is not satisfied with the quality of goods bought, she/he should get another one or a refund. Livhuwani offered Ronewa another food or refund in the dialogue.

II Success of deception

Livhuwani was successful in deceiving Ronewa because she knew her café as the one which sells quality and fresh food in their area. She was also convinced when Livhuwani offered her another food or a refund.

6.19.1.3 PLANS

I Message dimension

a. Explicitness

Livhuwani's deceptive message was not very explicit, i.e it was not fully expressed and not clear e.g. she boasted about her service that she offers in her café and the quality of food.

b. Dominance

Ronewa is dominant in this message because she is the target of deception. Firstly she complained that she did not sleep the whole night after eating Livhuwani's food. Secondly she wanted to know what was wrong with Livhuwani's food. Livhuwani was not dominant towards Ronewa.

c. Argument

Livhuwani provided reasons for her deception:

- a. She is the first person to come to the café complaining about the food.
- b. She pretends to sell quality and fresh food.
- c. She argued that may be Ronewa ate rotten food somewhere else.
- d. She again stressed that she sells quality and fresh food.
- e. She would investigate the matter.
- f. She offered her another food for free or a refund.

d. Source control

Livhuwani had control over her reasons for deception in her arguments (1.2.2.2 and 1.2.2.4) because Ronewa believed her.

II Types of plans

a. Plan complexity

Livhuwani used two plans in her deceptive messages. Firstly, she said that Ronewa is the first person to come complaining about the food. Secondly, Livhuwani promised her to investigate the matter and offered her another food for free or a refund.

b. Plan specificity

The plans by Livhuwani were fully articulated, i.e. the specifics of the plan were clearly explained e.g. Ronewa's complaints, investigations and offering of other food or refund.

c. Plan quality

Livhuwani's first plan did not produce the desired effect, but he second plan produced the desired effect.

She last ate food from Livhuwani's café.

The food seemed rotten.

At the end deceptive message was successful.

6.19.1.4 ACTION

a. Message production

Livhuwani's levels of argument are high in cues of deception. She used six cues in her deceptive message (See par. 1.3.1. above)

b. Emotional appeals

Negative emotions

(i) Anger

Ronewa was angry with Livhuwani because she suffered from running stomach after eating her food:

Ho vha ho khakhea mini kha zwiliwa zwe nda renga fhana mulovha?

What was wrong with the food that I bought here yesterday?

(ii) Guilt

Livhuwani felt guilty after Ronewa told her that she suffered from running stomach. She knew she sold her left overs:

Ndi ɔo ʈoɔdulusa uri ho itea mini kha zwijiwa zwe vha ʈa mulovha.

I'll investigate what might have happened to the food that you ate yesterday.

Positive emotions**(i) Pride**

The owner of the café, Livhuwani, has pride:

Vhathu vhothe vha khoɔa zwijiwa zwanga zwavhuɔi.

Everyone praises my delicious food.

(ii) Hope

Livhuwani has hope that she'll continue giving people good service in her café:

Ndi a vha fulufhedzisa uri fhana ndi kha ɔi ɔo vha nea tshumelo ya ntha.

I promise you that I'll continue to give you good service here.

III Language and style**a. Syntactic level**

There are mixtures of both simple and complex sentences in this dialogue.

(i) Simple sentence

Fhana ndi ha vhuɔi

It is nice here.

(ii) Complex sentence

[Ngauro vha khou mmbudza ngaurolo][ndi ɔo ʈoɔdulusa][uri hu nga vha][ho itea mini][nga zwijiwa zwe vha ʈa mulovha]

b. Lexical level**a. Lexical diversity**

There is only one word in the dialogue which is not commonly used in Tshivenda.

Vhengele – shop

b. Imagery

(i) **U tambula nga dangani** –suffering from running stomach.

(ii) **Ndi ɔivha zwijiwa zwa fhana zwi tshi tsa** – this refers to “food which are very delicious”

c. Language use

The language used by Ronewa was very powerful because Livhuwani sold her rotten food:

Ho vha ho khakhea mini kha zwijiwa zwe nda renga fhana mulovha?

What was wrong with the food that I bought here yesterday?

The language that was used by Livhuwani was powerless. She has polite towards Ronewa so that she could believe her deceptive message:

U ya nga n̄ne ndi q̄ivha fhan̄o ndi tshi rengisa zw̄ijiwa zwa maimo.

According to me, what I know is that I sell quality food.

6.19.1.5 MESSAGE EFFECTS.

I Relational and emotional effects

a. Effects of dominance

Livhuwani had no high dominance in her messages. Because of her low dominance, Ronewa believed her messages (See 2.1.2. above). She also believed that she was the first person to come to complain about the food as expressed by Livhuwani.

b. Effects of explicitness

Livhuwani's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Livhuwani had valid reasons to convince Ronewa in her deceptive messages (See par. 2.1.1. above)

c. Effects of arguments

Livhuwani's messages are high in argument. She used six arguments in her deceptive messages. Such messages gave reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Livhuwani said to Ronewa was unreasonable. Ronewa last ate food at Livhuwani's café and therefore the cause of her running-stomach was the food that she ate at Livhuwani's café.

b. Effectiveness

The deceptive message was effective because Ronewa believed Livhuwani's message as she was told that she was the only one to come to complain about the food.

III Politeness

a. Dominance

Ronewa was dominant to Livhuwani because she sold her rotten food which resulted in her running stomach. This made her to become impolite towards Livhuwani:

Ho vha ho khakhae mini kha zw̄ijiwa zwe nda renga fhan̄o mulovha?

What was wrong with the food that I bought here yesterday?

On the other hand, the language used by Livhuwani was more polite because she knew she had done something wrong to Ronewa. She wanted to win her:

U ya nga n̄ne ndi q̄ivha fhan̄o ndi tshi rengisa zw̄ijiwa zwa maimo.

According to me, what I knew is that I sell quality food.

b. Argument

Livhuwani gave six reasons for her deception in order to convince Ronewa.

c. Explicitness

Livhuwani's arguments were not very explicit and this makes her to be more polite towards Ronewa. Therefore, she seemed to be polite as explicit messages tend to be very impolite.

6.19.1.6 CONCLUSION

Livhuwani lied to Ronewa about the food that she sold to her because she knew she would lose a lot of customers. She had to lie to her because she knew she sold her left-overs which is not good for health standards. She lied so that she could maintain the good name of her café. She knew that if she would not lie to Ronewa, she would tell other people and that would mean the collapse of her business. Livhuwani's plans to deceive Ronewa were complex because she gave reasons for her deception. She used six reasons in her deceptive messages. Therefore, the effect of the plan was of good quality because Ronewa believed her deceptive messages. The argument in the deceptive messages was unreasonable because Ronewa last ate food from Livhuwani's café. Though the deception was successful, it was not of good quality.

6.20 DIALOGUE OF MALE 10

Tshifhiwa : Vhengele heji vhathu vhothe vha li divhela uri li rengisa thundu dza maimo na hone dzo funziwaho dzi tshi bva mashango davha. Arali vha renga fanitshara fhano, a si yone ine vha di i wana huwe mavhengeleni. Mutengo wa fhano u yelana na maimo a thundu.

Tshifhiwa : People know that this shop sells goods of high quality, that are imported from foreign countries. If you buy your furniture from this shop, you'll never get them anywhere around here. The prices also match the quality of goods.

Rolivhuwa : Ndi zwone, thundu dza fhano ndi dza vhuqi. fhedzi dzi dina u dura. Fhedzi ndo vhona dzi fanaho na dzenedzi nga mutengo wa fhasi kha inwe ya dzigurannqa dza Swondaha. Na madzina ndo vhona a mathihi na anea o riwalwaho heneffa. Na tshifanyiso tsha tafula na zwidulo zwa u jela zwi tou fana kokotolo na zwi re kha tshifanyiso, na madzina ndi anea.

Rolivhuwa : It's true that you have quality goods in your stock. But they are very expensive. But I've seen exactly the same goods like these ones at a low price on the Sunday Newspaper. The names are the same as written there. The pictures of the tables and chairs are exactly the same as well as the names.

Tshifhiwa : Khonani, zwi nga vha zwi tshi tou yelana kana hu u fana madzina. Dza fhano fanitshara vha vhudzise hothe, ndi dza maimo, vha rengisaho dzine dza nga

hedzi, dzi vha dzi si dza vhukuma, na hone dzi si dzone. Kha vha renge vha do vhona uri vha do fhedza tshifhinga tshi ngafhani vhe nadzo. Ndi tsia-vhafu. Vhengele lashu ndi la maimo.

Tshifhiwa: My friend, they may only look like the same or that they share the same names. You can ask all over about our furnitures, they are of high quality, others who sells theirs likes these, are fakes, and are not the same as these ones. Just try to buy them and see for yourself as to how long they'll last. They are everlasting. Our shop is of high standards.

Rolivhuwa : Ndi a thenda, fhedzi ndi do thoma u ya u tolela hafho kha vhengele je nda vhona tafula na zwidulo zwa u jela kha gurannḁa ya Swondaha. Ndi do takala ndo thoma u vhambedza nda tou vhona nga anga maḁo. zwe nda vhona kha gurannḁa zwi a fana na hone mutengo u fhasi.

Rolivhuwa : I do agree with you, but I'll have to compare first with the ones I saw on the Sunday Newspaper. I'll be glad if I make the comparison first. What I've seen on the newspaper look exactly the same, at a lower price.

Tshifhiwa : Kha vha tshimbile. Vha do mmbudza vha tshi vhuya. Vha vhudzise hoḁhe hune vha ya, vha do pfa upfi heli vhengel a ji vhambedzwi na jinwe, na kubadelele kwashu ndi kwavhuḁi. Hu na nyambedzano dza kubadelele. Vha nga rengelwa nga bannga kana nga vhone vhaḁe.

Tshifhiwa : You may go and have a look. You can ask all over, and they'll tell you that this is one of the best shops and the instalment is flexible. Our instalments are also negotiable. You can buy through the bank or by yourself.

Rolivhuwa : Zwoḁhe zwine vha khou amba ndi khou zwi pfesesa, fhedzi ndi ima kha zwenezwo. Ndi zwenezwo zwauri ndi do thoma u vhambedza zwithhu zwoḁhe hezwi ndi sa athu u dzhiya tsheyo ya u renga.

Rolivhuwa : I understand all what you have said, but I stand by my words, that I'll first make the comparison before I decide to buy.

1. Why did the salesman (Tshifhiwa) lie to the customer about the expensive furnitures in the shop?

The salesman lied to the customer about the expensive goods in the shop because he wanted to convince him to buy from the shop, so that he would get good commission in return. The salesman also lied in order to justify the high prices of furnitures in the shop.

2. Was the deception successful?

No, the deception was not successful. Rolivhuwa did not believe the salesman because he saw exactly the same furnitures in the newspaper at a lower price. The deception was also not successful because he also wanted to make comparisons before he decides to buy.

6.20.1 ANALYSIS OF MALE 10

6.20.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Tshifhiwa and Rolivhuwa. Rolivhuwa is complaining to Tshifhiwa about the furniture he is selling at the shop at very high prices. Rolivhuwa had seen the very same furniture in the Sunday newspaper at lower prices. Therefore, it seems as if Tshifhiwa is not fair to his customers. Firstly, Rolivhuwa told Tshifhiwa that he had seen the very same furniture at a lower price in the Sunday newspaper. Secondly, he said that he would first visit the furniture shop he saw in the newspaper in order to make comparison with those in Tshifhiwa's shop before buying.

II Arguments for and against deception

a. Reason for deception

The salesman, Tshifhiwa, lied to the customer, Rolivhuwa, about the expensive furniture in his shop so that the customer would be tempted to buy the furniture in his shop. The salesman also lied to Tshifhiwa in order to justify the high prices of furniture in the shop. On the other hand Tshifhiwa would get good commission if Rolirhuwa buys from their shop.

b. The dialogue between Tshifhiwa and Rolivhuwa

c. The complaint of Rolivhuwa

Rolivhuwa complained about the high prices of furniture in the shop.

d. Deception of Tshifhiwa

- a. The shop sells furniture of high quality
- b. They are imported from foreign countries
- c. The prices match the quality of furnitures.

e. Rolivhuwa's response

- a. The furniture in the shop are very much expensive
- b. He saw the very same furniture in the Sunday newspaper at lower prices.

f. Deception of Tshifhiwa

- a. The furniture that Rolivhuwa saw in the newspaper are not exactly the same as those in the shop, but look alike.
- b. Other furniture are fakes and theirs are originals.
- c. They are everlasting
- d. He reiterated the quality of furniture they sell at their shop and the reputation of their shop.

g. Rolivhuwa's response

- a. He'll first visit the shops he saw in the newspaper to make comparisons
- b. They are cheaper

h. Tshifhiwa's response

- a. He reiterated the quality of furniture they sell at their shop
- b. They have different methods of payment.

6.20.1.2 Cues to deception

a. Complexity

Tshifhiwa use longer sentences in the dialogue in order to be more deceptive:

[Dza fhana fanitshara][vha vhudzise hothe][ndi dza maimo][vha rengisaho][dzine dza nga hedzi][nid vha][dzi si dza vhukuma][nahone dzi si dzone]

You can ask all over about our furniture, they are of high quality, others who sell their like these are fakes and are not the same.

b. Immediacy

Tshifhiwa use the impersonal pronoun “**hu**” to distance himself away from what he was saying:

Hu na nyambedzano dza kubadelele.

There are negotiations for payment.

c. Plausibility

Implausible that their shop cannot be matched with other shops and that their furniture cannot be found in other shops.

d. Detail

Tshifhiwa gave vague details about the furniture which Rofhiwa saw in the newspaper which look exactly the same as the ones in their shop.

e. Cooperative and polite

Tshifhiwa is polite and friendly towards Rofhiwa so that he could believe him and buy the furnitures from his shop. He reminded Rofhiwa that their shop is the best and sells furniture of good quality.

f. Generalisation

Tshifhiwa used leveler “*all*”, i.e. deceptive statement which evidences leveling, in order to overgeneralise his statement:

Vhathu vhothe vha li divhela uri li rengiswa thundu dza maimo.

All people know that it sells goods of high quality.

I Cultural issues

People have freedom of choice in the shops.

Rofhiwa cannot be forced to buy the furniture by Tshifhiwa

He also has the right to make comparison with other shops before he buys.

II Success of deception

Tshifhiwa was not successful in deceiving Rofhiwa because he said he would first visit the shop he saw in the newspaper to make comparison before he decided to buy.

Rofhiwa did not believe Tshifhiwa's arguments.

6.20.1.3 PLANS

I Message dimension

a. Explicitness

Tshifhiwa's arguments in his deceptive messages were not very explicit. They were not fully expressed and not clear, e.g. he boasted that their shop sells quality furniture imported from foreign countries. He also made unclear statement that their furnitures cannot also be found in other shops.

b. Dominance

Rolivhuwa is the target of deception in the dialogue. Therefore, he is dominant in this message. He is complaining to Tshifhiwa about the expensive furniture in their shop which could be found in other shops at lower prices. On the other hand, Tshifhiwa was not dominant to Rolivhuwa.

c. Argument

Tshifhiwa gave reasons for his deception:

- a. The shop sells furniture of high quality.
- b. They are imported from foreign countries
- c. The prices match the quality of furnitures.
- d. The furnitures that Rofhiwa saw in the newspapers are not exactly the same as those in their shop
- e. Other furniture are fakes whereas theirs are originals
- f. They are everlasting
- g. He reiterated the quality of furniture that they sell.
- h. They have different methods of payments.

d. Source control

Tshifhiwa had no control over his reasons for deception in his arguments (See par. 1.2.2.2. and 1.2.2.4) because Rofhiwa did not believe his messages.

II Types of plans

a. Plan complexity

Tshifhiwa used three plans in his deceptive messages. Firstly he tried the issue of the quality of furniture he sells in the shop. Secondly he mentioned that the furniture are sold at reasonable prices. Thirdly he switched to a third plan, i.e. they allow different methods of payment at their shop.

b. Plan specificity.

The plans by Tshifhiwa were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. the reasonable prices, which are high, the quality of the furniture and different methods of payment.

c. Plan quality

The plans by Tshifhiwa did not produce the desired effect. Rolivhuwa said that the furniture were very expensive and he found them at lower prices in the Sunday newspaper (See Rolivhuwa response 1.2.2.3 above) Secondly, Rolivhuwa said that he would first visit the shop and make comparison which he saw in the Sunday newspaper (See Roloivhuwa's response 1.2.2.5 above)

6.20.1.4 ACTION

a. Message production

Tshifhiwa's levels of argument are high in cues of deception. He uses six cues in his message (See par. 1.3.1. – 1.3.7. above)

b. Emotional appeals

Positive emotions

(i) Pride

Tshifhiwa has pride. He is proud of their furniture shop:

Vhengele heji vhatu vhothe vha li qivhela uri li rengisa thundu dza maimo na hone dzo tundiwaho dzi this bva mashango qavha.

All the people know that this shop sells goods at high quality that are imported from foreign countries.

c. Language and style

Syntactic level

There are mixtures of simple and complex sentences in the dialogue.

(i) Simple sentence

Fhedzi dzi a dura

But they are expensive

(ii) Complex sentence

[Dza fhano fanitshara][vha vhudzise hothe][ndi dza maimo][vha rengisaho][dzine dza nga hedzi][dzi vha][dzi si dza vhukuma][nahone dzi si dzone]

You can ask all over about our furniture, they are of high quality, others who sell theirs like these, are fakes , and are not the same.

I Lexical level

a. Lexical diversity

There are some words in this dialogue which are not mostly used in Tshivenda.

- (i) **Fanitshara** –furniture
- (ii) **Gurannḁa** – newspaper
- (iii) **Mashango-ḁavha** – foreign countries
- (iv) **Bannga** – Bank

b. Imagery

There's only one image in this dialogue

Ndi tsia-vhafu – they are everlasting.

II Language use

The language used by Tshifhiwa was powerless. He was polite towards Rolivhuwa so that he could believe him and buy the furnitures from his shop:

Khonani, zwi nga vha zwi tshi tou elana kana hu u fana madzina.

My friend, they may only look like the same or that they share the same names.

The language used by Rolivhuwa was powerful:

Ndi ḁo takala ndo thoma u vhambedza nda tou vhona nga anga maḁo.

I would be glad to first make the comparison and make sure with me eyes.

6.12.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Tshifhiwa had no high dominance in his messages. Even though he had low dominance in his message, he failed to convince Rolivhuwa to believe his messages (See par. 2.1.2. above)

b. Effects of explicitness

Tshifhiwa's messages were not highly explicit. Explicitness shows no solidarity between the source and the target. Tshifhiwa had no valid reasons to convince Rolivhuwa to believe his messages (See par. 2.1.1. above)

c. Effects of arguments

Tshifhiwa's messages are high in argument. He used eight arguments in his deceptive messages. Such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Tshifhiwa said to Rolivhuwa was unreasonable and unbelievable, i.e. the quality of furniture which is only found in their shop, reasonable high prices of furnitures, as well as the different methods of payment.

b. Effectiveness

The deceptive message was not effective because Rolivhuwa did not believe his messages. Rolivhuwa said that he would first visit other shops to make comparisons.

III Politeness

a. Dominance

Rolivhuwa was dominant to Tshifhiwa because he saw some furniture in the newspaper at lower prices. This makes him to become impolite towards Tshifhiwa because theirs were very much expensive:

Ndo vhona dzi fanaho na dzenedzi nga mutengo wa fhasi.

I've seen exactly the same goods like these ones at a low price.

The language used by Tshifhiwa was not polite:

Mutengo wa fhano u yelana na maimo a thundu.

The price in this shop matches the quality of goods

b. Argument

Tshifhiwa gave eight reasons for his deception, so that Rolivhuwa could believe his arguments..

c. Explicitness

Tshifhiwa's arguments were not very explicit and seemed to be more polite towards Rolivhuwa so that he could believe him. Explicit messages therefore, are very impolite.

6.20.1.6 CONCLUSION

Tshifhiwa (the salesman) lied to Rolivhuwa (the customer) in this dialogue so that Rolivhuwa could buy the furniture from him and in turn he would get a very good commission. Tshifhiwa also lied to Rolivhuwa in order to justify the high prices of furniture in their shop. Tshifhiwa said their shop sells furniture of high quality, imported from foreign countries. He further said that the prices match the quality of the furniture. In order to convince Rolivhuwa to buy the furniture from the shop he told him that they have different options for payment. The quality of the plan was not convincing. He mainly stressed the popularity of the shop and the quality of goods that they sell at the shop. Rolivhuwa did not believe his argument because he saw exactly the same furniture in the newspaper at lower prices. He also said that he would make comparison with other shops. Tshifhiwa gave eight reasons in his deceptive messages so that Rolivhuwa could believe him. His arguments were unbelievable. At the end Rolivhuwa did not believe his argument.

6.21 DIALOGUE OF FEMALE 10

Rinavho : Iwe ndi qivha u riwana ane a londa zwithu zwa tshikolo. U thoma kha bugu dza tshikolo u yak ha yunifomo, u a zwi fara zwavhuḍi. Iḷa badzhi yau ya tshikolo ndi kale u si tsha i ambara. Tshi mmganadzaho ndi tsha uri ano maḍuvha a thi tsha vhona u tshi ambara iḷa badzhi naho hu tshi khou rothola. Ano maḍuvha badzhi ya ua tshikolo i ngafhi?

Rinavho : You are very much trustworthy as far as your learning materials are concerned. You take care of your books as well as your uniforms. It's long that you've not been wearing your jacket. What surprises me these days is that you no longer wear your school jacket even though it is cold. Where is your school jacket these days?

Mulalo : Badzhi yanga ya tshikolo ndo vha ndo i vhea hu dzulaho zwiambaro, fhedzi a thi tsha i vhona, a thi divhi uri i nga vha yo dzhiiwa nga nnyi. Na nge ndi khou tambula nga phepho. Ndi kale ndi tshi khou i toqa ndi sa i wani. Ndi a thogomela yunifomo yanga.

Mulalo : My jacket was in the wardrobe where I usually put it, but I cannot see it any longer, I don't know who might have taken it. I'm also suffering from the cold. I searched for it but without success. I take care of my uniform.

Rinavho : U a zwifha, u a divha he wa i isa hone. Ndi divha iwe u riwana ane a amba ngoho. Fhedzi ano maquvha u khou mmangadza. Badzhi yau ro i riwala dzinan lau nga ngomu khayo. Zwino muhwe o i wana yo sala vhuimabisi a i doba. Nga u vhona dzina lau a mbo di i disa fhano. U khou thoma u dzhenelwa nga u sa londa.

Rinavho : You are not telling the truth, you know where you have put it. I knew you as a child who always speaks the truth. We wrote your name inside your school jacket. Therefore, someone found it in the bus-stop with your name in it and drop it here. You are becoming irresponsible these days.

Mulalo : Pfarelo, Baba, ndi nga si tsha dovha nda ita ngaualo. Dzo di tou vha khangwa dzanga. Ndi magumo a u xedza thundu. Ndi pfa ndo takala musi badzhi yanga yo wanala. Ndo vha ndi tshi khou tambula nga phepho ano maquvha.

Mulalo : Please, forgive me, Dad, I would never repeat that again. It's that I'm forgetful. I'll never lose my clothes again. I was suffering from cold.

1. Why did Mulalo lie to her father as to where her school jacket was?

Mulalo lied to her father because she knew she had left her jacket at the bus-stop on her way to school. She knew her father is very strict and does not like a child who does not take care of the school uniforms. She knew that if she tells him the truth she would get punished.

2. Was the deception successful?

No, the deception was not successful, because someone had found her school jacket left at the bus-stop and gave it to her father because it has her name on it.

6.21.1 ANALYSIS OF FEMALE 10

6.21.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Rinavho and his daughter Mulalo. Mulalo lost her school jacket on her way to school and she did not tell her father about the lost jacket. Her father was not comfortable at all because she no longer wears her jacket to school even though it was winter time and very cold.

Firstly, her father wanted to know as to why he no longer sees her school jacket. Secondly her father wanted to know what was preventing Mulalo from wearing her school jacket whereas it was winter time and very cold.

II Arguments for and against deception

a. Reason for deception

Mulalo lied to her father because she knew she had lost her school jacket on her way to school. She forgot her school jacket at the bus-stop. Therefore, she was afraid to tell her father because he is very strict and does not like a child who does not take care of the school-uniform. She knew that if she told him that she had lost the jacket, she would be in big trouble.

b. The dialogue between Rinavho and Mulalo

c. The complaint of Rinavho

Rinavho complained to Mulalo about her inability to wear her school jacket when it is winter time and very cold.

d. Deception of Mulalo

Mulalo accepts her father's complaint but does not blame herself. She relied on the following arguments:

- a. Her jacket was in the wardrobe
- b. She does not know who took it
- c. She is searching for the jacket because she is also suffering from the coldness.

e. Rinavho's response

- a. He said Mulalo knows where the jacket is
- b. He knows her as a trustworthy daughter
- c. Someone got her jacket at the bus-stop and gave it to him because it has her name inside.
- d. She is becoming irresponsible.

f. Mulalo's response

- a. Mulalo apologized

- b. She blamed her forgetfulness
- c. She was relieved that her jacket has been found.

6.12.1.2 Cues of deception

a. Plausibility

Implausible because the jacket cannot just disappear in the wardrobe without any trace. It is also implausible because she failed to inform members of the family that she no longer sees her jacket in the wardrobe as it was winter time.

b. Self references

Mulalo used self-references in the dialogue in order to be more deceptive. She used references to herself (ndi(I)) six times in the dialogue

c. Cooperative and polite

Mulalo was polite and friendly towards her father so that he could believe her arguments. She reminded her father that she takes care of her school uniform.

d. Complexity

Mulalo used complex sentence in order to impress her father about the lost jacket:

[Badzhi yanga ya tshikolo ndo vha][ndo i vhea hu dzulaho zwiambaro][fhedzi a thi tsha i vhona][a thi qivhi][uri i nga vha yo dzhiiwa nga nnyi]

e. Detail

Mulalo gave vague details about where her school jacket could be. She also made vague details about who might have taken her school jacket.

f. Excuse: Impairment of volition

Mulalo gave blame for the loss of her jacket at the bus-stop to her forgetfulness. Thus, the responsibility for the loss of her jacket lies on impairment of volition with regard to her forgetfulness.

I Cultural issues

Parents are responsible for the upbringing of their children.

Rinavho wanted to take care of her daughter. He wanted to know about her daughter's school uniforms and as to why she does not wear her school jacket whereas it was very cold.

II Success of deception

Mulalo was not successful in deceiving her father because someone found the jacket at the bus-stop with her name on it and gave it to her father.

6.21.1.3 PLANS

I Message dimension

a. Explicitness

Mulalo's arguments in her deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. she boasted that she takes care of her school uniform and she also made unclear statements about the disappearance of her school jacket in the wardrobe.

b. Dominance

Rinavho as the target of deception is dominant in the dialogue. He wanted to know where her daughter's school jacket was as it was very cold. Mulalo on the other hand was not dominant towards her father so that he could believe her messages.

c. Argument

Mulalo provided reasons for her deception in order to convince her father:

- a. Her school jacket was in the wardrobe.
- b. She does not know who took it.
- c. She searched for it all over because it was winter time
- d. At the end she apologized.
- e. She blamed her forgetfulness
- f. She was relieved that someone found her jacket at the bus stop

d. Source control

Mulalo had no control over her reasons for deception in her arguments (1.2.2.2 and 1.2.2.4.) because Rinavho did not believe her.

II Types of plans

a. Plan complexity

Mulalo used only one plan in her deceptive messages. She said her jacket was in the wardrobe and she does not know who took it in the wardrobe.

b. Plan specificity

The plan by Mulalo was not fully articulated. The specifics of the plan were not clearly explained, i.e. the disappearance of the jacket in the wardrobe which she failed to inform her parents.

c. Plan quality

The plan of Mulalo did not produce the desired effect:

- a. Her father told her that she knew where the jacket was.
- b. Someone got her jacket at the bus-stop
- c. Mulalo is becoming irresponsible.

6.21.1.4 ACTION

a. Message production

Mulalo's levels of argument are high in cues of deception. She used six cues in her messages (See par. 1..3.1 above)

b. Emotional appeals

Negative emotions

(i) Anger

Rinavho was angry with her daughter, because she lost her school jacket and failed to report to him:

Ano maḍuvha badzhi yau ya tshikolo i ngafhi?

Where is your school jacket these days?

(ii) Guilt

Mulalo felt guilty because she lost her school jacket and failed to inform her parents.

Pfarelo Baba, ndi nga si tsha dovha nda ita ngaurelo.

Please forgive me, Dad, I would never repeat that again.

Positive emotions

(i) Pride

The father has pride. He boasted that his daughter takes care of her uniform and is trustworthy:

Iwe ndi ḡivha u ṛwana ane a londa zwiambaro zwa tshikolo.

I know you as a child who takes care of your uniform.

(ii) Relief

Mulalo is relieved that her school jacket has been found:

Ndi pfa ndo takalo musu badzhi ya nga yo wanala.

I'm very happy that my jacket has been found.

II Language and style

There are mixtures of both simple and complex sentences in the dialogue

(i) Simple sentence

Nid a thongomela yuniform yanga.

I take care of my uniform.

(ii) Complex sentence

[Badzhi ya nga ya tshikolo ndo vha][ndo I vhea][hu dzulaho zwiambaro][fhedzi a thi tsha I vhona][a thi divhi][uri I nga vha][yo dzhiwa nga nnyi]

My jacket was in the wardrobe where I usually put it, but I cannot see it any longer, I don't know who might have taken it.

a. Lexical level

Lexical diversity

There are some words found in the dialogue which are not commonly used in Tshivenda:

- (i) **Badzhi** – jacket
- (ii) **Yunifom** – uniform
- (iii) **Vhuimabisi** – bus-stop

b. Language use

The language used by Mulalo was powerless. She wanted to win her father's heart. She was friendly towards her father so that she could convince him to believe her arguments:

Ndi kale ndi tshi khou i ɔɔɔa ndi sa i wani.

It's long that I've been searching for it without success.

The language used by the father was more powerless because he was angry with his daughter because she lost her school jacket:

Ano maɔuvha badzhi ya tshikolo i ngafhi?

Where is your school jacket these days?

6.21.1.5 MESSAGE EFFECTS

I Relational and emotional effects

Mulalo had no high dominance in her messages. Her low dominance resulted in her father not believing her messages. Someone got Mulalo's jacket at the bus-stop and gave it to her father because it had her name inside the jacket (See also 2.1.2.)

a. Effects of explicitness

Mulalo's messages were not highly explicit. She lacked valid reasons as to why she lost her school jacket. There was no way that her father could believe her deceptive messages because someone got the jacket and gave it to him.

b. Effects of arguments

Mulalo's messages are high in argument. She used six arguments in her deceptive messages. Such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: The jacket cannot disappear from the wardrobe without any trace, and Mulalo could not keep quiet whereas she knew her jacket was missing from the wardrobe.

b. Effectiveness

The deceptive message was not effective because Rinavho was given the jacket by someone who got it at the bus stop.

III Politeness

a. Dominance

Rinavho was dominant to Mulalo because she lost the school jacket and failed to inform their parents, This made him to become impolite towards his daughter:

Ano maḁuvha badzhi ya tshikolo i ngafhi?

Where is your school jacket these days?

The language used by Mulalo was more polite because she wanted to win her father's heart. She wanted him to believe her:

Ndi kale ndi this khou i ṭoḁa ndi sa i wani.

It is long that I have been searching for it without success.

b. Argument

Mulalo gave six reasons for her deception so that her father could believe her argument.

c. Explicitness

Mulalo's arguments were not very explicit and this made her to be more polite towards her father as explicit messages tend to be very impolite.

6.21.1.6 CONCLUSION

Mulalo lied to her father in this dialogue because she lost her school jacket and failed to inform her parents about the lost jacket. She knew that her father is very strict and she would get punished. When confronted by her father,, she lied that the jacket was in the wardrobe and that she was also surprised that it was not there and did not know who took it. The quality of the plan in the dialogue was not good because it lacked details in her arguments e.g. she failed to inform her parents about the lost jacket and she also said she did not know who took her jacket in the wardrobe. Therefore, her argument was unbelievable. Mulalo used a total of six arguments in her deceptive messages. Her deceptive messages were unsuccessful because someone got the jacket at the bus-stop and gave it to her father.

6.22 DIALOGUE OF MALE 11

Phumudzo : Ri khou ya u tamba makhaula-tshele ino vhege nga Mugivhela. Ndi a zwi ḁivha uri arali vhoiwe na ḁiimisela a hu na tshine tsha nga ni ima phanḁa kha gundo ḁashu. Arali na nga kunda, ndi ḁo ni itela zwithu zwithulu vhukuma zwi sa athu u vhonwa. Arali na kunda zwine nda ḁo ni itela zwi ḁo bvuma hoṭhe kha ḁa fhanu. Ari khou tea u kundiwa.

Phumudzo : We are going to play in the cup final this week on Saturday. I know that if you are ready and prepared, there's nothing that's going to stop you. If you'll win, I'm

promising you good things which you've never seen before. If you'll win, what I'll do for you will be the talk of the nation. We must not loose.

Rendani : *Vha a zwi divha mugudisi uri ri nga si kundwe na luthihi. Nga maanda hezwi vhone vho ri nea thuthuwedzo heyoyampho ine vha do ri nea kana uri itela. Fhedzi ri khou hambela uri vha ri vhudze hezwo zwine vha do ri itela zwi sa athu u vhonwa. Khamusi zwi nga ri tufuwedza zwi hulwane vhukuma, zwa ri nea mafufufulu.*

Rendani : As our coach, you know very well that we'll never loose this one. Especially when you've given us this kind of motivation. But, we plea that you tell us what you would do for us. Maybe that would motivate us even more, and give us more strength.

Phumudzo : *U dzula ndo vhudza muthu tshifhiwa a si zwavhudi, ndi khwine ndi tshi tou ni mangadza, ni do vhona arali na nga kunda makhaula-tshele haya a Mugivhela uno. Ndi khou ni vhudza nne mugudisi wa vhoiwe. Vheani fulufhelo lothe kha nne. ndi do ni itela tshimangadzo. Tambani hu nambe thukhuwe mulenzhe. Ri khou tea u dzhia tshiphuga hetshila.*

Phumudzo: It won't be nice to tell you the type of the incentive beforehand, it is better to be a surprise, you'll see if you win the cup final this Saturday. I'm promising you as your coach. Put all your trust on me. I'll surprise you. Play your heart out until the legs are broken. We must take that trophy.

Rendani : *Vha amba zwone mugudisi. U tamba u tshi vho divha zwine wa do itelwa a zwi nga do ro tufuwedzesa. Ri do vhona zwenezwo vha tshi ri mangadza nga Mugivhela musi ri tshi kunda. Ri khou vha fulufhedzisa uri a hu na tshine tsha nga ima phanda hashu kha u kunda kha makhaula-tshele haya a Mugivhela.*

Rendani : I do understand you, my coach. It will demotivate us if we'll know beforehand what the surprise will be. We'll see your surprise on Saturday when we'll be victors. We promise you that there's nothing that's going to stop us in the Saturday's cup final.

1. Why did the soccer coach lie to the captain (Rendani) about the surprise he'll throw at them if they win the Saturday cup final?

The soccer coach tried to deceive the players for the coming final because he wanted to motivate them so that they could be physically and mentally prepared for the game. He wanted his players to win the cup final at all costs.

2. Was the deception successful?

Yes, the deception was successful. Rendani believed his coach. He knew that his coach always promise them good things before crucial games.

6.22.1 ANALYSIS OF MALE 11:

6.22.1.1 DECEPTIVE MESSAGE

I Statement of the problem

The problem in the dialogue is between Phumudzo (the soccer coach) and his player, Rendani. Phumudzo has promised his players a very good incentive if they win the final on the coming Saturday.

In the dialogue, Rendani wanted to know what the incentive would look like if they win the final. If Phumudzo tells them the incentive, they would be more motivated.

II Arguments for and against deception

a. Reason for deception

Phumudzo (the soccer coach) lied to his players about the coming final because he wanted to motivate them so that they could be ready and prepared for the coming game. He wanted them to win the final at all costs. He avoided to tell them the type of the incentive because he knew well that he had no incentive to give to his players.

b. The dialogue between Phumudzo and Rendani

c. Deception of Phumudzo

- a. If his players are ready and prepared, nothing would stop them from winning the final.
- b. If they win he will give them incentives.
- c. The incentives will be the talk of the town.

d. Rendani's response

- a. He wanted to know what the incentives would look like.
- b. If they know the incentives, they would be more motivate to win.

e. Deception of Phumudzo

- a. It is not nice to tell the type of the incentives, it should be a surprise.
- b. He should be trusted as their coach.

f. Rendani's response

- a. The coach is right, it demotivates if they'll know their incentives before the game.
- b. They'll get it as a surprise.
- c. He promised his coach that they'll win the final.

6.22.1.2 Cues to deception

a. Plausibility

Implausible because Phumudzo cannot promise Rendani that he would give all the players incentives if they win a final. Incentives should be a surprise and should not be mentioned before a person is given that incentives.

b. Cooperative and polite

The coach Phumudzo is polite and friendly towards Rendani so that he could motivate all the players. He promised them incentives which has never been seen in their townships.

c. Self references

Phumudzo used references in the dialogue to be more deceptive. He used references to himself (ndi (I)) seven times in the dialogue.

d. Detail

Phumudzo gave vague details about the incentives he was about to give his players if they would win the final.

e. Complexity

Phumudzo used complex sentences to try to impress Rendani in the dialogue so that the players would be more motivated to win the game:

[U dzula][ndo vhudza muthu tshifhiwa][a si zwavhuḡi][ndi khwinie[ndi tshi tou ni mangadza][ni ḡo vhona][a rali na nga wina makhaula – tshela haya nga mugivhela uno]

It won't be nice to tell you the type of the incentives beforehand, it's better to be a surprises, you'll see if you win the cup final this Saturday.

I Cultural issues

In any sport, it is the responsibility of the coach to see to it that the team wins. It is also the coach's responsibility to motivate his players before each and every match. In the dialogue Phumudzo as a coach is trying to motivate his players so that they could win the cup final.

II Success of deception

Phumudzo was successful in deceiving Rendani. He believed his coach. He knew that their coach always promise them good things if they are to play crucial games in order to motivate them to win games.

6.22.1.3 PLANS

I Explicitness

Phumudzo's arguments in his deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. he was not clear about the type of incentives, and he also boasted himself as a coach that he would surprise his players.

a. Dominance

Rendani as the target of deception is dominant in this dialogue. Therefore, he wanted to know more about the incentives their coach is promising them. But on the other hand Phumudzo was not dominant towards his team captain, so that he could believe his messages.

b. Argument

Phumudzo provided reasons for his deception:

- a. If his players are ready and prepared, nothing would stop them from winning the cup final.
- b. If they win he will give them incentives.
- c. The incentives will be the talk of the town.
- d. It is not nice to tell the type of the incentives, as it should be a surprise.
- e. He should be trusted as their coach.

c. Source Control

Phumudzo had control over his reasons for deception in his arguments (1.2.2.1 and 1.2.2.3) because Rendani believed his arguments.

II Types of plans

a. Plan complexity

Phumudzo used a plan in his deceptive messages. He promised his players a very good incentives if they win a cup final. He did not want to tell them the type of present he would give them if they win.

b. Plan specificity

The plan by Phumudzo was not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. the type of incentives and the way of motivating his players.

c. Plan quality

The plan by Phumudzo produced the desired effect because Rendani believed his messages:

- a. Firstly, Rendani wanted to know the type of incentives.
- b. This would make them to become more motivated.
- c. He stood by the coach's words
- d. They could get their incentives as a surprise.
- e. He promised the coach that they would win the final.

6.22.1.4 ACTION

I Message production

Phumudzo's levels of arguments are average in cues of deception. He used five cues in his messages (See par. 1.3.1- 1.3.5.)

a. Emotional appeals

Negative emotions

(i) Fear

The fear that Phumudzo has is that they may loose the game:

A ri khou tea u kundiwa.

We must not loose.

(ii) Envy

Phumudzo wants to win the match and takes the cup at all costs:

Ri khou tea u dzhia thsiphuga hetshija.

We must take that trophy

Positive emotions**(i) Pride**

The coach is proud of his players and knows that nothing would stop them from winning if they are ready and prepared:

Ndi a zwi qivha uri arali vhoiwe na qiimisela a hu na tshine tsha nga ni ima phanda.

I know that if you are ready and prepared, there's nothing that's going to stop you.

(ii) Hope

The player, Rendani has hope that nothing will stop them from winning the cup:

Ri khou vha fulufhedzisa uri a hu na tshine tsha nga ri ima phanda.

We promise you that there's nothing that is going to stop us

II Language and style**a. Syntatics level**

There are mixture of both simple and complex sentences in the dialogue.

(i) Simple sentence

Ndi do ni itela tshimangadzo.

I'll surprise you.

(ii) Complex sentences

[U dzula][ndo vhudza muthu tshifhiwa][a si zwavhuqii][ndi khwine][ndi tshi tou ni mangadza][ni do vhona][a rali na nga wina makhaula – tshela haya nga mugivhela uno]

It won't be nice to tell you the type of the incentives beforehand, it's better to be a surprise, you'll see if you win the cup final this Saturday.

b. Lexical level**a. Lexical diversity**

There are some words in the this dialogue which are not mostly used in Tshivenda.

- (i) **Makhaula-tshela** – cup final
- (ii) **Mugudisi** – coach
- (iii) **Tshiphuga** – trophy

b. Imagery

Tambani hu thukhuwe mulenzhe (play until your leg is broken) – to play with all your abilities.

c. Language use

The language used by both Phumudzo and Rendani was powerless. Phumudzo was polite towards Rendani so that he could get motivated and win the game. On the other hand Rendani was polite towards Phumudzo so that he could tell him the type of the present:

Phumudzo: **Ndi a zwi qivha uri arali no qiimisela a hu na tshine tsha nga ima phanda.**

Phumudzo: I know that if you are ready and prepared, there's nothing that's going to stop you.

Rendani : **Ri khou humbela uri vha ri vhudze hezwo zwine vha do ri itela.**

Rendani. We plea that you tell us what you would do for us.

6.22.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Phumudzo had no high dominance in his messages. His low dominance resulted in his players to believe his messages.

b. Effects of explicitness

Phumudzo's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. He had reasons to convince Rendani to believe his messages.

c. Effects of arguments

Phumudzo's messages are high in argument. He used five arguments in his deceptive message. Such messages are preferred because they give reasons for certain action.

II Competence

a. Appropriateness

Reasonable: What Phumudzo said to Rendani was reasonable and believable. It is normal to promise players some incentives before big games in order to motivate them.

b. Effectiveness

The deceptive message was effective because Rendani believed his messages. Their coach sometimes gives them some incentives if they win big matches.

III Politeness

a. Dominance

Phumudzo was not dominant towards Rendani. He was polite towards his so that he could believe his deceptive messages:

Ndi a zwi qivha uri arali no qiimisela a hu na tshine tsha nga ima phanda.

I know that if you are ready and prepared, there's nothing that's going to stop you.

b. Argument

Phumudzo gave five reasons for his deception so that Rendani could believe his messages. He was polite in such arguments so that Rendani could be convinced and believe his messages.

c. Explicitness

Phumudzo's arguments were not explicit and this made him to be more polite towards Rendani. Therefore, he was impolite to Rendani because of his explicit messages.

6.22.1.6 CONCLUSIONS

Phumudzo lied to Rendani because he wanted to motivate his team about the incentive he would give them so that they would win the final on the coming Saturday. He promised them good incentives that would be the talk of town if they win. In order to motivate them to win the game he had to lie to them to be more committed to the game. His deceptive messages were believable as he used to give them incentives before crucial games. Phumudzo used five reasons in his deceptive message. He was successful because Rendani as the captain of the team and on behalf of the players believed Phumudzo.

6.23 DIALOGUE OF FEMALE 11

Azwifaneli : Ndo lingedza u ni founela ndi mushumoni nda wana founu yaṅu yo valwa. Ho vha hu tshi khou itea mini kha founu yaṅu? No vha no ya'fhi hune ya si fare ṅamusi? Nṅe ndi ḡivha uri founu yaṅu i dzulela u vha yo vulwa vhusiku na masiari. Fhedzi a thi ḡivhi uri ṅamusi ho vha hu tshi khou itea mini kha founu yaṅu. 'Ḍa nu ṅṅalutshedza-vho inwi muṅe.

Azwifaneli : I tried to call you while at work, but you were not available. What was the problem with your phone? What I know about your cellphone is that it is always on the whole day. I don't know what was wrong with with your phone today. You have to tell me yourself.

Rinavho : Founu ndo ri ndi tshi tou fhedza u i tshadzha, nid tshi ri ndi a i funga ya mbo ḡi hana. A thi ḡivhi uri zwi khou itiswa nga mini. Hafhu i vhonala sayo tshinyalaho ngeno i tshi kha ḡi tou vha ntswa-ntswa. Khamusi founu heyi a si ya maimo ngazwo uo ṅavhanya u tshinyala i tshe ntswa. A zwi dini, tenda i na ndindakhombo yayo. Vhone vha ḡo i humisa matshelo vha tshi ya mushumoni.

Rinavho : When I finished recharging the phone, I tried to switch it on and it then started to give me a problem. I don't know what might be the cause. But it seems as if it is no longer functioning, whereas it is still very new. Maybe this phone is not of good quality, that is why it is giving me problems when it is still new. There won't be any

problem as it is still insured. You'll return it to the dealer when you go to work tomorrow.

Azwifaneli : *Founu heyi I kha q̄i vha ntswa. i nga si tou tshinyala i sa athu u fhedza na minwedzi mingana. Ndi q̄o i humisela vhengeleni matshelo sa izwi i tshe nga fhasi ha garanti. Ndi a fulufhela vha q̄o mpha irwe ntswa.*

Azwifaneli : This phone is still very new. It can't stop functioning within this short space of time. I'll return it to the dealer tomorrow as it is under guarantee. I hope they'll give me another new one.

Rinavho : *Ndi zwone. Ndi nga tou takala nga maanqa arali ndi tshi nga tou wana ntswa. Uri i tou lugiswa i tshi kha q̄i tou vha ntswa a si zwavhuq̄i, vhone vha tea u tou amba navho uri vha tou wana ntswa. Hafhu heyo founu ndi kha q̄i tou vha na riwedzi muthuhi fhedzi nsi tshi khou i shumisa.*

Rinavho : This is true. I would be glad if I'll get a new one. It won't be nice if they'll fix it for you because it is still very new, and you have tell them to give you a new one. I've been using this phone for only a month.

1. Why did Rinavho lie to her mother by saying that her new cellphone was not working?

Rinavho lied to her mother because she knew that her cellphone mistakenly fell into the water and it stopped functioning. She knew that if she told her the truth she would be in trouble for being careless to her cellphone.

2. Was the deception successful?

The deception towards the mother was successful, but at the end of the day she was not successful in her deception because the dealer discovers that the cellphone had water in it and it was a case of carelessness. Therefore, they could not give her a new one as it was her mistake, not a factory fault.

6.23.1 ANALYSIS OF FEMALE 11:

6.23.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Azwifaneli and her daughter Rinavho. While at work, Azwifaneli tried to call her daughter on her cell phone, but she couldn't get hold of her. Her cellphone was off for the whole day, whereas she knew very well that her daughter's cellphone is always on for 24 hours a day.

Firstly, Azwifaneli wanted to know what the problem was with her daughter's cellphone. Secondly, she complained that her daughter's cellphone was still new and could not function properly.

II Arguments for and against deception

a. Reason for deception

Rinavho lied to her mother about the cellphone because her cellphone fell into the water unintentionally. Therefore, she lied that her cellphone was not functioning properly and she did not know the cause of the problem. She knew that if she told her mother the truth she would be in big trouble as the cellphone was still new.

b. The dialogue between Azwifaneli and Rinavho

c. The complaint of Azwifaneli

Azwifaneli complained to Rinavho that she tried to call her on her cellphone and it was not working.

d. Deception of Rinavho

- a. She tried to switch her cellphone on but in vain.
- b. The cellphone is still very new
- c. It is insured
- d. It should be returned to the dealer.

e. Azwifaneli's response

- a. Indeed the cellphone is still very new
- b. It should be returned to the dealer
- c. It is under guarantee
- d. She should be given a new one.

f. Rinavho's response

- a. She would be glad if her mother would be given a new one.
- b. The cellphone is still only one month old.

6.w.1.2 Cues to deception

a. Plausibility

Implausible because the cellphone cannot just stop functioning without any valid reason as it is still very new.

b. Self – references

Rinavho used self-references in the dialogue in order to be more deceptive. She used references to herself (**ndi (I)**) six times in the dialogue.

c. Cooperative and polite

Rinavho was polite and friendly towards her mother because she dropped the cellphone in water unintentionally and it stopped working. She reminded her mother that the cellphone was still under guarantee. She was friendly so that her mother could believe her messages.

d. Detail

Rinavho gave vague details about her cellphone which was not functioning.

e. Complexity

Rinavho used complex sentences in order to be more deceptive:

[Founu ndo ri][ndi tshi tou fhedza][u i tshadzha][ndi tshi ri][ndi a i funga][ya mbo qi hana]

When I finished recharging the phone, I tried to switch it on and it started to give me a problem.

f. Excuse: Null cause

Rinavho gave the blame for the phone which was not functioning to the quality of the phone. She said the cause may be due to the low quality of the cellphone.

I Cultural issues

Some things are given guarantee if bought in a registered shop. In this case Rinavho told her mother that her cellphone should be returned to the dealer as it was under guarantee.

II Success of deception

Rinavho was successful in deceiving her mother. Her mother believed her that her cellphone stopped functioning after recharging it. She felt that indeed the cellphone should be returned to the dealer in order to get the new one.

6.w.1.3 PLANS

I Message dimension

a. Explicitness

Rinavho's arguments in her deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. that the new cellphone could just stop functioning without any valid reason. She also stressed that she should get another cellphone from the dealer.

b. Dominance

Azwifaneli as the target of deception is more dominant in this message. She wanted to know why her daughter's cellphone was not working for the whole day. On the other hand, Rinavho was not dominant towards her mother in order to convince her to believe her messages.

c. Argument

Rinavho provided reasons for her deception:

- a. She tried to switch her cellphone on, but in vain
- b. The cellphone is still very new
- c. It is insured
- d. It should be returned to the dealer and get the other one.
- e. She would be glad if her mother would be given a new one.
- f. The cellphone is still only one month old.

d. Source control

Rinavho had control over her reasons for deception in her arguments (1.2.2.2. and 1.2.2.4) because her mother believed her.

II Types of plans

a. Plan complexity

Rinavho used two plans in her deceptive messages. Firstly, she tried the issue that her cellphone just stopped functioning without any cause. Secondly she switched to a second plan, i.e. that she should get a new cellphone from the dealer as it is under guarantee.

b. Plan Specificity

Both plans of Rinavho were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e the cellphone just stopped functioning without any cause.

c. Plan quality

The plans by Rinavho produced the desired effect because her mother believed her. She agreed with her daughter's arguments:

- a. The cellphone is indeed still new.
- b. It should be returned to the dealer
- c. It is under guarantee
- d. They should be given a new one by the dealer.

6.23.1.4 ACTION

a. Message production

Rinavho's levels of argument are high in cues of deception. She used six cues in her message (See 1.3.1. – 1.3.6.)

b. Emotional appeals

Negative emotions

Anger

Azwifaneli was angry with her daughter because she tried to call her the whole day on her cellphone, but could not get hold of her as her cellphone was off:

Fhedzi a thi ðivhi uri ñamusi ho vha hut shi khou itea mini kha founu yañu. Ðanu u ñtalutshedzavho inwi muñe.

I don't know what was wrong with your phone today. You have to tell me yourself.

Positive emotions

Hope

Azwifaneli has hope that the dealer would give her a new cellphone because the other one was still under guarantee:

Ndi a fulufhela vha ðo mpha iñwe.

I hope they'll give me another one

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

Founu heyi i kha ǀi vha ntswa.

This phone is still very new.

(ii) Complex sentence

[Founu ndo ri][ndi tshitou fhedza][u i tshandza][ndi tshi ri][ndi a i funga][ya mbo ǀi hana]

When I finished recharging the phone, I tried to switch it on and it then started to give me a problem.

b. Lexical level

Lexical diversity

There are some words in the dialogue which are not commonly used in Tshivenda

- a. **Founu** – phone
- b. **U tshadzha** – to recharge
- c. **Ndindakhombo** – Insurance
- d. **Garantii** – guarantee
- e. **Vhengeleni** – dealer

c. Language use

The language used by Rinavho was powerless. She wanted to win her mother so that she could believe her messages:

A thi ǀivhi uri zwi khou itiswa nga mini.

Hafhu I vhone yo tshinyalaho ngeno i tshi kha ǀi tou vha ntswa – ntswa.

I don't know what might be the cause. But it seems as if it is no longer functioning, whereas it is still very new.

The language used by Azwifaneli was more powerful. She was angry with her daughter because her cellphone was off the whole day:

Fhedzi a ǀhi ǀivhi uri namusi hovha hu tshi khou itea mini kha founu yanu. ǀanu u nǀalutshdza – vho inwi munu.

I don't know what was wrong with your phone today. You have to tell me yourself.

6.23.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Rinavho had no high dominance in her messages. Her low dominance resulted in her mother liking her messages. Her mother believed her messages.

b. Effects of explicitness

Rinavho's messages were not highly explicit. Inexplicitness shows no solidarity between the source and the target. Rinavho had reasons to convince her mother to believe her deceptive messages.

c. Effects of arguments

Rinavho's messages are high in argument. She used six arguments in order to convince her mother in her deceptive messages. She gave various reasons in order to convince her.

II Competence

a. Appropriateness

Unreasonable : What Rinavho said to her mother was unreasonable and unbelievable. She said that she did not know why her cellphone was not functioning, whereas it is still very new.

b. Effectiveness

The deceptive message was effective because her mother believed her messages that indeed her cellphone failed to function without any reason.

III Politeness

a. Dominance

The language used by Rinavho was more polite because she wanted to win her mother, she wanted to convince her mother by being polite so that she could believe her message.

A thi divhi uri zwi khou itiswa nga mini. Hafhu i vhonda sa yo tshinyalaho ngeno, i tshi kha ɔi tou vha ntswa – ntswa.

I don't know what might be the cause. But it seems as if it is no longer functioning whereas it is still very new.

b. Argument

Rinavho gave six reasons for her deception in the dialogue in order to convince her mother to believe her messages. Such arguments were polite to convince her mother to like her messages.

c. Explicitness

Rinavho's arguments were not very explicit and this made her to be more polite towards her mother so that she could believe her messages.

6.23.1.6 CONCLUSION

Rinavho lied to her mother about her cellphone which stopped functioning because she knew she was the cause of the problem. She unintentionally dropped her cellphone in the water and it started to stop functioning. Therefore she lied to her mother that she does not know the cause of the problem because her cellphone was still new. She knew that if she told her the truth her mother would be very angry with her. The quality of her plan was not good because it lacked details in her arguments, e.g. she said she did not know the cause of

the problem whereas the cellphone is still very new. Therefore, this is unbelievable as she is the only one who uses her cellphone. Rinavho used six arguments in her deceptive messages in order to convince her mother. Her mother believed her arguments because she did not/was not aware that her daughter was the cause of the problem on the cellphone. Therefore the deceptive message became successful

6.24 DIALOGUE OF MALE 12

Rotondwa : *Murathu wanga, inwi ni muthu we a vha a tsho thogomela zwa tshikolo u bva kha mirele ya fhasi. Vhadededzi vho vha vha sin a thaidzo na inwi, no vha ni this ita mishumo ya tshikolo nga pfanelo. Ha ano maquvha mishumo yaṅu ya tshikolo a i takadzi. Na mivhigo yaṅu ya tshikolo a si ya vhuḍi na luthihi. Hu khou itea mini?*

Rotondwa : My brother, you used to be a person who liked school when you were in lower classes. You never gave teachers any problem and you always did your school-work. These days your school-work is not satisfactory. And even your progress reports are not good at all. What is really happening?

Ondwela : *Ndi nga si kone u tou amba uri hi khou itea mini, ndi kha ḍo vha onouḷa wa kale, fhedzi a thi athu shanduka. Hu tea u vha na mishumo ya tshikolo yo no vha minzhi. A i tsha fana nay a zwija kale ndi tshe kha mirele ya fhasi. Ndi dzula ndi kha bugu misi yoṅhe. Ndi a lenga u eḍela ndi tshi khou vhalala.*

Ondwela : I don't know what is really happening, I'm still the same like before, and I've not changed. It might be that we have a lot of work to do at school. It is unlike in the past when we were still in the lower classes. I'm always reading books. I sometimes sleep late reading.

Rotondwa : *Fhedzi ni vho fhirwa nga vhe na vha ni tshi vha fhira kale. Muṅwe mudededzi o mmbudza uri mikhwa yaṅu yo shanduka tshikoloni. Hu pfi ni vho ita zwa matiitii, na mbanzhe ni vho daha. Ndi tshi ḍa kamarani yaṅu ndi wana no eḍela na nga iri ya malo. Thogomelani zwa tshikolo. Ni ḍo felia.*

Rotondwa : But some learners who were not better in class than you are now performing better than you. One of the teachers told me that your behaviour has changed at school. You no longer do your homework. It is said that you've started drinking alcohol and smoking dagga. When I come to your room, I found you sleeping as early as 8 o'clock. Be serious with the school-work. Otherwise you'll fail.

Ondwela : *Vhadededzi na vhanwe vhathu vha khou tou nyambela. Nṅe ndi tshe onouḷa. a thi athu u shanduka. Arali ni tshi vhona ndo ḷavhanya u edela, ndi vha ndo ita mishumo ya tshikolo nga masiari. Tshikolo ndi a tshi funa.*

Ondwela : The teachers and other people are talking stories. I'm still the same person. I've not changed. If you see me in bed early, it is that I've done my school-work in the afternoon. I like school.

Rotondwa : Ndi vhona unga vhathu vhothe vha nga si tou ni vhenga vha ni ambelela zwivhi. Thogomelani tshikolo, ndi vhumatshelo hanu. Zwothe zwi zwanani zwanu. Hu do tambula inwi mune.

Rotondwa : I think not all the people can hate you and talk bad things about you. Be serious with the school, it is your future. All is in you own hands. You'll suffer.

Ondwela : Ndi khou zwi pfa. Fhedzi-ha, a regi. Ndi do zwi vhona. Fhedzi tshikolo ndi do tshi thogomela. Ndi do ita zwa tshikolo na hone zwa vhukuma fhedzi. Vhumatshelo ndi hanga, a si ha muriwe.

Ondwela : I do understand. I'll see. But, I'll be serious with the school-work. I'll take care of the school-work and I'll only do the right thing. The future is mine, not someone else's.

1. Why did Ondwela lie to his brother about his poor performance and bad behaviour at school?

Ondwela lied to his brother about his poor performance and bad behaviour at school because he knows that he is a changed person who goes out with bad company. He knows that he has started drinking alcohol and smoking dagga. He knows that if he tells the truth, he'll tell his parents and therefore, he would be in great trouble.

2. Was the deception successful?

No, the deception was not successful. His brother had been informed about his bad behaviour at school by one of the teachers. He could also see his performances at school on his progress reports which were not satisfactory at all.

6.24.1 ANALYSIS OF MALE 12

6.24.1.1 DECEPTIVE CUES

Statement of the problem

The problem in this dialogue is between Rotondwa and Ondwela. Rotondwa has a problem that his younger brother is no longer serious about his school matters. He always sleeps before time and has started drinking beer which all have negative impact on his studies. He is also a problem to his teachers at school.

Firstly, Rotondwa wanted to know from his brother as to why his standard deteriorated at school whereas he was a good student. Secondly, Rotondwa wanted to know why Ondwela's behaviour has changed at school.

II Arguments for and against deception

a. Reason for deception

Ondwela lied to his brother about his poor performance at school and bad behaviour because he knows that he is a changed person who keeps bad company. He know that he has started drinking alcohol and smoking dagga. He knew that if he spoke the truth, his elder brother would report him to his parents and he would be in big trouble.

b. The dialogue between Ratondwa and Ondwela

c. The complaint of Ratondwa

Ratondwa complained to his younger brother Ondwela about his poor performance and bad behaviour at school.

d. Deception of Ondwela

Ondwela does not accept any wrongdoing, i.e. the complaint of Ratondwa. He relied on three arguments:

- a. He is still the same person
- b. There are lot of work at school
- c. He is always busy reading books.

e. Ratondwa's response

- a. Ondwela's performance at school has gone down
- b. His behaviour has changed at school
- c. He has started drinking alcohol and smoking dagga
- d. He goes to bed early.

f. Deception of Ondwela

- a. He said that people are fabricating stories about him.
- b. He is still the same good boy
- c. He does his school work during the day and goes to sleep early
- d. He loves school

g. Ratondwa's response

- a. Ratondwa does not accept Ondwela's reason
- b. All the people cannot hate him.

h. Ondwela's response

- a. Ondwela apologized
- b. He'll be serious about school matters.

6.24.1.2 Cues to deception

a. Response length

Deceptive statements need to be short. There are some examples of short responses in the dialogue:

Ndi dzula ndi kha bugu.

I'm always reading books.

Nqe ndi tshe onouja.

I'm the same person.

A thi a thu u shanduka.

I've not changed.

Tshikolo ndi a tshi funa.

I love school.

b. Self references

Ondwela used a lot of self-references in the dialogue in order to be more deceptive. He used references to himself (ndi (I) fourteen times in the dialogue.

c. Cooperative, friendly and polite

Ondwela is polite and friendly towards Ratondwa so that Ratondwa could believe him. He reminded his brother that he is serious about school work and he is always reading his books. He also reminded him that he loves school and his life has not changed.

d. Complexity

Ondwela used complex sentences in the dialogue in order to try to impress his brother so that he could believe his deceptive message, e.g.

[Ndi nga si kone][u amba][uri hu khou itea mini][ndi kha qi vha onouja wa kale][fhedzi a thi athu][u shanduka]

I don't know what is happening, I am still the same person like before, and I've not changed.

e. Excuse-volition

Ondwela gave the blame for his under performance at school to the higher Grade and more work they are given at school.

I Cultural issue

It is the responsibility of an older brother or sister to see to it that his or her younger brother or sister does not go out of the way in life. In this dialogue Ratondwa wanted his younger brother to be serious about his school work and to stop drinking alcohol and smoking dagga.

II Success of the deception

Ondwela was not successful in deceiving Ratondwa. Ratondwa already had the information that Ondwela is giving teachers problems at school. From his school progress reports, Ratondwa could also see that his brother's performance is going down.

6.24.1.4 PLANS

I Message dimension

a. Explicitness

Ondwela's arguments in his deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. he said he does not know what is happening to himself and on the other hand he said his life has not changed at all.

b. Dominance

Ratondwa is the target of deception in this dialogue. He is therefore, dominant in this dialogue. Ondwela had no control against Ratondwa as expressed in his messages. Therefore, Ratondwa is dominant in this dialogue, and Ondwela was not dominant towards Ratondwa.

c. Argument

Ondwela provided reasons for his deception. In all his sets of arguments he used nine arguments in order to be successful (see 1.2.2.2, 1.2.2.4 and 1.2.2.6):

- a. He is still the same person
- b. There are lot of work at school
- c. He is always busy reading books
- d. People are fabricating him stories
- e. He likes school
- f. He does his school work in the afternoon
- g. He reiterated that he is still the same good boy.
- h. He apologized
- i. He'll be serious about his school work.

d. Source Control

Ondwela had no control over his reasons for deception in his arguments (1.2.2.2, 1.2.2.3. and 1.2.2.6) because Ratondwa did not believe him.

II Types of plans

a. Plan complexity

Ondwela used two plans in his deceptive messages. Firstly, he said that he does not know what is happening to him. He went on and said he has not changed his life style. Secondly, he switched to another plan i.e. that he likes school very much.

b. Plan specificity

The plans by Ondwela were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. that he does not know what is happening to himself, and to why he sleeps early.

c. Plan quality

Ondwela's first and second plans did not produce the desired effect. In the first plan Ratondwa wanted to know as to why Ondwela's performance has gone down at school, and Ondwela has told him that his life has not changed and he is still the same person.

6.24.1.5 ACTION

a. Message production

Ondwela's levels of arguments are high in cues of deception. He used five cues in his messages (See 12.3.1. – 1.3.5.)

b. Emotional appeals

Negative emotions

(i) Anger

Ratondwa was angry with Ondwela because he is giving teachers problems at school and he has started drinking alcohol and smoking dagga:

Ha ano maduvha mishumo yanu ya tshikolo a i takadzi. Hu khou itea mini?

These days your work at school is not satisfactory. What is really happening?

(ii) Fear

Ratondwa is afraid that his brother will fail if he does not take his school work seriously:

Ni do feila

You'll fail

(iii) Guilt

After Ratondwa told him that his future lies in his own hands, Ondwela felt guilt and apologized and promised to live good life:

Ndi do ita zwa tshikolo na hone zwa vhukuma fhedzi.

I'll be serious with my school work and do what is required.

Positive emotions

Pride

Ondwela has pride. He boasted to his brother that he reads his books all the times:

Ndi dzula ndi kha bugu misi yothe.

I always read my books all the times.

II Language and style

a. Syntactic level

There is a mixture of simple and complex sentences in the dialogue.

(i) Simple sentence

Nne ndi tshe onouja

I'm still the same.

(ii) Complex sentence

Ndi nga si kone u amba uri hu khou itea mini, ndi divha onouja wa kale, fhedzi a thi a thu u shanduka.

I don't know what is happening, I'm still the same like before and I've not changed.

b. Lexical level**Lexical diversity**

There are some words in the dialogue which are not commonly used in Tshivenda.

(i) **Matiiti** – alcohol

(ii) **Kamara** – room

Imagery

There's only one image in the dialogue:

Vhumatshela vhu zwanani zwanu – The future is in your own hands.

c. Language use

The language used by Ondwela was not powerful and thus was powerless. He was very much polite towards Ratondwa so that he could believe what he was saying to him.

Ndi kha di vha onouja wa kale.

I'm still the same like before

The language used by Ratondwa was more powerful because he does not like his brother's behaviour:

Haano maquvha mishumo yanu ya tshikolo a i takadzi. Hu khou itea mini?

These days your work at school is not satisfactory.

What is really happening?

6.24.1.5 MESSAGE EFFECTS**I Relational and emotional effects****a. Effects of dominance**

Ondwela had low dominance in his messages. Even though he had low dominance, his brother did not believe him because he got the information from one of the teachers that his behaviour has changed. He also saw from his school reports that his performance has dropped.

b. Effects of explicitness

Ondwela's messages were not highly explicit. Ondwela had reasons in order to convince Ratondwa so that he could believe his deceptive messages.

c. Effects of arguments

Ondwela's messages are high in argument. He used nine arguments in total. Therefore, such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: what Ondwela said to Ratondwa was unreasonable and unbelievable. He said he sleeps late reading books but he changed this saying that he sleeps early because he read his book during the day.

b. Effectiveness

The deceptive message was not effective because Ratondwa did not believe him. Ratondwa got the information from one of the teachers that Ondwela is behaving badly at school and his school reports also show that he is not serious about his school work.

III Politeness

a. Dominance

Ratondwa was dominant to Ondwela because of his bad behaviour at school. Therefore, he was impolite towards Ondwela so that he could refrain from such bad behaviours at school.

The language used by Ondwela was polite because he wanted his brother to believe his deceptive messages. Therefore his low dominance does not result in his brother liking his deceptive messages.

b. Argument

Ondwela gave nine reasons in his deceptive messages so that he could be successful in deceiving his brother. Therefore, such reasons are preferred because they give reasons for certain actions. Even though he gave enough reasons, he failed in his deception.

c. Explicitness

Ondwela's arguments were not very explicit. Because of this he tended to be more polite towards Ratondwa. Therefore, explicit messages tend to be very impolite. He was polite so that his brother could believe his deceptive message.

6.24.1.6 CONCLUSION

Ondwela lied to Ratondwa in the dialogue about his poor performance and bad behaviour at school because he knows that his life style has changed and he goes out with bad friends. He was afraid of his brother that he would tell his parents and that he would be in trouble. He also knows that he has started drinking alcohol and smoking dagga which is against the rules of the family. The quality of the plan was not good because he lacked enough and good reasons to convince his brother to believe his deceptive messages. Ondwela used nine arguments in his deceptive messages. Even though he used many arguments in his deceptive messages, he was not successful in his deceptive messages because his elder brother had all the information about him from one of his teachers.

6.25 DIALOGUE OF FEMALE 12

Musiwalo : *U ni nea tshelede uri ni renga zwithu zwa fhando hayani ndi u ni fulufhedza. Na hone ndi mushumo wanu sa izwi a inwi ane na zwi divhesa zwithu zwine zwa shumiswa fhandu mutani. Zwino arali ndi tshi do ri ndo ni fha tshelede yo u renga zwiliwa zwa fhandu hayani na vho do renga zwiambaro, ndi vhona zwi si zwavhuqi.*

Musiwalo : I give you money to buy the groceries for the family because I trust you. It is also your responsibility because you know all the things that we use here at home. Therefore, it is not acceptable if I give you the money to buy the groceries for the family and then you use it to buy yourself clothes.

Azwifaneli : *Ndi nga si vhuye nda zwi ita hezwo. Nge ndi a fulufhedzea vhukuma. Ndi nga si shumise tshelede ya u renga zwiliwa nda vho renga ngayo zwiambaro. Na hone na zwiliwa zwi nga si swike. Kanzhi na musu ndo ya u renga ndi a didzima u direngela na zwanga zwa ula hu u itela uri ndi renga zwithu zwothe zwo fhelela. Ndi nga si ite hezwo.*

Azwifaneli : I'd never do things like that. I'm very much faithful. I would never use money meant for buying groceries to buy clothes. And therefore, there would be a great shortage. Whenever I go for shopping, I usually punish myself by not buying myself food so that I could buy enough groceries. I can't do that.

Musiwalo : *Fhedzi ndo mangala hafha namusi ndo ni nea tshelede ya u renga zwiliwa fhandu hayani, nda vho vhona no no vhuya na tshikete tshiswa. Ndo mangala uri tshelede ya u renga itsho tshiekete no i wana ngafhi sa izwi ndi tshi divha ndi songo ni nea tselede ya u renga tshiambaro. Na zwiliwa zwo rengwaho a si zwinzhi. Mulandu? Hu do dzeha nngwe fhandu mudini. Hezwi zwi ntsumbedza uri inwi no no tumbula tshelede irwe ya u renga zwiliwa na direngela tshikete. A si zwone kani? A si zwavhuqi zwine na khou ita.*

Musiwalo : I gave you money to buy groceries, but today I was surprised to see that you have bought yourself a new skirt. I was also surprised as to where you got the money to buy that skirt as I did not give you money to buy clothes. And the groceries that you bought are too little. What's the problem? We'll suffer from hunger here. This shows me that you took some of the money for buying groceries to buy yourself a skirt. Is that not true? What you are doing is very wrong.

Azwifaneli : *A si zwone. A thongo shumisa tshelede ya u renga zwiliwa lini. Zwithu zwi khou dura haano maduvha. Ndo betsha Loto vhege yo fhelaho nga R2.50, nda ri ndi*

tshi ya u †olela ndo ya †oroboni, nda wana ndo wina R200, ndi yone ye nda renga ngayo hetshi tshikete tshine vha khou tshi vhona zwino.

Azwifaneli : That's not true. I did not use the money meant for buying groceries. I bet Lotto last week for R2.50, and when I went to check in town, I found that I had won R200, that is the money that I used to buy this skirt.

1. Why did Azwifaneli lie to her husband by saying that she bought herself a new skirt with the money she won from the Lottery?

Azwifaneli lied to her husband about the money she used to buy herself a new skirt because she took some of the money meant for buying groceries to buy herself a new skirt. She knew that if she tells him the truth, her husband would be angry with her as the groceries would not be enough.

2. Was the deception successful?

Yes, it was successful because her husband believed her messages and that she used the money she won from the Lottery to buy herself a new skirt.

6.25.1 ANALYSIS OF FEMALE 12

6.25.1.1 DECEPTION CUES

I Statement of the problem

The problem is between Azwifaneli and her husband, Musiwalo. Musiwalo is complaining to his wife that he gave her enough money to buy groceries, but to his surprise Azwifaneli took some of the money to buy herself a new skirt. Firstly, Musiwalo wanted to know from his wife as to where she got the money to buy herself a new skirt. Secondly, he wanted to know from Azwifaneli why the groceries she bought were not enough, whereas she was given enough money as usual.

II Arguments for and against deception

a. Reasons for deception

Azwifaneli lied to her husband about the new skirt she bought with the money meant for the groceries because she knew that if she tells him the truth he will be angry with her. He would be angry with her because she did not buy enough groceries because she took some of the money and bought herself a new skirt. Therefore, she had to lie to Musiwalo that she won lotto and bought herself a new skirt with the money.

b. The dialogue between Musiwalo and Azwifaneli

c. The complaint of Musiwalo

Musiwalo complained to Azwifaneli that she did not buy enough groceries as usual, and on the other hand she has bought herself a new skirt, whereas he knows that she did not have

money for that. He suspected that Azwifaneli used some of the money meant for buying groceries to buy a new skirt.

d. Deception of Azwifaneli

She relied on three arguments

- a. She would never use money meant for buying groceries to buy a skirt.
- b. The groceries will not be enough
- c. She even tries not to buy food for herself when she goes to town to buy groceries.

e. Musiwalo's response

- a. Azwifaneli came back home with a new skirt
- b. Where did Azwifaneli get the money to buy a new skirt?
- c. The groceries that were bought were not enough.

f. Deception of Azwifaneli

- a. She did not take any money from the groceries to buy herself a new skirt.
- b. She played lotto and won and used the money to buy a new skirt.

6.25.1.2 Cues to deception

a. Response length

Deceptive statements are usually short. Azwifaneli used short statements in order to deceive Musiwalo:

A si zwone

That is not true.

Ndi nga si ite hezwo

I can't do that.

Zwiliwa zwi nga si swike

The groceries cannot be enough

b. Plausibility

Implausible, because she said she won lotto but even failed to inform her husband that she has won some money from lotto. She only informed him after he questioned her about a new skirt.

c. Self references

Azwifaneli used self references in the dialogue in order to be more deceptive. She used references to herself (**ndi** (I) twelve times in the dialogue.

d. Cooperative and polite

Azwifaneli is very polite and friendly towards her husband so that he could believe her deceptive statements. She told him she cannot do such a thing and she even does not buy food for herself so as to buy enough groceries for the family.

e. Complexity

Azwifaneli tried to use complex sentences in order to be more deceptive, e.g.

[Kanzhi na musu ndo ya][u renga][ndi a qidzima][u qirengela na zwanga][zwa u la][hu u itela][uri ndi renga zwithu zwothe][zwo fhelela]

Whenever I go for shopping, I usually punish myself by not buying myself food so that I could buy enough groceries.

f. Negative statements

Azwifaneli used negative statements in order to be more deceptive:

Ndi nga si vhuye nda zwiita hezwo.

I would never do that.

Ndi nga si shumise tshelede ya u renga zwijiwa.

I cannot use money meant for buying groceries.

A si zwone.

That's not true.

A thongo shumisa tshelede ya u renga zwijiwa.

I did not use the money meant for buying groceries.

I Cultural issues

It is very common among the Vendas that a man as the head of the family, and as the sole breadwinner of the family gives money to his wife to go and buy food for the family.

II Success of deception

Azwifaneli was successful in deceiving her husband because she said she won lotto and got the money to buy herself a new skirt.

6.25.1.3 PLANS

I Message dimension

a. Explicitness

Azwifaneli's arguments in her deceptive message were not explicit. They were not clear and fully expressed. She made unclear statements about the way she got the money that she used to buy herself a new skirt. She also made unclear statements as to why the groceries were not enough.

b. Dominance

Ratondwa is the target of deception in the dialogue. Therefore, he is dominant in his messages. On the other hand, Azwifaneli is not dominant, and therefore, Ratondwa has no control against Azwifaneli as expressed in his messages.

c. Argument

Azwifaneli provided reasons for her deception. In the dialogue she used five arguments in order to be successful in her deception:

- a. She would never use money meant for buying groceries to buy skirt.
- b. Therefore, the groceries will not be enough
- c. She even tries not to buy food for herself when she goes to town to buy groceries.
- d. She did not take any money from the groceries to buy herself a new skirt.
- e. She played lotto and won and used the money to buy a new skirt.

d. Source control

Azwifaneli had control over her reasons for deception in her arguments (1.2.2.2 and 1.2.2.4.) because Ratondwa believed her deceptive statements.

II Type of plans

a. Plan complexity

Azwifaneli used two plans in her deceptive messages. Firstly, she said that she would never use money meant for buying groceries to buy personal things because the groceries would not be enough. Secondly, she switched to another plan, i.e. she won at the lotto and used the money to buy herself a new skirt.

b. Plan specificity

The plans by Azwifaneli were not fully articulated i.e. the specifics of the plan were not clearly explained, i.e the groceries which were not enough and the winning of lotto.

c. Plan quality

Azwifaneli's first plan did not produce the desired effect, but her second plan produced the desired effect. In the first plan Ratondwa wanted to know as to where Azwifaneli got the money to buy herself a new skirt. At the end Azwifaneli told him that she got the money to buy a new skirt by winning the lotto.

6.25.1.3 ACTION

a. Message production

Azwifaneli's level of argument are high in cues of deception because she used six cues in her deceptive messages (See 1.3.1. – 1.3.6. above).

b. Emotional appeals

Negative emotions

Anger

Ratondwa was angry with his wife because the groceries she bought were too little and he suspected that she used some of the money to buy herself a new skirt:

Na zwiḽiwa zwo rengwaho a si zwinzhi mulandu?

And the groceries that you bought are too little. What is the problem?

Positive emotions

Pride

Azwifaneli has pride. She boasted to her husband that she is very faithful:

Nqe ndi a fulufhedzea vhukuma.

I am very faithful.

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

A si zwone

That is not true.

(ii) Complex sentence

Kanzhi na musi ndo ya u renga ndi a qidzima u qirengela na zwanga zwa u ja hu u itela uri ndi renge zwithu zwothe zwo fhelela.

Whenever I go for shopping, I usually punish myself by not buying myself food so that I could buy enough groceries.

b. Lexical level

Lexical diversity

There are some words in the dialogue which are not commonly used in Tshivenda:

- (i) **Tshikete** – skirt
- (ii) **Betsha** – to bet
- (iii) **Loto** – lotto
- (iv) **Wina** – win

c. Imagery

There's only one image in this dialogue:

Hu do dzhena nngwe fhano muḍini.

We'll suffer from hunger here.

d. Language use

The language used by Azwifaneli was not powerful. She was powerless towards her husband and also polite so that her husband could believe her deceptive messages and believe her that indeed she used the money she won from lotto to buy herself a new skirt:

Ndo betsha loto vhege yo fhelaho, nda wana ndo wina R200.00

I bet lotto last week and found that I had won R200.00

6.25.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Azwifaneli had no high dominance in her messages. Because of her low dominance, her husband believed her deceptive messages. She gave Ratondwa enough reasons so that he

could believe her deceptive messages. At the end Ratondwa believed that she had bought a new skirt with the money she had won from the lottery.

b. Effects of explicitness

Azwifaneli's messages were not highly explicit. Her messages were not clear and also lack details. Therefore, such inexplicitness shows no solidarity between the source and the target.

c. Effects of arguments

Azwifaneli's messages are high in argument (See paragraph 2.1.3. above): she used a total of five arguments in her messages. Therefore, such messages are preferred as they give reasons for certain actions.

II Competence

a. Appropriateness

Reasonable: What Azwifaneli said was reasonable and believable. It is understandable that her husband believed that she won lotto and get the money to buy herself a new skirt. It is believable that a person who bets in a lottery may win some money, and that may also happen to Azwifaneli.

b. Effectiveness

The deceptive message was effective because her husband trusted her. He knows his wife as a trustworthy person who always buys the groceries for the family all the time.

III Politeness

a. Dominance

The husband was dominant towards his wife so that she could come up with the truth because the groceries were too little and she had bought herself a new skirt:

Musiwalo: **Zwino arali ndi tshi ɔo ni fha tshelede ya u renga zwijiwa zwa fano hayani na vho ɔo renga zwiamboro, ndi vhona zwi si zwavhuɔi.**

It is not acceptable if I give you the money to buy the groceries for the family and then you use it to buy yourself clothes.

The language used by the wife towards her husband was more polite. She was afraid to tell her the truth because she feared that he would never trust her. Therefore, she was polite so that he would believe her:

Azwifaneli: **Ndi nga si vhuye nda zwi ita hezwo. Nɔe ndi a fulufhedzea vhukuma.**

Azwifaneli: I would never do that. I'm very much faithful.

Therefore, in this dialogue, low dominance shows politeness and in this regard Azwifaneli wanted her husband to believe her deceptive messages by being polite.

b. Argument

Azwifaneli gave five reasons for her deception. She used three reasons in her first response and another two reasons in her second response. By giving such five reasons she was more polite and wanted her husband to believe her messages.

c. Explicitness

Azwifaneli's arguments were not very explicit. She seemed to be more polite towards her husband because explicit messages tend to be very impolite.

6.25.1.6 CONCLUSION

Azwifaneli lied to her husband about the new skirt she had bought because she used the money meant for buying the groceries to buy that new skirt. She knew that if she told him the truth, Ratondwa would be angry with her. Therefore, this made her to lie towards her husband. The quality of the plan was good because her husband believed her. It is believable that she got the money by winning in lottery. The groceries were too little because things are much more expensive these days. Therefore these two plans were believable. Azwifaneli used five arguments in her deceptive messages. Those reasons were believable. At the end her husband believed her because he trusted her. Azwifaneli was also polite towards her husband so that he could believe her.

6.26 DIALOGUE OF MALE 13

Livhuwani : Ndo pfa vhathu vhanzhi vha tshi ri ndi vhone vhane vha kona nga maanḁa u lugisa ǀthingopfarwa. Hu pfi a vha vhi vha dzi vhona. Hu pfi kana ndi mufuda ufhio kana ufhio hu pfi a vha balelwi. Ndi ngazwo ndo ḁa kha vhone uri ndi wane thuso ngauri ndo tshinyalelwa nga luǀtingopfarwa lune nda lu funesa. Ndo pfa na uri vha a fulufhedzea.

Livhuwani : I've heard from lot of people that you are very good at fixing cellphones. They say that you are an expert. You can also fix all the different types. That's why I've also come to you so that you can help me because I need my cellphone that I love so much to be fixed. I've also heard that you are faithful.

Mulalo : Vho ḁa hone hone. Nḁe ǀthingopfarwa a thi dzi vhoni, ndi zwiliwa zwanga, ndi lufhio kana ndi lufhio lu vhuya lwo luga, nid ḁivhea hoṱhe hafhano, ndi masithesele.

Mulalo : You've come to the right place. I'm good in fixing cellphones, I'm an expert, it may be whatever type, you'll get it back in good condition, I'm well-known here that I'm an expert.

Livhuwani : Fhedzi ndo ro ndi tshi swika hayani ndi tshi i vula nda wana i sa shumi. Na u funga yo vha i sa fungi. Ndo ri ndi tshi i vula nda wana biṱiri i si yone yanga. Ndi khou humbela uri vha vhuise yanga ngauri yo vha i tshe ntswa.

Livhuwani : But when I reached home I found that it was not working when I switched it on. It wasn't working at all. When I opened it, I found it out that the battery inside was not mine. Could you please return mine as it is still new.

Mulalo : A thi divhi uri hu nga vha ho itea mini. Khamusi ndo i tanganyisa na ya muriwe. Ndi a fulufhedzea vhukuma. Arali zwo ralo, ndi khou humbela Pfarelo. Zwo sokou itea-vho. Ndi nga vha ndo i bvisa hu si nga khole. Ndi lwa u tou thoma. A zwi nongo itea fhano. Ndi khou humbela Pfarelo. U bva zwino ndi do zwi dzhiela ntha.

Mulalo : I don't know what might have happened. May be I mixed yours with someone else's. I'm very faithful. If it is so, therefore, I apologise. It just happened. I think I removed it unintentionally. This is happening for the first time. It does not happen here. I apologise. From now I'll be very much careful.

Livhuwani : Ndo takala vho tenda vhukhaxhi. Fhedzi ndo pfa muriwe a tshi ri vhone vha a rengisa bitiri dza kale fhano vhengeleni javho. Khamusi vha kho di rengisa na dzenedzi dzashu, zwi divhiwa nga nnyi. Vha dzi wana ngafhi arali vha di rali, vha do wisa bindu javho.

Livhuwani : I'm glad that you've admitted your mistake. Someone told me that you sell batteries at your shop. May be you are also selling ours, who knows. Where do you get them? If you continue like this, your business will collapse.

Mulalo : Zwi nga si tsha itea na luthihi. Ndi khou humbela Pfarelo. Vha songo tsha dovha vha zwi amba. Kha zwi fhelele kha riṅe vhavhili. Na zwino kha vha ye u renga ntswa, na tshelede kheyi. Pfarelo muhulwane wanga.

Mulalo : It would never happen again. Please, forgive me. Don't ever talk about it again. Let this end between the two of us. You can go and buy a new one, here is the money. Please, Forgive me.

1. Why did Mulalo lie to Livhuwani about the other battery he had put in his cellphone?

Mulalo lied to Livhuwani about the other battery he had put in his cellphone because he knew that he sold his new battery to someone else. He lied to him because he did not want Livhuwani to find out that he had changed his battery. He also did not want him to find out because he knew he would lose a lot of customers because of that.

2. Was the deception successful?

No, the deception was not successful. Livhuwani could recognize his battery because he marked it. Because of this, Mulalo was forced to give him money to buy another battery.

6.26.1 ANALYSIS OF MALE 13

6.26.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Livhuwani and Mulalo. Livhuwani gave Mulalo his cellphone so that he could fix it as it was no longer functioning. When he went to collect it he found that his cellphone's battery had been changed. Fortunately, he had marked his battery. At first Mulalo lied to him that he did not change the battery of his cellphone. Firstly, Livhuwani wanted to know as to why the battery of his cellphone had been changed. Secondly, he wanted to know as to where he gets the second hand batteries which he sells to the people.

II Arguments for and against deception

a. Reason for deception

Mulalo lied to Livhuwani about the other battery he had put in his cellphone because he knew that he had said his new battery which was in his cellphone. He lied to him because he did not want Livhuwani to find out that he had changed his battery so that he could sell it and make more money. He also did not want him to know that because he fears that he would lose customers.

b. The dialogue between Livhuwani and Mulalo

c. The complaint of Livhuwani

Livhuwani complained to Mulalo about his new battery which had been removed from his cellphone.

d. Deception of Mulalo

Mulalo does not accept any responsibility, i.e. the complaint of Livhuwani. He relied on the following 3 arguments:

- a. He pretends not to know what really happened to the battery of his cellphone
- b. He removed it from his cellphone by mistake
- c. He apologized

e. Livhuwani's response

- a. He was glad that he accepted his mistake.
- b. He removed the battery from his cellphone so that he could sell it to other customers
- c. He reminded him that his business would collapse if he continues that way.

f. Mulalo's response

- a. He said that would never happen again.
- b. He again made an apology.
- c. The issue must end between the two of them only.
- d. He gave Livhuwani money to go and buy a new battery for his cellphone.

6.26.1.2 Cues to deception

a. Response length

Response length in his deceptive messages are short:

Zwi nga si tsha itea

It will never happen again

Ndi lwa u thoma

It's for the first time

A zwi nongo itea fhanu

It never happened here

Ndi khou humbela pfarelo.

I hereby apologise

Zwo sokou itea –vho

It just happens

b. Plausibility

Implausible because Mulalo should be the one to know where the battery in Livhuwani's cell phone should be, because he was the who was fixing it.

c. Self-reference

Mulalo used self-references in the dialogue so that he could be more deceptive. He used references to himself (**ndi** (I) eight times in the dialogue.

d. Cooperative and polite

Mulalo was polite and friendly towards Livhuwani so that he could believe his deceptive statements. He reminded Livhuwani of how trustworthy he is towards his clients.

e. Detail

Mulalo gave vague details about the old battery in Livhuwan's cellphone. He also made vague details about the batteries he sells to his customers i.e. where he gets them.

f. Complexity

Mulalo used complex sentences in order to impress Livhuwani about the battery he had changed in his cellphone:

[Ndi zwijiwa zwanga][ndi lufhio][kana ndi lufhio][lu vhuya][lwo luga][ndi divhea hothe hafhano][uri ndi masithesele]

I'm an expert, it may be whatever type, you'll get it back in good condition, I'm well known here that I'm an expert.

I Cultural issues

Clients give all the trust to the dealers who are responsible for repairing their goods, like cellphone, televisions, radios, stoves etc. They do not think that they may exchange some

parts in their goods when fixing them without the clients' approval. The same applies to Livhuwani. He trusted Mulalo as his dealer to fix his cellphone.

II Success of deception

Mulalo was not successful in deceiving Livhuwani because Livhuwani marked the battery of his cellphone.

6.26.1.3 PLANS

I Message dimension

a. Explicitness

Mulalo's arguments in his deceptive messages were not explicit. They were not fully expressed and not clear. He boasted himself about his trustworthiness and secondly he made unclear statements about the battery removed from Livhuwani's cellphone as well as the batteries he sells to his customers.

b. Dominance

Livhuwani is the target of deception in the dialogue. Therefore he is dominant in his messages. Mulalo was not dominant in the dialogue. Therefore, Mulalo had no control against Livhuwani as expressed in his messages.

c. Argument

Mulalo provided reasons for his deception. In his arguments he used a total of seven arguments in order to be successful (See 1.2.2.2 and 1.2.2.4. above)

- a. He pretends not to know what really happened to the battery of his cellphone.
- b. He removed it from the cellphone by mistake
- c. He apologized
- d. He said that that would never happen again
- e. He again made an apology
- f. The issue must end between the two of them only
- g. He gave Livhuwani money to go and buy a new battery for his cellphone.

d. Source control

Mulalo had no control over his reasons for deception in his arguments (1.2.2.2. and 1.2.2.4) because Livhuwani did not believe him.

II Types of plans

a. Plan complexity

Mulalo used two plans in his deceptive messages. Firstly, he said he does not know what might have happened to the battery of Livhuwani's cellphone. Secondly, he switched to another plan, i.e. that he might have mixed his battery with someone else's

b. Plan specificity

The plans by Mulalo were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. the changing of the battery and where he gets the batteries which he sells to his clients.

c. Plan quality

The plans by Mulalo did not produce the desired effect. He failed to convince Livhuwani about the changing of battery in his cellphone and the place he gets batteries which he sells to his customers.

6.26.1.4 ACTION

a. Message production

Mulalo's levels of argument are high in cues of deception. He used six cues in his messages (See 1.3.1. – 1.3.6 above)

b. Emotional appeals

Negative emotions

(i) Anger

Livhuwani was angry with Mulalo because he had exchanged the battery of his cellphone without his consent:

Ndi khou humbela uri vha vhuise yanga ngauri yo vha i tshe ntswa.

Could you please return mine (battery) as it is still new.

(ii) Guilt

Mulalo felt guilty for what he did in Livhuwani's cellphone:

Nid khou humbela pfarelo.

I hereby apologise

Positive emotions

(i) Pride

Mulalo has pride. He boasted to Livhuwani about his trustworthiness:

Ndi a fulufhedzea vhukuma

I'm very much faithful.

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

Zwo sokou itea.

It just happened

(ii) Complex sentence

Ndi zwijiwa zwanga, ndi lufhio kana lufhio, lu vhuya lwa luga, ndi divhea hothe hafhano uri ndi masithesele.

I'm an expert, it may be whatever type, you'll get it back in good condition, I'm well known here that I'm an expert.

b. Lexical level

Lexical diversity

There are some words in this dialogue which are not commonly used in Tshivenda:

- (i) **T̄thingo-pfarwa** – cellphone
- (ii) **Masithesela** – expert
- (iii) **Biṭiri** – battery
- (iv) **Vhengele** – shop

Imagery

There's only one image in the dialogue:

Ndi zwiliwa zwanga - It is my food, i.e. which literally means that "*He is an expert*" in fixing cellphones.

c. Language use

The language used by Mulalo was powerless. He was very polite towards Livhuwani so that he could believe his deceptive statements:

A thi qivhi uri hu nga vha ho itea mini.

I don't know what might have happened.

The language on the other hand used by livhuwani was more powerful:

Ndi khou humbela uri vha vhuise yanga ngauri ye vha, i tshe ntswa.

Could you please return back mine (battery) as it is still new.

6.26.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Mulalo had no high dominance in his messages. Because of his low dominance, Livhuwani did not believe his statements. Livhuwani also did not believe his deceptive statements because he had marked the battery of his cellphone, and clearly identified the other one which was put in his cellphone.

b. Effects of explicitness

Mulalo's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Mulalo lacked valid reasons to convince Livhuwani to believe his deceptive messages.

c. Effects of arguments

Mulalo's messages are high in argument. He used seven arguments in his messages. Therefore, such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness.

Unreasonable: What Mulalo said to Livhuwani was unreasonable and unbelievable. Mulalo should be the one to know what really happened to the battery which was in Livhuwani's cellphone because he was the one who was fixing it.

b. Effectiveness

The deceptive message was not effective because Livhuwani had marked the battery in his cellphone. To his surprise, he found another battery in his cellphone.

III Politeness

a. Dominance

Livhuwani was dominant to Mulalo because the battery of his cellphone was removed. Therefore, he was impolite to Mulalo to come up with the true information.

Ndo ri ndi tshi vula nda wana bitiri i si tsha vha yanga. Ndi khou humbela uri vha vhuise yanga ngauri yo vha i tshe ntswa.

When I opened it, I found out that the battery was not mine. Could you please return mine as it is still new.

The language on the other hand used by Mulalo was more polite because he wanted to deceive Livhuwani so that he could believe his deceptive messages. By being polite he wanted Livhuwani to believe his messages:

A thi qivhi uri hu nga vha ho itea mini. Ndi a fulufhedzea vhukuma.

I don't know what might have happened. I'm very much faithfully.

b. Argument

Mulalo gave seven reason for his deceptive so that livhuwani could believe his deceptive messages. He was polite so that Livhuwani could believe his deceptive messages.

c. Explicitness

Mulalo's arguments were not very explicit and thus he seemed to be more polite towards Livhuwani so that he could believe his messages. Explicit messages therefore, tend to be very impolite.

6.26.1.6 CONCLUSION

Mulalo lied to Livhuwani in the dialogue about the other battery which was in his cellphone because he knew he had sold his battery to someone else. He therefore, did not want Livhuwani to find out because it would dent the image of his business and loose a lot of customers. The quality of the plan was not good because it lacked details in his arguments, i.e. the whereabouts of Livhuwani's battery. He should be the one accountable because he was the one fixing Livhuwani's cellphone. Mulalo gave seven reasons in his arguments so

that Livhuwani could believe him. Mulalo failed to succeed in his deceptive message because Livhuwani had marked the battery in his cellphone.

6.27 DIALOGUE OF FEMALE 13

Onicah : Vho-Mukhethwa vhone ndi vha ḍivha vha muthu wa u ̣hogomela zwithu. U bva tshe vha shuma fhano muḍini, a vha athu u kwasha thundu na nthihi. Hezwi zwo ntsumbedza uri vhone vha a fara thundu zwavhuḍi. Tsho mmangadzaho ḥamusi ndi musi ndi tshi wana inwe ya bigiri dze nda renga i seethe ya u ḍura yo kwashea i ḍaledaleni. Zwe zwa ḥaḥa u mmbaisa ndi uri vhone a vhongo vhuya-vho vha mmbudza uri inwe ya dzibigiri ine nda i funesa yo kwashea. Kha vha mmbudze uri ho tou itea mini. Hafhu bigiri hejla i mbiluni.

Onicah : Mukhethwa, I know you as a very careful person. Since you started working at this house, you've not broken even a single thing. This shows me that you handle goods very well. What surprised me is that I've found one of the mugs from the set that I bought which is very expensive broken in the dustbin. What also hurt me most is that you even failed to inform me about that broken mug which I like most. Tell me what really happened. That mug is really in my heart.

Mukhethwa : Ndo vha ndi tshi ri ndi ḍo vha vhdusa musi vho no awela. Ndo shavha u vha vhudza vha sa athu u awela uri vha sa p̣fe mafhungo o raloho a bigiri ine vha i funesa ngauri zwo vha zwi tshi ḍo vha dinesa. Masiari ndo ri indo sala na riwana vhone vho ya mushumoni, a mbo ḍi hovha ija bigiri i kha ḥafula, yambo ḍi wa ya mbo ḍi kwashea. Ngazwo vha tshi khou vhona yo tou raḥa ḍaledaleni.

Mukhethwa : I thought I would tell after you've relaxed a bit. I did not want to tell you before you relax, and that you must hear this kind of information of the mug that you like so much because it would hurt you more. When you were at work this afternoon while I was with the baby, he pushed the mug which was on the table, and fell and it then broke. That's why you've found it that way in the dustbin.

Onicah : Fhedzi ndo vha vhudza hu kale uri riwana vha mu ̣hogomele kha thundu, na kha uri a sa ḍo huvhala. U tea u dzula o lavheleswa. Zwino kha vha vhone o kwasha bigiri ine nda i funa vhukuma. Ndi lwa u tou thoma hoyu riwana a tshi kwasha thundu u bva tshe a bebiwa. Fhedzi u bva namusi ndi humbela uri vha mu ̣hogomele uri thundu dzi sa ḍo fhela.

Onicah : I told you long ago that you must take care of the baby as far as goods are concerned and that he must not get injured. You must always have an eye on him. Now he has broken the mug that I love so much. It is for the first time that

this baby has broken goods since his birth. From today you must seriously take care of him so that the goods should not get lost.

Mukhethwa : Zwo di sokou itea. O tou nenga ndi sa mu vhoni. Ndi khou vha fulufhedzisa uri zwi nga si tsha dovha zwa itea zwithu zwo raloho.

Mukhethwa : It just happened. I promise you that things like that would never happen again.

1. Why did Mukhethwa (the domestic worker) lie to Onicah as to why her beautiful and expensive mug was broken?

Mukhethwa lied to Onicah about the broken mug because she was the one who broke it and she knew she would be very angry with her because she loves her mug very much and it is also very expensive. Therefore, she decided to lie to her that it was her baby (Onicah's baby) who broke the mug. Therefore, she felt that Onicah would understand better and accept it.

2. Was the deception successful?

Yes, the deception was successful. Onicah believed her messages. She knows her as a trustworthy person, and a very careful domestic worker, who has never broken anything since she started working for her. That is why she believed her deceptive messages.

6.27.1 ANALYSIS OF FEMALE 13:

6.27.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Onicah and Mukhethwa. Onicah found out that one of her mugs that she loves so much was broken in the dustbin. She was very angry with Mukhethwa because she did not even inform her about her broken mug.

Firstly, Onicah wanted to know as to why Mukhethwa failed to inform her about the broken mug. Secondly, she wanted to know who broke the mug and what caused the mug to get broken.

II Arguments for and against deception

a. Reason for deception

Mukhethwa lied to Onicah about the broken mug because she knew that Onicah would be very angry with her because she loves her mug very much and it is very expensive. Therefore, she decided to lie to her that it was her baby who broke it, so that she would understand it better, whereas it was she, Mukhethwa who broke it unintentionally. She was the one who broke it.

b. The dialogue between Onicah and Mukhethwa

c. The complaint of Onicah

Onicah complained to Mukhethwa about the broken mug which she found in the dustbin. She also complained that she failed to inform her about the broken mug.

d. Deception of Mukhethwa

Mukhethwa does not accept wrongdoing, i.e. the complaint of Onicah. She relied on 3 arguments:

- a. Mukhethwa said that she thought she would tell her of the broken mug after she relaxes as she was coming from work.
- b. She did not want to tell her immediately from work as that would make her more stressful.
- c. It was Onicah's baby who broke the mug.

e. Onicah's response

- a. It's long that she told her to look well after the child.
- b. She broke her favourite mug because of Mukhethwa's carelessness
- c. It is the first time that her baby broke the mug.

f. Mukhethwa's response

- a. It would never happen again.
- b. The child disappeared without her notice.

6.27.1.2 Cues to deception

a. Plausibility

The excuse of not telling Onicah immediately when she came back from work about the broken mug seems implausible because it was a very sensitive matter which she should have told her immediately she arrived home because she loves the mug dearly.

b. Self references

Mukhethwa used self references in the dialogue so that she could be more deceptive. She used references to herself (**ndi** (I)) eight times in the dialogue.

c. Cooperative and polite

Mukhethwa was very polite and friendly towards Onicah so that she could believe her deceptive messages that indeed it was the child who broke her mug.

d. Detail

Mukhethwa gave vague detail about her late decision to inform Onicah about the broken mug.

e. Complexity

Mukhethwa tried to use complex sentences in order to be more deceptive towards Onicah:

[Ndo shavha][u vha vhudza][vha sa athu u awela][uri vha sa pfe mafhungo][o raloha][a bigiri ine vha I funesa][ngauri zwo vha zwi tshi do vha dinesa]

I did not want to tell you before you get rest, and that you must not hear this kind of information of the mug that you like so much because it would have hurt you more.

f. Excuse: Mitigation of blame

Mukhethwa gave blame for the broken mug to the child who broke the mug.

I Cultural issues

If something happens at home in the absence of the owner of the house, the domestic worker should inform or report to the owner of the house. The same thing should have been done by Mukhethwa when Onicah comes back from work.

II Success of deception

Mukhethwa was successful in deceiving Onicah, because she believed her deceptive messages. Onicah believed her that indeed it was the child who broke her expensive mug.

6.27.1.3 PLANS

I Message dimension

a. Explicitness

Mukhethwa's arguments in her deceptive messages were not explicit, i.e. she did not express her arguments fully and she was not clear in her arguments. She also made unclear statements about her inability to inform Onicah about the broken mug immediately she came back from work.

b. Dominance

In this dialogue, Onicah is the target of deception and therefore is dominant in the dialogue. Firstly she wanted to know as to why Mukhethwa failed to inform her about the broken mug. Secondly she wanted to know who broke the mug. Mukhethwa had no dominance against Onicah as the target of deception.

c. Argument

Mukhethwa gave reasons for her deception. She said that it was the baby who broke the mug. Secondly she said she did not want to tell her about the broken mug immediately she comes back from work. She should have to rest first.

d. Source control

Mukhethwa had control over her reasons for deception in her arguments (1.2.2.2 and 1.2.2.4 above) because Onicah believed her messages.

II Types of plan

a. Plan complexity

Mukhethwa used two plans in her deceptive messages. Firstly she said she did not want to tell her about the broken mug before she gets rest. Secondly she said that the mug was broken by the baby.

b. Plan specificity

The plans by Mukhethwa were not fully articulated. The specifics of the plan were not clearly explained, i.e. her failure to inform Onicah immediately she arrived home.

c. Plan quality

The plans by Mukhethwa produced the desired effect. Onicah believed that it was her baby who broke the mug.

6.27.1.4 ACTION

a. Message production

Mukhethwa's levels of argument are high in cues of deception. She used six cues in her deceptive messages (See 1.3.1. – 1.3.6. above)

b. Emotional appeals

Negative emotions

(i) Anger

Onicah was very angry with Mukhethwa because she found her expensive and favourite mug broken in the dustbin:

Zwe zwa nana u mmbaisa ndi uri vhone a vhongo vhuya vho vha mmbudza uri ho khwashea inwe ya bigiri ine nda i funesa. Kha vha mmbudze uri ho tou itea mini.

What hurt me most is that you even failed to inform me about the broken mug which I like most. Tell me what really happened.

(ii) Fear

Onicah was not comfortable with the care that Mukhethwa gives to the baby because one day the baby would hurt herself and get injured seriously.

Positive emotions

Pride

Onicah has pride. She said Mukhethwa is very careful and nothing has been broken since she started working for her:

U bva tshe vha shuma fhano muḡini, a vha a thu u kwasha thundu na nthihi.

Since you started working at this house, you've not broken even a single good.

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue

(i) Simple sentence

Zwo sokou itea.

It just happened.

(ii) Complex sentence

Ndo shavha u vha vhudza vha sa athu u awela uri vha sa pfe mafhungo a raloho a bigiri ine vha i funesa ngauri zwo vha zwi tshi ḡo vha dinesa.

I did not want to tell you before you relax and that you must hear this kind of information of the mug that you like so much because it would have hurt you more.

b. Lexical level**c. Lexical diversity**

There are some words in this dialogue which are not commonly used in Tshivenda. There are only two here:

- (i) **Bigiri** – mug
- (ii) **T̩afula** – table.

d. Imagery

There's only one image in the dialogue:

Hafhu bigiri heija i mbiluni – that mug is really in my heart (which literally means she likes it very much).

e. Language use

The language used by Mukhethwa was not powerful. She was polite towards Onicah so that she could believe her deceptive messages:

Zwo sokou itea. Ndi khou fulufhedzisa uri zwi nga si tsha dovha zwa itea zwithu zwo raloho.
It just happened. I promise that things like that would never happen again.

The language used by Onicah on the other hand was more powerful:

Zwe zwa nana u mmbaisa ndi uri vhone a vhungo vhuya-vho vha mmbudza uri ho kwashea inwe ya bigiri ine nda i funesa. Kha vha mmbudze uri ho tou itea mini.

What hurt me most is that you even failed to inform me about the broken mug which I like most. Tell me what really happened.

6.27.1.5 MESSAGE EFFECTS**I Relational and emotional effects****a. Effects of dominance**

Mukhethwa had no high dominance in her messages. Because of her low dominance, it made Onicah to believe her deceptive messages. Onicah believed her that indeed it was the baby who broke her favourite mug.

b. Effects of explicitness

Mukhethwa's messages were not highly explicit. She had valid reasons in order to deceive Onicah in her messages that indeed it was the baby who broke the mug.

c. Effects of arguments

Mukhethwa's messages are high in argument. She used five reasons for her deception. She used three arguments in her first response and another two in her second response. Such messages are therefore preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Reasonable: The messages by Mukhethwa was reasonable and believable. It is believable that a small baby can take a mug and break it unnoticed.

b. Effectiveness

The deceptive message was effective because Onicah believed her deceptive statements. She believed her that the mug had been broken by the baby and was also convinced by that Mukhethwa has not broken anything since she started working for her.

III Politeness

a. Dominance

Onicah was dominant to Mukhethwa because she found her mug broken in the dustbin. Therefore she was impolite towards her so that she could come up with the truth.

Kha vha mmbudze uri ho itea mini.

Tell me what really happened.

The language used by Mukhethwa on the other hand was more polite so that Onicah could believe her deceptive messages. By being polite she wanted Onica to believe her deceptive messages:

Zwo sokou itea. Ndi khou fuluthedzisa uri zwi nga si tsha dovha zwa itea zwithu zwo raloho.

It just happened. I promise that things like that would never happen again.

b. Argument

Mukhethwa gave five reasons for her deception so that Onicah could believe her deceptive messages. She was polite in her messages and by being polite she wanted Onicah to believe her messages.

c. Explicitness

Mukhethwa's arguments were not very explicit and this makes her to be more polite towards Onicah so that she could believe her deceptive messages. Explicit messages tend to be very impolite.

6.27.1.6 CONCLUSION

Mukhethwa lied to Onicah about the broken mug because she was the one who broke it. She knew that Onicah would be angry with her if she tells her the truth because Onicah loves the mug very much and it was very expensive when she bought it. Therefore, Mukhethwa decided to lie to her that it was her baby who broke her mug. Therefore, Mukhethwa does not accept any wrongdoing, but puts the blame to the baby. The quality of the plan was good and believable. It is believable that a small baby could break a mug. Mukhethwa also gave five reasons in her arguments so that Onicah could believe her deceptive messages. Such

arguments are needed in deception because they give reasons for certain actions. The deceptive message by Mukhethwa was successful because Onicah believed her.

6.28 DIALOGUE OF MALE 14

Tondani : *Iwe ndi qivha u riwana a itaho zwa tshikolo, a dovha a thetshesela vhadededzi. mishumo yau ya tshikolo i a takadza vhadededzi na vhabebi. Wo vha u sa ri fhi thaidzo, fhedzi ano maduvha u dzula u milomoni ya vhadededzi. Hu khou itea mini?*

Tondani : I know you as a child who is serious about school matters and who also listens to his teachers. Your teachers as well as your parents love your school-work. You did not give us any problem, but these days teachers always talk about you. What is really happening?

Maanḁa : *Ndi kha ḁi vha onula. Vhathu vhoṭhe vha ḁivha ndi muthu o lugaho. Fhedzi ndi vhona unga ḁhe vhadededzi vha tou mmbenga. A hu na vhuḁwe vhutshilo vhuswa vhune nda khou tshila hone. Khamusi-vho ri nga vha ri tshi khou tou khukhulisana huḁwe. ḁhe nda a funa tshikolo.*

Maanḁa : I'm still the same person. All the people know me as a very good person. But I think the teachers hate me. I'm not living a different life. May be we might be having some differences. I like school.

Tondani : *Ndi pfa vhadededzi vha tshi ri ni vha ni tshi khou dina vhukuma kijasini. Ndi hone u tshi khou aluwa. Sa mudededzi wau ndi vhona zwi si zwavhuḁi. kani u tou vha na thaidzo? Itani zwa tshikolo ngauri ni ḁo felia. Tshilani vhutshilo haḁu ha kale. Ngauri u khou hanedza, kani ri tou ya kha vhaḁwe vhadededzi sa ṭhanzi. Hafhu u kha bugu dza vhukhaxhi. Ndi khou ofha uri ni ḁo feila.*

Tondani : Some teachers say you are very naughty in the class. You are on stage. As your teacher, what you are doing is not good. Do you have any problem? Concentrate on your school work because you'll fail. Live your normal life. Because you disagree, can I call some teachers as witnesses? Know that you are in the record-book for trouble-makers. I'm afraid that you'll fail.

Maanḁa : *Hai, hezwo ri songo vhuya ra zwiita, arali hu u khakha ndi khou vha fulufhedzisa uri a zwi tsha ḁo itea na ḁuvha na ḁithihi. Na khonani hedzi ntswa ndi ḁo dzi ṭutshela. Pfarelo mudededzi wanga. A thi tsha ḁo dovha. Ndo laṭa ḁowa na danda.*

Maanḁa : No, we must not do that, if I've done wrong, then I promise you that I'll never do it again even a single day. And I'm even going to leave the bad friends that I have. Please forgive me my dear teacher. I'll never do it again.

Tondani : Ndi khou takala wo mpfulufhedzisa uri a u tsha do dovha. Ndi songo tsha dovha nda zwi pfa. U thoma namusi ndi songo tsha pfa zwithu zwi si zwavhuḍi zwo itwaho nga iwe. Ndi nga takala arali wa vhuyelela kha kutshilele kwau kwa kale.

Tondani : I'm happy that you are promising me that you would never do it again. I must never hear bad things about you again. From now on, I must never hear bad things done by you. I would be happy if you go back to your normal life.

1. Why did Maanda lie to his teacher about his bad behaviour and poor performance at school?

Maanda lied to his teacher about his bad behaviour and poor performance at school because he was afraid that his teacher would inform his parents. He knew that if he informs his father he would be in big trouble. Maanda's behaviour has changed because he has new bad friends.

2. Was the deception successful?

The deception was not successful because there was evidence from other teachers about his bad behaviour and his performance has deteriorated.

6.28.1 ANALYSIS OF MALE 14:

6.28.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Maanda and his teacher Tondani. Tondani is angry with Maanda because his behaviour has changed at school. He is troublesome in class and does not respect his teachers at school anymore. Therefore, Tondani is afraid that Maanda will not make it to the next class because of his bad behaviour at school. Firstly, Tondani wanted to know as to why Maanda is always giving teachers problems at school. Secondly he wanted to know if Maanda has some personal problems, as his behaviour has changed at school.

II Arguments for and against deception

a. Reason for deception

Maanda lied to his teacher about his bad behaviour and poor performance at school because he was afraid that his teacher would inform his parents. He knew that if he informs his father he would be in big trouble. Maanda's behaviour has changed because he has started to go out with bad company. He has also started a habit of not doing his home-work.

b. The dialogue between Tondani and Maanda

c. The complaint of Tondani

Tondani complained to Maanda about the change of his behaviour at school and his inability to do his work at school.

d. Deception of Maanda

Maanda does not accept wrongdoing, i.e. the complaint of Tondani. He relied on 3 arguments:

- a. His behaviour has not changed.
- b. There may be some misunderstanding between him and some teachers.
- c. He likes school very much.

e. Tondani's response

- a. Some teachers say he gives them problems in class.
- b. He asks if Maanda has personal problems.
- c. If he does not change he'll fail.
- d. He wanted to call some teachers as witnesses.
- e. He has been recorded in school black book i.e. where children with serious misconduct are recorded.

f. Maanda's response

- a. Maanda apologized
- b. He'll do away with bad friends.

g. Tondani's response

- a. He is pleased that Maanda will never do anything bad at school again.
- b. Tondani does not want to hear anything bad about Maanda again.
- c. He should return back to his normal life.

6.28.1.2 Cues to deception**a. Response length**

Response lengths in deceptive messages need to be short:

Ndi kha ɔi vha onoula

I'm still the same person

Nɣe ndi a funa tshikolo

I like school

Pfarelo mudededzi wanga

Please forgive me my dear teacher.

A thi tsha ɔo dovha

I'll neer do it again

b. Self references

Maanda used self-references in the dialogue in order to be more deceptive in his messages, He used references to himself (**ndi** (I)) six times in the dialogue.

c. Cooperative, friendly and polite

Maanda was friendly and polite towards Tondani so that he could believe his deceptive messages. Maanda also reminded his teacher that he likes school very much.

d. Complexity

Maanda used complex sentences in order to try and impress Tondani in his deceptive messages:

[Hai][hezwo ri songo vhuya][ra zwi ita][arali hu u khakha][ndi khou vha fulufhedzisa][uri a zwi tsha do itea na duvha na [ithihi]

No we must not do that, if I've done wrong then I promise you that I'll never do it again even a single day.

e. Immediacy

Maanda used the impersonal pronoun "hu" in order to distance himself from his bad behaviour:

Arali hu u khakha ndi khou vha fulufhedzisa uri a zwi tsha do itea.

If it is wrong that I've done, I promise you that I'll never do it again.

f. Generalisation

Deceivers always overgeneralise in their messages so that people could believe their deceptive messages:

Vhathu vhothe vha ngivha ndi muthu a lugaho.

All the people know me as a very good person.

I Cultural issue

Teachers at school are in loco parentis, i.e. they are in the place of parents or act as parents of scholars. Tondani as one of the teachers was not comfortable with the behaviour of Maanda at school. That is why he called him and warned him about his behaviour as a parent/teacher.

II Success of deception

Maanda was not successful in deceiving Tondani. Tondani already had the information from other teachers that he is not well behaved in class. The school records also show the bad behaviour by Maanda.

6.28.1.3 PLANS

I Message dimension

a. Explicitness

Maanda's arguments in his deceptive messages were not very explicit, i.e. they were not fully expressed and not clear e.g. he boasted himself that he likes school very much and he made unclear statements about his bad behaviour at school.

b. Dominance

Tondani is the target of deception in the dialogue and therefore is dominant in his messages. Therefore, Maanda had no control against Tondani as expressed in his messages. Firstly he reminded Tondani about his liking for school and secondly, he mentioned that some teachers do not like him. On the other hand Maanda had no dominance against Tondani so that he could convince him to believe his messages.

c. Argument

Maanda gave reasons for his deception so that Tondani could believe him:

- a. His behaviour has not changed.
- b. There are some misunderstandings between him and some teachers.
- c. He likes school very much.
- d. Maanda apologized
- e. He'll do away with bad friends.

d. Source Control

Maanda had no control over his reasons for deception in his arguments (See 1.2.2.2 and 1.2.2.4 above) because Tondani did not believe his messages.

II Type of plans

a. Plan Complexity

Maanda used two plans in his deceptive messages. Firstly, he said that he is a very good student. Secondly he switched to a second plan, i.e. that some teachers do not like him.

b. Plan specificity

The plans by Maanda were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. being a good student, and his misunderstandings with some teachers.

c. Plan quality

Maanda's first and second plan did not produce the desired effect because Tondani did not believe him:

- a. Some teachers say he gives them problems in class.
- b. He asks if Maanda has personal problems
- c. He wanted to call some teachers as witnesses.
- d. He has been recorded in school black book.
- e. He was pleased that Maanda promised not to do anything bad again
- f. Tondani does not want to hear anything bad about Maanda
- g. He should return back to his normal life.

6.28.1.4 ACTION

a. Message production

Maanda's levels of argument are high in cues of deception. He used six cues in his message (See 1.3.1. – 1.3.6 above)

b. Emotional appeals

Negative emotions

(i) Fear

Tondani is afraid that Maanda would fail at the end of the year if he does not change his attitude:

Ndi khou ofha uri u ɔo feila

I'm afraid that you'll fail

(ii) Anger

Tondani is angry with Maanda because of his bad behaviour at school:

Ano maɔuvha u dzula u milomoni ya vhadededzi.

Hu khou itea mini?

These days all the teachers are talking about you. What is really happening?

(iii) Guilt

After Tondani warned Maanda about his bad behaviour at school and the consequences thereafter, Maanda felt guilty and apologized:

Arali hu u khakha ndi khou vha fulufhedzisa uri a zwi tsha do itea na duvha na lithihi.

If it is wrong that I've done, I promise you that I'll never do it again.

Positive emotions

(i) Happiness/Joy

Tondani is very happy that Maanda has promised him that he would never give teachers any trouble at school:

Ndi khou takala wo mfulufhedzisa uri a u tsha ɔo dovha.

I happy that you are promising me that you would never do it again.

(ii) Pride

Maanda has pride. He boasted to Tondani that he is a good boy:

Vhathu vhothe vha nngivha ndi muthu o lugaho.

All the people know me as a very good person.

II Language and style

a. Syntactic level

In the dialogue, there are mixtures of both simple and complex sentences.

(i) Simple sentence

Nge ndi a funa tshikolo

I like school

(ii) **Complex sentence**

Hai, hezwo ri songo vhuya ra zwi ita, arali hu u khakha ndi khou vha fulufhedzisa uri a zwi tsha do itea na duvha na lithihi.

No, we must not do that, If I've done wrong I promise you that I'll never do it again even a single day.

b. Lexical level

c. Lexical diversity

There are only two words in the dialogue which are not commonly used in Tshivenda.

(i) **Kilasi** – class

(ii) **U feila** – to fail

c. Imagery

There's only two images (idioms) in the dialogue

(i) **U laṭa nowa na danda** – that one would never do something again.

(ii) **U dzula u milomoni ya vhadededzi** - you are always in the mouths of teacher – which means “teachers are always talking about you.”

e. Language use

The language used by Maanda was not powerful. He was polite towards Tondani so that he could believe his deceptive messages:

Ndi kha ḡi vha onoula. A huna vhuṅwe vhutshilo vhuswa vhune nda khou tshila.

I'm still the same person. I am not living a different life.

6.28.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Maanda had low dominance in his messages. Even though he had low dominance in his messages, Tondani did not believe his deceptive messages because he had already heard stories about him from other teachers at school.

b. Effects of explicitness

Maanda's messages were not highly explicit. He lacked valid reasons in order to convince Tondani in his deceptive messages.

c. Effects of arguments

Maanda's messages are high in argument. He used five arguments in his deceptive messages. Therefore such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Maanda said was unreasonable and unbelievable. He said that all the people knew him as a good person.. Secondly he said that some teachers hate him, that is why they say bad things about him. This is unbelievable.

b. Effectiveness

The deceptive message was not effective because Tondani did not believe Maanda's messages. He heard real stories about Maanda from other teachers. Therefore, he did not believe him.

III Politeness

a. Dominance

Maanda was not dominant (low dominance) towards Tondani so that he could believe his deceptive messages. He wanted Tondani to believe him that people and some teachers are fabricating stories about him:

Ndi kha di vha onoula. A huna vhuñwe vhutshilo vhuswa vhune nda khou tshila hone.

I'm still the same person. I'm not living a different.

The language used by Tondani was dominant because he wanted Maanda to change his bad behaviour into a good one:

Ano maḡuvha ni dzula ni milomoni ya vhadededzi. Hu khou itea mini?

These days all teachers are talking about you. What is really happening?

b. Argument

Maanda provided five reasons in his deceptive messages. He was very polite in his arguments so that Tondani could believe him. By being polite in his arguments, he wanted to be successful in his deceptive message.

c. Explicitness

Maanda's arguments were not very explicit. Because of this inexplicitness, he tended to be polite towards Tondani so that he could believe him. Therefore, explicit messages tend to be very impolite.

6.28.1.6 CONCLUSION

Maanda lied to Tondani about his bad behaviour at school and poor performance because he was afraid that his teacher would inform his parents. He knew that if he informs his father he would be in big trouble and would get a severe punishment. Maanda's behaviour has changed because he has started to go out with bad friends. He has also started a habit of not doing his home work. Maanda does not accept any wrongdoing. He puts the blame on his teachers by saying that they hate him and that there might be some misunderstandings between him and some teachers. His arguments in the dialogue were not believable. He

gave five reasons in his arguments so that he could be successful in his deception. His levels of arguments are high in cues of deception because he used six cues in his deceptive messages. The deceptive message by Maanda was not successful because Tondani did not believe him.

6.29 DIALOGUE OF FEMALE 14

Unariṅe : Namusi zwi amba uri kereke yo lenga u bva vhukuma. Henefha hume na vho tou vhuya yo no rwa na iri ya vhuṅa, ngeno kereke i tshi bva nga iri ya vhufumi na vhuvhili. Namusi no lenga nga mini u vhuya kerekeni? Ho vha hu tshi tou vha na mini kerekeni namusi?

Unariṅe : It seems as if you were late from church today. Look, you are back now at four o'clock, whereas you knock off in church at twelve o'clock. Why did you come back so late from church today? What were you doing in church today?

Thabelo : Kereke yo ḍi bva sa maḍuvha, fhedzi yo ri u bva vharṅwe vha sala hu na zwine ra khou ita. Namusi kerekeni ho vha hu tshi khou takadza. Yo dzhena tshifhinga tshilapfu. Kereke yo ri u bva ra sala ri tshi khou ita za u alusa-tshikwana tsha kereke, ndi zwone zwo ri lengisaho u vhuya namusi. Arali hu si na zwiṅwe, tshifhinga tshoṅthe ndi a ḵavhanya u vhuya. Ndo dovha hafhu nda kunakisa na kereke sa izwi yo vha yo tswuka.

Thabelo : The time that we spent at the church was normal, but we stayed as we were doing something. We were having fun in church. We attended for a very long time. After the church we stayed, and we were doing fund-raising for the church, and that is what delayed us today. There was nothing unusual, and I always come back from church in time. I also made sure that I cleaned the church as it was dirty.

Unariṅe : Idaṅu u vhona na u bika a nongo bika. Namusi ṅḍala i ḍo ri vhaṅsa. Ndo pfa ndi tshi khou mangala uri namusi ni khou lengiswa nga mini ngeno na u amba kana u onesa ni songo zwo ita ni tshi bva nga matsheloni. Nga maḍuvha ni a amba arali ni tshi ḍo lenga u vhuya. Ni a zwi ḍivha uri nṅe muthu wa u sokou tshimbila hoṅthe-hoṅthe a thi mu funi.

Unariṅe : Look, you have not yet cooked any food. We'll suffer from hunger. I was very much surprised today as to what is delaying you as you even did not inform me when you left this morning. You always inform me if you would be late. You know very well that I don't like a person who walks around just for fun.

Thabelo : Ndo tou hangwa. Ndo zwi humbula ndo no vha kerekeni uri ndi ḍo lenga u vhuya. Tshifhinga tshoṅthe vha a zwi ḍivha uri ndi a vha ḍivhadza arali ndi tshi ḍo lenga u vhuya arali ndo bva. Tshirṅwe hafhu ndi tshi ya kerekeni ndo hangwa luṅingo-

pfarwa lwe arali ndo vha ndi nalwo ndo vha ndi tshi do vha ndo vha divhadza. Vhathu vhothe vha a zwi divha uri ro lenga u bva kerekeni. Zwi nga si tsha dovha zwa itea ngauralo.

Thabelo : I forgot. I thought that I would come back late while I was already in church. Every time you know that I inform you if I would be late when I'm out. Another thing is that I forgot my cellphone, which if I had it with me I would have contacted you. All the people know that we knocked off late in the church. This would never happen again in this way.

1. Why did Thabelo lie to her husband as to why she came back late from the church?

Thabelo lied to her husband as to why she came back late from church because she was attending a friend's birthday party after the church. She knows her husband hates mixing with different and lots of people. She knew her husband would have never allowed her to attend such a birthday party. Therefore, she lied to him.

2. Was the deception successful?

Yes, the deception was successful. Her husband trusted her and knows her as a trustworthy person. He therefore, trusted her deceptive messages.

6.29.1 ANALYSIS OF FEMALE 14:

6.29.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Unarina and Thabelo. Thabelo went to church in the morning on Sunday and returned back home very late at about 4 O'clock. She did not even inform her husband that she would be late from church that day. So her husband was surprised to see her coming back very late. Her husband was also angry with her because she did not even prepare food for him whereas she knew that she would be late from church.

Firstly, Thabelo wanted to know as to why Unarine was late from church. Secondly, he was worried that Unarine did not even prepare food for him knowing well that she would be late from church, and she even failed to inform him about this beforehand.

II Arguments for and against deception

a. Reason for deception

Thabelo lied to her husband as to why she came back late from church because she was attending her friend's birthday party after the church. She knew that her husband would never allow her to go to the party because he does not like a wife who mixes with lot of women.

b. The dialogue between Unarine and Thabelo**c. The complaint of Unarine**

Unarine complained to Thabelo about her late arrival at home from church and her inability to prepare food for him.

d. Deception of Thabelo

- a. They attended the church for long hours.
- b. They did fund raising after the church
- c. She cleaned the church after the church

e. Unarine's response

- a. No food were prepared for him.
- b. No notice has been given that she would be late from church.
- c. He hates a wife who mixes with many women.

f. Deception of Unarine

- a. She forgot to inform him that she would be late from church
- b. She forgot her cellphone at home.
- c. She apologized

6.29.1.2 Cues to deception**a. Plausibility**

Implausible because Thabelo should have asked someone at the church for a cellphone so that she could have informed her husband telephonically or simply by sms.

b. Cooperative and friendly

Thabelo is polite and friendly towards Unarine so that he could believe her deceptive messages. She also reminded him that she always comes back home from church in time.

c. Detail

Thabelo gave vague details about her failure to contact Unarine that she would be late from church.

d. Generalisation

Thabelo used the leveler "all" in order to be more deceptive in her messages:

Vhathu vhothe vha a zwi divha uri ro lenga u bva kerekeni

All the people know that we knocked off late in the church.

e. Complexity

Thabelo used complex sentences in the dialogue in order to be more deceptive:

[Kereke yo ri u bva][ra sala][ri tshi khou ita][zwa u alusa tshikwama tsha kereke][ndi zwone][zwo ri lengisaho][u vhuya namusi]

After the church, we stayed, and we were doing fund-raising for the church, and that is what delayed us today.

f. Self-references

Thabelo used a lot of self references in the dialogue in order to be more deceptive. She used eleven references to herself, i.e. (**ndi (I)**).

I Cultural issues

Married couples usually inform each other if one of them wants to go out or if one would be late at home. The same applies to Thabelo, she should have informed her husband that she would be late from church doing some fund-raising for the church.

II Success of deception

Thabelo was successful in deceiving Unarine because he believed her deceptive messages. Unarine believed her that she was in church doing fund raising.

6.29.1.3 PLANS

I Messages dimension

a. Explicitness

Thabelo's arguments in her deceptive messages were not very explicit. They were not fully expressed and not clear, e.g. she informs her husband that they were very happy in the church, and secondly, she made unclear statements about her failure to contact Unarine.

b. Dominance

Unarine is the target of deception and therefore, is dominant in this message. He wanted to know as to why his wife was late from church. But Thabelo has control against Unarine as expressed in her messages. Thabelo was also not dominant against her husband in order to believe her messages.

c. Argument

Thabelo gave six reasons for her deception:

- a. They attended the church for long hours
- b. They had fund raising after the church
- c. She cleaned the church
- d. She forget to inform him that she would be late from church
- e. She forgot her cellphone at home
- f. She apologized.

d. Source Control

Thabelo had control over her reasons for deception in her arguments (See 1.2.2.2 and 1.2.2.4 above) because her husband believed her.

II Types of plans

a. Plan complexity

Thabelo used two plans in her deceptive messages.. Firstly, she tried the issue of being late from church because of the fund raising, and secondly, she switched to a second plan i.e.

she failed to contact him in order to inform him that she would be late because she left her cellphone at home.

b. Plan specificity

The plans by Thabelo were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. her failure to contact her husband.

c. Plan quality

The plans by Thabelo produced the desired effect: her husband believed her that indeed she was doing a fund raising in church. He also believed her that she left her cellphone at home, and that is why she failed to contact him while in church.

6.29.1.4 ACTION

a. Message production

Thabelo's levels of arguments are high in cues of deception . She used six cues in her messages. (See 1.3.1. – 1.3.6. above)

b. Emotional appeals

Negative emotions

(i) Anger

Unarine was angry with Thabelo because she came back home from church very late and she also failed to prepare food for him:

Khezwi no lenga u vhuya kerekeni ṅamusī?

Why are you late from church today?

(ii) Guilt

Deep down in her heart Thabelo felt guilty because she had done something wrong. Therefore, this made her to apologize:

Zwi nga si tsha dovha zwa itea ngauralo.

This would never happen again in this way.

Positive emotions

(i) Pride

Thabelo has pride. She boasted to her husband that she always informs him if she would be late if she is out:

Tshifhinga tshoṭhe vha a zwi ḡivha uri ndi a vha ḡivhadza arali ndi tshi ḡo lenga u vhuya arali ndo bva.

Everytime you know that I inform you if I would be late when I'm out.

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

Ndo tou hangwa

I forgot.

(ii) Complex sentences

[Kereke yo ri u bva][ra sala][ri tshi khou ita][zwa u alusa tshikwama tsha kereke][ndi zwone][zwo ri lengisaho][u vhuya namusi]

After the church, we stayed, and we were doing fund raising for the church, and that is what delayed us today.

b. Lexical level**c. Lexical diversity**

There are three words in the dialogue which are not commonly used in Tshivenda.

- (i) **Luṭingopfarwa** – cellphone
- (ii) **Kereke** – church
- (iii) **Nyalusa-tshikwama** – fund raising

d. Language use

The language used by Thabelo was not powerful. She was very polite towards her husband so that he could believe her:

Namusi kereke ya vha i tshi khou takadza. Yo dzhena tshifhinga tshilapfu.

We were having fun in church. We attended for a very long time.

The language on the other hand used by Unarine was more powerful:

Nga maḍuvha ni a amba arali ni tshi ḍo lenga u vhuya kerekeni.

You always inform me if you would be late from church.

Namusi no lenga nga mini u vhuya kerekeni?

Why did you come back so late from church today?

6.29.1.5 MESSAGE EFFECTS**I Relational and emotional effects****a. Effects of dominance**

Thabelo had high dominance in her messages. Because of her high dominance, her husband believed her deceptive messages.

b. Effects of explicitness

Thabelo's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Thabelo had reasons to convince her husband so that he could believe her messages.

c. Effects of arguments

Thabelo's messages are high in arguments. She used six arguments in her deceptive messages. Such messages are therefore preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Reasonable: What Thabelo said to Unarine was reasonable and believable, i.e she was late because of fund raising and cleaning the church.

b. Effectiveness

The deceptive message was effective because Unarine believed her messages that she came back late from church because they were doing fund raising and that she cleaned the church later.

III Politeness

a. Dominance

Unarine was dominant towards Thabelo because she came back from church very late. Therefore he was impolite towards her so that she could up with the reasons:

Namusi no lenga nga mini u vhuya kerekeni?

Why did you come back so late from church today?

Thabelo on the other hand was not dominant towards her husband, so that he could believe her deceptive messages:

b. Argument

Thabelo gave six reasons for her deception so that Unarine could believe her deceptive messages. She was polite in her arguments so that her husband could believe her messages.

c. Explicitness

Thabelo's messages were not clear and fully expressed. There were vague details in her messages. Therefore, her messages were highly explicit and she seems to be more polite towards her husband because explicit messages tend to be impolite.

6.29.1.6 CONCLUSION

Thabelo lied to her husband as to why she came back late from church because she was attending her friend's birthday party after the church. Her husband hates a wife who mixes with lot of women, and she knew that her husband would never have given her permission to go to the party. Therefore, she had to lie that she was still in church. Therefore, she did not accept any wrongdoing. She said that they were doing fund raising in church and after that she cleaned the church, which made her to come back home late. She failed to contact her because she left her cellphone at home. Thabelo gave a total of six reasons in her

arguments so that her husband could believe her. Her levels of arguments were also high in cues of deception because she used six cues in her deceptive messages. Her deceptive message was successful because her husband trusted her and believed her messages.

6.30 DIALOGUE OF MALE 15

Khuliso : *Ndo pfa u pfi mulovha no ya tshipotoni tshila tshine tsha nwa vhatukana. Nne a thi funi u nwa hone ngauri vhatukana vha a dalela. A thi funi u nwa hone ngauri hu dzula hu tshi lwiwa. Ndo pfa u pfi inwi ano maḁuvha ni vho ya u nwa hone. A si ha vhuḁi.*

Khuliso : I've heard that yesterday you were at that tavern where young boys drink. I don't like to drink there because boys are disrespectful. I don't like to drink there because there are always fights. I've heard that these days you drink there. It is not safe there.

Maanḁa : *A thi tsha sokou ya, fhedzi ni amba zwone khonani, vhatukana vha a dalela, a vha tsha ḁonifha vhathu vhahulwane. U nga ḁi mangala wo no vha isa muḁwe kana yo no ḁangana. Nne ndi nwa zwavhuḁi, a thi xedzi muhumbulo.*

Maanḁa : I no longer go there, but you are speaking the truth, teenagers are disrespectful, they no longer respect the elders. You may find yourself hurting someone, or being involved in a fight. I drink moderately, and I don't lose my mind.

Khuliso : *Zwino ḁiḁo ḁo tou ita hani khonani. Izwi a si vhone vhatukana henengei tshipotoni? Ndo pfa u pfi yo vha yo ḁangana mulovha nga madekwana henengei. Izwo na inwi no vha ni siho khayoyeneyo khonani yanga? Litshani u ya hafhala fhethu, ni tou ḁinwela no ḁidzulela hayani.*

Khuliso : What happened to your eye? Is it not the teenagers at the tavern? I've heard that there was a fight last night there. Were you not involved in the fight? Stop going there, and enjoy your drinks at home.

Maanḁa : *ḁiḁo ndo kuḁana na luvhondo lwa nnḁu. ndo ḁikuḁa nga ḁiḁo ndi tshi khou tshimbila. Zwo solou itea-vho. Fhedzi, zwino ndi pfa ḁi khwine. Yo sokou vha khombo-vho khonani.*

Maanḁa : I knocked the wall of the house with my eye. I knocked my eye while I was walking. It just happened. But, I'm feeling better now. It was just an accident my friend.

Khuliso : *Ndo vha ndi khou shavha u tou ni vhudzisa khonani. Hu pfi inwi no rwiwa nga vhatukana tshipotoni madekwe. Ni songo tsha kanda hafhala fhethu. Vhonani no ḁodou ḁuwa ḁiḁo.*

Khuliso : My friend, I did not want to ask you about this. I've heard that you were hit by some teenagers last night at the tavern. Look, you nearly lost your eye.

Maanda : *Ndo laṭa ṅowa na danda. Ndi nga si tsha dovha. Vhatukana vha a dalela ndo zwi vhona. Ndo vha ndi tshi sokou pfa vhathu vha tshi amba.*

Maanda : I'll never do it again. I've seen that teenagers are very much disrespectful. I always heard people talking about them.

1. Why did Maanda lie to his friend as to why his eye was injured?

Maanda lied to his friend about the injury to his eyes because his friend always warns him about the dangers of drinking in the tavern because there are always fights there. Therefore he had to lie to Khuliso because he was also involved in the fight and at the end he was injured in one of his eyes.

2. Was the deception successful?

No, the deception was not successful. His friend, Khuliso got information from someone that Maanda was involved in the fight in the tavern and got injured in his eye.

6.30.1 ANALYSIS OF MALE 15:

6.30.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Khuliso and Maanda. Maanda's eye is injured and he does not want to speak the truth where he got injured. Khuliso is warning him that he should stop drinking at the tavern with the teenagers, but should rather drink at his own house where it is safe.

Firstly, Khuliso wanted to know why Maanda's eye is injured. Secondly, he wanted to know whether Maanda was at the tavern the previous night because there were people fighting there.

II Arguments for and against deception

a. Reason for deception

Maanda lied to his friend about his injury to the eye because his friend always warns him about the dangers of drinking in the tavern because people always fight in the tavern and he was involved in a fight there.

b. The dialogue between Khuliso and Maanda

c. The complaint of Khuliso

Khuliso complained to Maanda about his habit of going and drink alcohol in the local tavern where it is not safe.

d. Deception of Maanda

Maanda did not accept any wrongdoing, i.e. the complaint of Khuliso. He relied on the following arguments:

- a. He no longer goes to the tavern

- b. Teenagers are disrespectful at the tavern
- c. There are always fights at the tavern

e. Khuliso's response

- a. He asks Maanda about his injured eye
- b. There were fights in the tavern the previous night
- c. He asks Maanda if he was also there
- d. He should stop going to the tavern because it is not safe.

f. Deception of Maanda

- a. He hit the wall of the house when there was no electricity because it was dark.
- b. It just happened unaware
- c. It was just an accident.

g. Khuliso's response

- a. He got the information that Maanda was hit on the eye in the tavern
- b. He warns him about the danger of going to the tavern

h. Maanda's response

- a. He'll never go to the tavern to drink again
- b. He apologized
- c. Teenagers are disrespectful at the tavern.

6.30.1.2 Cues to deception

a. Response length

Response lengths in deceptive messages are short:

Zwo sokou itea.

It just happened

Yo sokou vha khombo-vho

It was just an accident

Ndi nga si tsha dovha

I'll never do it again

Ndo laṭa nowa na danda

I'll never do it again (idiom)

b. Complexity

Maanda used complex sentences to try to impress Khuliso that he no longer goes to tavern:

[A thi tsha sokou ya][fhedzi ni amba zwone khonani][vhatukana vha a dalela][a vha tsha ṭhoniffha vhathu vhahulwane]

I no longer go there, but you are speaking the truth, teenagers are disrespectful, they no longer respect elders.

c. Detail

Maanda gave vague details about the injury on his eye. He also made vague statements about the time he spent drinking alcohol in the tavern.

d. Self-references

Maanda used self-references in the dialogue in order to be more deceptive. He used references to himself (**ndi (I)**) seven times in the dialogue.

e. Plausibility

Implausible because Maanda could not have hit the wall of his house which he uses every day being unaware.

f. Cooperative, friendly and polite.

Maanda was cooperative, friendly and polite towards his friend so that he could believe his deceptive messages. He told him that he no longer goes to the tavern to drink.

I Cultural issues

People who are very close to each other e.g. friends, usually advice each other if one goes out of hand. The same applies to Khuliso who advises Maanda not to go to the tavern where there are always troubles.

II Success of deception

Maanda was not successful in deceiving Khuliso, because Khuliso already got the information that Maanda was involved in the fight in the previous night.

6.30.1.3 PLANS**I Message dimension****a. Explicitness**

Maanda's arguments in his deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. he claimed that he no longer goes to the tavern to drink, and he also made unclear statements about the way in which he injured his eye.

b. Dominance

Khuliso is the target of deception in the dialogue and is therefore, dominant in his messages. He asked Maanda about the injury on his eye so that he could get the truth of the matter from him. Maanda on the other hand is not dominant against Khuliso so that he could believe his messages.

c. Argument

Maanda provided reasons for his deception:

- a. He no longer goes to the tavern
- b. Teenagers are disrespectful at the tavern
- c. There are always fights at the tavern
- d. He hit the wall of the house when there was no electricity because it was dark.

- e. It just happened unaware
- f. It was just an accident
- g. He'll never go to the tavern to drink again
- h. He apologized
- i. He reiterated that teenagers are disrespectful at the tavern.

d. Source Control

Maanda had no control over his reasons for deception in his arguments (1.2.2.2, 1.2.2.4. and 1.2.2.6) because Khuliso did not believe his deceptive messages.

II Types of plans

a. Plan complexity

Maanda used two plans in his deceptive messages. Firstly, he said he no longer goes to the tavern because teenagers are disrespectful, and secondly, he switched to a second plan, i.e. he hit the wall of the house and got injured on his eye.

b. Plan specificity

The plans by Maanda were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e the way he injured himself on his eye.

c. Plan quality

Maanda's plans did not produce the desired effect. This can be seen from Khuliso's responses:

- a. He asks Maanda about his injured eye.
- b. There were fights in the tavern the previous night
- c. He asks him if he was also there
- d. He should stop going to the tavern because it is not safe there
- e. He got the information that Maanda was hit on the eye in the tavern
- f. He warns him about the danger of going to the tavern

6.30.1.4 ACTION

a. Message production

Maanda's levels of argument are high in cues of deception. He used six cues in his messages (See 1.3.1. – 1.3.6. above)

b. Emotional appeals

Negative emotions

(i) Fear

Khuliso feared that if Maanda keeps on going to the tavern he would get into trouble one day because there are always fights in the tavern:

A thi funi ni tshi nwa hone ngori hu dzula hut shi lwiwa.

I don't like you to go and drink there because there are always fights.

(ii) Guilt

Maanda felt guilty by going and drink in the tavern where there are always fights. He thus apologized:

Ndi nga si tsha dovha.

I'll never do it again

Positive emotions**Pride**

Maanda has pride. He boasted to his friend that he drinks moderately and he does not lose his sense after drinking:

Nḡe ndi nwa zwavhuḡi, a thi xedzi muhumbulo.

I drink moderately and I don't lose my mind.

II Language and style**a. Syntactic level**

In the dialogue, there are mixtures of both simple and complex sentences.

(i) Simple sentence**Zwo sokou itea-vho**

It just happened

(ii) Complex sentences

[A thi tsha sokou ya][fhedzi ni amba zwone khonani][vhatukana vha a dalela][a vha tsha ḡhonifha vhathu vhahulwana]

I no longer go there but you are speaking the truth, teenagers are disrespectful, they no longer respect older people.

b. Lexical level**c. Lexical diversity**

There's only one word in the dialogue which is not commonly used in Tshivenda:

Tshipoto – tavern

d. Imagery

There's also one image in the dialogue:

U laḡa ḡnowa na danda – not to repeat it again.

e. Language use

The language used by both Khuliso and Maanda were powerless. Khuliso was polite towards Maanda so that he could accept his plea, whereas on the other hand Maanda was polite in his response so that Khuliso could believe his deceptive messages:

Khuliso: A thi funi ni tshi nwa hone, A si ha vhuḡi Khuliso.

I don't like you to go and drink there. It is not safe.

Maanda: **Nḡe ndi nwa zwavhuḡi, a thi xedzi muhumbulo.**

Maanda: I drink moderately, and I don't lose my mind.

6.30.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Even though he had low dominance in his messages, Khuliso did not believe his deceptive messages because he got the information from someone that he got injured on his eye in a fight in the local tavern.

b. Effects of explicitness

Maanda's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Maanda lacked valid reasons to convince Khuliso to believe his deceptive messages.

c. Effects of arguments

Maanda's messages are high in argument. He used nine arguments in his messages. Such messages are needed because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Maanda said to Khuliso was unreasonable. Maanda could not injure his eye by hitting the wall of his house which he is very used to each and every corner of the house.

b. Effectiveness

The deceptive message was not effective because Khuliso had the information from someone that Maanda was involved in a fight in the tavern the previous night.

III Politeness

a. Dominance

Khuliso was not dominant to Maanda and was polite towards him so that he could accept his plea that he should no longer go to the tavern and drink because there are always troubles there:

A thi funi ni tshi nwa hone. A si ha vhuḍi.

I don't like you to go and drink there. It is not safe there.

The language used by Maanda was not dominant. He was polite to Khuliso so that he could believe his deceptive messages:

Nne ndi nwa zwavhudi, a thi xedzi muhumbulo.

I drink moderately, I don't lose my mind.

b. Argument

Maanda gave nine reasons for his deception so that Khuliso could believe his deceptive message. Such messages were polite so that he could win Maanda.

c. Explicitness

Maanda's arguments were not very explicit and thus he seemed to be more polite towards Khuliso because explicit messages tend to be very impolite.

6.30.1.6 CONCLUSION

Maanda lied to his friend about the injury in his eye because his friend always warns him about the dangers of drinking in the tavern because there are always fights there. At the end, Maanda was injured in his eye after he was involved in the fight in the tavern and this made him to lie to Khuliso. He told his friend that he injured himself because he hit the wall of his house. He claimed that it was just an accident. Maanda gave a total of nine reasons in his messages so that Khuliso could believe him. Therefore, such messages are required because they give reasons for certain actions. Maanda's levels of arguments were also high in cues of deception. He used six cues in his deceptive messages. At the end, his deceptive message was unsuccessful because Khuliso got the information from someone that Maanda was involved in a fight in the tavern and got injured on his eye.

6.31 DIALOGUE OF FEMALE 15

Mukhethwa : Riṅe ri tshi nanga vhone sa mufara gwama ro vhona vho tea, na hone vha tshi dovha hafhu ra vhona vha vhone vho funzeaho na hone vha tshi ḡivha zwithu. Fhedzi tshi ri mangadzaho ndi uri vhone ano maḡuvha ri tshi ḡangana ṅwedzi muṅwe na muṅwe a vha tsha ri ḡela na tshitatemende tsha bangani tsha tshifokofela tshashu. Hu khou itea mini? Ngauralo zwi ita uri na riṅe ra sa vhe na ṅdivho ya uri ri nga vha ri na tshelede ngafhani tshikwamani tshashu.

Mukhethwa : When we chose you we saw you as capable and that you also know the financial matters. We also saw you as the one who is literate and who knows many things. But what surprises us is that these days you no longer come with the monthly bank statements for our stokvel when we meet every month. What is really happening? Because of this, therefore, we do not have any idea of how much we have in our account.

Onicah : Tshirwe tshifhinga ndi vha ndo ḡdaleleswa nga mishumo lune nda hangwa u ya u dzhia nda mbo ḡi sokou mangala maḡuvha a muḡangano wo no swika. Vhathu vhoṅthe vha a zwi ḡivha uri tshelede yashu you tsireledzea vhukuma. Na hone i khou ita nzwalelo dzavhuḡi. Hafhu vhathu vha a zwi ḡivha uri u dzhia tshitatemende tshifhinga tshoṅthe zwi a ḡura, tshi a badelwa, na hone ri ḡo vha ri tshi khou fhungudza tshelede in ya vha nayo banngani.

Onicah : Sometimes I have a very busy work schedule that I forget to go and collect them and unexpectedly the dates of our meetings arrive. All the people know that our

money is very safe. It is also making good interests. People should know that it is expensive to collect statements all the times, it is charged, and by that we would be reducing the money that we have in our account.

Mukhethwa : Fhedzi, zwi vha zwi si zwavhudi ri tshi fangana hu sina tshitatemende tsha banngani. Ri takalela u tshi vhona, hu si u tou vhudzwa nga mulomo. Hone tshelede yashu i hone yothe naa banngani? Ri a ofha uri tshelede yashu i tshe hone banngani naa?

Mukhethwa : But it is not good when we meet that there is no bank statement. We would be happy to see it, but not to tell us verbally. Is all our money still in the bank (account)? We are afraid if our money is still in the bank.

Onicah : Tshifhinga tshi daho vhathu ndi khou vha fulufhedzisa uri ndi do vha dala nazwo sa afho nga hune vha khou zwi todisa zwone. Fhedzi vhathu ndi khou vha fulufhedzisa uri tshelede yavho yo vhulungea na hone i khou ita nzwalelo nnzhi vhukuma.

Onicah : Next time I promise all the people that I'll come with the statement from the bank as you want it that way. But I promise all the people that their money is safe and it is making very good interests.

1. Why did Onicah lie to Mukhethwa for not bringing financial statements to stokvel meetings?

Onicah lied to Mukhethwa about her failure to bring monthly bank statements at the stokvel meetings because she failed to bank some of the money she collected during one of their meetings. Therefore she was afraid that some members of the club would realize that some of the money is missing. Therefore, she had to lie to Mukhethwa.

2. Was the deception successful?

Yes, the deception was successful. Mukhethwa believed her because she is very much literate and she has a thorough knowledge of financial matters. Therefore, she trusted her arguments.

6.31.1 ANALYSIS OF FEMALE 15:

6.31.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Mukhethwa and Onicah. Onicah does not come with the monthly bank statements during their monthly stokvel meetings as she used to do sometimes ago. Onicah is the treasurer of the stokvel club. Onicah lied to Mukhethwa about the monthly statements because she failed to bank some of the money they've collected and she used it for her personal use. She lied to Mukhethwa that it is expensive to make print-

out for their monthly statement, and that sometimes she is busy in such a way that she forgets to go to the bank to make a request for the statement.

Firstly, Mukhethwa wanted to know from Onicah why she no longer comes with the monthly bank statements at the monthly stokvel meetings. Secondly, she wanted to know if all their monies are in the bank and safe.

II Argument for and against deception

a. Reason of deception

Onica lied to Mukhethwa about her failure to bring monthly bank statements at the stokvel meetings because she failed to bank some of the money she collected at one of the meetings. Therefore, she was afraid that some members of the club would realize that some of the money is missing. Therefore she had to lie to the members of the stokvel club.

b. The dialogue between Mukhethwa and Onica.

c. The complaint of Mukhethwa

Mukhethwa complained to Onicah about her inability to produce monthly bank statement of the stokvel club.

d. Deception of Onice

Onicah does not accept any wrongdoing i.e. the complaint of Mukhethwa. She relied on the following arguments:

- a. She has a lot of work to do and forgets to collect the monthly statements from the bank
- b. Their money is safe at the bank
- c. It is expensive to request monthly statements from the bank.

e. Mukhethwa's response

- a. Members of the stokvel club should see the monthly bank statements themselves.
- b. She wanted to know if all their monies are in the bank

f. Deception of Onica

- a. She promised to bring along monthly bank statements during their monthly meetings.
- b. She reiterated that their money is safe.
- c. They are making good interests with their money in the bank.

6.31.1.2 Cues to deception

a. Plausibility

The excuse of being busy is implausible because she cannot be busy for the whole month and she could not give herself time to go to the bank to take statements.

b. Self references

Onicah used self-references in the dialogue in order to be more deceptives to Mukhethwa. She used references to herself (**ndi (I)**) six times in the dialogue.

c. Cooperative and friendly

Onicah is cooperative, friendly and polite towards Mukhethwa so that Mukhethwa could believe her deceptive statements. She told her that she is always busy in such a way that she doesn't have time to go to the bank to collect the monthlys statements.

d. Detail

Onica gave vague details about her inability to go to the bank to collect their Stokvel's monthly statements.

e. Excuse: Impairment of volition

Onicah gave the blame for not going to collect their monthly bank statement to her busy work schedules as well as the bank charges incurred from the monthly bank statements.

f. Complexity

Onicah used complex sentences in order to try to impress Mukhethwa about her inability to collect the stokvel's monthly bank statements:

[[Hafhu vhathu vha zwi ðivhe][uri u dzhia tshitetemende tshifhinga tshoꞑhe][zwi a ðura][tshi a badelwa][na hone ri ðo vha][ri tshi khou fhungudza tshelele] [ine ra vha nayo]

People should know that it is expensive to collect statement all the times, it is charged and by that we would be reducing the money that we have.

g. Generalisation

Onicah used the leveler i.e. "all" so that she could easily deceive Mukhethwa and that she believes her deceptive statements:

Vhathu vhoꞑhe vha a zwi ðivha uri tshelede yashu yo tshireledzea vhukuma.

All the people know that our money is very safe.

I Cultural issues

There should be a financial report in each and every stokvel meeting. This is what Mukhethwa was quering from Onica as a treasurer to bring along with her the monthly bank statement to their meetings.

II Success of deception

Onica was successful in deceiving Mukhethwa. She trusted her as she is well educated and that she knows financial matters. Onica knew that she would bank the outstanding monies before the next meeting so that her books would be in order.

6.31.1.3 PLANS

I Message dimension

a. Explicitness

Onicah's arguments in her deceptive messages were not very explicit, i.e they were not fully expressed and not clear e.g. she boasted about her busy work schedules and her unclear statements about her inability to collect the stokvel monthly bank statements.

b. Dominance

Mukhethwa is the target of deception in the dialogue. Therefore, she is dominant in the dialogue in order to get the truth from Onica. Onica on the other hand was not dominant in her statements as expressed in her messages, so that Mukhethwa could believe her deceptive messages.

c. Argument

Onica provided reasons for her deception:

- a. She has a lot of work to do and forgets to collect the monthly statements from the bank
- b. Their money is safe at the bank
- c. It is expensive to request monthly statements from the bank
- d. She promised to bring along with her monthly bank statements during their monthly meetings.
- e. She reiterated that their money is safe.
- f. They are making good interests with their money in the bank.

d. Source control

Onica had control over her reasons for deception in her arguments (See 1.2.2.2 and 1.2.2.4 above) because Mukhethwa believed her deceptive messages.

II Types of plans

a. Plan complexity

Onica used two plans in her deceptive messages. Firstly she tried the issue of being busy with her own work, and secondly she switched to a second plan, i.e. that requesting and collecting statements from the bank is expensive and could reduce their lump sum of money in the bank.

b. Plan specificity

Both plans of Onica were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. her busy work schedules as well as the expenditure incurred when collecting monthly bank statements.

c. Plan quality

The plans used by Onica produced the desired effect. This could be seen from the responses by Mukhethwa:

- a. Members of the stokvel club should see the monthly bank statement themselves
- b. She also wanted to know if all their monies are safe in the bank.

6.31.1.4 ACTION

a. Message production

Onicah's levels of argument are high in cues of deception. She used seven cues in her deceptive messages. (See 1.3.1 to 1.3.7 above)

b. Emotional appeals

Negative emotions

(i) Anger

Mukhethwa was angry with Onica because she no longer comes with the monthly bank statements at the stokvel meetings:

Vhone ano maḍuvha ri tshi ṭangana ṛwedzi muṛwe na muṛwe a vha tsha ri ḡela na zwitatemende tsha banngani tsha tshiṭokofela tshashu. Hu khou itea mini?

These days you no longer come with the monthly bank statements for our stokvel when we meet every month. What is really happening?

(ii) Fear

Mukhethwa was not comfortable that Onica does not collect the stokvel's monthly bank statements. She is not sure whether the money is still there in the bank or not:

Ri a ofha uri tshelede i tshe hone banngani naa

We are afraid if our money is still in the bank.

Positive emotions

(i) Pride

Mukhethwa has pride. She is proud of Onica that she is a capable treasurer of their stokvel:

Vhone vha mufaragwama a teaho na hone vha a ḡivhesa mafhungo a tshelede.

You are a capable treasurer and you know the financial matters.

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

Hu khou itea mini?

What is really happening ?

(ii) Complex sentence

Hafhu vhatu vha zwi ḡivha uri u dzhia tshitatemennede tshifhinga tshoṭhe zwi a ḡura, tshi a badelwa, na hone ri do vha ri tshi khou fhungudza tshelede in era vha na you banngani.

People should know that it is expensive to collect statements all the times, it is charged and by that we would be reducing the money that we have in our account.

b. Lexical level**c. Lexical diversity**

There are also some words in the dialogue which are not mostly used in Tshivenda.

- (i) **Bannga** – bank
- (ii) **Tshiṭokofela** – stokvel
- (iii) **Tshitatemenda** – statement

d. Language use

The language used by Onica was not powerful. She was very much polite towards Mukhethwa so that she could believe her deceptive messages:

Tshiṅwe tshifhinga ndi vha ndo daleleswa nga mishumu nda mbo ḡi hangwa u ya u dzhia.

Sometimes I have a very busy work schedule that I forget to go and collect them.

The language used by Mukhethwa was more powerful because she wanted to know as to why Onica does no longer come with the monthly bank statements at their stokvel meetings:

Vhone ano maḡuvha ri tshi ṭangana nwedzi muṅwe na muṅwe a vha tsha ri ḡela na zwitatemende zwa banngani zwa tshiṭokofela tshashu. Hu khou itea mini?

These days you no longer come with the monthly bank statements for our stokvel when we meet every month. What is really happening?

6.31.1.5 MESSAGE EFFECTS**I Relational and emotional effects****a. Effects of dominance**

Onicah had low dominance in her messages. Because of her low dominance, Mukhethwa believed her statements. She believed her that she does not have time to collect the monthly bank statements as she is always busy. She also understands that it is very expensive to request bank statements which on the other hand will reduce their money in their account in the bank.

b. Effects of explicitness

Onicah's messages were not highly explicit. She had valid reasons so that she could convince Mukhethwa as to why she is unable to collect their monthly bank statements for the stokvel.

c. Effects of arguments

Onicah's messages are high in argument. She used six arguments in her dialogue. Therefore, such messages are preferred because they give reasons for certain actions.

II Competence**a. Appropriateness**

Unreasonable: What Onica said was unreasonable and unbelievable, i.e. that she is always busy that she forgets to go and collect the monthly bank statements for their stokvel.

b. Effectiveness

The deceptive message was effective because Mukhethwa believed Onica's deceptive statements: She knows Onica as a trustworthy person and one who knows financial matters very well.

III Politeness

a. Dominance

Onica had a low dominance towards Mukhethwa. Because of her low dominance, she was polite in her statements towards Mukhethwa so that she could believe her. At the end Mukhethwa believed her because of her politeness:

Tshiṛwe tshifhinga nid vha ndo daleleswa nga mishumo nda mbo ḡi hangwa u ya u dzhia

Sometimes I have a very busy work schedule that I forget to go and collect them.

The language used by Mukhethwa was dominant. She was not polite towards Onica because she was not following the policy of their stokvel, i.e to come up with the monthly bank statements at their monthly meetings:

Vhone ano maḡuvha ri tshi ṭangana nwedzi muṛwe na muṛwe a vha tsha ri ḡela na zwitatemende zwa banngani zwa tshiṭokofela tshashu. Hu khou itea mini?

These days you no longer come with the monthly bank statements for our stokvel when we meet every month. What is really happening?

b. Argument

Onica gave six reasons for her deception so that Mukhethwa could believe her. Such arguments were polite in order to deceive Mukhethwa.

c. Explicitness

Onica's arguments were not very explicit. Therefore, she was polite towards Mukhethwa so that she could believe her deceptive messages. Explicit messages tend to be very impolite.

6.31.1.6 CONCLUSION

Onica lied to Mukhethwa about her inability to produce monthly bank statements at the monthly Stokvel meetings because she failed to bank some of the money she collected at one of the meetings. Therefore she was afraid that the members of the Stokvel club would turn against her if they realized that she had used some of their money for her own personal use. She lied to her that she always has a very busy work schedule and it is also expensive to get bank statements as the bank charges highly. Onica used six reasons in her deception, she used seven cues in her deceptive messages. The deception of Onica was successful because Mukhethwa believed her. She trusted her because she is known as trustworthy person.

6.32 DIALOGUE OF MALE 16

Mpho : Iwe u riwana a funaho golo na hone u a dzihogomela. Arali u na golo ndi pfa muya wanga wo takala. Arali hu na tshinwe tshithu tsho khakheaho kha golo u a ntakadza ngauri u a favhanya u zwi pfa wa ri divhadza. Haano maquvha golo yashu ya Corolla yo vha i tshi khou reilwa nga iwe fhedzi ngauri mme au vho vha vha si khou ya mushumoni. Ndo vhona yo kwashea nyana kha livhone. Yo kwashea lini na hone ngafhi?

Mpho : You are one of the children who likes cars and who takes care of them. I always feel comfortable whenever you drive a car. If there is anything wrong with the car you can immediately detect the problem and report it to us. These day you were the only one who was driving our Corolla because your mother was on leave. The lamp of the car is slightly broken. When and where did it get broken.

Rolivhuwa : Na nne a thi divhi uri ndi nnyi. Na nne ndi kale ndo fhedza u i reila. A thi divhi uri zwi nga vha zwo itea lini. Na nne ndi khou tou pfa zwi zwiswa kha nne. Nne arali ndo khakha, nga maandza kha zwa golo ndi a favhanya u divhadza. Nne ndi funa nga maandza golo i kha maimo a vhuqi, na hone fhano mudini vhathu vhothe vha a zwi divha uri ndi amba ngoho fhedzi.

Rolivhuwa : I also don't know who did it. It is long that I last drove the car. I don't know when that really happened. It is also news to me. If I have done something wrong, especially on the car, I immediately inform you. I like the car which is always in a good condition, and also all the people in this house know that I speak the truth.

Mpho : U tshi ri kale wo guma u i reila, ngeno mulovha wo fuwa ngayo mushumoni wo siiwa nga thekhisi. Wo ya ngayo mushumoni mulovha. U nga vha wo thula ngayo mulovha tshithu, ngauri mbamulovha yo vha i songo vhaaisala na fhethu na huthihi.

Mpho : You are saying that it is long that you last drove the car, whereas yesterday you drove it to work when you were left behind by the taxi. You might have caused the damage yesterday because it was in good condition the day before yesterday.

Rolivhuwa : Ndo vha ndo tou hangwa uri ndo fuwa ngayo mushumoni, khamusi i nga vha yo tshaiswa hejo livhone ndo i paka mavhengeleni nga tshifhinga tsha tshiswiutulo. Arali zwo ralo kha ndi farelwe lufhanga, Baba. Arali ndi vhe ndo zwi vhona ndo vha ndi tshi do vha ndo vhuya ndo tshi amba. Ndi zwithu zwi tshi itea.

Rolivhuwa : I had forgotten that I drove it to work, and that someone might have hit that lamp while parking it at the shopping centre during lunch time. If it is so, I plead for

forgiveness, Dad. If I had recognized it, I would have informed you when I came back. It is just things do happen.

1. Why did Rolivhua lie to his father about the dent on the lamp of the car?

Rolivhuwa lied to his father that he knew nothing about the broken light of the car because he knew that his father would be angry with him and he knew he would never allow him to use family cars again and that he would force him to replace the broken lamp.

2. Was the deception successful?

No, the deception was not successful. His father knew that Rolivhuwa was the last person to drive the car and it was in a good condition.

6.32.1 ANALYSIS OF MALE 16:

6.32.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Mpho and his son Rolivhuwa. The car which Rolivhua was using the previous day was damaged on one of its lights. Therefore the father was angry with his son because he did not tell him about the dent on the car. The car belongs to his father and he sometimes uses it when he goes to work. Rolivhuwa did not tell his father that the car was damaged because he knew his father would be very angry with him.

Firstly, his father wanted to know who last drove the car among the members of the family because one of its lights was broken. Secondly he wanted to know when and where did the car get damaged on the light.

II Arguments for and against deception

a. Reason for deception

Rolivhuwa lied to his father that he knew nothing about the broken light of the car because he knew that his father would be very angry with him and he would not allow him to use family cars again. Rolivhuwa knew that the car is also used by his mother, therefore, he thought that there would be a possibility that his father would think that the damage on the car was caused by his mother.

b. The dialogue between Mpho and Rolivhuwa

c. The complaint of Mpho

Mpho complained to Rolivhuwa about the dent he saw on the car which he failed to report to him.

d. Deception of Rolivhuwa

Rolivhuwa did not accept any responsibility, i.e. the complaint of Mpho. He relied on the following 4 arguments:

- a. He pretends not to know who caused the damage on the car.

- b. He last drove the car long ago.
- c. It is also a new story to him that the car is damaged.
- d. If he does something wrong on the car, he immediately informs his father.

e. Mpho's response

- a. Rolivhuwa drove the car to work the previous day.
- b. The car was in good condition before he drove it to work

f. Rolivhuwa's response

- a. He had forgotten that he used it when he went to work
- b. Someone might have caused the damage when parked at the shopping centre during lunch time.
- c. Rolivhuwa apologized.
- d. He would have informed him if he had noticed the damage.

6.32.1.2 Cues of deception

a. Plausibility

The reasons Rolivhuwa gave were implausible because he was the last person to drive the car to work after he failed to catch a taxi to work.

b. Self references

Rolivhuwa used a lot of self-references in the dialogue in order to be more deceptive. He used references to himself (**nne** (I)) six times and (**ndi** (I)) eleven times in the dialogue.

c. Cooperative, friendly and polite

Rolivhuwa was cooperative, friendly and polite towards his father so that he could believe his messages. He reminded his father that he always informs him if there is something wrong on the cars at home. He also tells his father that he is trustworthy and tells the truth all the times.

d. Complexity

Rolivhuwa used complex sentences in the dialogue so that he could be more deceptive:

Ndo vha ndo tou hangwa uri ndo tuwa ngayo mushumoni, khamusi i ga vha yo tshaiswa hejo jivhone ndo i paka mavhengeleni nga tshifhinga tsha tshiswitulo.

I had forgotten that I drove it to work, someone might have hit that lamp while parking it at the shopping centre during lunch time.

e. Detail

Rolivhuwa gave vague detail that he was not aware that the lamp of the car was damaged and that it was long that he last drove the car.

f. Generalisation

Rolivhuwa used a leveler "**everyone**" in the dialogue so that he could be more deceptive:

Fhano muḡini vhathu vhothe vha a zwi qivha uri ndi amba ngoho fhedzi.

All the people in this house know that I speak the truth.

g. Uncertainty

Rolivhuwa used the modifier *“might”* to qualify his response

Khamusi i nga vha you tshaiswa heḽo livhone ndo i paka mavhengeleni nga tshifhinga tsha tshiwitulo.

Someone might have hit that lamp while parked at the shopping centre during lunch time.

I Cultural issues

It is the rule in a family that if a child does something wrong at home, she/he should inform the elders. The same applies to Rolivhuwa. He failed to inform his father about the broken lamp on the car. He, therefore, should have informed his father about the damaged lamp on the car as he was the one who was driving it when that happened.

II Success of deception

Rolivhuwa was not successful in deceiving his father because his father knew that Rolivhuwa was the last person to drive the car before the lamp was broken.

6.32.1.3 PLANS

I Message dimension

a. Explicitness

Rolivhuwa’s arguments in his deceptive messages were not very explicit. They were not fully expressed and not clear at all, i.e. he boasted himself about his trustworthiness, and secondly he made unclear statements about the ways which he thinks the lamp of the car might have been damaged.

b. Dominance

Mpho is the target of deception in the dialogue and therefore is dominant in this message. He was dominant to Rolivhuwa because he broke the lamp of the car and failed to inform him. Firstly he wanted to know why Rolivhuwa did not inform him about the lamp of the car he had damaged. Secondly, he wanted to know when and where did he damage the car. Therefore, Rolivhuwa was not dominant towards his father so that he could believe his messages.

c. Argument

Rolivhuwa provided reasons for his deception:

- a. He pretends not to know who caused the damage on the car
- b. He last drove the car long ago.;
- c. It is also a new story to him that the car is damaged.
- d. If he does something wrong on the car, he immediately informs his father.
- e. He had forgotten that he used it when he went to work

- f. Something might have caused the damage when he parked it at the shopping centre during lunch time.
- g. At the end he apologized.

d. Source control

Rolivhuwa had no control over his reasons for deception in his arguments (1.2.2.2. and 1.2.2.4) because his father did not believe his deceptive messages.

II Types of plans

a. Plan complexity

Rolivhuwa used two plans in his deceptive messages. Firstly he said that he last drove the car sometimes ago, which was not successful, and secondly he switched to a second plan by saying that someone might have caused the damage while the car was parked at the shopping centre during lunch time.

b. Plan specificity

The plans by Rolivhuwa were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. that he does not know when the damage on the car happened, and that it might have been damaged by someone at the shopping centre.

c. Plan quality

Rolivhuwa's plan did not produce the desired effect. This can be seen from the response by Mpho:

- a. Rolivhuwa failed to inform him about the damage on the lamp of the car.
- b. Rolivhuwa drove the car to work the previous day
- c. The car was in good condition before he drove it to work.

6.32.1.4 ACTION

a. Message production

Rolivhuwa's level of argument are high in cues of deception. He used seven cues in his messages (See 1.3.1. to 1.3.7)

b. Emotional appeals

Negative emotions

(i) Anger

Mpho was angry with his son because he damaged his car and failed to inform him:

Yo khwashea lini na hone ngafhi?

When and where did it get broken?

(ii) Guilt

After his father told him that he was the last person to drive the car to work, Rolivhuwa felt guilty and apologized:

Arali zwo ralo kha ndi farelwe lufhanga.

If it is so, I plead for forgiveness.

Positive emotions

(i) Pride

Rolivhuwa has pride. He boasted to his father that he is trustworthy:

Fhano muḍini vhatu vhothe vha a zwi ḍivha uri ndi amba ngoho

All the people in this house know that I speak the truth.

II Language and style

a. Syntactic level

There are mixtures of both simple complex sentences in the dialogue:

(i) Simple sentences

Wo ya ngayo mushumoni mulovha

You went to work by it yesterday.

(ii) Complex sentence

Ndo vha ndo tou hangwa uri ndo tuwa ngayo mushumuni, khamusi i nga vha yo tshaiswa heḷo livhone ndo i paka mavhengeleni nga tshifhinga tsha tshiswitulo.

I had forgotten that I drove it to work and that someone might have hit that lamp while parking it at the shopping centre during lunch time.

b. Lexical level

c. Lexical diversity

There are some words in the dialogue which are not commonly used in Tshivenda.

(i) **Reila** – to drive (drived from the Afrikaans word “ry”)

(ii) **Thekhisi** – taxi

(iii) **Paka** – Park

d. Imagery

There is only one image in the dialogue

U farelwa lufhanga – to be forgiven

e. Language use

The language used by Rolivhuwa was powerless. He was polite towards his father so that he could believe his deceptive messages:

Nḱe arali ndo khakha nga maanḁa kha zwa goloi ndi a tavhanya u ḍivhadza.

If I've done something wrong especially on the car, I immediately inform you.

The language used by Mpho was more powerful because Rolivhuwa broke the lamp of his car and failed to inform him:

U tshi ri ndi kale wo guma u i reila ngeno mulovha wo tuwa ngayo mushumani wo siiwa nga thekhisi.

You said it's long that you lost drove the car whereas yesterday you drove it to work when you were left behind by the taxi.

6.32.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Rolivhuwa had no high dominance in his messages. Because of his low dominance in his messages, his father did not believe him. His father also knew that Rolivhuwa was the last person to drive the car and it was in good condition before he took it.

b. Effects of explicitness

Rolivhuwa's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Rolivhuwa had no valid reasons to convince his father to believe his messages.

c. Effects of arguments

Rolivhuwa's messages are high in argument. He used seven arguments. Therefore, such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Reasonable: What Rolivhuwa said to his father was reasonable and believable. It was unfortunately that his deceptive messages were not successful because his father saw him when he drove the car to his work while still in a good condition.

III Politeness

a. Dominance

Mpho was dominant to Rolivhuwa because he did not inform him that he had damaged the lamp of the car. Therefore Mpho was impolite towards Rolivhuwa:

U tshi ri ndi kale wo guma u i reila ngono mulovha wo tuwa ngayo mushumoni wo siiwa nga thekhisi.

You said it's long that you last drove the car whereas yesterday you drove it to work when you were left behind by the taxi.

Rolivhuwa was not dominant in his messages. He was polite towards him so that he could believe his messages:

Nne arali nda khakha nga maandza kha zwa goloi ndi a tavhanya u divhadza.

If I've done something wrong especially on the car, I immediately inform you.

b. Argument

Rolivhuwa gave seven reasons for his deception so that his father could believe him. Such arguments are needed as they give reasons for certain actions.

c. Explicitness

Rolivhuwa's arguments were not very explicit. Therefore, Rolivhuwa seemed to be more polite towards his father as explicit messages tend to be very impolite.

6.32.1.6 CONCLUSION

Rolivhuwa lied to his father in the dialogue because he broke the lamp of the car and failed to inform him. He knew that his father would be angry with him and would never allow him to use any of the family cars in future. Rolivhuwa lied to him that it's long that he last drove the car and that he always informs him immediately something bad happens on the car. When confronted by his father about the damaged lamp on the car, Rolivhuwa had to lie to his father. He knew very well that he was the one who caused the damage when he drove it to work the previous day. The quality of the plan was not good because it lacked details in his arguments, i.e. he was the last person to drive it and it was still in a very good condition. Therefore, it was unbelievable that he did not have any knowledge of where and when the lamp of the car got the damage. Rolivhuwa used seven arguments in his deceptive message. He was unfortunate to succeed in his messages because his father saw him when he drove it to work when he was left behind by the taxi. Therefore, his deceptive message was unsuccessful.

6.33 DIALOGUE OF FEMALE 16

Gundo : Nwananga, ndi divha uri arali na zwiṅwe zwine na vha nazwo, nṅe sa mme aṅu ni a ṭavhanya na mmbudza. Ndi aṅe a vha tsinisa na inwi. Ndi nṅe ane nda nga ṭavhanya u ni thusa. Kana ni na thaidzo na zwa masheleni, ni mmbudze, khamusi ri nga vhona dziṅwe ṅdila. Ha ano maḍuvha ni sumba ni songo takala na hone no onda. Mulandu? Ni khou ṭa mbilu nga mini?

Gundo : My child, I know that if you have anything which unsettles you, you always inform me immediately as your mother. I'm the only one who is very close to you. I'm the one who can help you immediately. Even if you have financial problems, you must tell me, so that we can see what to do. These days, you look unhappy and you are very slim. What's the problem? What is worrying you?

Zwivhuya : Vha a zwi divha uri arali hu na zwiṅwe ndi vhone muthu ane nda nda nga ṭavhanya u mu divhadza, a huna na zwiṅwe zwine zwa khou dina lini. U onda ndo ṭoda u vha na figa ya vhuḍi. zwino hu na zwijiwa zwine nda khou ṭa zwone, na kuḷele kwe nda divhetshela uri ndi si vhe na muvhili muhulwane. Ndi khou shumisa na philisi dza hone. Nṅe ndi dzula ndo takala, ndi si na thaidzo.

Zwivhuya : You know that if there's anything wrong with me, you are the first person to be informed immediately, there's no problem at all. When you see me losing weight in

this way, it is that I like to look like that. I want to have a good figure. I'm controlling my diet, so that I don't get too fat. I'm also using some pills for that. I'm always happy and without any problem.

Gundo : Arali zwi izwi ndi zwavhudi. ndo vha ndi tshi ri khamusi hu na zwiinwe zwine zwa nga vha zwi tshi khou itea kha inwi. Ndi pfa zwino ndi na mulalo. U vha isala hanu kana u ja mbilu, na nne zwi a nndina. Muthu hafhu arali a nga fa nga mbilu arali a sa vhudzi muriwe thaidzo. Fhedzi arali kha inwi zwi si izwo ndi pfa ndi tshi livhuwa.

Gundo : If it is so, it is very nice. I thought that maybe there's something bad happening to you. I'm now relieved. It also affects me when you get sick or worried. A person may die of heart-attack if one does not share problems with others. Then if it is so, I thank you very much.

Zwivhuya : Vha songo vhuya vha ja mbilu, ngauri kha nne a huna na zwiinwe. Kha Nne a hu na zwiinwe kha nne ndi ja maladze. Ndi zwenezwo zwe nda vha vhudza zwone. Nda dzumba vhone ndi do vhudza nnyi? Ndi vhone vho ntikaho. Ndo takala.

Zwivhuya : You must not worry yourself, because there's nothing wrong with me. I'm very happy. I'm telling you the truth. Who would I tell if I hide things from you? You are my pillar of strength. I'm happy.

1. Why did Zwivhuya lie to her mother about her slim body?

Zwivhuya lied to her mother about her slim body because she did not want her to know that she is having some family problems with her husband. She knew that her mother has high-blood pressure and heart attack and does not want her to know as this would affect her health.

2. Was the deception successful?

Yes, the deception was successful. Her mother believed her, as she knows her as a trustworthy person.

6.33.1 ANALYSIS OF FEMALE 16:

6.33.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Gundo and her daughter Zwivhuya. Zwivhuya is losing weight rapidly and her mother wanted to know what causes her to slim in that way. Her mother knows that she is very close to her daughter even though she is married. Therefore her mother is a very worried person because of the state of health of her daughter. Firstly Gundo wanted to remind her daughter that she is the only one who always helps her whenever she has a problem. Secondly she wanted to know as to why Zwivhuya is so slim.

II Arguments for and against deception

a. Reason for deception

Zwivhuya lied to her mother about her slim body because she did not want her mother to know that she had some problems with her husband. She knew that her mother would get worried if she tells her the truth. On the other hand, she knew that her mother has high blood pressure and thus feared that if she tells her the truth that it would affect her health.

b. The dialogue between Gundo and Zwivhuya

c. The complaint of Gundo

Gundo complained to Zwivhuyo about the loss of weight of her body.

d. The deception of Zwivhuya

Zwivhuyo does not see any problem, i.e. the complaint of Gundo. She relied on the following arguments:

- a. She pretends to contact her mother immediately she encounters a problem
- b. She does not have any problem
- c. She is on a diet programme to loose weight to look beautiful

e. Gundo's response

- a. She thought Zwivhuya had a problem
- b. She is relieved that her daughter does not have any problem
- c. If she has any problem she should tell others so that she would not suffer from heart attack.

f. Zwivhuya's response

- a. She does not have any problem and she is a happy person.
- b. She is always open to her mother as she is the pillar of her strength

6.33.1.2 Cues to deception

a. Plausibility

The way in which she has lost her weight seems implausible because her mother could see that it was unacceptable to be on a diet programme in that way.

b. Self references

Zwivhuya used a lot of self references in the dialogue in order to be more deceptive. She used references to herself (**ndi (I)**) eleven times in the dialogue.

c. Cooperative, friendly and polite

Zwivhuya is polite and friendly as well as cooperative to her mother so that she could believe her deceptive messages. She reminded her mother of how close she is to her and that she is the first to tell if she has a problem.

d. Complexity

Zwivhuya used a lot of complex sentences in order to be more deceptive in the dialogue:

Vha a zwi ñivha uri arali hu na zwiñwe ndi vhone muthu ane nda ñavhanya u mu ñivhadza, a hu na zwiñwe zwine zwa khou dina lini.

You know that if there's anything wrong you are the first person to be informed immediately, there's no problem at all.

e. Detail

Zwivhuya gave vague details about her loss of weight just because she wants to have a nice figure which is becoming unacceptable to people who see her.

I Cultural issues

Even if the daughter is married she is always very close to her mother. As a mother, it is her responsibility to counsel her daughter if she has any problem including marital problems. In this case Gundo wanted to know if her daughter has a problem so that she could help her in solving it. People should share problems.

II Success of deception

Zwivhuya was successful in deceiving her mother. Her mother believed her messages because she trusted her and she always tells her if she has a problem.

6.3.3.1.3 PLANS

I Message dimension

a. Explicitness

Zwivhuya's arguments in her deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. she tells her mother that she is the first person to be informed if she has a problem, and secondly she made unclear statements about her reason of losing her weight.

b. Dominance

Gundo is the target of deception in the dialogue, and therefore, she is dominant in the dialogue. Firstly she wanted to remind her that she is always there for her whenever she has a problem. Secondly, she wanted to know as to why she has lost her weight terribly. On the other hand Zwivhuya was not dominant towards her mother.

c. Argument

Zwivhuya provided reasons for her deception so that her mother could believe her:

- a. She pretends to contact her mother immediately she encounters a problem.
- b. She does not have any problem.
- c. She is on a diet programme to lose weight and look beautiful
- d. She does not have any problem and she is a happy person
- e. She is always open to her mother as she is a pillar of her strength.

d. Source Control

Zwivhuya had control over her reasons for deception in her arguments (1.2.2.2 and 1.2.2.4) because her mother believes her messages.

II Types of plans

a. Plan complexity

Zwivhuya used two plans in her deceptive messages. Firstly she said it is her programme that she wants to loose weight, and secondly she switched to a second plan, i.e. that, she is a happy person and she does not have any problem.

b. Plan specificity

Both plans by Zwivhuya were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. her loss of weight and her closeness to her mother.

c. Plan quality

The plans by Zwivhuya did produce the desired effect.

This can be seen from Gundo's responses:

- a. She thought Zwivhuya had a problem
- b. She is relieved that her daughter does not have any problem
- c. If she has any problem she should tell others so that she could not suffer from heart attack.

6.33.1.4 ACTION

a. Message production

Zwivhuya's levels of argument are high in cues of deception. She used five cues in her messages (See 1.3.1. – 1.3.5 above)

b. Emotional appeals

Negative emotions

(i) Fear

Gundo fears that her daughter might be having personal problems which may lead to a heart attack:

Muthu hafhu a nga fa nga mbilu arali a sa vhudzi munwe thaidzo

A person may die of heart attack if one does not share problems with others.

Positive emotions

(i) Relief

The mother is relieved that her daughter does not have any problem:

Ndi pfa zwino ndi na mulalo

I now have peace.

(ii) Pride

The daughter Zwivhuya has pride:

Nne ndi dzula ndo takala, ndi sin a thaidzo

I am always happy, and without any problem

(iii) Compassion

Gundo feels pity for her daughter because she thinks her daughter is losing weight because she is having some personal problems:

U vhaisala hanu kana u la mbilu na nxe zwi a ndina

It also affects me when you get sick or worried.

II Language and style

a. Syntactic level

In the dialogue there are mixtures of simple and complex sentences.

(i) Simple sentences

Ndo takala

I'm happy

(ii) Complex sentence

Vha a zwi qivha uri arali hu na zwiñwe ndi vhone muthu ane nda tjavhanya u mu qivhadza, a hu na zwiñwe zwine zwa khou dina lini.

You know that if there's anything wrong, you are the first person to be informed immediately, there is no problem at all.

b. Lexical level

c. Lexical diversity

There are some words in the dialogue which are not commonly used in Tshivenda:

(i) **Figa** – figure

(ii) **Philisi** – pill

d. Imagery

There are only two images in the dialogue:

(i) **U ja mbilu** – to get worried

(ii) **Ndi ja maladze** – there's no problem

e. Language use

The language used by Zwivhuya was powerless. She was down so that her mother could believe her deceptive messages:

Vha a zwi qivha uri arali hu na zwiñwe ndi vhone muthu ane nda tjavhanya u mu qivhadza.

You know that if there's anything wrong with me you are the first person to be informed immediately.

The language used by the mother, Gundo, was also powerless. She wanted her daughter to come up with the truth:

Ñwananga, ndi ðivha uri arali ni na zwiñwe zwine na vha nazwo, nñe sa mme añu ni a ðavhanya na mmbudza.

My child, I know that if you have anything which unsettles you, you always inform me immediately as your mother.

6.33.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Zwivhuya had no high dominance in her messages. Because of her low dominance, her mother believed her because she knows her as trustworthy.

b. Effects of explicitness

Zwivhuya's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Zwivhuya had valid reasons to convince her mother in her messages.

c. Effects of arguments

Zwivhuya's messages are high in argument. She used five arguments in her messages. Therefore, such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Reasonable: What Zwivhuya said in her deceptive message was reasonable and believable. It is very normal, especially among ladies that they take some diet programmes so that they develop a slim body.

b. Effectiveness

The deceptive message was effective because her mother believed her. Her mother knows her daughter as a trustworthy person.

III Politeness

a. Dominance

Gundo was polite towards her daughter so that she could come up with the truth:

Ñwananga, ndi ðivha uri arali ni na zwiñwe zwine na vha nazwo, nñe sa mme añu ni a ðavhanya u mmbudza.

My child, I know that if you have anything which unsettles you, you always inform me immediately as your mother.

Zwivhuya was also polite towards her mother so that she could believe her deceptive messages:

Vha a zwi ðivha uri arali hu na zwiñwe ndi vhone muthu ane nda ðavhanya u mu ðivhadza.

You know that if there is anything wrong with me, you are the first person to be informed immediately.

b. Argument

Zwivhuya gave five reasons in her messages in order to convince her mother to believe her deceptive messages. Therefore such reasons are needed for certain actions.

c. Explicitness

Zwivhuya's arguments were not very explicit. This made her to be more polite towards her mother so that she could believe her messages. She seemed to be more polite towards her mother as explicit messages tend to be very impolite.

6.33.1.6 CONCLUSION

Zwivhuya lied to her mother about her loss of weight because she did not want her mother to know that the cause is that she is having a family problem with her husband. She is afraid that her mother would get worried and got sick as she suffers from heart attack and high blood pressure. Therefore, she does not want her mother's health to be affected. The quality of the plan was good because the plan had detail and it was believable, i.e. ladies always take on diet programmes in order to lose weight. In this way they say they look younger and more beautiful. Zwivhuya used five arguments in her deceptive messages in order to convince her mother. She succeeded in her deceptive message because her mother believed her.

6.34 DIALOGUE OF MALE 17

Lindelani : Vhone ndi kale vha tshi khou shuma hafhano bulasini. Ri shumisana zwavhudi nga maanda. vha dovha hafhu vha takalela mushumo wavho. Fhedzi haano maduvha ndi vhona zwithu zwi si khou tshimbila zwavhudi. Hafha bulasini hu na mboho mbili dzine nda dzi funa dzine a thi khou dzi vhona. Kholomo dzanga dzi ngafhi? Hu khou itea mini?

Lindelani : It is long that you have been working in this farm. We have a very good working relationship. You also like your work. These days things are not going on well. There are two bulls which I love so much which are missing in this farm. Where are my cows? What is really happening?

Mulalo : Na nne ndo vha ndi sa athu u zwi vhona uri a dziho. Ndi zwiswa kha nne. ndi tshitori kha nne. Ndi dziya mbili dzine vha dzi funesa? A thi divhi uri hu nga vha ho itea mini na uri dzi nga vha dzo ya ngafhi ngauri hu na daraṭa na gethe, zwino a thi khou pfesesa uri hu nga vha ho itea mini.

Mulalo : I was also not aware that they are missing. It is new to me. It is a story to me. Are they the ones that you like very much? I don't know what might have happened and also to where they might have gone because there's a fence and a gate, and now I don't understand, what might have happened.

Lindelani : *Vhone vha sa zwi vhone hani ngauri kholomo hedzi vha dzi vhala ðuvha na ðuvha? Ndi pfa ndi sa pfesesi vha sa ðivhi uri dzi ngafhi. Vha a zwi ðivha uri mboho dzanga dzi ngafhi. Fhethu hafhano ho tsireledzea. Ndi na miŋwaha i swikaho furaru, a thi a thu tswelwa kholomo, dzi tou rengiswa fhano.*

Lindelani : How couldn't you see them that they are missing because you count them daily. I don't understand as to why you don't know where are they. You know where my bulls are. This place is very safe. I've been here for thirty years, not a single cow has been stolen, but are sold here.

Mulalo : *Na nŋe ndi tshi khou shuma fhano, a thi athu u ŋangana nazwo. Ndi lwa u thoma. A thi athu u ŋangana nazwo. Ndi lwa u thou thoma. A thi ðivhi uri hu nga vha ho itea mini khadzo. Ri ðo tou lingedza u vhudzisa kha mabulasi a tsini. Ndi zwithu zwi a itea, muŋe wanga. U bva zwino ndi ðo zwi dzhiela nŋha vhukuma. Zwi nga si tsha itea ngaurali.*

Mulalo : It is also long that I've been working here. I've never come across things like these. It's for the first time. I don't know things like these. It's for the first time. I don't know what might have happened to them. We'll try and ask from neighbouring farms. Things do happen, my honour. From now I'll be very much watchful. This would never happen again.

Lindelani : *Ndi vhona zwa khwine hu vhiga mulandu wa u tswiwa ha zwifuwo mapholisani. Zwi nga si sokou guma zwo rali. Mboho hedzija mbili ndi a dzi funa. Vhone vha ðo vha muhumbulelwa wa u thoma ngauri ndi vhone vha lisaho kholomo fhano bulasini. Vha ðo fhindula zwoŋthe.*

Lindelani : I think it would be better if a case of stock-theft is opened with the police. It can't just end like this. I like those two bulls. You'll be the first suspect because you are the one who looks after the cattle and you'll answer all the questions.

Mulalo : *Muŋe wanga, zwa mapholisa a thi zwi ŋodi ma luthihi. A thi ŋodi u ya dzhele. Kholomo ndo fhurwa nga Vho-Vele, vha mpha zwigidi zwiŋanu zwa rannda. Na zwino tshelede ya hone kheyi. Kha vha ri ndi tevhelele kholomo dzavho. Ndi humbela u farelwa lufhanga.*

Mulalo : My honour, I really don't like the issue of police. I don't want to go to jail. I was deceived by Mr Vele to sell the cows for five thousand rands. And here is the money. Let me go and take your cows back. I ask for forgiveness.

1. Why did Mulalo lie to Lindelani as to where his two bulls were?

Mulalo lied to Lindelani about the whereabouts of his two bulls because he had sold them to another farmer in order to get money for himself. He knew that if he accepted any responsibility he would be arrested by police and also get fired from work.

Was the deception successful?

No, the deception was not successful because Lindelani wanted to open a case of stock-theft. Therefore Lindelani was afraid of the police as he would be the first suspect and came out with the truth about the two bulls.

6.34.1 ANALYSIS OF MALE 17:

6.34.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Lindelani, the owner of the farm and Mulalo. Mulalo works in his farm. Lindelani's two bulls, which he loves very much are missing in his farm. Mulalo lied to him that he did not know where his two bulls are. Mulalo sold the two bulls to Mr Vele without the knowledge of his boss. He thought that Lindelani would not notice that the two bulls are missing because there are lot of cattle in the farm.

Firstly, Lindelani wanted to know from Mulalo where his two bulls were because Mulalo looks after the cattle in the farm. Secondly, Lindelani wanted to know what really happened to his two bulls because it is safe in his farm and there is a very good fence there.

II Arguments for and against deception

a. Reason for deception

Mulalo lied to Lindelani as to where his two bulls were because he knew he had sold them to another farmer, Mr Vele in order to get money for himself. He was not aware that Lindelani would notice that the two bulls were missing because Lindelani has a lot of cattle in his farm.

b. The dialogue between Lindelani and Mulalo

c. The complaint of Lindelani

Lindelani complained to Mulalo about the missing of his two bulls in his farm. Mulalo is the one who looks after his cattle in the farm.

d. Deception of Mulalo

Mulalo does not accept any responsibility, i.e. the complaint of Lindelani. He relied on the following arguments:

- a. He pretends not to know anything about the missing of the two bulls.
- b. It is a new story to him.
- c. He does not understand what really happened because it is very safe in the farm.

e. Lindelani's response

- a. Mulalo counts the cattle every day.
- b. He suspects that Mulalo knows where his two bulls are
- c. Even a single cattle has not been stolen in his farm in his 30 years farming career.

f. Deception of Mulalo

- a. It is for the first time that he comes across the theft of cattle in the farm.
- b. He would ask the whereabouts of the two bulls to the neighbouring farmers.
- c. He'll be very much careful of the cattle, and that problem would never happen again.

g. Lindelani's response

- a. They should open a case of theft with the police
- b. Mulalo would be the first suspect.

h. Mulalo's response

- a. He does not like to be arrested
- b. He sold the two bulls to another farmer, Mr Vele
- c. He would give him his money back and return the two bulls.
- d. He apologized.

6.34.1.2 Cues to deception**a. Plausibility**

Implausible because Mulalo should be the first person to know that the two cattle were missing because he counts them daily.

b. Self references

Mulalo used self references in the dialogue in order to be more deceptive. He used references to himself (ndi (I)) seven times in the dialogue.

c. Negative statements

Mulalo made many negative statements in the dialogue in order to be more deceptive. For example, Mulalo used negative with first person pronoun in order to be more deceptive:

A thi qivhi uri hu nga vha ho itea mini.

I don't know what might have happened.

A thi khou pfesesa.

I don't understand

A thi a thu u tangana nazwo.

I've not come across with these.

A thi qivhi uri hu nga vha ho itea mini khadzo.

I don't know what might have happened to them.

A thi todi u ya dzhele.

I don't want to go to jail

Zwa mapholisa a thi zwi todi na luthihi.

I really don't like the issue of police.

d. Complexity

Mulalo used many complex sentences in the dialogue to try to impress Lindelani that he is innocent about the two missing bulls:

A thi qivhi uri hu nga vha ho itea mini na uri dzi nga vha dzo ya ngafhi ngauri hu na qarata na gethe, zwino a thi khou pfesesa uri hu nga vha ho itea mini.

I don't know what might have happened and also to where they might have gone because there's a fene and a gate, and now I don't understand what might have happened.

e. Detail

Mulalo gave vague details about the two missing bulls by saying that he was not aware that they were missing whereas he counts them everyday, in the morning and in the evening.

f. Cooperative and polite

Mulalo is polite and friendly towards Lindelani so that he could believe his deceptive messages. He reminded Lindelani that it is long that he has been working in his farm and it has not at least once happened that a cow is missed or stolen. By this he wanted to show him that he looks after his cattle very well.

g. Uncertainty

Mulalo used a modifier which qualifies his response, i.e. *"might"*:

A thi qivhi uri hu nga vha ho itea mini khadzo.

I don't know what might have happened to them.

h. Immediacy

Mulalo used impersonal pronoun "hu" in order to distance himself further away from the target:

A thi qivhi uri hu nga vha ho itea mini.

I don't know what might have happened.

I Cultural issues

If a person hire someone to look after his properties and something happens or misses, that particular person should be accountable. The same applies here in the dialogue. After realizing that his two bulls are missing, Lindelani asked Mulalo about their whereabouts because he is the one who is employed in the farm to look after the cattle.

II Success of deception

Mulalo was not successful in deceiving Lindelani because Lindelani did not believe his messages. Mulalo came up with the truth after realizing that Lindelani was going to open a case of theft with the police and he would be the first suspect.

6.34.1.3 PLANS

I Message dimension

a. Explicitness

Mulalo's arguments in his deceptive messages were not explicit. They were not fully expressed and they were not clear, Mulalo boasted himself about his trustworthiness, i.e. that it is long that he has been working in the farm and not a single cattle has been missing. Secondly, he made unclear statements about the whereabouts of the two bulls.

b. Dominance

Lindelani is the target of deception in this dialogue. Therefore, he is dominant in this message and not Mulalo. Mulalo had no control against Lindelani as expressed in his messages. Mulalo had no dominance against Lindelani in his messages.

c. Argument

Mulalo provided reasons for his deception:

- a. He pretends not to know anything about the missing of the two bulls.
- b. It is a new story to him.
- c. He does not understand what really happened because it is very safe in the farm.
- d. It is for the first time that he comes across the theft of cattle in the farm.
- e. He would ask the whereabouts of the two bulls to the neighbouring farmers.
- f. He'll be very much careful of the cattle, and that problem would never happen again.
- g. He does not like to be arrested
- h. He sold the two bulls to another farmer, Mr Vele.
- i. He would give him his money back and return the two bulls
- j. He apologized.

d. Source Control

Mulalo had no control over his reasons for deception in his arguments (12.2.2. and 1.2.2.4.) because Lindelani did not believe his messages.

II Types of plans

a. Plan complexity

Mulalo used only one plan in his deceptive messages. He said that he did not know where the two bulls might have gone to and told Lindelani that he would ask the neighbouring farmers for their whereabouts.

b. Plan specificity

The plan by Mulalo was not fully articulated, i.e. the specifics of the plan were not clearly explained i.e. the whereabouts of the two bulls, and his knowledge of the missing bulls.

c. Plan quality

The plan by Mulalo did not produce the desired effect. This can be seen from Lindelani's responses:

- a. He suspected that Mulalo may have an idea as to where his two bulls were.
- b. He wanted to open a theft case with the police and Mulalo would be the first suspect.

6.34.1.4 ACTION

a. Message production

Mulalo's levels of argument are high in cues of deception. He used eight cues in his messages ((See 1.3.1. – 1.3.8above)

b. Emotional appeals

Negative emotions

(i) Anger

Lindelani was angry with Mulalo because his two bulls were missing in his farm and Mulalo is the one who looks after the cattle:

Kholomo dzanga dzi ngafhi? Hu khou itea mini?

Where are my cows? What is really happening.?

(ii) Fear

Mulalo was afraid of the police. He did not want to be arrested. After realizing that Lindelani wanted to open a theft case with the police, Mulalo came up with the truth:

Muṅe wanga, zwa mapholisa a thi zwi ṭoḡi na luthithi. A thi ṭoḡi u ya dzhele.

My honour I really don't like the issue of the police. I don't want to go to jail.

(iii) Guilt

At the end, Mulalo knew that he had done something wrong and thus asked for forgiveness and apologized:

Ndi humbela u farelwa lufhanga.

I ask for forgiveness.

Positive emotions

(i) Pride

Lindelani has pride. He boasted that he and Mulalo have a very good working relationship.

Ri shumisana zwavhuḡi nga maanda.

We have a very good working relationship

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

Kholomo dzanga dzi ngafhi?

Where are my cows?

(ii) **Complex sentence**

[A thi ðivhi][ui hu nga vha][ho itea mini][na uri][ndzi nga vha][dzo ya ngafhi][ngauri hu na ðaraṭa na gethe][zwino a thi khou pfesesa][uri hu nga vha][ho itea mini]

I don't know what might have happened and also to where they might have gone because there's a fence and a gate, and now I don't understand what might have happened.

b. Lexical level

c. Lexical diversity

There are some words in the dialogue which are not commonly used in Tshivenda:

- (i) **Bulasi** – farm (from Afrikaans word “Plaas”)
- (ii) **Ḑaraṭa** – wire
- (iii) **Gethe** – gate
- (iv) **Pholisa** – police
- (v) **Dzhele** – jail

d. Imagery

There's only one idiom in the dialogue:

Ndi humbela u farelwa lufhanga

I ask for forgiveness

e. Language use

The language used by Mulalo was powerless. He was very polite towards Lindelani so that he could believe his deceptive messages:

A thi a thu u ṭangana nazwo. Ndi zwithu zwi a itea muṅe wanga.

I've not come across with these. Things do happen, my honour.

The language on the other hand used by Lindelani was more powerful because his two bulls are missing:

Kholomo dzanga dzi ngafhi? Hu khou itea mini?

Where are my cows? What is really happening ?

6.34.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Mulalo had no high dominance in his messages. Because of his low dominance, Lindelani did not believe his deceptive messages. Mulalo is the only person who can account for the whereabouts of the two bulls because he looks after the cattle and he should also know that they are missing because he counts them twice every day.

b. Effects of explicitness

Mulalo's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Mulalo lacked valid reasons to convince Lindelani so that he could believe him in his messages (See also 2.1.1. above).

c. Effects of arguments

Mulalo's messages are high in argument. He used a total of ten arguments in the dialogue. Therefore, such messages are preferred because they give reasons for certain actions

II Competence

a. Appropriateness

Unreasonable: What Mulalo said to Lindelani was unreasonable and unbelievable. There's a good fence and gate in the farm, and therefore, he should know where the two bulls should have gone. He should also know that two bulls were missing because he counts the cattle twice a day.

b. Effectiveness

The deceptive message was not effective because Lindelani believed that Mulalo was the only person who must know the whereabouts of his two bulls. Therefore he did not believe his deceptive messages.

III Politeness

a. Dominance

Lindelani was dominant to Mulalo because he lost his two lovely bulls. Therefore he was impolite to Mulalo in order to come up with the truth:

Vha ḡo vha muhumbulelwa wa u tou thoma ngauri vha lisa kholomo fhano bulasini. Vha ḡo fhindula zwoḡhe.

You'll be the first suspect because you are the one who looks after the cattle here in the farm. You'll answer all.

The language used by Mulalo was polite because he knew he had sold the two bulls to another farmer. Therefore he was polite so that Lindelani could believe him:

A thi a thu u ḡangana nazwo. Ndi zwithu zwi a itea muḡe wanga.

I've not come across with these. Things do happen my honour.

b. Argument

Mulalo gave ten reasons for his deception so that Lindelani could believe his deceptive messages.

c. Explicitness

Mulalo's arguments were not very explicit and he thus seemed to be more polite towards Lindelani because explicit messages tend to be very impolite.

6.34.1.6 CONCLUSION

Mulalo lied to Lindelani in this dialogue because he sold his two lovely bulls to another farmer without his consent. He wanted to use the money for his personal things. He was not aware that Lindelani would notice that some of the cows are missing because there are so many cows in the farm. When confronted by Lindelani about the missing cattle, Mulalo had to lie to him. The quality of the plan was not good at all.

Mulalo should have noticed that two cows were missing because he usually counts them twice a day. It is extremely impossible for cows to get missing because there is good fence and a good gate there. In his thirty years as a farmer, not even a single cow has gone missing in his farm. Mulalo lacked valid reasons to convince Lindelani. It was unbelievable that he was not aware that two cows were missing. Mulalo used a total of ten arguments in his deceptive message. He failed to come up with the good reasons that could convince Lindelani to believe him. Therefore the deceptive message was not successful.

6.35 DIALOGUE OF FEMALE 17

Livhuwani : Tshelede hafhano a i khou ita zwavhuḍi. Ndi vhona uri ndi khwine ni tshi ita ni tshi bva na zwiliwa fhano hayani, sa izwi ni tshi khou zwi vhona uri zwi khou konḍa. Vhonani, khaladzi aḅu zwino ha tsha dzhena kha sekondari, u yunivesithi zwino. Henefho hu ḥoḍa tshelede nnzhi vhukuma. Vhonani uri ndi ni ḥhogonela hani sa vhana vhanga. Tshelede ya hone ndi ya u shuma mini? Zwi a konḍa.

Livhuwani : Financially, things are not going on well here at home. I feel that you must carry your food as you could see that things are difficult. Look, your brother is no longer at the secondary level, he is at the university now. A lot of money is needed there. Look how many are you at school. Things are difficult. Look, I take care of you all as my children. What do you want to do with the money? It is difficult.

Roḅewa : Zwi khou konḍa, na nḅe ndi khou zwi vhona. Na nḅe ndi a pfa ndi tshi vha vhavhalela kha muhwalo hoyu une vha vha khawo. Tshikoloni vha dovha vha ri fha muriwe muhalwo wa tshelede. Vha ri Lavhuḥanu ḷiḅwe na ḷiḅwe hu ḍo vha na mutambo wa u engedzedza tshikwama tsha tshikolo.

Roḅewa : I could also see that things are difficult for you. I also feel for you in this burden. They've also given us another task at school which needs money. They've said that we would be having fund-raising every Friday.

Livhuwani : Hafhu zwino na zwenezwo ndi muriwe muhwalo-vho. Fhedzi ngauri ndi zwa luthihi nga vhege ndi khwine. Ndi ḍo sokou konḍelela u ni ḅea uri ni si shone vhukati ha vhaḅwe vhana. I tou kombetshedzwa naa? Hu ḍo ḷiḅwa mini fhano, sa

izwi tshelede i tshi khou shumesa. Khamusi zwi do fhela tshikwama tsha do imavho zwavhuḁi. Hu do tou dzhena nngwe fhano muḁini.

Livhuwani : Therefore, this would be another burden. It is better because it is only done once a week. I'll try to give you so that you won't feel ashamed among other children. Is it compulsory? What are we going to eat here because as we are overspending? May be this would come to an end and have enough money. We'll suffer from hunger.

Ronewa : Zwi nga i nga vha khombe-khomba. Ndi nga takala nga maanda arali vha tshi do mpha tshelede ya u ya mutamboni wa u alusa tshikwama uri ndi si shone, ndi di nge-vho vharwe vhana tshikoloni. Vha a zwi divha uri nne ndi a funa tshikolo ngamaanda. Zwi nga vha zwavhuḁi hezwo. Ndi pfa mbilu yanga yo takala ngauri vha do mpha tshelede.

Ronewa : It looks like it would be compulsory. I would be very happy if you would give me the money for such fund-raising, that I would not feel ashamed and that I would be like other children at school. You know very well that I like school very much. That would be very nice. I am relieved because you would give me the money.

1. Why did Ronewa lie to her father as to why she wanted the money for fund-raising at school?

Ronewa lied to her father about the money for fund-raising every Friday because he no longer gives her pocket-money to carry to school but prefers her to carry food to school. Ronewa did not like that. She wanted to use the money to buy herself the KFC because she likes it very much.

2. Was the deception successful?

Yes, the deception was successful. Her father believed her, because he trusted her. Her father also likes the education of his children and thus he believed her.

6.35.1 ANALYSIS OF FEMALE 17:

6.35.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Livhuwani and her daughter Ronewa. Livhuwani is the only breadwinner in her family. She has a son at the university and there are some at the secondary school level. On top of that her daughter Ronewa wants money for fundraising at school every Friday. This is also a big burden to Livhuwani.

Firstly, Livhuwani wanted to know what Ronewa wanted to do with the money she was asking. Secondly, she wanted to know as to where they would get the food because they are wasting a lot of money at home.

II Arguments for and against deception

a. Reason for deception

Ronewa lied to her mother about the money for fund-raising at school every Friday because her mother no longer gives her the pocket money to school, but instead prefers her to carry food for lunch to school in order to save the money. This did not go down well with Ronewa. Therefore, she had to lie to her mother in order to get the money. She wanted to use the money to buy herself KFC because she likes it very much.

b. The dialogue between livhuwani and Ronewa

c. The complaint of livhuwani

Livhuwani complained to Ronewa about the money she asked for fundraising because she does not have money and also have a lot of work to do with the money.

d. Deception of Ronewa

Ronewa feels that it is part of the school programme to make fund-raising:

- a. She pretends to sympathise with her mother.
- b. They have fundraising every Friday at school

e. Livhuwani's response

- a. This would be another burden to her.
- b. She wants to know if everyone is forced to participate.
- c. There would be shortage of food at home
- d. She would try by all means to get the money to give her daughter for fund-raising.

f. Ronewa's response

- a. She would be very happy if she would be given the money for fund-raising
- b. She says that she likes school very much
- c. She is relieved by getting the money for fund-raising from her mother.

6.35.1.2 Cues to deception

a. Plausibility

Implausible because fund-raising cannot be held every Friday throughout the year, and fund-raising is not compulsory, but voluntary.

b. Self references

Ronewa used self-references in the dialogue so that she could be more deceptive. She used references to herself (**ndi (I)**) eight times in the dialogue.

c. Cooperative, friendly and polite

Ronewa is very cooperative, friendly and polite towards her mother so that she could believe her deceptive messages. She reminded her mother that she likes school very much.

d. Complexity

Ronewa used complex sentences in the dialogue to try to impress her mother about the money she wants from her for fund-raising:

[Ndi nga takala nga maanda][arali vha tshi do mpha][tshedele ya uyo mutambo][wa u alusa tshikwama][uri ndi si shone][ndi nge vho vhaive vhana tshikoloni]

I would be very happy if you would give me the money for such fund-raising, that I would not feel ashamed and that I would be like other children at school.

e. Detail

Ronewa gave vague detail about the fund-raising which she claimed was compulsory and was to be held every Friday.

f. Immediary

Ronewa used the impersonal pronoun “hu” in order to distance herself from the target (Livhuwani):

Ḷavhuḵanu linwe na ḷinwe hu do vha na mutambo wa u engedze tshikwama tsha tshikolo.

Every Friday there would be fund-raising for school.

I Cultural issue

It is the responsibility of the parents to take care of their children. This may include food, clothes, school etc. The same applies to Ronewa who went to her mother and asked her the money for fund-raising at school.

II Success of deception

Ronewa was successful in deceiving her mother. Her mother promised her the money for fund-raising at school because she likes school very much.

6.35.1.3 PLANS

I Message dimension

a. Explicitness

Ronewa’s arguments in her deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. she boasted to her mother that she likes school very much, and she made unclear statements about the compulsory fund-raising to all learners at school every Friday.

b. Dominance

Livhuwani is the target of deception in the dialogue. Therefore, she is dominant in the dialogue and not Ronewa, Ronewa, therefore, had no control against her mother as expressed in her messages. Ronewa was also not dominant towards her mother so that she could like her messages.

c. Argument

Ronewa gave reasons for her deception. She therefore, used five arguments in order to be successful in her deception (See 1.2.2.2 and 1.2.2.4 above)

- a. She pretends to sympathise with her mother.
- b. They have fund-raising every Friday at school
- c. She would be very happy if she would be given the money for fund-raising
- d. She says she likes the school very much.
- e. She is relieved by getting the money for fund-raising from her mother.

d. Source Control

Ronewa had control over her reasons for deception in her arguments (1.2.2.2 and 1.2.2.4 above) because her mother believed her.

II Types of plans

a. Plan complexity

Ronewa used only one plan in her deceptive messages. She told her mother that there's fund-raising every Friday at their school. It is compulsory to all and therefore, asked money from her mother.

b. Plan specificity

The plan by Ronewa was not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e compulsory fund-raising, and fund-raising which will be held every Friday throughout the year.

c. Plan quality

The first plan did not produce the desired effect, i.e. when her mother asked her if the fund-raising is compulsory to all, but later it produced the desired effect. At the end, her mother promised to give her the money for fund-raising.

6.35.1.4 ACTION

a. Message production

Ronewa's level of argument are high in cues of deception. She used six cues in her messages (See 1.3.1. – 1.3.6 above)

b. Emotional appeals

Positive emotions

(i) Pride

Ronewa has pride. She boasted to her mother that she likes school very much.

Vha a zwi q̄ivha uri n̄e ndi a funa tshikolo nga maand̄a.

You know very well that I like the school very much.

(ii) Relief

Ronewa is relieved that her mother would give her the money for fund-raising and she would enjoy just like other children at school:

Ndi pfa mbilu yanga yo takala ngauri vha ɔo mpha tshelede.

I am relieved because you would give me the money.

II Language and style**a. Syntactic level**

There are mixtures of both simple and complex sentences in the dialogue

(i) Simple sentence

Zwi a konɔa.

It is hard.

(ii) Complex sentence

Ndi nga takala nga maanɔa arali vha tshi ɔo mpha tshelede ya uyo mutambo wa u alusa tshikwama uri ndi si shone, ndi nge vho vhaŋwe vhana.

I would be very happy if you would give me the money for such fund-raising, that I would not feel ashamed and that I would be like other children at school.

b. Lexical level**c. Lexical diversity**

There are some words which are not commonly used in Tshivenda in the dialogue.

(i) **Sekondary** – Secondary

(ii) **Yunivesithi** – University

d. Imagery

There's only one image in the dialogue:

Hu ɔo dzhena nngwe fhano mudini.

We'll suffer from hunger

e. Language use

The language used by Ronewa was not powerful. She was polite towards her mother so that she could believe her deceptive messages:

Vha a zwi ɔivha uri nɔe ndi a funa tshikolo nga maanɔa.

You know very well that I like school very much.

On the other hand the language used by the mother towards her daughter was more powerful because she is financially struggling:

Hu ɔo liwa mini fhano, sa izwi tshelede i tshi khou shumesa?

What are we going to eat here because we are overspending?

6.35.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Ronewa had low dominance in her messages. Because of her low dominance, her mother believed her and promised to give her the money for fund-raising (Also see 2.1.2. above)

b. Effects of explicitness

Ronewa's messages were not highly explicit. She had a reason to convince her mother to give her the money. Such inexplicitness shows no solidarity between the source and the target. Her reason was not fully expressed and clear (See 2.1.1. above)

c. Effects of arguments

Ronewa's messages are high in arguments. She used a total of five arguments in her messages. Therefore such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Ronewa said to her mother was unreasonable and unbelievable, .e.g a fundraising which is compulsory to all students and which will be held every Friday throughout the year.

b. Effectiveness

The deceptive message was effective because her mother believed her messages. Ronewa took advantage that her mother always do everything for her children as far as school matters are concerned.

III Politeness

a. Dominance

Ronewa had a low dominance towards her mother. Therefore she was polite towards her mother so that she could believe her deceptive messages. Because of her low dominance her mother promised to give her the money for fundraising:

Vha a zwi ðivha uri nne ndi a funa tshikolo nga maanda

You know very well that I like school very much.

b. Argument

Ronewa gave five reasons for her deception. Such reasons were politely given so that her mother could believe her deceptive messages. At the end she was successful in her messages. The five reasons that she gave are preferred because they give reasons for certain actions.

c. Explicitness

Ronewa's arguments were not very explicit. Because of this, she tended to be more polite towards her mother so that she could believe her deceptive messages. Therefore explicit messages tend to be very impolite.

6.35.1.6 CONCLUSION

Ronewa lied to her mother about the money for fund-raising at school every Friday because her mother no longer gives her pocket money to school. Instead her mother prefers her to carry food to school in order save money for the family. This did not go well with Ronewa. Therefore, she decided to lie to her mother in order to get the money from her. Ronewa likes KFC very much. She therefore wanted to get the money from her mother so that she could buy the KFC every Friday. The quality of the plan by Ronewa was not good at all. She made unclear statements about the compulsory fund raising at school by all students every Friday throughout the year. Ronewa gave five reasons for her deception. Such reasons were enough to convince her mother to believe her. Ronewa deceptive messages were successful because her mother believed her because she also trusts her. It was fortunate that her mother did not think of going to school and get the truth from the teachers and the principal.

6.36 DIALOGUE OF MALE 18

Alugumi : Iwe u riwana wa mikhwa. A u mpho thaidzo hayani. U riwana-riwana. A u edeli nnda u thoma u humbela kha riṅe vhabebi vhau. Mulovha a wongo vhuya fhanu hayani ho itea mini? A hu a thu u itea zwithu zwo raliho kha iwe. U sumbedza u tshi nga u na thaidzo. Mmbudze uri ho itea mini u songo vhuya fhanu hayani mulovha, ngeno u songo ri divhadza tshithu. U khou foḏou thoma u bva nnda ha tshanda. Ro u foḏesa ri tshi ofha uri kani ho itea zwiṅwe zwi si zwavhuḏi kha iwe.

Alugumi : You are a child with good manners. You don't give me problems at home. You never sleep out without our permission as your parents. Yesterday you did not come back here at home. What really happened? You have never done things like these before. You seem to be having a problem. Tell me what made you not to come back home yesterday, whereas you did not inform us. You are starting to go out of hand. We looked for you everywhere and we were afraid that something bad might have happened to you.

Thihumbeli : Mulovha nṅe na khonani yanga ro vha ri tshi khou vhalu hayani ha hawe, ro ri u fhedza u gudisana, ra mbo ḏi edela hayani ha khonani yanga. Ndo shavha u vha founela nge nda humbula uri vha nga vha vho no edela. Pfarelo, zwi nga si tsha itea.

Thihumbeli : Yesterday I and my friend were busy studying at his house, and when we finished with our discussions, it was already late, and we decided that it was better to sleep at my friend's house. I did not want to call you on the phone as I thought you might have slept by then. Please, forgive me. It will never happen again.

Alugumi : Ndi zwone. Tshi mmangadzaho ndi uri ndi vhona unga u na mazhuluzhulu, mulandu? Mulovha nga madekwana ho ɔa minidzhere wa vhengele ɔa fhano a ri iwe na khonani yau no dzhia zwithu vhengeleni na si badele. No ntsitsa vhukuma. U saya mapholosani ndi nge vha ɔivha nne na uri iwe u riwana wanga.

Alugumi : That's fine. What surprises me is that you seem to be unsettled. Why? Yesterday the manager of the local shop came here and informed me that you and your friend didn't pay for the things you took in his shop. You let me down. He didn't open a case with the police because he knows me and you as my child.

Thihumbeli : A si nne ndi khonani yanga. Nne ndi nga si ite zwithu zwo raloho. Ndi a zwi ɔivha uri zwi a dzhenisa khomboni. Na hone ndi nga si shate mashika muɔi wa fhano. Nne ndi nga si ite zwithu zwo raloho. Ndi riwana-riwana.

Thihumbeli : It is not me, it is my friend. I could not do such a thing. I know that such things could get me into trouble. I could not let our house to have a bad name. I cannot do such a thing. I'm trustworthy.

Alugumi : U khou zwifha. Hu pfi na iwe. Minidzhere u ri ndi iwe na khonanai yau. U tou u ɔivha zwavhuɔi- vhuɔi. u ri na iwe wo vha u khazwo. Kani ndi ri a zwi ise mapholisani ngauri ri ri ɔo ambedzana?

Alugumi : You are lying. You were also involved. The manager said it was you and your friend. He knows you very well. He said that you were also involved. Should I tell him to go to the police, whereas we have already agreed to settle it out?

Thihumbeli : Hai, Baba, zwi songo vhuya zwa ya mapholisani. Ndi nga si tsha dovha na luthihi. Ndo laɔa nowa na danda namusi, na u tshimbila na khonani mmbi. Kha zwi fhele. Vha nkumbetshela na pfarelo.

Thihumbeli : No, Dad, don't report to the police. I will never do this again, and I will never make a company of bad friends. Please, make an apology on my behalf.

1. Why did Thihumbeli lie to his father as to why he did not sleep at home the previous night?

Thihumbeli lied to his father about his failure to sleep at home the previous night because he knew he had done something wrong. He feared that the manager of the shop would come at

his home and he would get punished severely because he took things in the shop and failed to pay.

2. Was the deception successful?

No, the deception was not successful. His father did not believe his messages because he had already been informed by the shop manager what his son had done.

6.36.1 ANALYSIS OF MALE 18:

6.36.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Alugumi and his son Thihumbeli. Thihumbeli did not sleep at home the previous night. He slept at his friend's house. Thihumbeli lied to his father that they studied at his friend's home till late and then decided to sleep there.

At first, Alugumi wanted to know as to why did Thihumbeli did not come home the previous night. Secondly, he wanted to know as to why he looked unsettled and nervous.

II Arguments for and against deception

a. Reason for deception

Thihumbeli lied to his father about his failure to come back home the previous day because he knew he had done something wrong. He took some things at the local shop and failed to pay them, He feared that the owner of the shop would report him to his father, and therefore, would be punished by his father.

b. The dialogue between Alugumi and Thihumbeli.

c. The complaint of Alugumi

Alugumi complained to Thihumbeli about his inability to come back home the previous day without informing his parents.

d. Deception of Thihumbeli

Thihumbeli does not accept any wrongdoing, i.e. the complaint of Alugumi. He relied on the following arguments:

- a. They were busy reading at his friend's house and finished late.
- b. He slept at his friend's house
- c. He did not call his parents because it was already very late.
- d. He promised his father not to repeat the mistake.

e. Alugumi's response

- a. Thihumbeli looked unsettled and nervous
- b. The manager of the shop came and report his misbehaviour at the shop.

f. Deception of Thihumbeli

- a. It is his friend who did shoplifting

b. He is a good boy with good manners.

g. Alugumi's response

a. Thihumbeli is lying

b. The manager of the shop could recognize him

c. He suggested that the case should be opened with the police.

h. Thihumbeli's response

a. They should not open a case of shoplifting with the police

b. He apologized

c. His father should also apologize on his behalf to the manager of the shop.

6.36.1.2 Cues to deception

a. Plausibility

Implausible because he could have contacted his parents by telephone.

b. Self references

Thihumbeli used a lot of references in the dialogue in order to deceive his father. He used references to himself (**ndi** (I)) nine times in the dialogue. He also used references to himself and his friend (**ri** (we)) five times in the dialogue in order to be more deceptive.

c. Cooperative, friendly and polite

Thihumbeli is cooperative, friendly and polite towards his father so that he could believe his deceptive messages. He told his father that they were doing good things at his friend's house, i.e. reading books – which his father likes very much.

d. Complexity

Thihumbeli used complex sentences in the dialogue to try to impress his father about his failure to come back home the previous day:

Mulovha n̄e na khonani yanga ro vha ri tshi khou vhala hayani ha hawe,ro ri u fhedza u gudisana, ra mbo ɔ̄i mangala lo no kovhelesa, ra ri ndi khwine ndi tshi eɔ̄ela hayani ha khonani yanga.

Yesterday I and my friend were busy studying at his house, and when we finished with our discussions, it was already very late, and we decided that it was better to sleep at my friend's house.

e. Detail

Thihumbeli gave vague details about his failure to contact his parents about his inability to come back home. He also made a vague statement when he said that they studied until late being unaware that it was becoming late.

f. Excuse – defeasibility

Thihumbeli admitted that the act in question was bad and inappropriate, but denies full responsibility, i.e ignorance. He said he and his friend ignored that it was becoming late and when they were busy studying.

g. Responsibility

Deceptive messages contain statements of mutual responsibility. Thihumbeli used such statements in order to deceive his father. He said it was his and his friend's decisions that he should sleep at his friend's house:

... **ra ri ndi khwine ndi tshi edela ha khonani yanga**

... and we decided that it was better to sleep at my friend's house.

I Cultural issues

It is the responsibility of the parents that they see to it that their children are raised up properly and with good manners. The same applies to Alugumi. He asked his son as to where he slept the previous night without his consent. He also called him into order for what he did at the local shop the previous day.

II Success of deception

Tshihumbeli was not successful in deceiving his father. His father already got the information from the manager of the shop that he did shoplifting the previous day.

6.36.1.3 PLANS

I Message dimension

a. Explicitness

Thihumbeli's arguments in his deceptive messages were not very explicit. They were not fully expressed and not clear, e.g. he boasted to his father that they were busy studying until late at night the previous day. He also made unclear statements about his failure to contact his parents.

b. Dominance

Alugumi is the target of deception in this message. Therefore, he is dominant towards his son for sleeping out the previous night. Alugumi had control against Thihumbeli as expressed in his messages. Firstly, he wanted to know where he was the previous night as he did not sleep at home. Secondly, he wanted to know as to why Thihumbeli is unsettled and nervous. Thihumbeli on the other hand was not dominant towards his father in order to believe his messages.

c. Argument

Thihumbeli provided reasons for his deception:

- a. They were busy reading at his friend's house and finished late.
- b. He slept at his friend's house

- c. He did not call his parents because it was already very late.
- d. He promised his father not to repeat the mistake
- e. It's his friend who did the shoplifting
- f. He is a good boy with good manners
- g. They should not open a case of shoplifting with the police
- h. His father should also apologize on his behalf to the manager of the shop.

d. Source control

Thihumbeli had no control over his reasons for deception in his arguments (See 1.2.2.2, 1.2.2.4 and 1.2.2.6 above) because his father did not believe his deceptive messages.

II Types of plans

a. Plan complexity

Thihumbeli used two plans in his deceptive messages. Firstly, he said that they were busy studying at his friend's house until late, and secondly, he switched to a second plan, i.e. that it was his friend who did the shoplifting.

b. Plan specificity

Both plans by Thihumbeli were not fully articulated. The specifics of the plan were not clearly explained, i.e. failure to contact his parents and his nervousness.

c. Plan quality

Thihumbeli's first and second plans did not produce the desired effect. This can be seen from Alugumi's responses in the dialogue:

- a. Thihumbeli looked unsettled and nervous
- b. The manager of the shop came and reported him of his misbehaviour at the shop
- c. Thihumbeli is lying
- d. The manager of the shop could recognize him
- e. He suggested that the case of shoplifting should be opened with the police.

6.36.1.4 ACTION

a. Message production

Thihumbeli's levels of argument are high in cues of deception. He used seven cues in his messages (See 1.3.1, - 1.3.7. above)

b. Emotional appeals

Negative emotions

(i) Anger

Alugumi was angry with his son because he did not sleep at home the previous night.

Mbudze uri ho itea mini u songo vhuya fhando hayani mulovha.

Tell me what made you not to come back home yesterday.

(ii) Fear

Thihumbeli's parents were afraid because he did not sleep at home and he did not inform them about his whereabouts. They were afraid that something bad might have happened to him:

Ro u tšodesa ri tshi vho ofha uri kani ho itea zwiñwe zwi si zwavhuḽi kha iwe.

We looked for you everywhere and we were afraid that something bad might have happened to you.

Guilt

Thihumbeli felt guilty about his misconduct and he apologized to both his father and the shop manager:

Ndo laḽa ṽowa na danda. Vha nkumbetshele na pfarelo.

I'll never do it again. Please, make an apology on my behalf.

Positive emotions**(i) Pride**

The father, Alugumi, has pride. He boasted that his child is a good son:

Iwe u ṽwana wa mikhwa. A u mpho thaidzo hayani

You are a child with good manners. You don't give me problems at home.

II Language and style**a. Syntactic level**

There are mixtures of both simple and complex sentences in the dialogue:

(i) Simple sentence

Ho itea mini?

What really happened?

(ii) Complex sentence

Mulovha ṽṽe na khonani yanga ro vha ri tshi khou vhalo hayani ha hawe, ro ri u fhedza u gudisana, rambo ḽi mangala ḽo no khovhelesa, ra ri ndi khwine ndi tshi eḽela hayani ha khonani yanga.

Yesterday I and my friend were busy studying at his house, and when we finished with our discussions, it was already late, and we decided that it was better to sleep at my friend's house.

b. Lexical level**c. Lexical diversity**

There are some words in the dialogue which are not commonly used in Tshivenda.

- (i) **Minidzhere** – Manager
- (ii) **Vhengele** – shop/store (Desired from Afrikaans) word “Winkel”
- (iii) **Founa** – to phone/call

(iv) **Mapholisa** – police.

d. Imagery

There're only two images in the dialogue

(i) **U bva nṅa ha tshanda** – to do something bad.

(ii) **U shata mashika** – to do something bad.

(iii) **U laṅa ṅowa na danda** – not to repeat the same mistake/do it again.

e. Language use

The language used by Thihumbeli was powerless. He was very polite towards his father so that he could believe his deceptive messages:

A si nṅe ndi khonani yanga. Nṅe ndi nga si ite zwithu zwo raloho.

It is not me, it is my friend. I could not do such a thing.

On the other hand, the language used by Alugumi was more powerful because his son had done something wrong:

Mulovha a wongo vhuya fhando hayani. Ho itea mini?

Yesterday you did not come back here at home

What really happened?

6.36.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Though he had low dominance in his messages, his father did not believe him because the shop manager had already informed him about the shoplifting (Also see 2.1.3. above)

b. Effects of explicitness

Thihumbeli's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Thihumbeli lacked valid reasons to convince his father in order to believe him in his messages.

c. Effects of arguments

Thihumbeli's messages are high in argument. He used nine arguments in his messages. Therefore, such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Thihumbeli said to his father was unreasonable and unbelievable. He could have informed his parents telephonically about his inability to come back home.

b. Effectiveness

The deceptive message was not effective because the shop manager informed his father about his involvement in the shoplifting. He did not come back home because he was still afraid of his father that he would get punished severely.

III Politeness

a. Dominance

Alugumi was dominant towards his son because he had done something wrong and he did not sleep at home the previous day, and that he comes up with the truth:

Mulovha a wongo vhuya fhanu hayani. Ho itea mini?

Yesterday you did not come back here at home. What really happened?

The language used by the son towards his father was polite because he wanted to convince him to believe his deceptive messages. By being low in dominance he wanted him to believe his messages:

A si nṅe ndi khonani yanga. Nne ndi nga si ite zwithu zwo raloho.

It is not me, it is my friend. I could not do such a thing.

b. Argument

Thihumbeli gave nine reasons for his deception so that his father could believe him. Such arguments were polite in order to convince his father to believe them. By being polite he wanted his father to believe his deceptive messages.

c. Explicitness

Thihumbeli's arguments were not very explicit. He seemed to be more polite towards his father because explicit messages tend to be very impolite.

6.36.1.6 CONCLUSION

Thihumbeli lied to his father for not coming back home the previous night because he had committed shoplifting at a local shop. He knew he had done something wrong. So he ran away from home. He knew that the manager of the shop would come and report him to his father and as a result his father would punish him. He knows that his father does not like a child who misbehaves. Therefore, he had to lie to his father that he was busy studying in his friend's house. The quality of the plan was not good because the plan lack detail and was unbelievable, i.e. he always asks for permission if he would stay the night with a friend studying, and he failed to call his parents to inform them. Thihumbeli used nine arguments in his deceptive messages in order to convince his father to believe him. He was very polite towards his father, whereas his father was dominant towards him because he had done something wrong. The deceptive message by Thihumbeli was not successful because the manager of the local shop reported him to his father about his shoplifting.

6.37 DIALOGUE OF FEMALE 18

Vuwani : Tshifhinga tshoṭhe arali vhone vha siho tshikoloni vha a ṅdivhadza nga vhurifhi kana nga luṅingo. Na ḍuvha na ḷithihi a thi a thi u ḍa kana u dala tshikoloni tshavho na si vha wane. Fhedzi mulovha ndo vha ndo vha dalela tshikoloni tshavho nda si

vha wane. Vha dovha vha vha vha songo divhadza. Tsho dovhaho tsha mmangadza ndi uri na vhashumisani vhavho vho vha vha sa divhi uri vha ngafhi na hone hu khou itea mini. Ho vha ho khakhea mini mulovha thoho ya tshikolo?

Vuwani : You always inform me if you would be absent from work either by means of a letter or telephone. I always find you at school whenever I come for a visit. But yesterday I didn't find you at school when I came for a visit. And you also did not inform me. What also surprised me was that even your co-workers did not know where you were and what was really happening. What was the problem with you, the principal?

Murendeni : Ndo vha ndo tea ndo vha divhadza sa misi. A si zwithu zwe nda vha ndo zwi pulana. Nne ndi tshimbidza zwithu zwa mushumoni nga ndila ya vhuḍi. Nga matsheloni musi ndi tshi khou ya mushumoni, ndo wana luḵingo ha pfi kha ndi swike nga u ḵavhanya doroboni nga vhanwe vha feme ya tshikolo tsha humbela ndambedzo uri ri thome ri dzudzanye zwiḵwe navho. A si zwe nda vha ndo ḡiimisela.

Murendeni : I should have informed you as usual. Those things were not in my plans. I run all my duties at work in a professional way. In the morning on my way to work, I received a call from a company in town which we have asked for donation to come immediately so that we can sort out something with them. It was not in my programme.

Vuwani : Zwe vha tou babelwa na u founela na vhashumisani uri a vha nga ḡo kona u ḡa naa? Ndi vhona zwi si zwavhuḍi. Arali vho balelwa u divhadza nne ngavhe ha vha divhadze vhadededzi vhavho. Nga ndila ye vha itisa zwone a vha asi mashumele a vhuḍi.

Vuwani : So, why did you even fail to inform your co-workers that you would not make it? That is not good. If you had failed to inform me you should have informed the members of your staff. This is not the way how things should be done at work.

Murendeni : Thaidzo ndi ya uri ndo ya ndi songo ḡiimisela. Na tshelede ya u rwela luḵingo ndo vha ndi sina. Na luḵingo-pfarwa lwanga lwo vha lu sina ya u founela ngayo. Ndi mathomo zwi tshi itea. Zwi nga si tsha dovha zwa itea. Zwi nga si tsha dovha zwa itea nga ndila yo raliho. Ndi khou livhuwa. Pfarelo.

Murendeni : The problem was that the trip was not on my programme. I did not have the money to call you. There was also no airtime in my cellphone. This was happening for the first time. It would never happen in that way. Thank you very much. Forgive me.

1. Why did Murendeni lie to the school Inspector as to why she was absent from school?

Murendeni lied to the School inspector about her absence from school because she was lazy to go to work as it was very cold that day. She knows that the School Inspector hates principals who are absent from work without valid reasons. Therefore, she had to lie because she was absent from work without valid reason.

2. Was the deception successful?

Yes, the deception was successful because the School Inspector trusted her and believed her messages and he always finds her at work and that was happening for the first time.

6.37.1 ANALYSIS OF FEMALE 18:

6.37.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between the school Inspector, Vuwani and the school principal, Murendeni. Vuwani did not find Murendeni at her school when he visited the school. The rule says that the principal should ask for permission from the school Inspector if he or she would be absent from school. He was surprised not to find Murendeni at school and none of the staff members knew about her absence.

Firstly, Vuwani wanted to know as to where were she the previous day. Secondly, he wanted to know as to why she failed to inform him about her absence from work.

II Arguments for and against deception

a. Reason for deception

Murendeni lied to the school Inspector about her absence from work because she was just lazy to go to school because it was very cold. She knows that the school Inspector does not like principals who are absent from work without valid reasons. She did not think that the school inspector would visit her school that day.

b. The dialogue between Vuwani and Murendeni

c. The complaint of Vuwani

Vuwani complained to Murendeni about her absence from work without informing him as her senior.

d. Deception of Murendeni

Murendeni does not accept any wrongdoing, i.e. the complaint of Vuwani. She relied on the following arguments:

- a. It was not in her plans not to inform him
- b. She got an emergency call from one of the donors in town.
- c. She pretends to be trustworthy to her seniors and subordinates.

e. Vuwani's response

- a. But even so, she failed to call him to inform him.
- b. She also failed to inform the members of her staff.
- c. What she has done is totally wrong.

f. Murendeni's response

- a. It was not her intention to do so
- b. She did not have air time in her cellphone
- c. She apologized

6.37.1.2 Cues to deception**a. Plausibility**

The excuse of the shortage of air time to call the school Inspector seems implausible because she could have used the public telephone to call him.

b. Self references

Murendeni used a lot of self-references in the dialogue in order to be more deceptive to the school Inspector. She used references to herself (**ndi (I)**) sixteen times in the dialogue.

c. Cooperative and polite

Murendeni is polite and friendly towards Vuwani's so that Vuwani could believe her. She reminded him of how she follows the rules of the school.

d. Detail

Murendeni gave vague details about her failure to contact Vuwani because she did not have air time. She also made vague details about her failure to inform her co-workers.

e. Complexity

Murendeni used many complex sentences in the dialogue to try to impress Vuwani about her absence from school the previous day:

Nga matsheloni musu ndi tshi khou ya mushumoni, ndo wana lutingo ha pfi kha ndi swike nga u tavhaya doroboni nga vhanwe vha feme ye tshikolo tsha humbela ndambedzo uri ri thome ri dzundzanye zwinwe navho.

In the morning on my way to work, I received a call from a company in town which we have asked for donation to come immediately so that we can sort out something with them.

f. Excuse: impairment of volition

Murendeni gave blame for her failure to get the permission from Vuwani to the lack of air time in her cellphone. Thus, the responsibility for her failure to contact Vuwani lies on impairment of volition with regard to the lack of air time.

I Cultural issue

In work places, it is a rule that when a junior wants or wishes to go out or take a leave, she or he should first get the permission from his or her senior. Therefore Vuwani was not comfortable with Murendeni who was absent from work without his knowledge as her senior.

II Success of deception

Murendeni was successful in deceiving Vuwani because he trusted her. He understands that sometimes principals go out and look for donations for their school.

6.37.1.3 PLANS

I Message dimension

a. Explicitness

Murendeni's arguments in her deceptive messages were not very explicit, i.e. they were not fully expressed and not clear, e.g. she boasted to Vuwani that she always follows the rules of the school, and secondly she made unclear statements about her failure to contact Vuwani.

b. Dominance

Vuwani is the target of deception in the dialogue and is therefore, dominant in this message. Vuwani had control against Murendeni as expressed in his messages. He wanted to know as to why she was absent from work the previous day and as to why she failed to inform him. Murendeni on the other hand was not dominant against the school Inspector in order to believe her messages.

c. Argument

Murendeni gave reasons for her deception.

- a. It was not in her plan not to inform him.
- b. She got an emergency call from one of the donors in town.
- c. She pretends to be trustworthy to her seniors and subordinates
- d. It was not her intention to do so
- e. She did not have air time in her cellphone.
- f. She apologized.

d. Source control

Murendeni had control over her reasons for deception in her arguments (See also 1.2.2.2 and 1.2.2.4 above) because Vuwani believed her.

II Types of plans

a. Plan complexity

Murendeni used two plans in her deceptive messages. Firstly, she tried the issue of being committed, i.e. going to town for donation purposes, and secondly she switched to another plan, i.e. that her cellphone did not have air time.

b. Plan specificity

The first plan by Murendeni was fully articulated, i.e. that she had gone to town to look for donations. Her second plan was not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. lack of air time in her cellphone.

c. Plan quality

Murendeni's first and second plan produced the desired effect. This can be seen from Vuwani's responses from Murendeni's first plan and second plan (See Vuwani's responses above) and Murendeni's final responses (See Murendeni's response 1.2.2.4 above)

6.37.1.4 ACTION

a. Message production

Murendeni's levels of argument are high in cues of deception. She used six cues in her message (See 1.3.1. – 1.3.6 above)

b. Emotional appeals

(i) Anger

Vuwani was angry with Murendeni because she did not abide by the rule of the department. She was absent from school without her senior's consent:

Tsho dovhaho tsha mmangadza ndi uri na vhashumisani vhavho vho vha vha sa qivhi uri vha ngafhi na hone hu khou itea mini. Ho vha ho khakhea mini mulovha thoho ya tshikolo?

What also surprised me was that even your co-workers did not know where you were and what was really happening. What was the problem with you yesterday, the principal?

(ii) Disgust

The school Inspector was unpleasant and disgraceful with the principal's behaviour. She was absent from school without his approval. Therefore, Murendeni did not follow the correct procedures:

Fhedzi mulovha ndo vha ndo dalela tshikolo tshavho, nda sa vha wane. Vha dovha vha vha vha songo ndivhadza.

But yesterday I came to visit your school, and you were not present. You also failed to inform me.

Positive emotions

(i) Pride

Murendeni has pride. She boasted to Vuwani that she is trustworthy as far as her work at school is concerned:

Nxe ndi tshimbidza zwithu zwa mushumo nga ndila ya vhuḍi.

I run all my duties at work in a professional way.

II Language and style

a. Syntactic level

In this dialogue there are mixtures of both simple and complex sentences.

(i) Simple sentence

Ndi khou livhuwa

Thank you

(ii) Complex sentence

Nga matsheloni musi ndi tshi khou ya mushumoni, ndo wana lutingo ha pfi kha ndi swike nga u tavhanya doroboni nga vhanwe vha feme ye tshikolo tsha humbela ndambedzo uri ri thome ri dzudzanya zwinwe vho.

In the morning on my way to work, I received a call from a company in town which we have asked for donation to come immediately so that we can sort out something with them.

b. Lexical level

c. Lexical diversity

There are some words in the dialogue which are not commonly used in Tshivenda.

- (i) **Pulana** – Plan
- (ii) **Doroboni** – town (c/f Afrikaans word “dorp”)
- (iii) **Feme** – company
- (iv) **Founela** – to make a call
- (v) **Luṭingo pfarwa** – cellphone.

d. Language use

The language used by Murendeni was powerless. She was very polite towards the school Inspector so that he could believe her deceptive messages:

Ndo vha ndi tshi ḡo vha ndo vha ḡivhadza sa misi. A si zwithu zwe nda vha ndo zwi pulana.

I should have have informed you as usual. Those things were not in my plans.

The language on the other hand used by Vuwani was powerful. He was angry with Vuwani because she did not report for duty without his knowledge:

Fhedzi mulovha ndo vha ndo dalela tshikolo tshavho nda sa vha wane. Ho vha ho khakhea mini mulovha ṭhoho ya tshikolo?

But yesterday I came to visit your school, and you were not present. What was the problem with you yesterday Mrs Principal?

6.37.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Murendeni had no high dominance in her messages. Because of her low dominance, Vuwani liked her messages. Therefore, Vuwani believed her messages because of her politeness towards him (also see 2.1.2. above)

b. Effects of explicitness

Murendeni's messages were not highly explicit. Such inexplicitness shows no solidarity between the source and the target. Murendeni had valid reasons to convince Vuwani to believe her deceptive messages.

c. Effects of arguments

Murendeni's messages are high in argument. She used six arguments in total in her deceptive messages. Such messages are preferred because they provide reasons for certain actions. Thus, messages that are high in argument always have positive effect.

II Competence

a. Appropriateness

Unreasonable: What Murendeni said to Vuwani was unreasonable and unbelievable. Murendeni could have used the public telephone to contact Vuwani if there was no air time in her cellphone. But she was tactful when she told him that she was in town looking for the donation for the school.

b. Effectiveness

The deceptive message was effective because Vuwani believed her. She was successful in her deceptive messages because Vuwani trusted her.

III Politeness

a. Dominance

Murendeni was not dominant towards Vuwani. She was polite towards him so that he could believe his deceptive messages. She knew she had done something wrong and therefore needed to be polite in order to convince him:

Ndo vha ndi tshi ɔ vha ndo vha ɔivhadza sa misi. A si zwithu zwe nda vha ndo zwi pulana.

I would have informed you as usual . Those things were not in my plans.

b. Argument

Murendeni gave six reasons for her deception so that Vuwani could believe her deceptive messages. Such reasons were polite and convinced Vuwani to believe her deceptive messages.

c. Explicitness

Murendeni's messages were not very explicit. She thus seemed to be more polite towards Vuwani. She was impolite towards him but on the other hand still trying to maintain their close relationship. Murendeni seemed to be more polite towards him because explicit messages tend to be very impolite.

6.37.1.6 CONCLUSION

Murendeni lied to the school Inspector about her absence from work because she was just lazy to go to school because it was very cold that day. She knows very well that the school Inspector does not like principals who are absent from work without valid reasons. Therefore, she was taking some chances that the school Inspector could not visit her school. Thus, she did not inform him because she had no valid reason. Therefore, Vuwani complained to her about her absence from duty without his knowledge. As a result, she lied to him. The quality of the plan was not good because it lacked details in her arguments, e.g. her failure to inform Vuwani and her co-workers. This was unbelievable because she could have used the public phone to contact them. Murendeni used six arguments in her deceptive messages in order to convince Vuwani. At first, Vuwani did not believe her, but she was successful in her second set of argument. Therefore, her deceptive message was successful.

6.38 DIALOGUE OF MALE 19

Rofhiwa : Ndi khou hambela uri vha ye vha badele R300 kha hejla vhengele line nda renga khalo zwiambaro. Nhe ndi nga si kone u ya doroboni namusi ngauri ndo farea zwanda fhano hayani. Hu na zwine nda khou tea u shuma fhano hayani. Vha tshi vhuya vha do kona-ha u mpha rashithi.

Rofhiwa : I'm requesting you to go and pay R300 to that shop that I usually buy my clothes. I am unable to go to town today because I have something to do at home. I have a work to do here at home. When you come back, you'll give me the receipt.

Khodani : Vha a nndaedza. Zwi nani. Ndi khou ya hone doroboni. Kha vha mbo di mpha. Ndi do ri ndi tshi swika nda mbo di thoma ngaho u badela. Ndi nga si vhuya nda hangwa na luthihi.

khodani : You can send me. There's no problem. I'm going to town. I'll start by paying the money immediately I reach the town. I won't forget.

Rofhiwa : (nga murahu ha riwedzi). Ndo vha ndo vhafulufhela. Kha tshitatemende tsha tsha vhuya ho sumbedzwa uri tshelede a yongo badelwa. Ho itea mini ngauri vho ri vha do thoma nga u badela lia duxha? Vho ntshonisa. Tshelede yanga i ngafhi? Ndo pfa murwe a tshi ri hejla tshelede vho badela fanitshara yavho

ngayo ye ya vha yo ḁa u dzhiululwa nga u sa badela. Ngavhe vha humbele ndo vha ndi tshi ḁo vha hadzima. Ndi khou ḁoḁa tshelede yanga murahu. Hu nga tshelede yanga ndi hone yo lovha.

Rofhiwa : (After a month) I trusted you so much. It was reflected on the statement that the money was not paid. What happened because you would start by paying when you reached the town? Where is my money? Someone told me that you used my money to pay for your furniture which were in arrear and were due to be collected. If you had asked me, I would have lend you the money. I want my money back. It seems as if I would never get my money back.

Khodani : Ndi a fulufhedzea vhukuma nḁe. Ngoḁo ndo vha ndo hangwa u vha vhudza. Ndo vha ndi si tsha ḁivha tshine nda nga ita. Ndo ri ndi thekhisini, muriwe muḁhannga a mbo ḁi tswa tshelede yanga i tshikwamani. Kha ndi farelwe, tshelede ndi ḁo vha lifhela. Ndo ri ndi tshi vhuya, nga u ḁa mbilu hanga nda ri ndi tshi vha khwine nda vha ndo no hangwa nga hazwo. Hu tou vha ndi zwithu zwi a itea. Zwi nga si tsha itea na luthihi. Ndo khakha, ndi khou humbela pfarelo.

Khodani : I'm very much trustworthy. Truly, I forgot to inform you. I didn't know what to do. When I was in the taxi, a certain young man stole my money in the pocket. Please, forgive me, I'll pay you back the money. When I came back, I forgot to tell about what really happened to your money because I was very worried. I got sick and when I get better, I had already forgotten about that issue. It is that things do happen. It won't happen again. I was wrong, I therefore apologise.

1. Why did lied to Rofhiwa about the money that he did not pay to his shop account?

Khodani lied to Rofhiwa about the money that he did not pay to his shop account because he used the money to pay for his furnitures which were in arrear. He used the money to pay for his debt and therefore lied to him.

2. Was the deception successful?

No, the deception was not successful. Rofhiwa discovered that Khodani did not pay the money through his monthly statement. He also did not succeed in his deception because someone told Rofhiwa that Khodani used the money to pay for his furniture.

6.38.1 ANALYSIS OF MALE 19:

6.38.1.1 DECEPTIVE CUES

I Statement of the problem

The problem is between Rofhiwa and Khodani. Rofhiwa gave Khodani R300.00 to pay for his account in town in a certain shop. After a month, through his monthly statement, Khodani discovered that he had not paid the money into his accout. Therefore, Rofhiwa is angry with

Khodani for not paying the money into his account. Khodani did not do what he promised Rofhiwa.

Firstly, Rofhiwa wanted to know what really happened as Khodani did not pay the money into his account. Secondly, Rofhiwa asked Khodani to give him his money back because he did not pay the money into his account.

II Argument for and against deception

a. Reason for deception

Khodani lied to Rofhiwa about the money that he did not pay at the shop because he used the money to pay for his furniture account which was in arrear. The furniture shop gave Khodani a final warning to pay up or that they would come and collect the furniture. Therefore Khodani used Rofhiwa's money to pay for his debt and thus lied to him.

b. The dialogue between Rofhiwa and Khodani

c. The complaint of Rofhiwa.

Rofhiwa complained to Khodani about his failure to pay the money he gave him into his shop account.

d. Deceptioin nof Khodani

- a. He forgot to inform him about the problem that he encountered
- b. He was pickpocketed in the taxi to town.
- c. He was worried in such a way that he forgot to inform Rofhiwa about his money
- d. He started to get sick because of that problem
- e. He apologized to Rofhiwa.

6.38.1.2 Cues to deception

a. Plausibility

Implausible because he could have told the people in the taxi to help him if someone was taking his money. It was also implausible that he forgot to inform Rofhiwa about his money just because he was sick and angry with the whole situation.

b. Self references

Khodani used self references in the dialogue in order to be more deceptive. He used references to himself (**ndi (I)**) eighteen times in the dialogue.

c. Cooperative and polite

Khodani was cooperative and polite towards Rofhiwa so that he could believe his deceptive messages. He reminded Rofhiwa of how trustworthy he is towards people.

d. Excuse: impairment of volition

Khodani gave the blame for not paying the money into Rofhiwa's shop account to the pickpocket who stole the money while in the taxi.

e. Detail

Khodani gave vague details about his failure to inform Rofhiwa of his money because he was angry and sick. He also made vague statements about the money which was stolen from him.

f. Complexity

Khodani used complex sentences in the dialogue in order to try to impress Rofhiwa:

[Ndo ri][ndi tshi vhuya][nga u la mbilu hanga][nda mbo di hangwa][u vha vhudza zwo iteaho kha tshelede yavho]

When I came back, I forgot to tell you about what really happened to your money because I was very worried.

g. Immediacy

Khodani used impersonal pronoun “hu” in order to distance himself from the target, i.e. Rofhiwa:

Hu tou vha zwithu zwi a itea.

It is that things do happen.

I Cultural issues

If a person sends someone to do something for him/her, she or he should give a report-back to that particular person. Khodani was sent to town by Rofhiwa to pay for his shop account, but Khodani failed to give a report back to Rofhiwa or just to give him a receipt.

II Success of deception

The deception was not successful. Rofhiwa discovered that Khodani did not pay the money through his mailed monthly statement. The statement reflected that the money was not paid into the account. Therefore Khodani did not succeed in his deceptive messages. Someone told Rofhiwa that Khodani used his money to pay for his furniture which was in arrears.

6.38.1.3 PLANS

I Message dimension

a. Explicitness

Khodani's arguments in his deceptive messages were not very explicit. i.e. they were not fully expressed and not clear, e.g he boasted about his trustworthiness to people, secondly, he made unclear statements about his failure to inform Rofhiwa about his lost money.

b. Dominance

Rofhiwa is the target of deception in the dialogue and is therefore dominant in the message. Rofhiwa had control against Khodani as expressed in his messages: Firstly, he wanted to know what really happened to his money because he did not pay, and secondly he wanted

his money back as he did not pay as reflected on the statement. Khodani was not dominant towards Rofhiwa so that he could believe his deceptive messages.

c. Argument

Khodani provided reasons for his deception:

- a. He forgot to inform him about the problem that he encountered
- b. He was pickpocketed in the taxi to town.
- c. He was worried in such a way that he forgot to inform Rofhiwa about his money
- d. He started to get sick because of that problem
- e. He apologized to Rofhiwa.

d. Source Control

Khodani had no control over his reasons for deception in his arguments (1.2.2.2 above) because Rofhiwa did not believe his messages.

II Types of plans

a. Plan complexity

Khodani used two plans in his deceptive messages. Firstly, he tried the issue of being robbed off the money in the taxi, and he switched to a second plan, i.e. that he was unable to inform him because he was very worried and became sick.

b. Plan specificity

Both plans by Khodani were not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. failure to inform Rofhiwa and the way the money was stolen in the taxi.

c. Plan quality

The plans by Khodani did not produce the desired effect because Rofhiwa did not believe his messages. This can be seen from Rofhiwa's complaint, i.e. that he failed to pay for his shop account as shown his mailed monthly statement.

6.38.1.4 ACTION

a. Message production

Khodani's levels of argument are high in cues of deception. He used seven cues in his messages (See 1.3.1. – 1.3.7. above)

b. Emotional appeals

Negative emotions

(i) Anger

Rofhiwa was angry with Khodani because he gave him the money to pay for his account but failed to do so and use the money for his own personal things:

Tshelede yanga i ngafhi? Ndi khou toḡa tshelede yanga murahu.

Where is my money? I want my money back.

(ii) Fear

Rofhiwa was afraid that he would never get his money back from Khodani:

Hu nga tshelede yanga yo lovha.

It seems as if I would never get my money back.

(ii) Guilt

Khodani felt guilty because he had done something wrong to Rofhiwa and apologized to him:

Ndo khakha ndi khou humbela pfarelo.

I was wrong and I therefore apologized.

Positive emotions**(i) Pride**

Khodani has pride. He boasted to Rofhiwa that he is trustworthy:

Ndi a fulufhedzea vhukuma

I am very much trustworthy.

II Language and style**a. Syntactic level.**

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

Ndi khou ya doroboni

I am going to town.

(ii) Complex sentence

Ndo ri ndi tshi vhuya nga u la mbilu hanga, nda mbo di hangwa u vha vhudza zwo iteaho kha tshelede yavho.

When I came back, I forgot to tell you about what really happened to your money because I was very worried.

b. Lexical level**c. Lexical diversity**

There are some words in the dialogue which are not commonly used in Tshivenda.

- (i) **Dorobo** – town (come from Afrikaans word “dorp”)
- (ii) **Rasithi** – receipt
- (iii) **Thekhisi**- taxi
- (iv) **Tshitatemende** – statement
- (v) **Fanistshara** – furniture.

d. Imagery

There's only one image in the dialogue

U lovha ha tshithu i.e. not to get your thing back

In the dialogue **tshelede yanga yo lovha**

I'll never get my money back.

e. Language use

The language used by Khodani was powerless because he had done something wrong. He was polite towards Rofhiwa so that he could believe his deceptive messages:

Ndi a fulufhedzea nḡe. Ngoho ndo vha ndo tou hangwa u vha vhudza.

I'm very much trustworthy. Trully, I forgot to inform you.

The language, on the other hand used by Rofhiwa was powerful because he was angry of what Khodani had done to him:

Tshelede yanga i ngafhi? Ndi khou ṭo ḡa tshelede ya nga murahu.

Where is my money? I want my money back.

6.38.1.5 MESSAGE EFFECTS

I Effects and emotional effects

a. Effects of dominance

Khodani had low dominance in his message. By being low in dominance, he wanted Rofhiwa to believe his deceptive messages. Even though Khodani had low dominance in his messages, Rofhiwa did not believe him.

b. Effects of explicitness

Khodani's messages were not highly explicit and therefore showed no solidarity with the target. Khodani had some valid reasons to convince Rofhiwa, but was unsuccessful.

c. Effects of arguments

Khodani's messages are high in argument. He used five arguments in his deceptive messages. Such messages are preferred because they give reason for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Khodani said was unreasonable and unbelievable, that he forgot to inform Rofhiwa about the lost money because he was very much worried and got sick.

b. Effectiveness

The deceptive message was not effective because Rofhiwa did not believe his deceptive messages. Rofhiwa could see from the monthly statement that Khodani did not make any payment in his shop account

III Politeness

a. Dominance

Rofhiwa was dominant to Khodani because he did not pay the money into his account. He was impolite towards him so that he could get his money back:

Tshelede yanga i ngafhi? Ndi khou ṭo ḡa tshelede yanga murahu

Where is my money? I want my money back.

The language used by Khodani was very polite because he wanted Rofhiwa to believe his deceptive messages. By being polite he wanted to convince Rofhiwa, and also to forgive him:

Ndi a fulufhedzea vhukuma. Hu tou vha ndi zwithu zwi an itea.

I'm very much trustworthy. It is that things do happen.

b. Argument

Khodani gave five reasons for his deception so that Rofhiwa could believe him. In order to be believed, he had to be polite in his messages. By being polite, it also showed that he was respectful to Rofhiwa, his target.

c. Explicitness

Khodani's arguments were not very explicit and he thus seemed to be more polite towards Rofhiwa because explicit messages tend to be very impolite. Therefore he wanted to convince him by being polite towards him.

6.38.1.5 CONCLUSION

Khodani lied to Rofhiwa about the money that he failed to pay into his account because he had used the money to pay for his furniture because he was in arrear and the furniture shop had promised him to take them back if he failed to pay. Therefore he had to lie to Rofhiwa because he used his money for his own purpose. He knows that if he tells him the truth he would be very angry with him. Therefore, Rofhiwa complained to Khodani for his failure to pay for his account and as a result, Khodani lied to him. He lacked valid reasons to convince Rofhiwa because Rofhiwa had already been told by someone that he had used the money to pay for his furniture. The quality of the plan was very poor. What Khodani said to Rofhiwa was unreasonable and unbelievable and it lacked details, e.g. the way the money was taken from him in the taxi and the way in which he failed to inform Rofhiwa about the lost money. This was not believable and unreasonable. Khodani used five arguments in his messages in order to convince Rofhiwa and Rofhiwa did not believe him. At the end, Khodani was not successful in his deceptive messages.

6.39 DIALOGUE OF FEMALE 19:

Muano : Nḡe ndi ḡivha ni ṅwana-ṅwana. A thi ḡivhi ni tshi ḡa ofisini ya ṅhoho-ya-tshikolo u senga mafhungo. ṅamusi ndi khou pfa ndi tshi mangala. Vhadededzi hafhano tshikoloni vha ḡivha ni ṅwana-ṅwana na hone wa vhuḡifari ha vhuḡi. mudededzi waṅu uri ṅamusi a tshi khou ṅwalisa thesite ya ṅwedzi o wana ni na bambiri ḡa u tswela vhukati ha bugu. Ndi zwifhio zwe zwa ita uri tswele thesite? A ri ni ḡivhela zwone. Ni nga ri mini nga mafhungo aya?

Muano : I know you as a trustworthy child. We have never called you in the principal's office for misbehavior. Today I'm very much surprised. All the teachers at this school know you as a well-mannered child. Your class teacher told me that she caught you cheating in your monthly test with the notes paper inside your test book. What really made you to cheat? What can you say about it?

Vuledzani : *Tshoho-ya-tshikolo, ndo vha ndi si khou tswela lini. Mulovha nga madekwana musi ndi tshi khou vhalala, ndo mbo di hangwa bambiri le nda vha ndo riwala zwa u vhalala vhukati ha bugu ya u riwalela thesite. Mudededzi wanga vha mbo di li vhona li vhukati ha yeneyo bugu. Vhathu vhothe hafha tshikoloni vha nndivha ndi mutshudeni wa mikhwa ya vhuqi.*

Vuledzani : Mr Principal, I was not cheating at all. Yesterday in the evening while reading, I forgot the paper which I wrote some notes in it while reading inside the test book. My class teacher then noticed that paper inside that book. All the people here at school know me as a very good student with good manners.

Muano : *Vho li wana u tshi khou kopolola musi u tshi khou fhindula thesite. Arali wo vha u si khou tswela ndi musi u tshi do vha wo mbo di li laja thesite i sa athu u thoma. Nga u sa fulufhedzea hau u do wana tshigwevho tsho u edanaho. Ni vhona tshigwevho tsho ni edanaho tshi tshifhiwo sa izwi no khakha vhukuma. Heyi ndi mikhwa ine a ri i toqi fhano tshikoloni. U do vha tsumbo na kha vharwe vhana. Muthu u tou dilugiseal musi a tshi riwala thesite.*

Muano : She found you copying from it while writing a test. If you did not want to cheat you would have thrown it away before the test started. Because you are not faithful, you'll get the suitable punishment. We don't tolerate this kind of bad behavior here at school. You'll be an example to all other students. You must prepare yourself in time before you write a test.

Vuledzeni : *Ndi khou humbela pfarelo. Ndi nga si tsha dovha na luthihi. Ndo vha ndi si khou tswela. Na duvha na lithihi ifha ndi saathu u wanala ndi tshi khou tswela-vho. Ho di tou vha-vho vhukhaxhi. Ndo tou nthu nde fuke!*

Vuledzani : I hereby apologise. I would never do that again. I was not cheating. I have not been caught cheating before. It was just an error. I'll never do it again.

1. Why did Vuledzani lie to her principal as to why she was not cheating in the test?

Vuledzani lied to her principal about cheating in the test because she knew she had done something wrong. She knew she would get punished and therefore tried to lie in order to avoid the punishment. She also wanted to maintain her good name towards the teachers.

2. Was the deception successful?

No, the deception was not successful. The principal had all the information from her class-teacher about her cheating in the test.

6.39.1 ANALYSIS OF FEMALE 19:

6.39.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Muano (the principal of the school) and Vuledzani (Student). Vuledzani was caught cheating in a test by her teacher and report her to the principal. Therefore, Vuledzani breaks one of the rules of the school by cheating in a test.

Firstly, Muano wanted to know from Vuledzani as what made her to cheat in the test as she knows her as a trustworthy girl. Secondly, Muano wanted to know as to what kind of punishment Vuledzani should get as she has broken one of the rules at school.

II Arguments for and against deception

a. Reason for deception

Vuledzani lied to her principal for cheating in the test because she knew she had done something wrong and she would be punished severely. She knows that all the teachers know her as a trustworthy girl and she therefore, wanted to maintain her good image to her teachers by lying to the principal. She lied to him to convince him that she was not lying. Vuledzani also, did not prepare herself for the test.

b. The dialogue between Muano and Vuledzani

c. The complaint of Muano

Muano complained to Vuledzani because she was cheating in the test.

d. Deception of Vuledzani

Vuledzani does not accept any wrongdoing, i.e. the complaint of Muano and relied on the following arguments:

7 She was not cheating in the test.

8 She forgot her notes inside her book

9 Her notes were discovered by teacher while writing the test.

e. Muano's response

a. Vuledzani was caught copying her notes in the test book by her teacher.

b. If she was not cheating, she would have removed the notes from the test book immediately before she started writing her test.

c. She should get a punishment

d. She should be exemplary to all student

f. Vuledzani's response

- a. She apologized
- b. She has never cheated before
- c. She would never do that again.

6.38.1.2 Cues to deception

a. Plausibility

Implausible because it is impossible that Vuledzani could not see her notes inside her test book that she was busy writing the test.

b. Self references

Vuledzani used self references in the dialogue in order to be more deceptive. She used references to herself (*ndi (I)*) twelve times in the dialogue.

c. Cooperative, friendly and polite

Vuledzani was cooperative friendly and polite towards Muano, so that he could believe her deceptive messages. She even reminded her principal that all the people at school know her as a good student with good manners.

d. Detail

Vuledzani gave vague details about her failure to remove her notes from her test book and her inability to recognize that they were notes inside her test book.

e. Complexity

Vuledzani used complex sentence to try to impress Muano that indeed she was not cheating in the test:

[Mulovha nga madkwana musi ndi tshi khou vhalal][ndo mbo q̄i hungwa bambiri] [[e nda vha][ndo n̄wala][zwa u vhalal][vhukati ha bugu][ya u n̄walela thesite]

Yesterday in the evening while reading, I forgot the paper which I wrote some notes on it while reading inside the test book.

f. Generalisations

Vuledzani used the leveler "all" in her dialogue in order to convince Muano so that she could believe her deceptive message:

Vhathu vhothe hafha tshikoloni vha n̄qivha ndi mutshudeni wa mikhwa ya vhuq̄i.

All the people here at school know me as a very good student with good manners.

I Cultural issues

If students break major rules at school, they are referred to the principal to solve them. But if they are minor ones, they are solved by the teachers themselves. In this case, Vuledzani was referred to the principal because she had broken one of the major rules of the school, i.e. cheating in the test.

II Success of deception

Vuledzani's deceptive message was not successful. The principal got the information from her teacher that she caught her cheating in her test with some notes copying them into her test book.

6.39.1.3 PLANS

I Message dimension

a. Explicitness

Vuledzani's arguments in deceptive messages were not explicit. They were not fully expressed and not clear. Vuledzani boasted herself about her trustworthiness and secondly she made unclear statement about the notes she left in her test book.

b. Dominance

Muano is the target of deception in the dialogue. Therefore, he is dominant towards Vuledzani in this message. Muano had control against Vuledzani as expressed in his message. On the other hand, Vuledzani had no control against Vuledzani as expressed in her message. Vuledzani was not dominant towards Muano so that he could believe her messages.

c. Argument

Vuledzani provided reasons for her deception. She used six arguments in the dialogue in order to be deceptive (See 1.2.2.2 and 1.2.2.4 above)

- a. She was not cheating in the test
- b. She forgot her notes inside her test book
- c. Her notes were discovered by the teacher while writing the test.
- d. She apologized
- e. She has never cheated before
- f. She would never do that again

d. Source control

Vuledzani had no control over her reasons for deception in her arguments (1.2.2.2 and 1.2.2.4 above) because Muano did not believe her. Muano had evidence that indeed Vuledzani was cheating in the test.

II Types of plans

a. Plan complexity

Vuledzani used only one plan in her deceptive messages. She said she forgot her notes inside her test book while studying the previous night, which were later discovered by her teacher while she was busy writing her test.

b. Plan specificity

The plan by Vuledzani was not fully articulated, i.e. the specifics of the plan were not clearly explained, i.e. how she could forget the notes inside the test book and failed to see them while writing the test.

c. Plan quality

Vuledzani's plan did not produce the desired effect. She failed to convince Muano that she was not cheating in the test.

6.39.1.4 ACTION

a. Message production

Vuledzani's level of argument are high in cues of deception. She used six cues in her message in order to deceive Muano (see 1.3.1 – 1.3.6 above)

b. Emotional appeals

Negative emotions

(i) Anger

The principal, Mr Muano was angry with Vuledzani, because she was caught cheating in the test:

U ḡo wana tshigwevho tsho u edanaho. Heyi ndi mikhwa mivhi ine a ri i ṭḡḡi fhano tshikoloni.

You'll get the suitable punishment. We don't tolerate this kind of bad behaviour here at school.

(ii) Guilt

Vuledzani felt guilty after being interrogated by her principal and as a result she apologized to him:

Ndi khou humbela pfarelo. Ndi nga si tsha dovha na luthihi.

I hereby apologise. I would never do that again.

Positive emotions

(i) Pride

Vuledzani has pride. She boasted to her principal about her trustworthiness:

Vhathu vhoṭhe hafha tshikoloni vha ṅḡivha ndi mutshudeni wa mikhwa ya vhuḡi

All the people here at school know me as a very good student with good manners.

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

Ho ḡi tou vha-vho vhukhaxhi

It was just an error

(ii) Complex sentence

Mulovha nga madekwana musi ndi tshi khou vhala, ndo mbo ɔi hangwa bambiri ɩe nda vha ndo n̄wala zwa u vhala vhukati ha bugu ya u n̄walela thesite.

Yesterday in the evening while reading, I forget the paper which I wrote some notes on it while reading inside the test book.

b. Lexical level**c. Lexical diversity**

There are some words in the dialogue which are not commonly used in Tshivenda.

- (i) **The site** – test
- (ii) **Ofisi** – office
- (iii) **Mutshudeni** – Student
- (iv) **Kopolola** – to copy

d. Imagery

There's only one image in the dialogue.

(i) Ndo tou n̄thu, nde fuke.

I'll never do it again.

e. Language use

The language used by Vuledzani was not powerful (powerless). She was very polite towards Muano so that she could believe her deceptive messages:

T̄hoho-ya-tshikolo, n̄ne ndo vha ndi si khou tou tswela lini. Vhathu hafha tshikoloni vha n̄divha ndi mutshudeni wa mikhwa ya vhuɔi.

Mr. Principal, I was not cheating at all. All the people here at school know me as a very good student with good manners.

On the other hand, the language used by Muano was more powerful, because he was angry with Vuledzani because she was found cheating in the test:

U ɔo wana tshigwevho tsho u eɔanaho. Heyi ndi mikhwa mivhi ine a ri i ɔoɔi fhanu tshikoloni.

You'll get suitable punishment. We don't tolerate this kind of bad behaviour here at school.

6.39.1.5 MESSAGE EFFECTS**I Relational and emotional effects****a. Effects of dominance**

Vuledzani had no high dominance in her message. Even though she had low dominance in her message, her principal did not believe her messages. Her principal got all the information from her teacher that she was cheating in the test.

b. Effects of explicitness

Vuledzani's messages were not highly explicit. She had no valid reasons that she was not cheating in the test. Therefore, such inexplicitness shows no solidarity between the source and the target. Her principal did not believe her.

c. Effects of arguments

Vuledzani's messages are high in argument. She used six reasons for her deception. She used three argument in both her first and second responses. Such messages are therefore preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: The message by Vuledzani was unreasonable and unbelievable. She could not forget her notes inside the test book and forgot to remove them before she started to write her test.

b. Effectiveness

The deceptive message was not effective because the principal did not believe her message. Muano had all the information about the cheating of Vuledzani in the test from her class teacher.

III Politeness

a. Dominance

Muano was dominant in the dialogue because Vuledzani broke one of the rules of the school. He wanted her to come out with the truth:

Ndi zwifhio zwe zwa ita uri ni tswela?

Ni nga ri mini nga mafhungo aya?

What really made you to cheat? What can you say about this matter?

The language used by Vuledzani was very polite because she wanted her principal to believe her deceptive messages:

Ṭhoho-ya-tshikolo, n̄e ndo vha ndi si khou tou tswela lini. Vhathu vhoṭhe hafha tshikoloni vha nḡivha ndi mutshudeni wa mikhwa ya vhuḡi.

Mr. Principal. I was not cheating at all. All the people here at school know me as a very good student with good manners.

b. Argument

Vhuledzani gave six reasons for her deception so that Muano could believe her. She had to make sure that she be polite so that her principal could believe her deceptive message. She was also respectful to her target. i.e. Muano, so that he could believe her messages.

c. Explicitness

Vuledzani's messages were not very explicit and thus seemed to be more polite towards Muano because explicit messages tend to be very impolite. She wanted to convince Muano so that he could believe his deceptive messages.

6.39.1.6 CONCLUSION

Vuledzani lied to the principal for cheating in the test because she did not prepare for the test. She also knew she had done something wrong as she broke one of the rules of the school. She therefore, lied to Muano in order to avoid punishment. She knew that her teachers as well as the principal know her as a very good student who abides by the rules of the school. In the dialogue Muano complained to Vuledzani for cheating in the test, and as a result, Vuledzani tried to lie to him. Vuledzani lack valid reasons to convince Muano in order to believe her deceptive messages. Muano had already been informed about Vuledzani's cheating by her class teacher. The plan was unreasonable and unbelievable and lacked details, i.e. she could not fail to notice her notes inside her test-book while writing the test. At the end of the dialogue, Vuledzani was not successful in her deceptive messages.

6.40 DIALOGUE OF MALE 20

Tsireledzo : A thi funi nwana ane mafheloni a vhege a dzula e ndilani lini. Zwi tshinya riwana, zwa ita uri a vhe na zwiito zwi si zwavhudi. Ndi takalela nwana ane a dzula hayani, kana a tshi vha a tshi khou ita mishumo ya tshikolo. Hafhu iwe wo ri u na mini Mugivhelo uno u tshi mmbudza? Ndi khou vhilahela ngauri ano maquvha u bva Mugivhela muriwe na muriwe. Hu khou itea mini? Ndi khou vhilaela ngauri Mugivhela a thi u vhoni fhanu hayani. Mulandu ndi mini?

Tsireledzo : I don't like a child who always goes up and down during weekends. It spoils the child and then leads him into bad manners. I like the child who stays at home doing his school work. What are you going to do this Saturday? I'm not comfortable because these days you always go out every Saturday. What is really happening? I'm also worried because I no longer see you here at home on Saturdays. What's your problem?

Rudzani : Mishumo ya tshikolo yo dalesa sa izwi na murole ndo no vha kha muhulwane. Nga u dala ha mishumo ya tshikolo, vhadededzi vho ri vhudza uri vha do ita vha tshi ri funza na nga Mugivhela uri ri kone u fhedza mishumo ya tshikolo yo salaho murahu. Hezwo ndi vhona zwi tshi do ri thusa rihe sa vhana vha tshikolo uri riwaha u tshiffhela ri do kona u phasa zwavhudi. Muvhundu wothe houno vhathu vhothe vha a zwi divha uri ho thoma tshikolo tsha Mugivhela. Nne ndi a takalela u tevhedza zwi todiwaho nga vhadededzi tshifhinga tshothe.

Rudzani : There's a lot of work at school as I'm also in the higher grade. Because of the high school-workload, we have been told by the teachers that they would also teach us on Saturdays do that we could finish all the schoolwork. This is going to help us as learners so that we would pass in flying colours at the end of the year. All the people in this village know that they've started with the Saturday classes. I like to abide myself by the rules of the teachers all the time.

Tsireledzo : Zwino ndo takala ngauri u vha u tshi khou ya tshikoloni. Zwa tshikolo ndi ima nazwo. A thi zwi sandi. Tshi bva nga tshifhinga-ge? Zwi vha zwi tshi thusa vhoiwe sa vhana. Na sa fhedza mishumo ya tshikolo ya riwaha zwi ita uri n vhe na vhuleme kha mirole ya phanda. Kha tshikolo tsha Mugivhela, zwavhuḍi ndi zwa uri muthu a tshi tou fhedza u funzwa a mbo ḍi livha ngeno hayani. Shango lo vhihfa ano maḍuvha riwana'nga.

Tsireledzo : Now, I'm very happy because you are going to school. I like that. At what time do you knock off? This is going to help you as learners. If you fail to finish your school year programmes, it will make you to have more difficulties in the next grade. During the Saturday classes, it is wise that you immediately come back home when you finish your studies. This world is not safe at all, my child.

Rudzani : Tshifhinga tshoṭhe kilasi dza Mugivhela dzi ḍo ri dzi tshi fhela nda mbo ḍi livha ngeno hayani. Fhedzi a hu tou vha na tshifhinga tsha u bva. Tshikolo tsha Mugivhela tshi ita uri ri dzule mihumbulo yashe i kha zwa tshikolo. Hu tou vha zwithu zwi khou shanduka ano maḍuvha.

Rudzani : I'll come back home all the time immediately after the Saturday classes are out. There's no time for knocking off. Saturday classes make our minds to stay more focused to the school-work. It is that things are changing these days.

1. Why did Rudzani lie to his father that they have extra classes every Saturday?

Rudzani lied to his father about the Saturday classes that he should attend because he wanted to go out with friends on Saturdays. He knows that his father does not like a child who goes out and mixes with lot of people. He prefers his children to stay the week-ends at home doing school-work. Therefore, he had to lie to his father in order to go out and enjoy the week-ends with friends.

2. Was the deception successful?

Yes, Rudzani was successful in deceiving his father. His father believed his message. He trusted him because he likes his children to get educated.

6.40.1 ANALYSIS OF MALE 20:

6.40.1.1 DECEPTIVE CUES

I Statement of the problem

The problem in the dialogue is between Tsireledzo and Rudzani. Rudzani wanted to go out on Saturday and his father, Tsireledzo, does not like a child who goes out during the week-end but prefers a child who stays at home studying. Therefore, Rudzani lied to his father that they have introduced Saturday classes at their school so that he could go out and spend week-ends with friends. He knows that his father would not allow him to go out without valid reasons.

Firstly, Tsireledzo wanted to know what his son would be doing every Saturday. Secondly, he wanted to know from Rudzani the time which they would knock off at school so that he would immediately come home.

II Argument for and against deception

a. Reason for deception

Rudzani lied to Tsireledzo about the Saturday classes because he wanted to go out and enjoy the week-ends with friends. He knows that his father does not like a child who goes out and mixes with lot of friends. His father prefers a child who stays the week ends at home doing school work. Therefore, Rudzani had to lie to his father, so that he could get a chance of enjoying the week-ends with his friends.

b. The dialogue between Tsireledzo and Rudzani

c. The complaint of Tsireledzo

Tsireledzo complained to Rudzani about his inability to stay at home on Saturdays.

c. Deception of Rudzani

Rudzani does not accept any wrongdoing, i.e. the complaint of Tsireledzo,. He relied on the following arguments:

- a. They have a lot of work at school
- b. They have introduced compulsory Saturday classes.
- c. He is always abide by the rules of the school.

e. Tsireledzo's response

- a. He also likes school
- b. Rudzani should immediately come home when the school is out.
- c. There are lot of crimes outside

f. Deception of Rudzani

- a. He would come back home immediately they finish with their Saturday classes.
- b. Saturday classes help students to stay focused on their school work.

6.40.1.2 Cues to deception

a. Cooperative, friendly and polite

Rudzani is very polite and friendly towards his father so that he could believe his deceptive messages. Rudzani also reminded his father about his trustworthiness and that he is always abide by the rules of the school.

b. Reference

Rudzani used references in the dialogue in order to be more deceptive. He used references to all students including himself, i.e. he used references to themselves (**ri** (we) seven times in the dialogue.

c. Complexity

Rudzani tried to use complex sentences in order to impress Tsireledzo:

[Nga u ḡala ha mishumo ya tshikolo][vhadededzi vho ri vhudza][uri vha ḡo ita][vha tshi ri funza na nga Migivhela][uri ri kone][u fhedza mishumu ya tshikolo]

Because of the more school-work load, we have been told by the teachers that they would also teach us on Saturdays so that we could finish all the school work.

d. Generalisation

Rudzani used leveler “*all*” in order to convince his father to believe his deceptive messages:

Muvhundu wothe houno vhathu vha a zwi ḡivha uri ho thoma tshikolo tsha Mugivhela.

All the people in this village know that they’ve started with the Saturday classes.

e. Immediacy

Rudzani used impersonal pronoun “**hu**” in order to distance himself from his messages:

Hu tou vha zwithu zwi khou shanduka ano maḡuvha.

It is that things are changing these days.

I Cultural issues

Among the Vhavenda, it is the responsibility of the parents to see to it that the child grows up well and with good manners. The child should also abide by the rules of the family. In the dialogue, Tsireledzo wanted to know as to why his son goes out every Saturday as it is not a school day.

II Success of deception

Rudzani was successful in deceiving his father because he believed his deceptive messages. He trusted his son, and he also likes his son to get educated and, thus he believed him.

6.40.1.3 PLANS

I Message dimension

a. Explicitness

Rudzani's arguments in his deceptive messages were not explicit. They were not fully expressed and not clear. He boasted to his father about his trustworthiness and he also made unclear statements about the attendance of the Saturday classes.

b. Dominance

Tsireledzo is the target of deception in the dialogue. He is therefore dominant to his son in his message because he no longer stays at home on Saturday. But Tsireledzo had no control against Rudzani as expressed in his messages because he believed his deceptive messages. Rudzani had no dominance against his father so that he could believe his messages.

c. Argument

Rudzani provided reasons for his deception. In order to be deceptive he used five arguments in order to be successful (See 1.2.2.2. and 1.2.2.4. above)

- a. They have lot of work at school
- b. They have introduced compulsory Saturday classes
- c. He always abides by the rules of the school
- d. He would come back home immediately they finish with their Saturday classes.
- e. Saturday classes help students to stay focused to their school work.

d. Source control

Rudzani had control over his reasons for deception in his arguments (1.2.2.2. and 1.2.2.4) because his father believed his deceptive messages.

II Type of plans

a. an complexity

Rudzani used only one plan in his deceptive messages. He said that they have introduced Saturday classes at their school which he wanted to use as a day to enjoy with friends.

b. n specificity

The plan by Rudzani was not fully articulated, i.e the specifics of the plan were not clearly explained, i.e. the time they knock off in Saturday classes and their school work load.

c. n quality

The plan by Rudzani produced the desired effect. His father believed him because he likes his son to be well-educated. His father does not question anything which may help his son to better his progress in education. Therefore, Rudzani knew that his father would believe him.

6.40.1.4

a. Message production

Rudzani's levels of argument are high in cues of deception. He used five cues in his messages (See 1.3.1. – 1.3..5 above)

b. Emotional appeals

Negative emotions

(i) Anger

Tsireledzo is angry with his son because he goes out every Saturday, with he doesn't like.

Ndi khou vhilahela ngauri ano maduvha u bva Mugivhela munwe na munwe. He khou u itea mini?

I'm worried because these days you always go out every Saturday. What is really happening?

(ii) Fear

Tsireledzo was not comfortable with his son because he always goes out every Saturday. He was afraid that something bad might happen because it is not safe there outside:

Shango lo vhifha ano maduvha n'wana'nga

The world is very bad these day my child.

Positive emotions

(i) Pride

The son, Rudzani has pride. He boasted himself to his father about his trustworthiness:

Nxe ndi a takalela u tevhedza zwi todiwaho nga vhadededzi tshifhinga tshothe.

I like to abide myself by the ruels of the teachers all the time.

(ii) Relief

The father is now relieved because he knows now as to where his son is going every Saturday. Firstly, he was afraid that his son might be going somewhere not safe at all:

Zwino ndo takala ngauri u vha u tshi khou ya tshikoloni

Now I'm very happy because you are going to school

II Language and style

a. Syntactic level

There are mixtures of both simple and complex sentences in the dialogue.

(i) Simple sentence

Mulandu ndi mini?

What is the problem?

(ii) Complex sentences

Nga u qala ha mishumo ya tshikolo vhadededzi vho ri vhudza uri vha qo ita vha tshi ri funza na nga Migivhela uri ri kone u fhedza mishumo ya tshikolo.

Because of the heavy school work load, we have been told by the teachers that they would also teach us on Saturday so that we could finish all the school work.

b. Lexical level

c. Lexical diversity

There are some word in the dialogue which are not commonly used in Tshivenda.

- (i) **Kilasi** – Class
- (ii) **Zonda** – to hate.

d. Imagery

There's only one image in the dialogue

Shango lo vhifha – the world is not safe, i.e. something bad always happens around the world.

e. Language use

The language used by Tsireledzo was powerful because his son was doing something unusual:

Ndi khou vhilahela ngauri an maḁuvha u bva Mugivhela muḁwe na muḁwe. He khou itea mini?

I'm angry because these days you always go out every Saturday. What is really happening? On the other hand, the language used by Rudzani was powerless. He was polite towards his father so that he could believe his deceptive messages:

Tshifhinga tshoṁhe kilasi dza mugivhela dzi ḁo ri i tshi tou fhedza nda mbo ḁi livha ngeno hayani. Tshikolo tsha mugivhelatshi ita uri ri dzule mihumbulo yashu i kha zwa tshikolo.

I'll come back home all the times immediately after the Saturday classes are out. Saturday classes make our minds to stay more focused to the school work

6.40.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Rudzani had low dominance in his messages. Because of his low dominance, his father believed his deceptive message(See 2.1.2. above).

b. Effects of explicitness

Rudzani's messages were not highly explicit. Rudzani had valid reasons in order to convince his father to allow him to attend Saturday classes.

c. Effects of arguments

Rudzani's messages are high in argument. He used five arguments in his deceptive messages. Therefore, such messages are preferred because they give reasons for certain actions.

II Competence

a. Appropriateness

Reasonable: What Rudzani said to his father was reasonable and believable. Nowadays there are Saturday classes all over the country. Many schools have introduced Saturday classes so that they could improve their results at the end of the year.

b. Effectiveness

The deceptive message was effective because Tsireledzo believed what Rudzani had told him. He always wants good education for his children and he knows his child as a trustworthy son.

III Politeness

a. Dominance

Tsireledzo was dominant towards his son because he broke one of the rules of the house. Therefore, he was not comfortable with his behaviour, and therefore should stop with it:

Ndi khou vhilahela ngauri ano maduvha u bva mugivhela muñwe na muñwe. Hu khou u itea mini?

I'm worried because these days you always go out every Saturday. What's really happening?

b. Argument

Rudzani provided five reasons for his deception so that his father could believe him. Therefore, he was polite towards his father in his arguments so that he could believe him. By being polite he was showing respect to his father.

c. Explicitness

Rudzani's messages were not very explicit and thus seemed to be more polite towards his father because explicit messages tend to be very impolite. He wanted to convince his father so that he could believe his deceptive messages.

6.40.1.6 CONCLUSION

Rudzani lied to his father about attending Saturday classes at their school because he wanted to go out on Saturday with friends. He knows that his father would never allow him to go out on Saturdays because he hates a child who goes out with a lot of friends, and who could as a result learn bad manners from them. His father therefore, prefers him to stay at home doing his school-work. In order to go out with his friends, Rudzani had to lie to his father about the Saturday classes which he told his father were introduced at their school, after his father complained to him about his whereabouts every Saturday. Therefore, Rudzani had valid reasons to convince his father to believe him in his deceptive messages. The quality of the plan was good because Rudzani knows his father as a person who likes education very much. Therefore, the plan was very reasonable and believable. Rudzani

money? Didn't you take some of the money which was meant for buying clothes for the child? What I know is that you do not have any other money?

Muano : *Ndo dzhia henefho. Fhedzi tshitalea hetshi tsha mavhudzi a tshi vhi tsha dura na luthihi. Ndi ngazwo ndo zwi ita nga u divha u sa dura hazwo. Tshelede yothe yo tou fhelela kha zwiambaro zwa riwana. Hu tou vha zwiambaro zwo gonya haano maduvha. Ndi nga si tsha dovha.*

Muano : I took it from there. But this hairstyle is very cheap. I did this because it is not expensive. I used all the money to buy clothes of the child. It is that clothes are very expensive nowadays. I'll never do it again.

1. Why did Muano lie to her husband about the quality and quantity of the clothes that she has bought for their child?

Muano lied to her husband about the quality and quantity of clothes that she bought for their child because she used some of the money and went to the hair salon for her new hairstyle. She also used some of the money to buy cosmetics for herself. Therefore, she bought very few clothes of low quality. As a result she lied to her husband.

2. Was the deception successful?

No, the deception was not successful. Phathutshedzo did not believe her because he could see that she used some of the money for her new hairstyle as there was no more money in the house.

6.41.1 ANALYSIS OF FEMALE 20

6.41.1.1 DECEPTIVE CUES

I Statemetrn of the problem

The problem in the dialogue is between Phathutshedzo and his wife Muano. Muano was given money by Phathutshedzo to buy clothes for their child. Phathutshedzo is angry with Muano because she has bought their child's clothes of low quality and she also bought very few clothes which did not match the amount of money she was given by her husband.

Firstly, Phathutshedzo wanted to know from Muano as to why she bought very few clothes for their child whereas he gave her enough money. Secondly Phathutshedzo wanted to know from Muano as to where she got the money for her new hairstyle, because he knew they did not have any other money at home.

II Arguments for and against deception

a. Reason for deception

Muano lied to Phathutshedzo about the few clothes she bought for their child and her hairstyle because she took some of the money and went to the hair saloon for her new hairstyle and also bought some cosmetics for herself, She knew that if she asked the money

for that her husband would never give her because they did not have money except that for buying their child's clothes some winter clothes. Therefore, she had to lie to her husband for misusing the money.

b. The dialogue between Phathutshedzo and Muano

c. The complaint of Phathutshedzo

Phathutshedzo complained to Muano about the quantity of clothes she has bought for their child.

d. Deception of Muano

Muano does not accept any wrongdoing, i.e the complaint of Phathutshedzo. She relied on the following arguments.

- a. She used all the money to buy their child's clothes.
- b. Clothes are very expensive
- c. She likes quality clothes which are more expensive.

e. Phathutshedzo's response

- a. He suspected that Muano bought the clothes from the Chinese shops
- b. He asked his wife about her new hairstyle and where she got the money for doing that.
- c. They have no more money at home.

f. Muano's response

- a. She took some of the money meant for buying clothes and went to the hair saloon
- b. She reiterated that things are expensive
- c. She apologized to her husband.

6.41.1.2 Cues to deception

a. Plausibility

Implausible because she could not make a new hairstyle whereas they did not have money – where could she got the money to go to the hair saloon? It was unbelievable to have a new hairstyle without the money.

b. Self references

Muano used self references in the dialogue in order to be more deceptive. She used references to herself (**ndi (I)**) seven times in the dialogue.

c. Cooperative, friendly and polite

Muano was polite, friendly and cooperative towards her husband so that he could believe her deceptive messages. She reminded her husband that life is expensive and that she likes quality and expensive clothes.

d. Detail

Muano gave vague details about her failure to buy enough clothes for their child. She also made vague statements about the money she used for her new hair style.

e. Complexity

Muano used complex sentences in the dialogue in order to convince his husband to believe her deceptive messages:

[Tshelede ndo i shumisa yoṭhe][ye vha mpha][uri ndi rengo zwiambaro] [ha ano maḍuvha zwiambari][na hone hu tou vha][ha ano maḍuvha zwiambaro zwi khou tou ḍura vhukuma]

I used all the money that you gave me to buy the clothes, and it is that clothes are very expensive nowadays.

f. Immediacy

Muano used the impersonal pronoun “**hu**” in the dialogue in order to distance herself from the quantity of clothes that she bought for their child:

Hu tou vha ha ano maḍuvha zwiambaro zwi khou tou ḍura.

It is that clothes are very expensive nowadays.

g. Generalisations

Muano used the leveler “*everyone*” in the dialogue in order to convince her husband to believe her deceptive messages:

Roṭhe ri a zwi ḍivha uri vhutshilo vhu vho ḍura vhukuma.

Everyone knows that life is very expensive.

I Cultural issues

In a family, a husband and wife always agree if they want to do certain things as a family. None of them should do things out of his/her head without consultation. In the dialogue, Muano was supposed to buy some winter clothes for their child with all the money, but she used part of the money and go to the hair saloon and also bought some cosmetics for herself. Therefore, she broke the rule of the family, i.e. between herself and her husband.

II Success of deception

Muano was not successful in deceiving Phathutshedzo because he did not believe her. He was surprised to see his wife with a new hairstyle, whereas they did not have any other money at home. Therefore, he suspected that she might have took some of the money meant for buying clothes for her new hair style.

6.41.1.3 PLANS

I Message dimension

a. Explicitness

Muano’s arguments in her deceptive messages were not very explicit, i.e she did not express her arguments fully and she was not clear. She made unclear statements about the quantity

of clothes that she bought for their child. She also made unclear statements as to where she got the money for her new hair style.

b. Dominance

In the dialogue, Phathutshedzo is the target of deception, and he is therefore dominant towards his wife. Firstly he wanted to know as to why she bought so few clothes for their child. Secondly, he wanted to know from her as to where she got the money for her new hair-style. Muano was not dominant towards her husband so that he could believe her messages.

c. Argument

Muano provided reasons for her deception. She used six arguments in order to be successful (See 1.2.2.2 and 1.2.2.4. above)

- a. She used all the money to buy their child's clothes.
- b. Clothes are very expensive
- c. She likes quality clothes which are more expensive
- d. She took some of the money meant for buying clothes and went to the hair saloon
- e. She reiterated that things are expensive
- f. She apologized to her husband

d. Source control

Muano had no control over her reasons for deception in her arguments (1.2.2.2 and 1.2.2.4) because Phathutshedzo did not believe her.

II Types of plans

a. Plan complexity

Muano used two plans in her deceptive messages. Firstly, she said she used all the money to buy clothes, Secondly, she switched to another plan i.e. that she took very little money for her hair style.

b. Plan specificity

The plans by Muano were not fully articulated,, i.e the specifics of the plan were not clearly explained, i.e. very few clothes but with enough money, and her hair style.

c. Plan quality

The first and the second plan by Muano did not produce the desired effect. Phathutshedzo knew that they did not have any other money in the house, and therefore, she might have taken some of the money meant for buying clothes and went to the hair saloon.

6.41.1.3 ACTION

a. Message production

Muano's levels of argument are high in cues of deception. She used seven cues in her messages (See 1.3.1. – 1.3.6. above)

b. Emotional appeals

Negative emotions

(i) Anger

Phathutshedzo was angry with his wife because she used the money meant for buying their child's clothes for her new hair style:

Zwiambaro zwa hone a zwi ḡadzi na tshandḡa. A thi na tshedelede ya u tambisa.

There are very few clothes. I don't like to waste my money.

(ii) Guilt

Muano felt guilty after she realized that her husband has discovered that she used some of the money for her new hair style at the saloon:

Ndi nga si tsha dovha.

I'll never do it again.

Positive emotions

(i) Pride

Muano has pride. She boasted that she likes quality clothes which are more expensive:

Na nne ndi funa zwiambaro zwa maimo nthḡa na hone zwi no dura.

I like clothes of high qualities which are also expensive.

II Language and style

a. Syntactics level

There are mixtures of both simple and complex sentences in the dialogue

(i) Simple sentences

Ndo dzhia heneffho.

I took it from there.

(ii) Complex sentences

Tshedelede ndo i shumisa yoḡhe ye vha mpha uri ndi renge zwiambaro, na hone hu tou vha ha ano maḡuvha zwiambaro zwi khou tou ḡura vhukuma.

I used all the money that you gave me to buy the clothes, and it is that clothes are very expensive nowadays

b. Lexical level

c. Lexical diversity

There are some words in the dialogue which are not commonly used in Tshivenda.

- (i) **Ḋura** – expensive (Come from Afrikaans word "Duur")
- (ii) **Tshitaela** – style
- (iii) **Matshaina** – Chinese

d. Imagery

There are two images in the dialogue

- (i) **Zwi sa ɗadzi tshanɗa** – very few
- (ii) **Vhutshilo vhu a ɗura** – cost of living is very high.

e. Language use

The language used by Phathutshedzo was powerful. He was accusing his wife for misusing the money. Therefore, he was impolite towards his wife:

Zwiambaro zwa hone a zwi ɗadzi na tshanɗa. No shuma mini nga tshelede?

There are very few clothes. What did you do with the money?

The language on the other hand used by Muano was more polite towards her husband so that she could convince him to believe his deceptive messages:

Tshelede ndo I shumisa yoŋhe ye vha mpha uri ndi renye zwiambaro. Na nŋe ndi a funa n̄wana wanga a tshi ambara zwiambaro zwi ɗuraho sa vhaŋwe vhana.

I used all the money that you gave me to buy the clothes. I also like my child to wear expensive clothes just like other children.

6.41.1.5 MESSAGE EFFECTS

I Relational and emotional effects

a. Effects of dominance

Muano had low dominance in her messages. Even though she had low dominance in her messages, her husband did not believe her because he knew that she took some of the money and went to the hair saloon as there was no other money in the house.

b. Effects of explicitness

Muano's messages were not highly explicit. She had no valid reasons to convince Phathutshedzo in order to believe her deceptive messages.

c. Effects of arguments

Muano's messages are high in argument. She used six arguments in her messages. Therefore, such messages are preferred as they give reasons for certain actions.

II Competence

a. Appropriateness

Unreasonable: What Muano said to Phathutshedzo was unreasonable and unbelievable. She could not buy few clothes of low quality whereas she was given enough money by her husband. On the other hand, she could not go to the hair saloon without the money.

b. Effectiveness

The deceptive message was not effective because Phathutshedzo did not believe her. He knew that she might have taken some money and went to the hair saloon as she did not have any other money for that.

III Politeness

a. Dominance

Phathutshedzo was dominant towards his wife because she had done something wrong and thus should come out with the truth.

No shuma mini nga tshelede?

What did you do with the money?

b. Argument

Muano gave six reasons for her deception so that her husband could believe her. Therefore, she was polite towards her husband so that he could believe his deceptive messages. In this way politeness is a way of showing respect to her husband.

c. Explicitness

Muano's messages were not very explicit and thus she seemed to be more polite towards Phathutshedzo because explicit messages tend to be very impolite.

6.41.1.6 CONCLUSION

Muano lied to her husband about the few clothes and the poor quality of clothes she bought for their child because she used some of the money and went to the hair saloon and she also bought some cosmetics for herself. She knew that if she had asked the money from her husband, he would have never given her as there was no more money in the house. Therefore, she had to lie to him because she misused the money. She also broke the rule of the family. Muano lacked valid reasons in order to convince her husband in her deceptive messages. The quality of her plan was very poor because she should have known that her husband would ask her about her new hair-style, and the clothes she bought were very few. Her plan was unreasonable and unbelievable. She provided six reasons in order to convince her husband. Muano, at the end of the dialogue was unsuccessful in deceiving Phathutshedzo.

CHAPTER 7

CONCLUSION

7.1 AIM

- a. An overview of the deceptive messages in Tshivenda will be given with regard to the analysis of the dialogues in chapter 6.
- b. A comparison of the issues which have been highlighted in the scheme for analyzing deceptive messages in chapter 6 will be attempted.
- c. The comparison will focus on four main issues:
 - (i) A comparison of all categories of deceivers.
 - (ii) A comparison of teenage deceivers
 - (iii) A comparison of adult deceivers
 - (iv) A comparison of male and female deceivers.

7.2 DECEPTION

7.2.1 The deceptive message

The focus of the comparison will be on the reasons for deception in the deceptive messages which have been presented in the dialogue 1 – 20 as well as on the person who has been deceived and the deceiver. These issues are presented in the following tables:

Deception of males

Deception of teenage males

In all these deception cases, the teenage males are the deceivers

	The reason for deception	The person who is deceived
Dialogue 1	The boy stayed overnight with his girlfriend	Father
Dialogue 2	Request money for exam and book	Father
Dialogue 5	Underperforms in soccer match because of a party	Soccer coach
Dialogue 6	Borrowed money for shoes without having any money	Friend
Dialogue 12	Bad behavior	Brother
Dialogue 14	Bad behavior	Teacher
Dialogue 15	Injured eye in tavern drinking	Friend
Dialogue 16	Damaged car	Father
Dialogue 18	Stayed with friend after shoplifting.	Father
Dialogue 20	Spend weekends with friends, pretend to be at school	Father

Deception of adult males

	The reason for deception	The person who is deceived	The deceiver
Dialogue 3	Canvassing for votes	Voter	Politician
Dialogue 4	Not building of a house	Owner of house	Builder
Dialogue 7	Absent from work: prepare for exam	Principal	Teacher
Dialogue 8	Illegal selling of building sand	Buyer	Seller
Dialogue 9	Non-payment of school fees	Principal	Parent
Dialogue 10	High prices of furniture	Customer	Owner of shop
Dialogue 11	Promise of presents to soccer players	Players	Coach of soccer
Dialogue 13	Removal of battery from cellphone	Customer	Owner of shop
Dialogue 17	Missing bulls which were illegally sold	Owner	Herdsmen
Dialogue 19	Failed to pay money in friend's account	Friend	Friend

Deception of females:**Deception of teenage females**

In all deception messages, the teenage girl is the deceiver

	The reason for deception	The person who is deceived
Dialogue 1	Drink at Party	Mother
Dialogue 2	Absence from school (did not prepare for test)	Teacher
Dialogue 3	Failed to prepare food (with boyfriend)	Mother
Dialogue 4	Brought boyfriend home without mother knowing	Mother
Dialogue 6	Bought new clothes from shoplifters	Mother
Dialogue 7	Borrowed clothes: Pretend it belongs to her	Mother
Dialogue 10	Lost school jacket	Father
Dialogue 11	Lost cellphone	Mother
Dialogue 17	Money for school but needs pocket money	Mother
Dialogue 19	Cheating in test	Teacher

Deception of adult females

	The reason for deception	The person who is deceived	The deceiver
Dialogue 5	Did not prepare food: watched T.V.	Husband	Wife
Dialogue 8	Absent from work (Problem with husband)	Principal	Teacher
Dialogue 9	Selling of bad food	Customer	Seller
Dialogue 12	Bought insufficient groceries (Need new skirt)	Husband	Wife

Dialogue 13	Broken mug of woman	Mother of child	Child-carer
Dialogue 14	Did not prepare food (arrived late from church)	Husband	Wife
Dialogue 15	Did not produce bank statement (used the money)	Members of stokvel	Treasurer
Dialogue 16	Married daughter lost weight (problems with husband)	Mother	Daughter
Dialogue 18	Absent from work (because of laziness and cold)	Inspector	Teacher
Dialogue 20	Bought poor quality of clothes for child: Used money herself	Husband	Wife

The comparison will focus on the three issues in the tables above: the reasons for deception, the person who has been deceived and the deceiver.

Reason for deception

With regard to the summarized tables above the various details in the dialogues will be put into categories to facilitate a comparison:

	Teenage males	Adult males	Teenage females	Adult females
Social	5 (1, 12,14,15,20)		2 (1,4)	
Sport	1 (5)	1 (11)		
School	1 (2)	1 (9)	3 (2,17,19)	
Professional		2 (4. 7)		1 (8)
Business		5 (8,10,13,17,19)		2 (9, 15)
Politics		1 (3)		
Food			1 (3)	2 (5,14)
Personal				2 (16, 18)
Property: Car	1 (16)			
Clothes	1 (6)		3 (6, 7, 10)	2 (12, 20)
Theft	1 (18)			
Cell			1 (11)	
Crockery				1 (13)

(The numbers in brackets above refer to the dialogues)

In the table above, one may discern the following:

- a. Nine categories have been established about which some deception appears in the dialogues. One category: **property** has been divided into five subcategories.
- b. The number of times each category appears has been given as well as the numbers of the dialogues in which it appears.
- c. The distribution of the categories has been spread over the four categories of people who have been examined, i.e. teenage males and females, adult males and females.

From this table, a comparison will be made as envisaged in the aim of this chapter:

a. A comparison of all categories:

- (i) with regard to the number of categories: of the nine categories indicated above, the teenage males used four, the adult males five, the teenage females four, and the adult females five. Thus, the adults seem to use a broader spectrum of categories, i.e. five against four.
- (ii) With regard to the property category: the adult males are not interested in this category while the other people used it for either three or two subcategories of property.
- (iii) The number of individual categories: the teenage males and the adult males each used one category five times: i.e. social issues with teenage males and business issues with adult males. The females have no outstanding use of any category.

b. A comparison of teenagers

- (i) Number of categories: both male and female used four categories although not the same ones. The female teenagers are not interested in sport while the male teenagers do not deceive people about food.
- (ii) The property category: the clearest difference is to be found with the subcategory of clothes: the females seem to be more interested in it (3) than the males (1). There are also other differences but they are few in number.
- (iii) Number of individual categories: as above in par. (a) the male teenagers favor social issues (five) while other categories appear only once. The female teenagers are more consistent and they have two categories which appear three times i.e. school and clothes..

c. A comparison of adults:

- (i) Number of categories: both adult males and females used five different categories although not the same ones. The females are not interested in sport, school and politics, while the males left out issues about food, personal problems and property.
- (ii) The property category: adult males are not interested in this category while the females do give attention to a subcategory of clothes (2) and crockery (1)
- (iii) Number of individual categories: Adult males favor one category, i.e. business (5), while other categories appear only once or twice. Adult females spread the categories more evenly i.e. either three (property) or one (professional issues) and two (business, food, personal)

d. A comparison of male and female:

- (i) Number of categories: both males and females used seven categories. Of these seven categories, the males were not interested in food or personal problems while the females discarded sport and politics.
- (ii) The property category: the clearest difference between males and females is the subcategory of clothes: with females it appears five times but with males only once. In other subcategories the differences are minimal .
- (iii) Number of individual categories: From the table above, one may add the categories as follows:

	Male	Female
Social	5	2
Sport	2	0
School	2	3
Professional	2	1
Business	5	2
Politics	1	0
Food	0	3
Personal	0	2
Property	3	7

In this table, the men seem to favour social and business issues (five times each), while the women favour issues about property (seven times, of which the subcategory of clothes makes up five.)

The person who has been deceived.

		Teenage males	Adult males	Teenage Females	Adult females
Parents	Father	5 (1,2,16,18,..20)		1 (10)	
	Mother			8 (1,2,3,4,6,7,11,17)	1 (16)
	Mother of child				1 (13)
Peers		3 (6,12,15)	1 (19)		
Professional people		2 (5, 14)	2 (7,9)	1 (19)	(8, 18)
Politicians			1 (3)		
Business people			5 (4,8,10,13,17)		2 (9, 15)
Sportsmen			1 (11)		
Married persons: Husbands					4 (5,12,14,20)

From this table, the following comparison can be made:

a. A comparison of all categories

- (i) With regard to the number of categories: of the seven categories indicated above teenage males used three, the adult males five, the teenage females two and the adult females four. Thus the adults seem to use a broader spectrum of categories.
- (ii) With regard to the parents category: adult males do not deceive parents while the teenagers are the biggest deceivers of their parents.
- (iii) The number of individual categories: the teenage males deceived their fathers five times, while teenage females deceived their mothers eight times. The adult males deceived business people five times and the adult females deceived their husbands four times.

b. A comparison of teenagers

- (i) Number of categories: teenage males used 3 categories and teenage females only used two.
- (ii) Number of individual categories: Teenage males mostly deceived their fathers (5 times) while teenage females deceived their mothers eight times

c. A comparison of adults

	Adult males	Adult females.
Parents : Mother of child Mother		1 (13) 1 (16)
Peers	1 (19)	
Professional	2 (7, 9)	2 (8, 18)
Politicians	1 (3)	
Business people	5 (4,8,10,13,17)	2 (9, 15)
Sportsmen	1 (11)	
Married person: Husbands		4 (5, 12, 14, 20)

- (i) Number of categories: adult males used five categories while adult females used four, although not the same categories. There is an overlap of categories in two cases, i.e. professional and business people.
- (ii) The category of parents: only adult females tend to deceive their parents.
- (iv) Number of individual categories: as above in par. (a): adult males used five and females four.

d. A comparison of male and female:

- (i) Number of categories: males deceived in six categories with females in four. Females were not interested in deceiving their peers, politicians and sportsmen, while males discarded married persons.
- (ii) The category parents: only adult males did not deceive their parents.
- (iii) Number of individual categories: the only significant figures are the following: females: their mothers (9) and husbands (4); males: their fathers (5) and business people (5)

The deceiver

	Adult Males	Adult females.
Politicians	1 (3)	
Professional people	4 (4,7,11,17)	3 (8,13,18)
Business people	3 (8,10,13)	2 (9,15)

Parents		1 (9)	
Poors		1 (19)	
Married people:	Wife		4 (5,12,14,20)
	Daughter		1 (16)

A comparison of teenagers cannot be made because these deceivers are only recognized as teenagers with no apparent distinction between them.

A comparison of males and females

Six categories of deceivers have been recognized:

- (i) Number of categories : Males 5, Females 3
- (ii) Number of individual categories: Adult females are dominant in one category, i.e. married people with 5 deceivers, while adult males appear four times as professional people and three times as business people.

7.2.2 ARGUMENTS FOR DECEPTION

Teenage males

Dialogues:	1	2	5	6	12	14	15	16	18	20
Arguments:	6	5	3	5	9	5	9	7	9	5
Total : 63										

Adult males

Dialogues:	3	4	7	8	9	10	11	13	17	19
Arguments:	5	5	2	6	6	8	5	7	10	5
Total : 59										

Teenage Female

Dialogues:	1	2	3	4	6	7	10	11	17	19
Argument:	5	5	4	4	4	5	6	6	5	6
Total 50										

Adult females

Dialogues:	5	8	9	12	13	14	15	16	18	20
Arguments:	3	5	6	5	5	6	6	5	6	6
Total 53										

a. A comparison of all arguments

The total number of arguments used by males and females in the tables above is 225 arguments. Teenage boys have more arguments than all other deceivers with the least arguments of teenage girls. This shows that teenage boys have more reasons when they deceive other people. From the table above, the total arguments for teenage boys are 63, adult males 59, teenage girls 50 and adult females 53.

b. A comparison of arguments of teenagers

Teenage boys have a total of 63 arguments and teenage girls have 50 arguments which shows a difference of 13 arguments between them. Teenage boys also have the most number of arguments in specific dialogues, i.e. dialogue 12, 15 and 18 with 9 arguments in each of them. Teenage boys also have the lowest number of arguments in dialogue 5 with 3 arguments. Teenage girls have an even distribution of arguments in their dialogues, i.e. either 6, 5 or 4 arguments per dialogue.

c. A comparison of argument of adults

Adult males have the most number of arguments, i.e. 59 compared to the 53 arguments of adult females. Adult males have the highest number of arguments in their dialogue, i.e. dialogue 17 with 10 (ten) arguments. Adult males also have the lowest number of arguments in dialogue 7 with only 2 arguments. Adults females have an even distribution of arguments of between 6 and 3 arguments per dialogue.

d. A comparison of arguments of males and females

Males are the ones with the highest number of arguments, i.e. teenage boys 63 and adult males 59 = 122 arguments, whereas the females have 103 arguments in total (teenage girls 50 and adult females 53 arguments in total). In all cases females' arguments are evenly spread in their dialogues between 6 and 3 as compared to the males' arguments. Therefore, males tend to give more reasons when they deceive their targets, i.e. a highest number of 10 and 9 arguments.

7.2.3 Cues to deception

Teenage males

Dialogue:	1	2	5	6	12	14	15	16	18	20
Cues to deception	10	8	5	6	5	6	6	7	7	5
Total 65										

Adult males

Dialogues	3	4	7	8	9	10	11	13	17	19
Cues to deception	7	6	6	6	6	6	5	6	8	7
Total 63										

Teenage females

Dialogue	1	2	3	4	6	7	10	11	17	19
Cues to deception	10	8	5	5	7	4	6	6	6	6
Total 63										

Adult females

Dialogues	5	8	9	12	13	14	15	16	18	20
Cues to deception	5	7	6	6	6	6	7	5	6	7
Total 61										

a. Comparison of all cues to deception

There are 12 cues to deception. The highest number of cues which have been used in one dialogue is ten.. Males used a total of 128 cues to deception that were used in all of their dialogues, compared to females with 124. Teenage boys used a total of 65 cues to deception, adult males 63, teenage girls 63 and adult females 61, to give a grand total of 252 cues to deception used in all the dialogues. In this regard this shows that males are the ones who used more the cues to deception in their dialogues than the females

b. A comparison of cues to deception of teenagers

Teenage boys have a total of 65 cues to deception while teenage girls have 63 cues to deception in their dialogue. This shows that there's only a difference of 2 cues to deception in their dialogues. In this category, teenage boys used 7 and more cues to deception in four of their dialogues, i.e. 10 in no. 1, 8 in no. 2, 7 in no. 16 and no. 18, which in this case is significant. Teenage girls use 7 or more cues to deception in only 3 of their dialogues, i.e. 10 in no. 1, 8 in no. 2 and 7 in no. 6. Teenage boys and teenage girls use 6 or less cues to deception in their other dialogues.

c. A comparison of cues to deception of adults

Adult males have a total of 63 cues to deception compared to adult females who have 61 cues to deception which makes a total of 124 cues to deception. In this category both adult males and adult females used 7 or more cues to deception in only three dialogues in each of them, which in this case is not significant. Adult males used 7 in no 3, 8 in no 17 and 7 in no 19, while adult females used 7 in no. 8, no. 15 and no. 20. Adult males and females use 6 or less cues to deception in their other dialogues.

d. A comparison of cues to deception in males and females

Males used a total of 128 cues to deception in their dialogues, while females used a total of 124 cues to deception in their dialogues. Therefore, there's a difference of only 4 cues to deception in their dialogues. Males used 7 or more cues to deception in 7 of their dialogues, i.e. 10 in no. 1, 8 in no. 2, 7 in no. 3, and no. 16, 8 in no. 17, 7 in no. 18 and no. 19. Females used 7 or more cues to deception in only 6 of their dialogues, i.e. 10 in no 1, 8 in no 2, 7 in no 6, and no. 8, no. 15 and no. 20. In this case males have an edge over females in cues to deception.

7.2.4 Cultural issues

Teenage males

	Cultural issues
Dialogue 1	Obedience
Dialogue 2	Responsibility
Dialogue 5	Obedience
Dialogue 6	Trustworthiness
Dialogue 12	Responsibility
Dialogue 14	Responsibility
Dialogue 15	Responsibility and Trustworthiness
Dialogue 16	Obedience
Dialogue 18	Responsibility
Dialogue 20	Responsibility

Adult males

	Cultural issues
Dialogue 3	None
Dialogue 4	Trustworthiness

Dialogue 7	Obedience
Dialogue 8	Responsibility, Obedience and Trustworthiness
Dialogue 9	Responsibility
Dialogue 10	Freedom of choice
Dialogue 11	Responsibility
Dialogue 13	Trustworthiness
Dialogue 17	Accountability
Dialogue 19	Trustworthiness

Teenage females

	Cultural issues
Dialogue 1	Respect
Dialogue 2	Obedience
Dialogue 3	Responsibility and Obedience
Dialogue 4	Obedience
Dialogue 6	Obedience
Dialogue 7	None
Dialogue 10	Responsibility
Dialogue 11	Guarantee of goods
Dialogue 17	Responsibility
Dialogue 19	Obedience

Adult females

	Cultural issues
Dialogue 5	Obedience and duties
Dialogue 8	Obedience
Dialogue 9	Care and trustworthiness
Dialogue 12	Responsibility
Dialogue 13	Trustworthiness
Dialogue 14	Obedience
Dialogue 15	Duties and Responsibility
Dialogue 16	Responsibility
Dialogue 18	Obedience
Dialogue 20	Obedience and trustworthiness

A comparison of cultural issues will yield a table such as the following:

	Teenage males	Adult males	Teenage females	Adult females	Total
Obedience	3	2	5	5	15
Responsibility	6	3	3	3	15
Trustworthiness	2	4		3	9
Choice		1			1
Accountability		1			1
Respect			1		1
Guarantee			1		1
Duties				2	2
Care				1	1
Total	11	11	10	14	46

a. A comparison of all cultural issues

There are a total of 9 cultural issues in all the dialogues used by males and females. Both males and females used a total of 46 cultural issues. Teenage boys used 11 cultural issues, adult males 11, teenage girls 10 and adult females 14. Obedience and responsibility were used by teenage boys, adult males, teenage girls and adult females. Of all the cultural issues, responsibility was mostly used by teenage males. Choice, Accountability, Respect, Guarantee and Care were used only once in the dialogues as far as cultural issues are concerned.

b. A comparison of cultural issues of teenagers

Three cultural issues can be identified in the dialogues of teenage males, i.e. obedience, responsibility and trustworthiness. Four cultural issues can be identified in teenage females, i.e. obedience, responsibility, respect and guarantee. Of these both males and female teenagers share obedience and responsibility. Of these, responsibility is most significant among teenage males. No cultural issues can be identified in dialogue 7 of teenage female. The total cultural issues identified in teenage males are 11 while teenage females are 10.

c. A comparison of cultural issues of adults

A total of 11 cultural issues can be identified in the dialogues of adult males, while a total of 14 can be identified among the dialogue of adult females, making a total of 25 cultural issues among their dialogues. A cultural issue which is more significant in adult females is obedience. Both adult males and adult females have a total of five cultural issues identified in

all the dialogue. Obedience, responsibility and trustworthiness are identified in the dialogues of both adult males and adult females. Obedience is most significant in adult females' dialogues, and trustworthiness in adult males.

d. A comparison of cultural issues in males and females

A total of 22 cultural issues can be identified among all the dialogues of males (teenage males 11 and adult males 11). Females have a total of 24 cultural issues in all their dialogues (teenage females 10, and adult females 14). Of the nine cultural issues, 5 can be identified in the dialogues of males while 7 cultural issues can be identified in the dialogue of females. Of the cultural issues, both males and females share the following cultural issues in their dialogues : Obedience and responsibility, but females used obedience 10 times and males used responsibility 9 times..

7.2.5 Success or failure of deception

Teenage males

	Success or failure of deception
Dialogue 1	Successful
Dialogue 2	Successful
Dialogue 5	Failed
Dialogue 6	Successful
Dialogue 12	Failed
Dialogue 14	Failed
Dialogue 15	Failed
Dialogue 16	Failed
Dialogue 18	Failed
Dialogue 20	Successful

Adult males

	Success or failure of deception
Dialogue 1	Failed
Dialogue 2	Failed
Dialogue 3	Failed
Dialogue 4	Successful
Dialogue 6	Successful
Dialogue 7	Failed
Dialogue 10	Successful
Dialogue 11	Failed
Dialogue 17	Failed
Dialogue 19	Failed

Teenage females

	Success or failure of deception
Dialogue 1	Successful
Dialogue 2	Successful
Dialogue 3	Successful
Dialogue 4	Successful
Dialogue 6	Failed
Dialogue 7	Successful
Dialogue 10	Failed
Dialogue 11	Successful
Dialogue 17	Successful
Dialogue 19	Failed

Adult females

	Success or failure of deception
Dialogue 5	Failed
Dialogue 8	Successful
Dialogue 9	Successful
Dialogue 12	Successful
Dialogue 13	Successful
Dialogue 14	Successful
Dialogue 15	Successful
Dialogue 16	Successful
Dialogue 18	Successful
Dialogue 20	Failed

The above tables can be summarized as follows:

	Teenage Males	Adult Males	Teenage Females	Teenage Females
Successful	4	3	7	8
Failed	6	7	3	2

a. An overall comparison of success or failure of deception

There are ten dialogues with teenage males, adult males, teenage females as well as adult females. Teenage males were successful in their deception in 4 of their dialogues (40%) and failed in 6 (60%), Adult males were successful in 3 of their dialogues (30%) and were unsuccessful in 7 of their dialogues (70%) . Teenage females were successful in 7 of their deceptive messages (70%) and were not successful in 3 of their deceptive messages (

30%) Adult females were successful in 8 of their deceptive messages (80%) and failed in only 2 of their messages (20%) . Of all their messages males were successful in only 7 of their deception (35%) and thus failed in 13 of their deceptive message (65%). Therefore males performed poorly in their deceptive messages. Females were successful in 15 dialuges (75%) and thus failed in only 5 of their deceptive messages (25%). All males and females were successful in 22 deceptive messages (55%) and were unsuccessful in 18 of their deceptive messages (45%). From the table, we can conclude that females were more successful in their deceptive messages than the males.

b. A comparison of success or failure of deception of teenagers

Teenage males were successful in 4 of the deceptive messages (40%) and were not successful in 6 of their deceptive messages (60%). Teenage females were successful in 7 of their deceptive messages (70%) and were not successful in only 3 of their deceptive messages (30%). In this case, teenage females were successful in most of their deceptive messages and thus beat teenage males with a margin of 40%. Therefore, teenage girls are better in deceiving than teenage males.

c. A comparison of success or failure of deception of adults

Adult males were successful in only 3 of their deceptive messages (30%) and thus failed 7 times in their deceptive messages (70%) Adult females were successful in 8 of their deceptive messages (80%) and thus failed in only 2 of their deceptive message (20%) This shows that adult females are more successful than adult males in their deceptive messages.

d. A comparison of success or failure of deception in males and females

Males were successful in their deception in only 7 of their dialogues and thus failed to deceive in 13 of their dialogues. Therefore males were not successful in most of their deceptive messages, i.e they were successful in only 35% of their deceptive messages and failed in 65% of their deceptive messages. Females were successful in 15 of their deceptive message (75%) and were not successful in only 5 of their deception (25%) This shows that females were more successful in their deceptive messages.

7.3 PLANS

7.2.2 Message dimension

Teenage males

	Explicitness	Dominance	Arguments	Source Control
Dialogue 1	No	No dominance	6	Yes
Dialogue 2	No	No dominance	5	Yes
Dialogue 5	No	No dominance	3	NO
Dialogue 6	No	Dominance	5	Yes
Dialogue 12	No	No dominance	9	NO
Dialogue 14	No	No dominance	5	NO
Dialogue 15	No	No dominance	9	NO
Dialogue 16	No	No dominance	7	NO
Dialogue 18	No	No dominance	9	NO
Dialogue 20	No	No dominance	5	Yes
			63	

Adult males

	Explicitness	Dominance	Arguments	Source Control
Dialogue 3	No	No dominance	5	No
Dialogue 4	No	No dominance	5	No
Dialogue 7	No	No dominance	2	No
Dialogue 8	No	Dominance	6	Yes
Dialogue 9	No	No dominance	6	Yes
Dialogue 10	No	No dominance	8	No
Dialogue 11	No	No dominance	5	Yes
Dialogue 13	No	No dominance	7	No
Dialogue 17	No	No dominance	10	No
Dialogue 19	No	No dominance	5	No
			59	

Teenage females

	Explicitness	Dominance	Arguments	Source control
Dialogue 1	No	No dominance	5	Yes
Dialogue 2	No	No dominance	5	Yes
Dialogue 3	No	No dominance	4	Yes
Dialogue 4	No	No dominance	4	Yes
Dialogue 6	No	No dominance	4	No
Dialogue 7	No	No dominance	5	Yes
Dialogue 10	No	No dominance	6	No
Dialogue 11	Yes	Dominance	6	Yes
Dialogue 17	No	No dominance	5	Yes
Dialogue 19	No	No dominance	6	No
			50	

Adult females

	Explicitness	Dominance	Arguments	Source control
Dialogue 5	No	No dominance	3	No
Dialogue 8	No	No dominance	5	Yes
Dialogue 9	No	No dominance	6	Yes
Dialogue 12	No	No dominance	5	Yes
Dialogue 13	No	No dominance	5	Yes
Dialogue 14	No	No dominance	6	Yes
Dialogue 15	No	No dominance	6	Yes
Dialogue 16	No	No dominance	5	Yes
Dialogue 18	No	No dominance	5	Yes
Dialogue 20	No	No dominance	6	No
			52	

Explicitness

From the tables above one may clearly see the following: no explicitness, i.e. the degree to which the source makes intentions transparent in messages, are apparent with these people. The messages are all not explicit except in one dialogue No. 11 of teenage females.

Dominance

As above, not much dominance can be discerned in these dialogues, i.e. the power of control of the source against the target. Adult females show no dominance in their messages,

while the other categories of people have each only one source as dominant, i.e. No. 6 with teenage males, No. 8 with adult males, and No. 11 with teenage females.

Arguments

The number of arguments differ between the various categories of people, i.e. the degree to which the source provides reasons for deception.

a. Total number

An overall number of 224 arguments were tendered in support of deception. Only the arguments of males are significant, i.e. 122 in total.

b. Teenagers

Teenage males have a number of 63 arguments as against the 50 arguments of the teenage females.

c. Adults

Adult males have a higher number of arguments, i.e. 59 as against the 52 arguments of the females.

d. Males and females

Males used more arguments than females in support of deception, i.e. 122 arguments against 102 arguments.

Source Control

Source control refers to the way in which a source can exercise control over reasons for deception. A summarized table of source control can be presented on the following table:

	Teenage Males	Adult Males	Teenage Females	Adult Females	
Control	4	3	7	8	= 22
No control	6	7	3	2	= 18

a. An overall comparison of source control

Some sources had control over their reasons for deception whereas some had not. 22 of the sources in all the dialogues had control over their reasons for deception, i.e. 55%. 18 of the sources had no control over their reasons for deception, i.e. 45%. Teenage females and

adult females had more control over their reasons for deception and this made them to be more successful in most of their deceptive messages. Teenage females had control in 7 of their 10 deceptive messages, while adult females had control in 8 of their 10 deceptive messages. In general females were more successful in their deceptive messages because they had control in most of their reasons for deception. Teenage males and adult males had no control in most of their reasons for deception. Teenage males had no control over their reasons for deception in 6 of their messages and adult males in 7 of their deceptive messages. Therefore, females had more control over their reasons for deception compared to their male counterparts.

b. A comparison of source control of teenagers

Both male teenagers and females had control over their reasons for deception in 11 of their messages and thus had no control in 9 of their messages. Teenage females had more control over their reasons for deception, i.e. 7 of their 10 messages, while teenage males had control over their reasons for deception in 4 of their 10 messages. Teenage female had no control over their reasons for deception in only 3 of their 10 messages teenage males had no control over their reasons for deception in most of their messages, i.e. 6 Therefore teenage females had more control over their reasons for deceptive than male teenagers. Thus, teenage females were more successful than teenage males in their deceptive messages.

c. A comparison of source control of adults

Adult males and adult females had control over their reasons for deception in 11 of their messages and were not successful in 9 of their messages. Adult females had more control over their messages. Adult males had no control in most of their reasons for deception, i.e. they had no control in 7 of their messages. Therefore, adult females were more successful in their reasons for deception, whereas adult males were not successful in most of their deceptive messages because they had no control over their reasons for deception in most of their messages.

d. A comparison of source control of males and females

Males had control over their reasons for deception in only 7 of their 20 deceptive messages (35%) while females had control in most of their reasons for deception, i.e. 15 of their 20 messages (75%). This shows that females had more control over their reasons for deception as compared to males. Therefore, females were successful in most of their deceptive messages. This also shows that males had no control over their reasons for deception in 13

of their messages compared to only 5 of the females. From this we can conclude that males were not successful in most of their deceptive message as they had no control in most of their reasons for deception.

7.2.3 Type of plans

Teenage males

	Plan complexity	Plan specificity	Plan quality
Dialogue 1	2	No	Good
Dialogue 2	2	No	Poor
Dialogue 5	1	No	Poor
Dialogue 6	2	No	Good
Dialogue 12	2	No	Poor
Dialogue 14	2	No	Poor
Dialogue 15	2	No	Poor
Dialogue 16	2	No	Poor
Dialogue 18	2	No	Poor
Dialogue 20	1	No	Good
	18		

Adult males

	Plan complexity	Plan specificity	Plan quality
Dialogue 3	3	No	Poor
Dialogue 4	2	No	Poor
Dialogue 7	1	No	Poor
Dialogue 8	2	No	Good
Dialogue 9	2	No	Good
Dialogue 10	3	No	Poor
Dialogue 11	1	No	Good
Dialogue 13	2	No	Poor
Dialogue 17	1	No	Poor
Dialogue 19	2	No	Poor
	19		

Teenage females

	Plan complexity	Plan specificity	Plan quality
Dialogue 1	2	No	Good
Dialogue 2	1	No	Good

Dialogue 3	2	No	Poor
Dialogue 4	2	No	Poor
Dialogue 6	2	No	Poor
Dialogue 7	2	No	Poor
Dialogue 10	1	No	Poor
Dialogue 11	2	No	Good
Dialogue 17	1	No	Good
Dialogue 19	1	No	Poor
	17		

Adult females

	Plan complexity	Plan specificity	Plan quality
Dialogue 5	1	No	Poor
Dialogue 8	2	No	Good
Dialogue 9	2	No	Good
Dialogue 12	2	No	Good
Dialogue 13	2	No	Good
Dialogue 14	2	No	Good
Dialogue 15	2	No	Good
Dialogue 16	2	No	Good
Dialogue 18	2	No	Good
Dialogue 20	2	No	Poor
	19		

Plan complexity

a. A comparison of the total number of plans

The total number of plans made by teenage males is 18, adult males in 19, teenage females is 17 and adult females 19. Therefore, the total number of plans in all the dialogues, i.e. 40 dialogues is 73.

b. A comparison of the total number of plans made by teenagers

Teenage males made a total number of 18 plans in their ten dialogues while teenage females made a total number of 17 plans in their dialogues. Therefore, teenage males have more plans than teenage females in their dialogues.

c. A comparison of the total number of plans made by adults

Both adult males and adult females made an equal number of plans in their dialogues, i.e 19 plans in their dialogues, which makes a total of 38 plans.

d. A comparison of the total number of plans made by males and females

Teenage males have a total of 18 plans in their dialogues, with adult males with a total of 19 plans in their dialogues. They make a total of 37 plans combined altogether . Teenage females have a total of 17 plans in their dialogues whereas adult females made a total of 19 plans in all their dialogues and, therefore they made a total of 31 plans in their dialogues. Therefore , males have more plans in their dialogues than the females.

Plan specificity

No plan specificity could be found in any of the dialogues, i.e. the extent to which a plan is fully articulated is not apparent in these dialogues

Plan quality

Plan quality refers to the relative efficacy of a plan, i.e. a course of action which produces the desired effect. Plan quality can be summarized by the following table:

	Teenage Males	Adult Males	Teenage Females	Adult Females
Good quality	3	3	4	8
Poor quality	7	7	6	2

a. A comparison of total number of plan qualities

The total number of good plans made by teenage males in their dialogues is 3, adult males is also 3, teenage females is 4 and adult females 8. The overall total number of good plans in all the dialogues is 18. Adult females made the most of the good plans in their dialogues, i.e. 8 of their 10 dialogues; the least was made by both teenage males and adult males with 3 good plans each. The total number of poor plans made by teenage males is 7, adult males is also 7, teenage females is 6 and adult female is only 2, Therefore, the overall total number of poor plans is 22, with the least made by adult females with only 2, and the most made by teenage males and adult males with 7 poor plans each. Therefore, good plans were outnumbered by poor plans, i.e. 18 good plans quality and 22 poor plans. More poor plans were made than good plans in the dialogues.

b. A comparison of the total number of plan qualities made by teenagers

Teenage males made a total number of 3 good plans in their dialogues compared to 4 made by teenage females. Teenage females made most good plans in their dialogues and thus they were more successful in their deceptive messages than the teenage males. Teenage males made 7 poor plans whereas teenage females made 6 poor plans in their dialogues. This shows that teenage males were not successful in most of their dialogues. Teenage males and teenage females have an overall total of 7 good plans and 13 poor plan quality.

c. A comparison of the total number of plan quality made by adults

Adult males made a total of 3 good plans while the adult females made 8 good plans which makes a total of 11 good plans altogether. Therefore, adult females made more of the good plans than the adult males. Adult males also made 7 poor plans and adult females made only 2 poor plans which shows that they were more successful in their deceptive messages. Adults made an overall total of 9 poor plans.

d. A comparison of the total number of plan quality made by males and females

Teenage males and adult females made a total of 6 good plans, i.e teenage males 3 and adult males 3. Teenage females made 4 good plans while adult female made 8 good plans which make an overall total of 12 good plans.

Teenage males have 7 poor plans in their dialogue and the same also applies to adult males, which makes a total of 14 poor plans among them. Teenage females have 6 poor plans and adult females have only 2 poor plans which give an overall total of 8 poor plans. Females were more successful than males in their deceptive messages as most of their deceptive messages as most of their messages were of good quality.

7.3 ACTION

7.3.1 Message production

Teenage males

	Message production
Dialogue 1	High in cues to deception
Dialogue 2	High in cues to deception
Dialogue 5	High in cues to deception
Dialogue 6	High in cues to deception
Dialogue 12	High in cues to deception

Dialogue 14	High in cues to deception
Dialogue 15	High in cues to deception
Dialogue 16	High in cues to deception
Dialogue 18	High in cues to deception
Dialogue 20	High in cues to deception

Adult males

	Message production
Dialogue 3	High in cues to deception
Dialogue 4	High in cues to deception
Dialogue 7	High in cues to deception
Dialogue 8	High in cues to deception
Dialogue 9	High in cues to deception
Dialogue 10	High in cues to deception
Dialogue 11	High in cues to deception
Dialogue 13	High in cues to deception
Dialogue 17	High in cues to deception
Dialogue 19	High in cues to deception

Teenage Females

	Message production
Dialogue 1	High in cues to deception
Dialogue 2	High in cues to deception
Dialogue 3	High in cues to deception
Dialogue 4	High in cues to deception
Dialogue 6	High in cues to deception
Dialogue 7	Low in cues to deception
Dialogue 10	High in cues to deception
Dialogue 11	High in cues to deception
Dialogue 17	High in cues to deception
Dialogue 19	High in cues to deception

Adult Females

	Message production.
Dialogue 5	High in cues to deception
Dialogue 8	High in cues to deception
Dialogue 9	High in cues to deception
Dialogue 12	High in cues to deception

Dialogue 13	High in cues to deception
Dialogue 14	High in cues to deception
Dialogue 15	High in cues to deception
Dialogue 16	High in cues to deception
Dialogue 18	High in cues to deception
Dialogue 20	High in cues to deception

The levels of argumentation in the various dialogues are consistently high, i.e. there is a high incidence of cues in all categories of people. Only one isolated case of a low level of cues to deception is apparent, i.e. with teenage girls in dialogue 7

7.3.2 Emotional appeals

Teenage males

	Negative emotions	Positive emotions.
Dialogue 1	Fear, Guilt, Sadness	Pride
Dialogue 2	Sadness	Pride, Hope, Compassion, Happiness
Dialogue 5	Sadness, Guilt	Pride, Hope
Dialogue 6	None	Pride
Dialogue 12	Anger, Fear, Guilt	Pride
Dialogue 14	Fear, Anger, Guilt	Happiness, Pride
Dialogue 15	Fear, Guilt	Pride
Dialogue 16	Anger, Guilt	Pride
Dialogue 18	Anger, Fear, Guilt	Pride
Dialogue 20	Anger, Fear	Pride, Relief

Adult males

	Negative emotions	Positive emotions.
Dialogue 3	Sadness, Envy	Compassion
Dialogue 4	Anger, Guilt	Pride
Dialogue 7	Anger, Guilt	Pride
Dialogue 8	Fear	Happiness, Pride, Relief, Hope
Dialogue 9	Anger, Guilt	Pride, Hope, Relief
Dialogue 10	None	Pride
Dialogue 11	Fear, Envy	Pride, Hope
Dialogue 13	Anger, Guilt	Pride
Dialogue 17	Anger, Fear, Guilt	Pride
Dialogue 19	Anger, Fear, Guilt	Pride

Teenage females

	Negative emotions	Positive emotions.
Dialogue 1	Fear , Disgust	Pride
Dialogue 2	Anger, Guilt	Pride, Hope
Dialogue 3	Anger, Guilt	Pride, Hope
Dialogue 4	Anger, Disgust, Guilt, Fear	Pride
Dialogue 6	Anger, Guilt, Fear	Pride
Dialogue 7	Envy	Pride
Dialogue 10	Anger, Guilt	Pride, Relief
Dialogue 11	Anger	Hope
Dialogue 17	None	Pride, Relief
Dialogue 19	Anger, Guilt	Pride

Adult females

	Negative emotions	Positive emotions.
Dialogue 5	Anger, Guilt, Disgust	Pride, Hope
Dialogue 8	Anger, Fear	Pride
Dialogue 9	Anger, Guilt	Pride, Hope
Dialogue 12	Anger	Pride
Dialogue 13	Anger, Fear	Pride,
Dialogue 14	Anger, Guilt	Pride
Dialogue 15	Anger, Fear	Pride
Dialogue 16	Anger,	Pride, Relief
Dialogue 18	Anger, Disgust	Pride
Dialogue 20	Anger, Guilt	Pride

The above tables can be summarized as follows:

Negative emotions

	Teenage Males	Adult Males	Teenage Females	Adult Females	Total
Fear	6	4	3	4	17
Guilt	7	6	6	4	23
Sadness	3	1	0	0	4
Anger	5	6	7	9	27
Envy	0	2	1	0	3
Disgust	0	0	2	2	4
TOTAL	21	19	19	19	78

a. A comparison of all categories

- (i) Of the six negative emotions, teenage males used a total of 21 negative emotions in their dialogues whereas adult males, teenage females and adult females all have a total of 19 negative emotions in their dialogues
- (ii) with regard to number of individual categories: Anger was mostly used in the dialogues with 27 in all the dialogues, followed by guilt with 23, then comes fear with 7. The lowest is Envy with 3 followed by disgust and sadness with 4 each.

b. A comparison of teenagers

- (i) Number of categories: Of the six categories teenage males used four, except envy and disgust, while teenage females used five of the six negative emotions. Sadness was not found in teenage female dialogues. Teenage males have a total of 21 negative emotions in their dialogues, while teenage females have a total of 19 negative emotions.
- (ii) Number of individual categories: Of the negative emotions, guilt (7), fear (6) and anger (5) mostly appear in teenage males, while anger (6), guilt (6) and fear (3) also appear many times in teenage females. Envy does not appear in both teenage males and teenage females, and disgust does not appear with teenage males.

c. A comparison of adults

- (i) Number of categories: Adult males used five of the six negative emotions in their dialogues, with only disgust not available in their dialogues. Adult females used four of the six negative emotions found in the dialogues. Sadness and envy are not found in the dialogues of the adult females. Anger appears most; i.e. 9 times in adult females.

d. A comparison of male and female

- (i) Number of categories: Both males and females used five categories of the six categories. Disgust did not appear in males, but envy appeared only in adult males. Sadness on the other hand did not appear in females, while envy appeared only in teenage females.
- (ii) Number of individual categories: From the table above, it appears that males feel mostly guilty when they fail to deceive. Females feel angry when they discover that they are being deceived or something wrong is done to them.

Positive emotions

	Teenage Males	Adult Males	Teenage Females	Adult Females	Total
Pride	10	9	9	10	38
Hope	2	3	3	2	10
Compassion	1	1	0	0	2
Happiness	2	1	0	0	3
Relief	1	2	2	1	6
Total	16	16	14	13	59

a. A comparison of all categories

- (i) With regard to the number of categories: of the five positive emotions, teenage and adult males are the ones with the most positive emotions in their dialogues, i.e. 16 with teenage females 14 and adult females 13. Therefore, the males seem to use a broader spectrum of categories than the others.
- (ii) With regard to number of individual categories: Of all the categories above, pride was highly favoured by all, while the rest was lowly distributed.

b. A comparison of teenagers

- (i) Number of categories: All the categories do appear with teenage males, while only three of the five appear with teenage females. Compassion and happiness did not appear with teenage females.
- (ii) Number of individual categories: In both teenage males and teenage females, pride appears most frequently whereas the rest do not appear in large numbers.

c. A comparison of adults

- (i) Number of categories: All categories appear with the adult males while only three of the five appear with the adult females, i.e. compassion and happiness.
- (ii) Number of individual categories: Adult males and females all favour one category, i.e. pride. All categories appear with adult males, while only three appear with adult females, with pride dominating.

d. A comparison of male and female

- (i) Number of categories: Males have all the categories i.e. five shown in the table above, while only three categories appear with females, i.e. compassion and happiness.
- (ii) Number of individual categories: Males have all the categories in the table above while female have only three of the five categories as indicated on the table above. Pride appears most frequently with males and females.

7.4 MESSAGE EFFECTS

7.4.1 Relational and emotional effects

Teenage Males

	Effects of dominance	Effect of explicitness	Effects of arguments
Dialogue 1	Low- acceptance of deception	No solidarity	High-positive effect
Dialogue 2	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 5	Low rejection of deception	No solidarity	Low negative effect
Dialogue 6	High acceptance of deception	Solidarity	High-positive effect
Dialogue 12	Low rejection of deception	No solidarity	High negative effect
Dialogue 14	Low rejection of deception	No solidarity	High negative effect
Dialogue 15	Low rejection of deception	No solidarity	High negative effect
Dialogue 16	Low rejection of deception	No solidarity	High negative effect
Dialogue 18	Low rejection of deception	No solidarity	High negative effect
Dialogue 20	Low rejection of deception	No solidarity	High-positive effect

Adult males

	Effects of dominance	Effect of explicitness	Effects of arguments
Dialogue 3	Low rejection of deception	No solidarity	High negative effect
Dialogue 4	Low rejection of deception	No solidarity	High negative effect
Dialogue 7	Low rejection of deception	No solidarity	High negative effect
Dialogue 8	High acceptance of deception	Solidarity	High-positive effect
Dialogue 9	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 10	Low rejection of deception	No solidarity	High negative effect
Dialogue 11	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 13	Low rejection of deception	No solidarity	High-positive effect
Dialogue17	Low rejection of deception	No solidarity	High negative effect
Dialogue 19	Low rejection of deception	No solidarity	High negative effect
Dialogue	Low rejection of deception	No solidarity	High negative effect

Teenage females

	Effects of dominance	Effect of explicitness	Effects of arguments
Dialogue 1	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 2	Low acceptance of deception	No solidarity	High-positive effect
Dialogue3	Low acceptance of deception	No solidarity	High-positive effect
Dialogue4	Low acceptance of deception	No solidarity	High-positive effect
Dialogue6	Low rejection of deception	No solidarity	High negative effect
Dialogue7	Low acceptance of deception	No solidarity	High-positive effect

Dialogue10	Low rejection of deception	No solidarity	High negative effect
Dialogue11	High acceptance of deception	Solidarity	High-positive effect
Dialogue17	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 19	Low rejection of deception	No solidarity	High negative effect

Adult females

	Effects of dominance	Effect of explicitness	Effects of arguments
Dialogue 5	Low rejection of deception	No solidarity	Low negative effect
Dialogue 8	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 9	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 12	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 13	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 14	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 15	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 16	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 18	Low acceptance of deception	No solidarity	High-positive effect
Dialogue 20	Low rejection of deception.	No solidarity	High negative effect

Effects of dominance

The tables above show a low dominance in all categories of people except in no.6 with teenage males, no.8 with adult males, and no.11 with teenage females. In all cases of low dominance in these dialogues there is no negative relational implication, i.e. with regard to perceptions of liking for the target.

Effects of explicitness

In most cases messages are not highly explicit and thus signal no solidarity. There are a few exceptions with high solidarity in which highly explicit messages signal solidarity, i.e. no.6 with teenage males, no.8 with adult males, no.11 with teenage females.

Effects of arguments

There is a preference for messages that provide reasons. Messages high in argument has a positive effect. This can be summarized by the following table:

	Teenage Males	Adult Males	Teenage Females	Adult females
Positive effect	4	3	7	8
Negative effect	6	7	3	2

a. A comparison of categories

- (i) Teenage males: their arguments have 4 positive effects against 6 negative effects in their deceptive messages. Adult males have 3 positive effects against 7 negative effects, teenage females 7 positive effects against 3 negative effects and adult females 8 positive effects against 2 negative effects in their respective messages.

b. A comparison of teenagers

Teenage males were high in arguments but only have 4 positive effects in their messages, the rest had negative effects. Teenage females were also high in their arguments and such arguments had 7 positive effects in their messages against 3 negative effects in their arguments.

c. A comparison of adults

Adult males were high in their arguments, but such arguments managed to have only 3 positive effects against 7 negative effects in their deceptive messages. Adult females were also high in their arguments and had 8 positive effects against 2 negative effects in their deceptive messages.

d. A comparison of males and females

The arguments by males were high but did not produce the desired effect in most of their dialogues, i.e. 7 positive effect against 13 negative effect in their 20 dialogues. Females were high in argument and thus produced desired effects, i.e. 15 positive effects against 5 negative effects in their dialogue.

7.4.2 Competence

Teenage males

	Appropriateness	Effectiveness
Dialogues 1	Unsuitable	Effective
Dialogues 2	Inappropriate	Successful
Dialogues 5	Unreasonable	Ineffective
Dialogues 6	Unreasonable	Successful
Dialogues 12	Unreasonable	Ineffective
Dialogues 14	Unreasonable	Ineffective
Dialogues 15	Unreasonable	Ineffective

Dialogues 16	Reasonable	Ineffective
Dialogues 18	Unsuitable	Ineffective
Dialogues 20	Tactful	Effective

Adult males

	Appropriateness	Effectiveness
Dialogues 3	Unreasonable	Unsuccessful
Dialogues 4	Unreasonable	Unsuccessful
Dialogues 7	Inappropriate	Ineffective
Dialogues 8	Inappropriate	Successful
Dialogues 9	Unreasonable	Effective
Dialogues 10	Inappropriate	Insufficient
Dialogues 11	Reasonable and tactful	Successful
Dialogues 13	Unreasonable	Ineffective
Dialogues 17	Unreasonable	Unsuccessful
Dialogues 19	Unreasonable	Useless

Teenage females

	Appropriateness	Effectiveness
Dialogue 1	Reasonable	Effective
Dialogue 2	Inappropriate	Successful
Dialogue 3	Unreasonable	Effective
Dialogue 4	Unreasonable	Effective
Dialogue 6	Unreasonable	Ineffective
Dialogue 7	Unreasonable	Effective
Dialogue 10	Unreasonable	Unsuccessful
Dialogue 11	Unreasonable	Effective
Dialogue 17	Unreasonable	Successful
Dialogue 19	Inappropriate	Ineffective

Adult females

	Appropriateness	Effectiveness
Dialogue 5	Unreasonable	Unsuccessful
Dialogue 8	Unreasonable	Effective
Dialogue 9	Unreasonable	Effective
Dialogue 13	Reasonable	Effective
Dialogue 12	Reasonable	Sufficient
Dialogue 14	Reasonable	Sufficient

Dialogue 15	Unreasonable	Effective
Dialogue 16	Tactful	Successful
Dialogue 18	Unreasonable	Successful
Dialogue 20	Unreasonable	Ineffective.

Summary of appropriateness

	Teenage Males	Adult Males	Teenage Females	Adult Females
Unsuitable	2	0	1	1
Inappropriate	1	3	2	0
Unreasonable	5	6	6	5
Tactful	1	1	0	1
Reasonable	1	1	1	3

a. A comparison of all categories

- (i) With regard to the number of categories: of the five categories indicated above, teenage males used five, adult males four, teenage females and adult females all used four.
- (ii) The number of individual categories: Both males and females used one outstanding category, i.e. Unreasonable. Most of the reasons that they gave in their deception were unreasonable.

b. A comparison of teenagers

- (i) Number of categories: Teenage males used five categories while teenage females used four categories. Teenage females were not tactful when giving reasons for their deception. Both teenage males and females gave the highest number of unreasonable reasons for their deception.
- (ii) Number of individual categories: Both teenage males and teenage females gave more unreasonable reasons for their deception, i.e. they gave 5 and 6 unreasonable reasons for their deception respectively. The rest were minimal.

c. A comparison of adults

- (i) Number of categories: Both adult males and females used four categories although the last ones which they did not use are not the same. Adult males did not give unsuitable reason for their deception, while adult males did not give inappropriate reasons for their deception.
- (ii) Number of individual categories: Adult males and females liked to give unreasonable reasons for their deception, while the rest were minimal to both.

d. A comparison of males and females

- (i) Number of categories: Both males and females used five categories. Of the five categories, adult males did not give any unsuitable reason for their deception, while adult females did not give any inappropriate reason for their deception.
- (ii) Number of individual categories: Both males and females were interested in giving unreasonable reasons for their deception

Summary of effectiveness

	Teenage Males	Adult Males	Teenage Females	Adult Females
Effective	2	1	5	4
Ineffective	6	2	2	1
Successful	2	2	2	2
Unsuccessful	0	3	1	1
Useless	0	1	0	0
Insufficient	0	1	0	0
Sufficient	0	0	0	2

a. A comparison of all categories

- (i) With regard to the number of categories: Of the seven categories used above, teenage males used only three, adult males six, teenage females four, and adult females five. Thus, the adult males seem to use a broader spectrum of categories.
- (ii) The number of individual categories: Teenage males did not use four categories. Adult males only one, teenage females three and adult females two. Therefore adult males have an outstanding use of the categories.

b. A comparison of teenagers

- (i) Number of categories: Both males and females share three categories, except for one which is only found with the teenage females.
- (ii) Number of individual categories: Most of the deceptive messages by teenage males were ineffective, while most of the deceptive message by teenage females were effective, as shown in the table above.

c. A comparison of adults

- (i) With regard to the number of categories: Adult males used six of the seven categories listed in the table above. Adult females used five of the categories. Most of the deceptive messages by teenage females were effective, as shown in the table above.

d. A comparison of adult

- (i) With regard to the number of categories: Adult males used six of the seven categories listed in the table above. Adult females used five of the categories. Most of the deceptive messages by adult females were effective.
- (ii) Number of individual categories: Effective, useless and insufficient appeared only once with adult males, while ineffective and unsuccessful also appeared only once. Only one category did not feature with adult males while two categories did not appear with adult females.

e. A comparison of males and females

- (i) Number of categories: Ineffective seems to be a more dominant category among males while effective appeared most with females. This means that males were not more successful in their deception, while females were very successful in their deception.
- (ii) Number of individual categories: Males appear most in one category, i.e. ineffective. Females also appear most in one category, i.e. effective.

7.4.3 Politeness**Teenage males**

	Dominance	Arguments	Explicitness
Dialogue 1	Low dominance-polite	6 Polite	Not explicit – polite
Dialogue 2	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 5	Low dominance-polite	3 Polite	Not explicit – polite
Dialogue 6	Low dominance -impolite	5 Polite	Not explicit – polite
Dialogue 12	Low dominance-polite	9 Polite	Not explicit – polite
Dialogue 14	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 15	Low dominance-polite	9 Polite	Not explicit – polite
Dialogue 16	Low dominance-polite	7 Polite	Not explicit – polite
Dialogue 18	Low dominance-polite	9 Polite	Not explicit – polite
Dialogue 20	Low dominance-polite	5 Polite	Not explicit – polite

Adult males

	Dominance	Arguments	Explicitness
Dialogue 3	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 4	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 7	Low dominance-polite	2 Polite	Not explicit – polite
Dialogue 8	Low dominance-impolite	6 Polite	Not explicit – polite

Dialogue 9	Low dominance-polite	6 Polite	Not explicit – polite
Dialogue 10	Low dominance-polite	8 Polite	Not explicit – polite
Dialogue 11	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 13	Low dominance-polite	7 Polite	Not explicit – polite
Dialogue 17	Low dominance-polite	10 Polite	Not explicit – polite
Dialogue 19	Low dominance-polite	5 Polite	Not explicit – polite

Teenage females

	Dominance	Arguments	Explicitness
Dialogue 1	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 2	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 3	Low dominance-polite	4 Polite	Not explicit – polite
Dialogue 4	Low dominance-polite	4 Polite	Not explicit – polite
Dialogue 6	Low dominance-polite	4 Polite	Not explicit – polite
Dialogue 7	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 10	Low dominance-polite	6 Polite	Not explicit – polite
Dialogue 11	Low dominance-impolite	6 Polite	Not explicit – polite
Dialogue 17	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 19	Low dominance-polite	6 Polite	Not explicit – polite

Adult females

	Dominance	Arguments	Explicitness
Dialogue 5	Low dominance-polite	3 Polite	Not explicit – polite
Dialogue 8	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 9	Low dominance-polite	6 Polite	Not explicit – polite
Dialogue 12	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 13	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 14	Low dominance-polite	6 Polite	Not explicit – polite
Dialogue 15	Low dominance-polite	6 Polite	Not explicit – polite
Dialogue 16	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 18	Low dominance-polite	5 Polite	Not explicit – polite
Dialogue 20	Low dominance-polite	6 Polite	Not explicit – polite

Dominance

In general, the effect of low dominance of the source gives rise to very polite messages in most cases. These are a few issues of impolite messages, for example teenage males No 6, adult males No 8 and teenage females No 11.

Argument

Because the dialogues in general provide extensive arguments it gives rise to polite messages in all cases.

Explicitness

The messages have been found to be inexplicit in all cases. This also gives rise to a high level of politeness

7.5 OVERVIEW OF CONCLUSIONS

Two types of comparisons will be attempted below, based on the summarized data in this chapter. In the first place a comparison will be made of the deceptive messages of teenage vs. adult deceivers, and in the second place a comparison will be made of the messages of male vs. female deceivers.

7.6.1 Teenage vs. adult deceivers

7.6.1.1 The deceptive message:

Reasons for deception (nine reasons in dialogues):

- a. Number of reasons: teenagers advanced a total of 8 reasons (male 4, female 4) while adults gave 10 reasons (male 5, female 5). Thus, there is a slight difference of 2 reasons in favour of adult deceivers.
- b. Individual reasons: teenagers tend to focus on social issues (males 5), school and clothes (females 3), while adults tended to business issues (males 5) and lesser issues for females such as food, personal issues and property. With adults, business issues are thus dominant while with teenagers, social issues are dominant.

The person who has been deceived (7 categories of person):

- a. Number of persons: teenagers have deceived 5 types of persons (male 3, female 2), while adults deceived nine types of persons (male 5, female 4). Adults thus tended to deceive a broader category of person.
- b. Individual persons: teenagers deceived their parents mostly (males: their fathers (5), females: their mothers (8)). Adults concentrated mostly on deceiving business people (males 5 times) with female adults mostly deceiving their husbands (4 times). Thus, there is a clear difference in the type of person who has been deceived in the case of teenagers vs. adults.

Deceivers

No comparison is possible because all the teenage deceivers are of the same type of person.

Arguments for deception (225 arguments):

- a. Total number of arguments: teenagers advanced 113 arguments and adults 112 arguments. Thus the number of arguments is almost equal.
- b. The highest number of arguments: teenagers: male 9, female 6, adults: male: 10, female: 6. Again no discernible difference can be established.

Cues to deception (12 cues, total used 252 cues):

- a. Total number of cues: teenagers used 128 cues against the 124 cues of adults. The teenager thus has a slight advantage by using four more cues than the adults.
- b. Highest number of cues in one dialogue: teenagers 10 cues, adults 7 cues. Again, the teenagers have a slight advantage.

Cultural issues (9 cultural issues, total used 46)

- a. Number of cultural issues: teenagers 21, adults 25 with adults having an advantage of 4.
- b. Highest cultural issue: with teenagers they are "responsibility" (6) and "obedience" (5) while with adults they are "trustworthiness" (4) and "obedience" (5). In both cases the high incidence of obedience is that of females. With males there is a difference: teenagers have responsibility (6) and adults trustworthiness (4).

Success or failure of deception

In the case of both teenagers and adults the success of deception has 11 cases while the failure of deception has 9.

7.6.1.2 Plans**Message dimensions:**

Explicitness: None.

Dominance: Few instances of dominance.

Arguments: high in number of arguments (see above).

Source control: control: teenagers 11, adults 11, no control: teenagers 9, adults 9.

Teenagers and adults thus have the same amount of source control over their deceptive messages.

Plan specificity: None.

Plan quality

Good quality plans: teenagers: 7, adults: 11, poor quality plans: teenagers: 13, adults 9.
Adults have a slight advantage of 3 plans against the teenagers.

7.6.1.3 Action

Message production:

There is a high incidence of cues to deception in all the categories of people (see par. 7.2.3)

Emotional appeals

Negative emotions:

Number of emotions: teenagers: 40, adults: 38

No discernible difference.

Individual emotions: teenagers: guilt (13), anger (11), fear (6), adults: guilt (10), anger (15), fear (18). The three negative emotions mentioned above have the highest incidence of the six negative emotions in the dialogues. There are slight differences between teenagers and adults: guilt 13 vs. 10, anger 11 vs. 15, fear 6 vs. 8, i.e. teenagers vs. adults.

Positive emotions:

Number of emotions: teenagers: 30, adults: 29.

No discernible difference.

Individual emotions: teenagers: pride (19), adults: Pride (19). Again, no difference between teenagers and adults.

7.6.1.4 Message effects

Relational and emotional effects

Effects of dominance: no negative relational implications.

Effects of explicitness: no solidarity.

Effects of argument: Positive effects: Teenagers: 11, adults; 11

Negative effects: Teenagers: 9, adults: 9

Thus, no difference between teenagers and adults.

Competence

Appropriateness:

Number of categories: Teenagers: 9, adults: 8. No real difference.

Individual category: Teenagers: unreasonable (11), adults: unreasonable: (11).

No difference.

Effectiveness:

Number of categories: Teenagers: 7, adults: 11. There is a significant difference in effectiveness.

Individual category: Teenagers: ineffective (8), effective (7), adults: effective (5), successful (4). Thus, adults are more effective and successful while teenagers are quite ineffective.

Politeness

Dominance: low, polite

Argument: high, polite

Explicitness; inexplicit, polite.

7.6.2 Male and female deceivers**7.6.2.1 The deceptive message****Reasons for deception (nine reasons in dialogues):**

- a. Number of reasons: Male and female deceivers used the same number of reasons, i.e. nine
- b. Individual reasons: Males tended to social (teenage) and business (adult) issues, while females concentrated on property issues with the category of clothes appearing five times. Thus, a clear difference can be seen in this case.

The person who has been deceived. (7 Categories of person):

- a. Number of persons: Males have deceived six types of persons and females four. The category of males thus made a difference.
- b. Individual persons: Males mostly deceived their fathers (teenagers) and business people (adults) while females concentrated on their mothers (teenagers) and husbands (adults). A clear difference between male and female deceivers. can thus be seen.

Deceivers (Six types of deceivers)

- a. Number of deceivers : Male 5, female 3: Males tended to be bigger deceivers.
- b. Individual deceivers: Male deceivers tended to be professional and business people while female deceivers are usually married persons, again giving a clear difference between male and female deceivers.

Arguments for deception (225 arguments)

- a. Total number of arguments: Males give 122 arguments and females 103, a clear difference of 19 arguments.

- b. Highest number of arguments in one dialogue: Males 10 arguments, females 6 arguments, as above, a clear difference can be discerned.

Cues to deception (12 cues, total used 252 cues):

- a. Total number of cues: Males 128, females 124: No discernible difference.
 b. Highest number of cues in one dialogue: Male and female 10 cues: No difference.

Cultural issues (9 cultural issues, total used 46):

- a. Number of cultural issues: Males 22 and females 24: a small difference of two .
 b. Highest cultural issues: Males: responsibility and trustworthiness, females : Obedience and responsibility. Males and females thus share responsibility as one of the highest incidences of culture , while they differ with regard to trustworthiness (male) and obedience (female).

Success or failure of deception:

Success of deception: Males: 7 Females: 15. Failure of deception: Males 13, females: 5
 Thus, there is a clear difference between success and failure of deception in the case of males and females. Females are much more successful in deception than males.

7.6.2.2 Plans

Message dimension

Explicitness: None

Dominance: Few instances of dominance

Arguments: High number of arguments (See above)

Source control: Control : Male : 7, female 15

No control: Male 13, female 5

Females have a clear advantage with regard to source control of their deceptive messages.

Plan specificity: None

Plan quality

Good quality plans: Male 6, female 12

Poor quality plans : Male 14, female 8

As above, there is a big difference in the quality of plans between males and females: Females have by far the better quality of plan.

Plan complexity

Total number of plans: Male 37, females 36

Males and females have an almost equal number of plans for their deception and no difference can be attached to these figures.

7.6.2.3 Action

Message production

High incidence of cues to deception (See par. 7.2.3.)

Emotional appeals:

Negative emotions:

Number of emotions: Male 40, female: 398 No difference

Individual emotions: Male: guilt (13), fear (10) anger (11), female : guilt (10), fear (7), anger (16). There are differences in negative emotions between males and females: guilt (13 vs 10), fear (10 vs 7) and anger (11 vs 16). Males are more guilt ridden and fearful than females while females have more anger than males.

Positive emotions

Number of emotions: Male 32 , female: 27: there is a slight difference of five emotions.

Individual emotions: male : pride (19) , hope (5); female : pride (19), hope (5). Thus there is no difference between males and females with regard to the highest number of emotions.

7.6.2.4 Message effects:

Relational and emotional effects:

Effects of dominance : No negative relational implications.

Effects of explicitness : No solidarity

Effects of arguments:

Positive effect: Male (7) female (15)

Negative effect: Male (13) female (5)

Females have a clear lead on the positive effects of arguments in deception.

Competence:

Appropriateness

Number of categories: Males (9) , females (8)

Individual category : males, unreasonable (11), females: Unreasonable (11). There is no clear difference between males and females.

Effectiveness:

Number of categories: Males (9), females (9): No difference.

Individual category: males: inefficient (8), females : efficient (9)

A clear difference can be seen in effectiveness.

Politeness

Dominance, argument, explicitness: Polite : no difference.

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