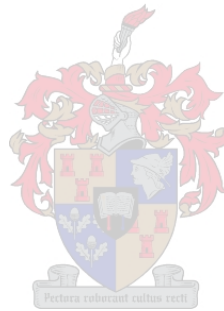


# **PERSUASION IN THE XHOSA DRAMA TEXT *ISISILA SEHOBE***

**BY**

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Thesis presented in partial fulfilment of the requirements for the degree of Master of Arts at Stellenbosch University

**STUDY LEADER: PROF N.S. ZULU**

**DECEMBER 2008**

## DECLARATION

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## ABSTRACT

The goal of this study is to investigate the speech act of persuasion in the Xhosa drama text *Isisila sehobe* by Satyo and Gwashu. The investigation into persuasive communication in *Isisila sehobe* takes as a starting point the persuasive strategies of Larson (1999). The study's main aim is to establish the linguistic realisation through which social aspects of isiXhosa persuasion are expressed in *Isisila sehobe*. The core persuasive message in this text is concerned with marriage. This study shows that some people take as their reasons for marriage materialistic things such as wealth and as a result such marriages seldom materialise or become stable, because people merely stay together for convenience and not love. In *Isisila sehobe* the results of such a marriage are disastrous, even leading to death. In addition, this study aims to present an account of how characters in *Isisila sehobe* realise premises and strategies of persuasion in authentic communication, using the framework of persuasion theory (O'Keefe, 1990).

## OPSOMMING

Die doel van hierdie studie is om die spraakhandeling van oorreding in die Xhosa-dramateks *Isisila sehobe*, geskryf deur Satyo en Gwashu, te ondersoek. Die ondersoek na oorredende kommunikasie in *Isisila sehobe* het as beginpunt die oorredende strategieë van Larson (1999). Die studie se hoofmerk is om die linguistiese realisasie vas te stel waardeur sosiale aspekte van Xhosa-oorreding in *Isisila sehobe* uitgedruk word. Die kern- oorredende boodskap in hierdie teks het betrekking op die huwelik. Hierdie studie wys dat sommige mense om materialistiese redes trou, byvoorbeeld vir rykdom, en gevolglik materialiseer sodanige huwelike selde of raak sodanige huwelike selde bestendig, want mense bly bymekaar bloot om voordeel daaruit te trek en nie uit liefde nie. In *Isisila sehobe* is die gevolge van só 'n huwelik ramspoedig, en lei dit tot die dood. Hierdie studie het daarbenewens ook ten doel om 'n beskrywing te bied van hoe karakters in *Isisila sehobe* premisse en strategieë van oorreding in lewensgetroue kommunikasie realiseer, deur gebruik te maak van die raamwerk van oorredingsteorie (O'Keefe, 1990).

## DEDICATION

This work is dedicated to:

My mother Nombuyiselo Henrietta Tshayiviti (Mbuyi, Dita, Mha).

## ACKNOWLEDGEMENTS

I would like to thank the almighty God who inspired me throughout the period of my research and study.

I would also like to thank my ancestors for protecting me all the way to and from Stellenbosch.

I cannot forget my parents, especially my mother, Nombuyiselo Henrietta Tshayiviti for all her endeavours and sacrifices. She had to stay in Cape Town for 30 years, working as a domestic worker, for the education she accorded me. Not to mention her encouragement, support, motivation throughout this research project. I also thank my father Mveleli for supporting me financially as well as morally.

I wish to record my indebtedness and appreciation to my supervisor Professor N. S. Zulu.

Another special word of thanks goes to the University of Stellenbosch for the financial assistance, letters of encouragement, and motivation with which they have accorded me throughout my period of study.

I also thank Mr Ludwe Mazwi (Qhinebe) for editing my English and his patience in assisting me while working with the computer. Another special word of thanks goes to Harry Peter Van Heerden for the final editing of my thesis.

I can not forget to mention my principal Mr F. H. Kalp who allowed me to use his computer before I had my own PC. I also thank my colleague, Antony Nambale, who used to help me when I could not master some computer tactics while typing.

I would also like to thank the staff of Fort Beaufort Museum who helped me with faxes and who always phoned me for my faxed documents from Stellenbosch.

I can not forget my friend, John Sthando Mhlaba, who used to take a leave from work and travelled all the way from Johannesburg to Alice to drive me when I had to visit my supervisor for my research in Stellenbosch. Not to mention his moral support in searching for information.

I also thank my ex-students for their willingness in preparing the persuasive messages.

I cannot forget my sister, Nomfuzo Tantaswa Tshayiviti, who played a parental role and ensured that we were safe during our visits in Stellenbosch.

May the good Lord bless all the people I have mentioned here.

## **ACKNOWLEDGEMENT FOR NRF SUPPORT**

The financial assistance of the National Research Foundation (NRF) towards this research is hereby acknowledged. Opinions expressed and conclusions arrived at, are those of the author and are not necessarily to be attributed to the National Research Foundation.



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## CHAPTER 1: INTRODUCTION

### 1.1 AIM

The aim of this study is to investigate the problem of how various premises and strategies relating to persuasive communication play a role in interpersonal communication in the drama text, *Isisila sehobe* by Satyo & Gwashu (1986), and how social and cultural determinants play a role in the persuasive premises and strategies. The study focuses on the problem of how various premises and strategies relating to persuasive communication play a role in interpersonal communication in Xhosa drama, and how social and cultural determinants play a role in the premises and strategies. The research addresses the problem of linguistic and pragmatic variation in properties relating to persuasion in Xhosa.

The study is prompted by the need in the government, as well as in the private sector, to change attitudes of their target audience, i.e. citizens and clients, towards issues such as poverty, gender, racism, HIV-AIDS, crime and corruption, women and child abuse, and government policies. There exists a need also to change attitudes of children abusers even in family environments.

One of the common ways employed to accomplish change in attitudes among people is to use persuasive communication. Attitudes are generally defined as a person's general evaluation of events, persons or policies. Such attitudes are relatively enduring and they influence the conduct of people (De Wet, 1988; Finn, 1983; Larson, 1999; O'Donnell, 1999; O'Keefe, 1990; and Reardon, 1999).

Since the African languages have obtained the status of the official languages of South Africa after the 1994 democratic elections, little research has been conducted on these languages to how key communicative acts, for example, persuasion, are expressed. This kind of research is vital for the promotion of the use of the African languages in effective communication in the public sphere and consequently the advancing of the status of the official African languages of South Africa. It is a well acknowledged view that the African languages must play a crucial role in the development of Africa within the context of the African Renaissance, specifically in

achieving effective communication – theoretic properties of the African languages is essential in order to utilize language in effective communication.

The approach and methods employed in the study assume a broad Grecian pragmatics model and the theory of Persuasion acknowledged by the international scholars of persuasion theory (O’Keefe, 1990; Reardon, 1999). The research addresses the problem of linguistic and pragmatic variation in properties relating to persuasion in Xhosa within the theoretical framework of (De Wet, 1988; Finn, 1983; Larson, 1999; O’Donnell, 1999; O’Keefe, 1990; and Reardon, 1999).

The research on the communication theoretic analysis of persuasion in Xhosa will take into accounts the properties and criteria for theoretic analysis of persuasion that are generally acknowledged by the international scientific community. These features relate to the aspects which ask the following questions:

What constitutes a successful attempt to influence someone?

What constitutes the presence of some success?

What constitutes the intention for achieving the persuasive goal?

Criteria such as the above have been invoked to define persuasion as the activity of attempting to change the behaviour of a person. Assuming this motivation to change behaviour as a key element of persuasive communication, the study investigates the use of Xhosa in persuasion; invoking the emotional and logical premises for persuasion (Larson, 1999) in terms of which two sets of premises are posited, namely process and content premises.

Process premises relate to the types of needs people have in evaluating with favour or disfavour certain attitudes, and the return of people to emotional consistency and comfort by consideration of issues of consonance and dissonance. Content premises relating to people’s logical and analytical abilities will also be used to examine persuasion in Xhosa. Content premises include cause – effect reasoning and the consideration of types of evidence (proof). A Xhosa drama text – *Isisila sehobe* will be employed in the in depth analysis of the empirical data to determine the success of persuasion in communication.

## 1.2 ORGANISATION OF THESIS

This study is organized in the following manner:

Chapter 1 deals with the aims and objectives of the study of persuasion.

Chapter 2 defines the theory of persuasion. It also differentiates between the various theories of persuasion. A detailed discussion of process and content premises of persuasion is also dealt with.

Chapter 3 analyzes the persuasive messages based on the drama text \_ *Isisila sehobe*.

Chapter 4 summarizes the main observations and presents a conclusion and recommendations as far as the theory of persuasion is concerned.

## CHAPTER 2 THEORY OF PERSUASION

### 2.1 DEFINITION OF PERSUASION

Finn & Rensburg (1983) define persuasion as the basic decision making tool for accomplishing change. They indicate that persuasion is successful only when a receiver or set of receivers behaves in accordance with the intentions of the source. They stress out that persuasion always involves communication.

The most important element in persuasive communication situations is the listener, or the reader, or the viewer, believes Finn & Rensburg (1983:1). According to them, for communication situation to be persuasive, it must involve a conscious attempt by one individual to change the of individuals through the transmission of some message. They further state that persuasive communication can be judged in terms of success in producing desired behaviour or their failure to produce a desired result. They postulate that in some situations the communicator intends to lay the ground for later messages to the audience. Furthermore, they suggest that persuasion must be judged in terms of gradations of success.

According to Finn & Rensburg (1983:23), factors central to persuasive communication are:

- (a) Variations within the source, which include persuader's credibility, social power, societal role, relationship to the receiver and demographic characteristics such as age , sex, and occupation.
- (b) Differences in the channel used, such as face to face situations, TV, radio or newspapers.
- (c) Differences in the physical situation in which communication takes place.

Persuasion is defined by O'Donnell & Garth (1999:27) as a communicative process to influence others. He quotes Jule Kable who defines persuasion as a complex, continuing, interactive process.

O'Donnell (1999:28) agrees with Finn & Rensburg when they quote Jule Kable who says that the persuader attempts to influence the persuadee to adopt a change in a given attitude or behaviour. He regards persuasion as transactional in the manner explained below:

People respond to persuasion that promises to help them in some way by satisfying their wants or needs. He suggests that the persuader must think in terms of the persuadee's needs, as well as his or her own.

In persuasion, explains O' Donnell (1999:28), both parties are dependent on one another as it is a situation of interactive (turn-taking) or transitive dependency (a more continuous and dynamic process of co-creating meaning).

O'Donnell & Garth (1999:28) declares that an active audience seeks to have its needs fulfilled by the persuader. He quotes Roloff & Miller who proposed three different possible forms of response, namely: Response shaping, response reinforcing, and response change.

Persuasion, explains O'Donnell & Garth (1999:28), attempts to evoke a specific change in the attitudes or behaviour of an audience. He defines change as a specific response from the audience. He quotes Roloff and Miller who proposed three different possible forms of responses, namely:

### **1. Response shaping**

O'Donnell & Garth (1999:28) defines response shaping as a situation where a persuader may attempt to shape the response of an audience by teaching it how to behave and offer positive reinforcement for learning. He points out that if audience responses favourable to the persuader's purpose are reinforced by rewards to the audience, positive attitudes are developed toward what is learned.

### **2. Response reinforcing**

Response reinforcing is explained as, if the people in the audience already have positive attitudes toward a subject, the persuader reminds them about the positive attitudes and stimulates them to feel even more strongly specified forms of behaviour.

### **3. Response changing**

O'Donnell & Garth (1999:28) points out that, response changing is the most difficult kind of persuasion because it involves asking people to switch from one attitude to another, to go from a neutral position to a positive or negative one, to change behaviour or to adopt a new behaviour.

He suggests that, since people are reluctant to change, to convince them to do so, the persuader has to relate change to something in which the persuadee already believes. He termed it an anchor and he defines anchor as a starting point for change because it represents something already widely accepted by potential persuadees. He mentions that anchor can be beliefs, values, attitudes, behaviours and group norms.

### **4. Beliefs**

Belief is described as a relationship between two things. O'Donnell & Garth (1999:29) suggests that for a persuader to change old beliefs or to create new ones, he or she has to build on beliefs that already exist in the minds of the audience.

### **5. Values**

O'Donnell & Garth (1999:31) explains values as concepts of right and wrong, good and bad, or desired and undesirable. He highlights that personal values are derived from cultural values that tend to be utopian, mythic, and pragmatic.

### **6. Attitudes**

An attitude, states O'Donnell & Garth (1999:32) is a readiness to respond to an idea, an object, or attitude is like or dislike, agree or disagree. Furthermore, he mentions that an attitude is a relatively enduring predisposition to respond. It already resides in the minds of audience members and can be used as an anchor.

### **7. Behaviour**

O'Donnell & Garth (1999:32) recommends that a persuader can urge persuaders to use the same or similar behaviour in the future, by reminding them that their behaviour has meant need fulfilment in the past. He suggests that if certain



behaviour has negative consequences, the persuader can urge persuadees to avoid the consequences by discontinuing the behaviour.

O'Donnell & Garth (1999:33) proposes that message of resonance be used in persuasion because the recipients do not perceive themes of messages to be imposed on them from an outside authority to which they are required or committed to defer. The recipients rather perceive the anchors on which the message is based as coming from within themselves.

Persuasion, defines O'Donnell & Garth (1999:47), is the use of specific techniques to bring about large scale shifts in ideas. He indicates that during the 1920s and 1930s, research in persuasion was attitude research. Emphasis was placed on conceptually defining attitudes and operationally measuring them.

Allport as quoted by O'Donnell & Garth (1999:166) defines attitude as a mental and neural state of readiness organized through experiences, and exerting a directive influence upon the individual's response to all objects and situations with which it is related.

O'Donnell & Garth (1999:167) cites the point that is earlier raised by O'Keefe that Borgardus, Thurnstone, Likert developed three measures of attitude, namely:

The Likert scale, the Bogardous and the Thurnston scales.

Processes of persuasion developed by McGuire are: Attention, Comprehension, Yielding Retention and Action.

Furthermore, McGuire as quoted by O'Donnell & Garth (1999:181) maintains that, receivers too resisted change because of confidence in existing attitudes. He also argues that receivers with moderate levels of self – esteem and intelligence are more affected by persuasive messages.

Zimbardo and Leipe as quoted by O'Donnell & Garth (1999:186) state that exposure precede attention because people can not attend a message until they are exposed to it.

They also suggest that if a message influences behaviour, the new attitude formed by the message must guide behaviour in a relevant situation.

According to O'Donnell & Garth (1999:184) Marwell and Schmitt developed a list of strategies for persuasion that focus on persuadee outcome, rather than on the content of the messages used in their study. He points out that they developed 16 "compliance – gaining" strategies with both positive and negative consequences, including reward, punishment, debts, altruism, and conformity.

O'Keefe (1990:17) defines persuasion as a successful intentional effort at influencing another's mental state through communication in a circumstance in which the persuader has some measure of freedom.

A question raised by O'Keefe is concerned about why are definitions almost inevitable open to criticism no matter where the definitional lines are drawn. He answers the question as follows:

It is because most concepts have fuzzy edges, grey areas in which application of the concept is arguable.

O' Keefe (1990:15) raises the question that, what is involved when we say that someone has persuaded someone else? He suggests that the following common features of paradigm cases of persuasion must identify:

**(a) A successful attempt to influence**

For the successful influence to take place in persuasion, there should be the presence of some criterion or goal, and the existence of some correlative intent to reach that goal. The persuader has some intention of achieving the persuasive goal. Some measure of freedom (free will, free choice, voluntary action) on the persuadee's part. The effects of such persuasion are achieved through communication (through the medium of language). Another attempt is change in the mental state of the persuadee. Mental state is characterized as an attitude.

### **(b) The concept of attitude**

Attitudes, points out O'Keefe (1990:17), came to be seen as 'orientations of mind ' rather than of body. He states that attitude is viewed as a person's general evaluation of an object (person's events, products, policies, institutions, etc.) He observes that attitudes are learned, attitudes represent a residue of experience.

He mentions that attitudes are taken to be relatively enduring. He further points out that attitudes are learned and they are susceptible to change.

Furthermore, O'Keefe (1990:17) argues that attitudes are taken to influence conduct (they are not mental entities that float about unconnected to action). According to him attitudes exact an influence on behaviour.

### **(c) Attitude measurement techniques**

According to O'Keefe (1990:18) attitude measurement techniques are means of assessing person's attitudes. He mentions that different attitudes measurement techniques have been proposed. Techniques like:

1. Direct techniques
2. Quasi – direct techniques
3. Indirect techniques

Direct assessment procedures according to O'Keefe (1990:20) are:

- (a) Semantic differential evaluative scales
- (b) Single – item attitude questions

Reardon (1999:1) expounds the same idea as Finn & Rensburg in defining persuasion as a form of communication in which every person who ventures forth into the company of others must participate. He adds on to say that persuasion is one means of achieving co-operation.

He further mentions that persuasion involves guiding people towards the adoption of some behaviour, belief or attitude preferred by the persuaders through reasoning or emotional appeals. He states that persuasion is always a conscious activity. He

further points out that persuasion are characterized by the persuader's perception of threat to his or her goals.

Reardon (1999:3) quotes O'Donnell who states that persuasion is the activity of attempting to change the behaviour of at least one person through symbolic interaction, and that persuasion is something one person does with another. He further defines persuasion as something that involves threat to the persuader's self concept. This definition spells out that persuasion has to be a two way process for it to be successful. There has to be understanding between the two.

A suggestion by Reardon (1999:1) is that persuasion should involve considerable patience and a talent for identifying how far an individual can be encouraged to move at any particular point in time. Furthermore he points out that persuasion involves dressing one's intentions in an acceptable fashion.

O'Donnell (1999: 28) presents an opposite view when he states that persuasion is more mutually satisfying when both the persuader and the persuadee stand to have their needs fulfilled.

A distinction between persuasion and manipulation is highlighted by Reardon (1999:2) as:

Persuasion differs from manipulation in the sense that it does not involve up – front reasoning with others. He states that persuasion attempts to guide others to make, of their own free will, the persuader's preferred choice instead of robbing them of choices through deceptive tactics.

Reardon (1999:2) argues that persuasion differs from coercion in the sense that in persuasion the skill is in identifying what matters to the people being persuaded, shaping one's arguments to guide the thinking of those persons, presenting oneself in a credible manner, and encouraging people to see one's perspective without backing them into a corner as in coercion. He maintains that coercion involves physical force or some form of threat.

The goal of persuasion as put forward by Reardon (1999:4) and O'Donnell (1999:28) is to evoke a specific change in the attitudes or behaviour of an audience. Reardon (1999:5) points out that persuasion are more up – front than manipulation and less

controlling than coercion. He argues that all forms of human communication involve indirectness.

## **2.2 HOW PERSUASION IS MAINTAINED**

Reardon (1999:9) argues that people must be rewarded for change if it is to endure. He suggests three main steps in achieving long term change:

Motivation, participation and reward.

Roloff and Miller (1980:12) define persuasion as relying on the power of verbal and nonverbal symbols. They compare persuasion with coercion as follows:

Coercion takes the form of guns or economic sanctions. Coercive acts are preceded by persuasive messages.

Persuasion is defined by Simons as quoted by Roloff and Miller (1980:15) as, is valued as an instrument of democracy. Roloff and Miller postulates that being persuaded applies to situations where behaviour has been modified by symbolic transactions (messages) which are sometimes but not always, linked with coercive force ( indirectly coercive) and which appeal to the reason and emotions of the person(s) being persuaded.

Persuasion, defines Sandell (1977:70), is an act “of influencing the mind by arguments and reason”. Webster et al as quoted by Sandell (1977:70) in their dictionary define persuasion as the process of obtaining another’s adoption of a course of action, or his assent to a proposition, by an appeal to both feeling and intellect.

Sandell (1977:70) believes that persuasion acts on the individual’s attitudes, by which we generally understand an individual beliefs about an object, his evaluation of it and his intentions towards it. He suggests that, besides defining persuasion in terms of effects, one may define it in terms of process.

He suggests that to qualify as a persuasive effect, the attitude change has to be brought about through indirect or vicarious experience with the object, that is by informing about it, rather than by direct or self-experienced contact with it. He concludes that the main means of persuasion is informing about the object.

The message, believes Sandell (1977:72) may produce a new state of attitudes, while source and medium may only actualize old ones. He maintains that message and its content is the only means of persuasion to bring about specific persuasive effects logically. Furthermore, he points out that persuasion in nature excludes coercion, threats, bribes etc.

Components of persuasion are comprehension, acceptance, acceptance of message, acceptance of content, attitude change, and retention.

## **2.3 THEORIES OF PERSUASION**

### **2.3.1 Social judgment theory**

Bettinghaus (1983:4), argues that the social judgment theory involvement, is concerned about what the individual sees as the discrepancy between his own attitude and the position taken by the stimulus or message. He emphasizes that it will be more open to influence an individual, if there is lacking, a topic that entails low ego – involvement will be more likely to be persuasive than one which is related to high ego involvement.

O'Donnell & Garth (1999:177) maintains that social judgment theory examines the level of ego involvement and it also develops the concept of the direction of an attitude (like – dislike). He defines ego involvement as the degree of involvement of a person in, and how the person's life is affected by an issue.

Social judgment theory, declares O Donnell (1999:177), is used to predict attitudes on the basis of latitude of acceptance and ego involvement. He points out that it has been widely used to predict political election outcomes.

O' Keefe (1990:29) highlights that in social judgement, attitude change is mediated by judgemental processes and effects. He points out that the effect of a persuasive communication depends upon the way in which the receiver evaluates the position it advocates. He further claims that persuasion is seen as a two – step process in which initially the receiver assesses the position advocated by the message, and the attitude change occurs after that judgment.

Different persuasive effects will occur, as the receiver's assessment of the position being forwarded by the communication varies, suggests O'Keefe (1990:29). He further mentions that in order to understand a receiver's reaction to a message on a given issue, it is important to understand how the receiver assesses the various positions on that issue.

Furthermore, O'Keefe (1990:32) points out that social judgment theory proposes that there is a systematic source of variation in the structure of these judgmental latitudes. He explains how ego involvement occurs as follows:

As the respondent's level of ego involvement with the issue varies so will the structure of the judgmental latitudes.

Ego involvement, explains O'Keefe (1990:32), is issue specific, meaning, a person might be highly involved in one issue but not all involved in another.

### **Ego – involvement and the latitudes**

O'Keefe (1990:33) highlights that the social judgment theory suggests that one's level of ego involvement on an issue will influence the structure of one's judgmental latitudes on that issue. He claims that as one's level of ego involvement increases, the size of the latitude of rejection will also increase (and the sizes of the latitudes of rejection and non commitment will decrease). He further argues that highly involved persons are expected to have relatively large latitude of rejection and relatively small latitudes of acceptance and non commitment.

According to O'Keefe (1990:35), social judgment theory implies that, in reacting to a persuasive message, the receiver must initially come to decide just what position the message is forwarding. He further suggests that, in reaching this judgment, the receiver may be subject to perceptual distortions termed "assimilation and contrast effects".

### **Effects of the change of attitude**

Assimilation and contrast effects are described by O'Keefe (1990:35), as perceptual effects concerning the judgment of what position is being advocated by a persuasive message. He further differentiates assimilation from contrast effects as follows:

Assimilation effect occur when the receiver perceives the message as advocating a position closer to his or her own position than it actually does. He further points out that an assimilation effect involves the receiver minimizing the difference between the message's position and the receiver's position.

A contrast effect according to O'Keefe (1990:35) occur when the receiver perceives the message as advocating a position further away from his or her own position than it actually does. He further argues that a contrast effect involves the receiver's exaggeration of the difference between the message's position and the receiver's position.

According to O'Keefe (1990:36), social judgment theory does not clearly identifies the point at which assimilation effects stop and contrast effects begin, but this point seems likely to occur somewhere in the latitude of non commitment but close to the latitude of rejection.

Social judgment theory, according to O'Keefe (1990:37) points the importance of the receiver's level of ego – involvement as an influence on the effects of discrepancy on attitude change. He mentions that as receivers become increasingly involved in an issue, their latitude of rejection presumably grow larger.

### **2.3.2 Elaboration Likelihood Model**

O'Donnell & Garth (1999:180) quotes Petty and Cacioppo who examine centralized processing of information for attitude formation on the basis of a person's motivation to do so, as well as the person's abilities to engage in message and issue – related thinking.

According to O'Keefe (1990:96), the Elaboration Likelihood Model suggests that important variation in the nature of persuasion is a function of the likelihood that with variations in the degree of elaboration, different factors influence persuasive outcomes.

The idea of ELM is described by O'Keefe (1990:96) as, receivers will vary in the degree to which they are likely to engage in "elaboration" of information relevant to the persuasive issue. He suggests the "thought – listing" technique as a means of assessing variations in the degree of elaboration.



The degree to which receivers engage in issue – relevant thinking, forms a continuum, from cases of extremely high elaboration to cases of little or no elaboration, explains O’Keefe (1990:97),

### **2.3.2.1 Central and peripheral routes to persuasion.**

O’Keefe (1990:97) argues that the central route to persuasion represents the persuasion processes involved when elaboration likelihood is relatively high.

The ‘peripheral route’ represents the persuasion processes involved when elaboration is relatively low, maintains O’ Keefe (1990:97). Furthermore, he declares that where persuasion is achieved through peripheral routes, it commonly comes about because the receiver employs some simple decision rule. Receivers may rely upon attitude and belief, rather than engaging in extensive issue – relevant thinking.

### **2.3.2.2 Factors affecting the degree of elaboration**

O’Keefe (1990:99) mentions the receiver’s ability to engage in such elaboration. He further recommends that both ability and motivation must be present for extensive elaboration to occur.

### **2.3.2.3 Factors affecting elaboration motivation**

According to O’Keefe (1990:99), there are three particular influences that are investigated. Those influences are:

Receiver involvement, the presence of multiple sources and the receiver’s degree of need for cognition”

### **2.3.3 Cognitive consistency theory**

Appelbaum and Anatol as quoted by Bettinhaus (1983:4) maintain that consistency theory concentrates on what happens within an individual as he strives to maintain consistency between the affective and cognitive components of his attitude.

Bettinhaus believes that an attitude is stable if the affective and cognitive components are in concord, but when unstable, the individual tries to reorganize the components to resolve the inconsistency.

O'Donnell & Garth (1999:175) quotes consistency theorists who view the desire or drive for consistency, as a central monitor in attitude formation and behaviour. He defines cognitive consistency as the mental about some object or event.

All consistency theories are based on the belief that people need to be consistent, or at least to perceive themselves as consistent, believes O'Donnell & Garth (1999:176). They maintain that the human tendency is towards balance. They observe that when there is imbalance in the human cognitive system, attitude and behaviour change tend to result.

Festinger as quoted by O'Donnell & Garth (1999:176) from his publication of Theory of Cognitive Dissonance, said that once a person has made an important decision, she or he is in a committed state. If alternatives are presented, the person is susceptible to cognitive dissonance or psychological discomfort.

Dissonance, suggests O'Donnell & Garth (1999:176) can be alleviated by rationalization, avoidance, and asking new support between the commitment and the inconsistent act is high, change will occur.

#### **2.3.4 The cognitive dissonance theory**

Bettinghaus (1983:4) quotes Festinger who contends in his cognitive dissonance theory that, dissonance develops when decisions have to be made. He elaborates that the contention in dissonance theory is that when one has to choose between two alternatives, dissonance occurs to the degree where the chosen alternatives has negative aspects and the rejected one positive points. He recommends that dissonance can be eased by means of cognitive or behavioural change or by selective exposure.

#### **2.3.5 The learning theory**

According to Bettinghuas (1983:3), the learning theory adopts the position that attitudes are learned responses. He adds on to say that a certain attitude occurs as a result of a certain stimulus. He states that one is conditioned into holding certain attitudes by repeated or related stimuli. He cites an example that, one will have a negative attitude to a particular school if one is repeatedly told that it is a delinquent's haven, has shocking teachers or gets bad results.

Finn & Rensburg (1983:53) believe that learning theories are concerned with the prediction of responses to specifiable stimuli. They mention that stimulus - response (S-R) learning theories stress an analysis of response probabilities with minimal attention to the state of the individual organism making the response.

They further maintain that stimulus - organism response (SOR) theories insist that any analysis of response probabilities must be based on an analysis of the state of the individual organism as well as on analysis of the stimuli and responses present in a given situation.

Finn & Rensburg (1983:50) points out that in learning theory terms the communicator wishes to produce a stimulus - the message that will be perceived by the receiver, and a response some acquisition of, or change in, behaviour - produced by the communicator is not interested in all the responses, that the receiver may make to a message but is interested only in those responses the receiver makes that coincide with those desired by the source.

According to Finn & Rensburg (1983:50), when stimuli are produced and are perceived by a receiver, there will be some response to those stimuli. They suggest that the response may be one that is observable to the source or the response may be an internal one, in the form of an attitude change, unobservable to the source.

Furthermore, Finn & Rensburg (1983:51) have this to say, the persuasive communicator has a specific response that he wishes to elicit from his audience. They quote psychologist B.F. Skinner who distinguished between two types of approaches to the learning situation as operant behaviour and respondent behaviour. They suggest that the two situations involve instrumental learning or conditioned learning. Furthermore, they distinguished between the two approaches as follows:

### **1. Instrumental learning situation**

According to them, instrumental learning situation involve operant behaviour and the persuasive communicator will present his message and then wait for the receiver to make a correct response. He suggests that as soon as the receiver makes this response, the communicator will attempt to fix the response by some appropriate reward or reinforcement.

## **2. Conditional learning situations**

Conditional learning situations are defined as having respondent behaviour and the communicator presents his message to elicit the response he wants from the receiver and the stimulus that originally served to elicit the response then becomes the reinforcing or rewarding element in conditioning.

Finn & Rensburg (1983:54) indicate that receivers differ in the ways in which they learn any given response.

### **2.3.6 Balance theory**

Contributions from balance theory, are described by Finn & Rensburg (1983:66) as :

The communicator may have planned his message carefully, taken care to analyze his audience, but the desired attitude or behaviour change does not occur. They propose balance theory which provides help in understanding some of the requirements for successful communication. They further indicate that balance is synonymous with other terms. Terms like consonance and dissonance referred to by Festinger, congruity and incongruity referred to by Osgood, consistency and inconsistency of Abelson and Rosenberg , and balance and imbalance referred to by Heider.

According to Finn & Rensburg (1983:75), one may feel rewarded with a word of praise from a communicator, while another may need the stimulus that comes from a tangible reward, such as money. Active participation may provide assistance in changing attitudes in an unbalanced situation as well as assisting in the learning process.

Generalization, explain Finn & Rensburg (1983:76), can be used helpfully in interpersonal situations in which attitudes toward a particular topic may be creating imbalance.

### **2.3.7 Functional theory**

The functional theory holds that, attitudes which develop and change in the process of supporting and promoting the objectives of the individual, become instrumental in

satisfying his needs, argues Bettinghaus (1983:3). He points out that favourable or unfavourable attitudes occur in order to enhance rewards or reduce punishments as much as possible.

### **2.3.8 Perceptual theory**

Bettinghaus (1983:4) explains that perceptual theory holds that attitude change results from one's personal observation and evaluation of an object, person or idea. He believes that direct experience changes or re-enforces attitudes. He suggests that the communicator has to work on a person's perception of what is observed rather than on merely changing his opinion about a given object.

### **2.3.9 Information processing theory**

According to Allern & Preiss (1998:105), information processing theory, was used to develop a causal process model of the effect of message intensity on receiver evaluations of message, source and topic. They further mention that, the theory was also used to predict the effect of message intensity on attitude change.

Allern & Preiss (1998:110) summarizes the information as follows:

There should be little if any persuasive effect of intensity on attitudes when the message is weak, discrepancy is near zero, or when the source is evaluated poorly (perceived as incompetent, biased, or disliked). They further suggest that, language intensity should enhance persuasion for relaxed receivers, but inhibit persuasion for stressed receivers.

## **2.4 PERSUASIVE PREMISES**

### **2.4.1 Process premises**

De Wet (1988:132) explains that the communicator in his attempts to influence the recipient(s) to his/her side, has to motivate the recipient in order to achieve his intentions. According to him, three process premises which persuaders may apply to motivate recipients to their point of view are:

1. Needs
2. Attitudes
3. Consistency

### **1. Needs**

De Wet (1988:33) argues that all people have needs and they have to be satisfied from time to time. He points out that the problem is to identify these needs since they often provide the first premise in a persuasive argument. He expresses that people's needs make them susceptible to persuasion. He further indicates that effective persuaders determine these needs and exploit them for their own purposes. He observes that there are hidden needs and major needs.

Both De Wet (1988) and Larson (1999) talk about Packard's eight hidden needs which are:

#### **a. Emotional security**

Packard as quoted by De Wet (1988:33) argues that, in an increasingly insecure world, human being's need of emotional security is successfully exploited by contemporary advertisers, politicians and promoters of ideas.

#### **b. Affirmation of value**

De Wet (1988:33) quotes Packard who observes that people have a need to be esteemed according to their true worth. They want to be valued for what they are and what they do. He quotes housewives as one category of modern people who feel that they and their work are generally underrated.

#### **c. Ego satisfaction**

Ego satisfaction, explains Packard as quoted by De Wet (1988:33), is the need to have one's ego boosted. According to Packard, ego satisfaction step follows the step of need for appreciation. He recommends that it is apparently easy to persuade people and sell an idea by concentrating on the need for ego satisfaction.

**d. Creative outlets**

De Wet (1988:34) quotes Packard who believes that people want to feel that they contribute creatively. He suggests that persuaders and advertisers must be able and be quick to spot this need.

**e. Love objects**

Packard as quoted by De Wet (1988:34), argues that often, people whose children have grown up and left home (the “empty nest” syndrome ) have a need to replace their young with a new love object. This could be a pet, a public figure or a sporting personality. He points out that the world of persuasion abounds in examples of love objects providing the central motivation in the message.

**(f) Sense of power**

Packard believes that people generally relish power, and power as well as status is often associated with expensive material goods which are constantly advertised formally and informally.

**(g) Need for roots**

The world has become extremely cosmopolitan and there has been a loss of identity, postulates Packard as quoted by De Wet (1988:34). Furthermore, he elaborates by mentioning that the quest for ones original roots has become a major pre- occupation in our day and one exploited by many politicians.

**(h) Immortality**

Life insurance advertising often plays on this need in its messages, argues Packard as quoted by De Wet (1988:34). He believes that the idea being that one can achieve a measure of immortality by controlling one’s family financially after death. De Wet (1988:34) quotes Larson who points out that Abraham Maslow observed that man has different kinds of needs that keep surfacing until they are satisfied.

## 2. Attitudes

De Wet (1988:35) postulates that, every human being has certain attitudes which may be a major aid or obstacle to persuaders. He argues that attitude change on the part of the persuadee ( which may be the primary aim of the persuader) does not always and necessarily lead to behavioural change. He observes that, although attitudes and opinions are much the same, attitudes often govern opinions.

Furthermore, De Wet (1988:35) maintains that attitudes are more enduring and are considered to be a tendency to respond in a given way towards objects or issues and situations. He elaborates by highlighting that, this response may be cognitive (how one thinks), affective (how one feels), or behavioural (how one behaves, or intends to behave).

According to De Wet (1988:36), major theories of attitudinal change that have evolved over the years are (Finn & Rensburg 1983:3-5). He cites those theories as follows:

Affective – cognitive consistency theory

Cognitive dissonance theory

Functional theory

Learning theory

Perceptual theory

Social judgment theory

Cognitive dissonance theory

De Wet (1988:37) believes that, dissonance arises when decisions have to be taken. He argues that, when a person has to choose between two alternatives, there is dissonance to the degree that the chosen alternative has negative features and the rejected alternative has positive ones. He recommends that such dissonance may be reduced by means of cognitive or behavioural or through selective exposure.

## 3. Consistency

Consistency, concerns people's need for predictability and a sense of security, points out De Wet (1988:37). He indicates that people usually need to resolve their dissonance with their circumstances and aspire to a state of consonance. He cites



sources of dissonance listed by Larson, that may make recipients vulnerable to persuasion as:

Loss of group prestige, economic loss, loss of personal prestige, uncertainty of prediction with respect to people's behaviour or the course of events, and sense of guilt.

In contrast, the sources of consonance listed are:

Reassurance of security, demonstration of predictability which is related to the assurance of security, and the use of rewards.

Larson (1999:160), drawing on the work of various other people on persuasion, establishes two major strategies which can be manipulated in persuasion, i.e. content and process premises that are relevant for attitude change.

Process premises, defines Larson (1999:161), operate when we buy a product because of brand loyalty, brand name, a memorable slogan, catchy jingles or even packaging. He further claims that process premises also operate in more serious situations, such as listening to political speeches or appeals from social movements.

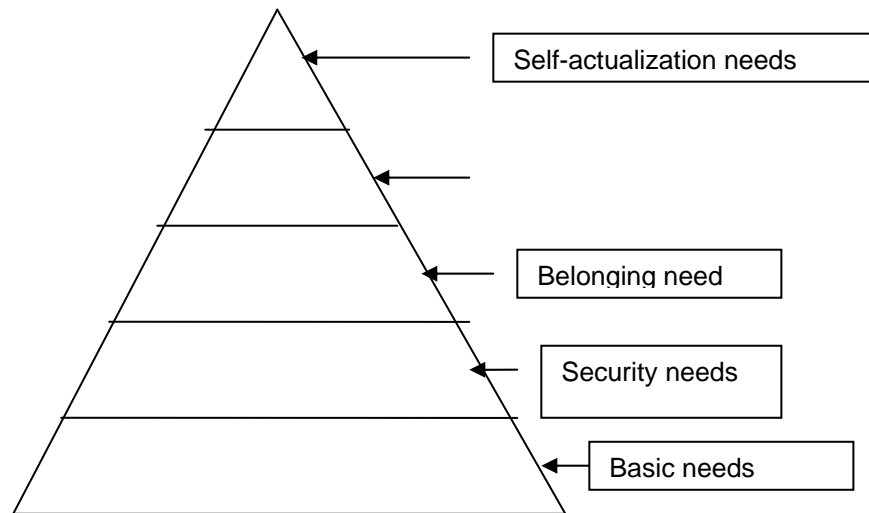
According to Larson (1999:161), emotional appeals are evident in interpersonal persuasion between spouses, parents and children, siblings, lovers, bosses and employees. He endorses that, psychological appeals, are seen in business, marketing, advertising, sales promotion and ideological advocacy on behalf of emotionally loaded issues.

## **1. Needs**

Needs are classified as the first process premise by Larson (1999:161). He believes that each of us has a set of individual needs. Some of them are critical to us – we can't live without them, others are not critical – we can easily get along with them. Furthermore, he claims that these needs are hard to measure, so they are inferred from patterns of behaviour that people exhibit.

Larson (1999: 168) uses Maslow's pyramid of needs as a backup of his argument.

Maslow's pyramid of needs:



Larson (1999:171) declares that psychologist Abraham Maslow noted that people have various kinds of needs that emerge, subside and then re – emerge. He points out that the lower level in Maslow's pyramid of needs represents the stronger needs and the higher level represents the weaker needs. He further stresses that higher needs are not superior to lower ones.

Maslow argued that these needs have a pre-potency i.e. they are tied together so that weaker needs, such as ones for self respect, emerge only after stronger needs, like one's for food, have been filled, indicates Larson (1999: 171).

#### **a. Basic needs**

According to Larson (1999:172), basic needs are at the bottom level and are the strongest needs we have. He describes them as physiological needs for regular access to air, food, water, sex, sleep and elimination of wastes. He recommends that we can not concern ourselves with other, higher needs until the basic needs are met. Furthermore, he argues that the basic needs are too strong to be forgotten in favour of other needs.

### **b. Security needs**

Larson (1999:173) believes that revolution is always unpredictable and hence a source of insecurity. He points out that there are several ways one might look at security needs. He mentions that we have a strong need to obtain income security, if we feel that our job may end shortly. We still may feel insecure because of the rising crime rate in neighbourhood.

Furthermore, Larson indicates that even when we feel secure about our home, we still may feel insecure about world politics. He also states that a person may have social insecurity and as a result spends money on self –improvement classes, deodorant, hair transplants and mouthwash. He argues that once the need is met, it redefines itself and thus is always present to some degree.

### **c. Belonging and love needs**

We become aware of belonging and love needs once our security needs are met, suggests Larson (1999:173). He points out that individuals seek groups with which to fill the belonging and the love need. He also mentions that to belong often interacts with other needs and continues to emerge throughout our lives. De Wet (1988:35) adds on to say that everybody likes to feel belonging in his family, his job, social group or community.

Larson (1999:173) believes that persuaders know this need and often make appeals promising a sense of belonging if you buy their product, vote for them or join group or cause.

### **d. Esteem needs**

Once we are part of a group, we want to feel that the group values us as a member, argues Larson (1999:174). He points out that we want to feel wanted and valued as human beings. He further explains that if we find that we are needed and esteemed, our need for esteem does not fade away. Instead its focus shifts.

Furthermore, Larson elaborates by saying that we want now to feel needed by our co-workers, our boss, and our friends. He believes that the more we get of this kind of esteem, the less compelling the need becomes. He maintains that cultural trends also influence our esteem needs.

### **e. Self actualization needs**

Larson (1999:174) maintains that, Maslow believes that the need to live up to one's potential is an integral part of everyone's life. He further states Maslow who came to see self actualization as occurring through what he called "peak experiences" – events in which people can enjoy themselves, learn about themselves or experience something they have only dreamed of before.

Cultural trends, according to Larson (1999:175), can affect the way in which we seek to satisfy our self actualization needs. He proposes that Maslow's pyramid can be used in many everyday persuasive situations.

Larson (1999:175) argues that whether it is Packard's list or Maslow's pyramid of needs, they are strongly felt by audiences. He suggests that we ought to consider the requests persuaders make of us from the perspective of our needs. Furthermore, he recommends that, as persuaders, we ought to examine the current needs of those we wish to influence.

As persuadees or persuaders we must train ourselves to restate persuasive messages, such as television commercials from the perspective of the Packard and Maslow needs, proposes Larson (1999:175). He concludes by saying that, human psychological and physiological needs are powerful motivators.

## **2. Attitudes**

According to Larson (1999:176), theories mentioned the fact that attitudes can serve as the unstated major premises in persuasive enthymemes.

Larson (1999:176) quotes Alice et al as psychologists who defined an attitude as a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour. He mentions that tendency which means an internal state that lasts for at least a short time', is important in their definition. He argues that

because attitude is internal, we can not observe it directly, so we try to observe it in evaluative responses.

Approval or disapproval, favour or disfavour, liking or disliking, approach or avoidance, attraction or aversion, or similar reactions, are examples of evaluative responses, points out Larson (1999:176).

Attitude objects, declares Larson (1999:177), are usually found in the persuader's request for action or offer of products, ideas, beliefs, and so on. He further maintains that if the persuadee evaluates the actions or offers positively, he/she will be more likely to act as requested or to accept the offer being made.

### **3. Consistency**

Larson (1999:182) observes that theorists posit that human beings feel comfortable when the world lives up to or operates consistently with their perceptions of or predictions about events. He points out that when this consistency is not evident, people are disposed to change either themselves or their interpretations of events to themselves or their interpretations of events to bring the world into a more balanced state.

Furthermore, Larson states that persuaders cast their messages to offer a means to return to consistency and thus comfort once they know where and when receivers are likely to perceive inconsistencies.

Sources of dissonance are critical when persuaders want to change attitudes, indicates Larson (1999:184). Furthermore, he mentions that sources of consonance are important when persuaders want to strengthen or reinforce existing attitudes.

#### **Sources of dissonance**

Larson (1999:185) highlights that, situations or events that cause you to feel a sense of imbalance, are likely targets for persuaders because the predictable inconsistencies in life are potent first premises in persuasive arguments.

He suggests the following sources of dissonance:

Loss of group prestige, economic loss, loss of personal prestige, uncertainty of prediction, sense of guilt

### **(i) Loss of group prestige**

The loss of group prestige, indicates Larson (1999:186), can apply to small and large groups alike, ranging from a fraternity or sorority to an entire profession or region of the country. He mentions that the loss can even cause dissonance for an entire nation. He points out that one way for persuaders to make us feel discomfort is to cause us to perceive a loss of group prestige.

### **(ii) Economic loss**

When we perceive that our economic value, (measured in savings, property, and salary) is in danger of being reduced, we feel psychic dissonance and insecurity, argues Larson (1999:186). The examples that he cites are:

Persuaders can appeal to this fear to induce Americans to vote for politicians who promise to reduce inflation, budget deficits or wasteful spending. He adds on to say that persuaders can sell us investment schemes to protect our savings.

### **(iii) Loss of personal prestige**

Larson (1999:186) declares that dissonance is bound to emerge whenever we perceive that we are losing the respect of others – our personal prestige – and feel helpless to do anything about it – regardless of the situation or the degree to which we feel responsible.

### **(iv) Uncertainty of prediction**

We feel discomfort when we are unable to predict people's behaviour or the course of events with any degree of certainty, argues Larson (1999:187). He expresses that we find some reaction whenever we change our environment.

Furthermore, he maintains that products that promise to “protect” us from some negative circumstances use the inability to predict as a “hook” to persuade us.

### **(v) Sense of guilt**

Guilt, explains Larson (1999:187), springs from the potential disapproving judgments of a symbolic source outside ourselves, such as a deity, our parents, our peers, or world opinion. He states that this guilt is self imposed and we feel that ignoring the problem is nearly as bad as causing it, although we didn't cause the problem.

### **Sources of consonance:-**

According to Larson (1999:189), the consonance producing appeal is used to reinforce existing beliefs, attitudes, or behaviours and frequently to activate receivers. He mentions that some of the things that are used to persuade us are:

Reassurance of security, demonstration of predictability, use of rewards.

#### **(i) Reassurance of security**

Larson (1999:189) proposes that, one of the ways that persuaders appeal to our need for equilibrium or balance, is to reassure us that we are secure. He postulates that this persuasive appeal is used by republicans to win more votes, ideological persuaders, religious leaders to convince their followers to remain faithful to avoid domain. Investment counsellors also use it to promote savings.

#### **(ii) Demonstration of predictability**

Persuaders use this appeal to demonstrate that the world operates in predictable ways, argues Larson (1999:189). He observes that any time we see warranties emphasized, we are probably being persuaded by consonance producing appeal regarding predictability.

#### **(iii) Use of rewards**

Larson (1999:190) regards use of rewards as positive reinforcements. He explains that reinforcement tends to aim at getting people to act. He argues that persuaders often use positive and complimentary statements to flatter their audience and to thus reinforce the behaviour for which they are offering the compliment.

Furthermore, Larson maintains that persuaders may also compliment the audience to develop their own positive image or credibility. He observes that ads for products also frequently use the positive or complimentary pitch to prompt feelings of consonance and to reinforce behaviours. Some are used to activate new behaviours.

## **2.4.2 Content premises**

According to De Wet (1988:37), “content” refers to arguments or statements that may convince most rational recipients. He explains that content premises work on the assumption that there is considerable correspondence between situations. He postulates that, the persuader may be able to influence behaviour, by establishing a strong correlation between causes and effects in situations. Moreover, he states that cause – to - effect techniques are often used by politicians, government, the courts and advertisers.

De Wet (1988:37), maintains that cause to effect techniques take premises already established in the minds of recipients and use these implicitly to persuade. He observes that, these techniques are known as content premises because they are regarded as accepted patterns of logical or rational thought.

The postulation by De Wet (1988:38) is that, content premises “sell” because they are assumed to be logical. He adds on to say proof, in statements or arguments may convince recipients.

### **2.4.2.1 Evidence and reasoning.**

#### **1. Evidence**

De Wet (1988:38) points out that those types of evidence may have varying strings. He elaborates by mentioning that, in some cases the persuader relies heavily on statistical evidence, in others, visual evidence features more prominently. Experience, whether direct or indirect, can prove something to an individual, believes De Wet (1988:38). He suggests that to adduce sufficient evidence to persuade their audiences, but they must be careful not to overwhelm them with excessive or overdramatic evidence.



Two kinds of evidence pointed out are:  
Dramatic evidence and rational evidence.

### **a. Dramatic evidence**

Dramatic evidence is explained by De Wet as appeals to our emotions that may take the form of narrative or story, testimony, and anecdotes.

### **b. Rational evidence**

Rational evidence as opposed to dramatic evidence is defined as appeals to our reasoning and is usually logical in form.

Larson (1999:197) argues that different kinds of evidence vary in strength or persuasive power, depending on the context in which they are used. He indicates that persuasion relies on the assumption that one can learn about and act on information gained directly and vicariously. He argues that our own experience is usually enough to cause us to change.

## **2. Reasoning**

According to De Wet (1988:38), different types of reasoning that may be used by persuaders are:

### **a. Causes to effect reasoning**

The purpose of the cause to effect reasoning is pointed out by De Wet (1988:38) as to identify events, trends or facts that gave rise to certain consequences. The persuader's task on the other hand, according to him is to provide a pattern (possible from history), to demonstrate that if the same causes were to recur, it would mostly likely have the same consequences.

### **b. Effects- to – cause reasoning**

De Wet (1988:390, observes that effects to cause reasoning is rarely used. He recommends that the persuader has to take certain known effects and argue back to cause.

### **c. Reasoning from symptoms**

In reasoning from symptoms, argues De Wet (1988:39), persuaders often identify a series of symptoms and try to draw some conclusion from them. He points out that this strategy is similar to effects to cause reasoning. He adds on to say that it is also used by politicians.

### **d. Criteria – to – application reasoning**

Criteria to application reasoning, according to De Wet occurs when persuaders establish what appears to be reasonable set of criteria for purchasing a product, voting for a candidate, or supporting a cause, and then offer their product, candidate, or cause as the one that meets these criteria.

### **e. Reasoning from comparison**

Comparison is sometimes used by persuaders as the logical substantiation for certain conclusion, postulates De Wet (1988:40). According to him, a given example or situation is analyzed and described and certain conclusions are drawn from it.

### **f. Deductive reasoning**

Deductive reasoning, believes De Wet (1988:40), is commonly used in textbooks, courts of law, etc. He elaborates that the argument proceeds from the general to the specific. Furthermore, he points out that the persuader starts with a generalization and then uses his facts to arrive at a specific conclusion.

### **g. Inductive reasoning**

De Wet (1988:40) highlights that inductive reasoning is the type of argument that proceeds from the particular to the general. He proposes that, given the specific evidence, it is possible to arrive at a logical generalization of it.

According to Larson (1999:194), content premise persuasion operates using the persuadee's logical, reasoned and intellectual abilities. Larson refers to process premises as premises that are relying on logical and analytical abilities. He states that these premises are based on people's ability to think logically or rationally. He also mentions that the Elaboration Likelihood model suggests that this kind of

persuasion utilizes the central processing route and involves considerably analysis and the ability to use our intellectual abilities.

The postulation by Larson (1999:194) is that, some persuasion theorists call content premises “arguments” or propositions that are offered for acceptance by the audience. He further mentions that marketers refer to content premises as offers. Larson’s argument is that, among persuaders, in some issues, there are undecided members of the audience, who require more information, evidence, discussion and debate on the issue before taking a side. He explains that, they are asking for proof or some good and sufficient reasons for supporting the proposition. The first powerful premise often used in persuasion according to Larson (1999:195), is the cause – effect reasoning as a belief that events have causes and that when certain things occur, other things invariably follow.

Larson further explains that problems also have causes, and when these causes are removed, the problem seems to be eliminated. He points out that this type of content premise is frequently used by politicians, government officials in the courts, in business and in consumer advertising. He believes that content premises rely on the patterns by which the content messages is connected

A suggestion by Larson (1993:195) is that the power of content premise lies in eliciting a rational or logical response from or conclusion in the persuadee. Furthermore, he points out that content persuasion will rely on the nature of the evidence and reasoning presented in the argument.

### **DEFINITION OF PROOF**

Proof is described by Larson (1999:195), as consisting of enough evidence that can be connected through reasoning to lead audience members to take the persuader’s advice or to believe in what he or she says.

Larson argues that proof varies from situation to situation – meaning what may prove a point to people in a weekly meeting may not ‘prove’ the same point to a university administrator. He also mentions that proof varies from person to person and also from group to group.

An observation by Larson (1999:196) is that most theorists agree that proof is composed of reasoning and evidence. He mentions that these theorists state that reasoning and evidence will lead persuaders to adopt the changes a persuader advocates. He suggests that there are several ways to look at evidence and reasoning, namely, by examining what persuaders do, how they operate, we can infer motives and discover what they are up to.

## CHAPTER 3

### ANALYSIS OF PERSUASIVE PREMISES IN *ISISILA SEHOBE*

#### 3.1 CONTENT PREMISES

This drama portrays characters that differ in their persuasive skills. They persuade each other to see qualities that a genuine and comfortable marriage is built upon. They differ in their opinions and beliefs about the characteristics of a genuine marriage.

Two beliefs that are considered basic premises:

1. Marriage that is built on wealth or plenty of money
2. The one that is built on true love.

Characters that demonstrate competence in persuasive abilities are:

Nomatshamba, Mzingiso, Nqabeni, Qalisile and Mpayipheli. Qalisile and Lindile were kept on hold until the last minute by Nomatshamba who persuaded them to wait for her to accumulate enough wealth before she can commit herself in a marriage institution.

At the end Qalisile and Lindile didn't taste that fancy and genuine marriage that they were promised by Nomatshamba. Even Nomatshamba didn't make use of the money that she and Qalisile worked hard for. Nomatshamba did not even taste the comfortable marriage that she was ambitious and dreamt about all along. Instead, Nomatshamba and Qalisile died because of manipulating other characters in trying to get money. It seems as if that is how they got punished at the end for their dirty job.

Dineka and Mzingiso are the only ones who enjoyed a marriage that is based on true love.

#### 3.2 PROCESS PREMISES

An example will be presented of the process premises in certain acts of these authors. The following persuasive messages may be discerned with regard to the content premises of the drama as a whole.

## 1. Discourse unit 1

### Act 1: Scene 1

The dialogue between Nomatshamba and Qalisile and a persuasive message:

In this dialogue Qalisile is the persuader and Nomatshamba the manipulator. Qalisile is persuading Nomatshamba to consider his marriage proposal and to marry him very soon.

Nomatshamba pretends to love Qalisile and she says she is prepared to marry him if he can just wait for her for six years before they can get married. She knows it very well that she won't marry Qalisile but Lindile the man she loves. Her excuse is that she wants to accumulate enough wealth so that she can be independent and not bother her husband about a big house, genuine furniture and a luxury car in future.

Qalisile promises Nomatshamba to go out of his way to try to get the money and to assure her that he loves her and is prepared to give her what she wants (comfort).

### Content premises – Persuasive devices

- 1.1 Qalisile calls Nomatshamba – Tshambi – so that she can feel valued by Qalisile. Esteem need is used by Qalisile.

(Act 1, Scene 1:1)

Qalisile also uses security need, asking Nomatshamba what he can do for her so that Nomatshamba can feel secure knowing she can rely on Qalisile whenever she needs help.

(Act 1, Scene 1:1)

- 1.2 Qalisile in persuading Nomatshamba also uses language that is relevant to what he wants from Nomatshamba, which is love.

(Act 1, Scene 1:1)

Qalisile keeps on calling Nomatshamba – Tshambi – a persuasive appeal to love him and consider what he wants. The language he uses is relevant to what he wants – love need.

(Act 1, Scene 1:2)

- 1.3 Qalisile is complaining that he is thirsty and tired because of the hot weather. This is a foreshadow sign that predicts what lies ahead for him when being manipulated by Tshambi.  
(Act 1, Scene 1:3).
- 1.4 Qalisile is complimenting Tshambi for making nice tea. He is complimenting her so that Tshambi can feel highly esteemed by Qalisile (esteem need). He also thanks her so that she can feel that she has done him a big thing by making a cup of tea. He also uses exaggeration when announcing that the tea is very nice.  
(Act 1: Scene 1:3)
- 1.5. Qalisile also praises Tshambi for such a nice conversation that impresses him – stroking Tshambi's ego.  
(Act 1:Scene1:3)
- 1.6 Qalisile persuasive statement makes Tshambi feels guilty when he mentions that he wants to make sure, by hugging her, that Tshambi's statement is deep from her heart. Tshambi's guilty conscience is shown by her laughter.
- 1.7 Qali's statement is also indicating unpredictability about his future and Tshambi – dissonance.  
(Act 1: Scene 1:3).
- 1.8 Qali's statement assures Tshambi of belonging and love need.  
(Act 1, Scene 1:3).
- 1.9 Qalisile appeals to Tshambi to take his proposal urgently. He assures her that he is prepared to do whatever it takes to get enough cash to suit the high standard of life that Tshambi is longing for (dissonance – economic security need).
- 1.10 Qali is convincing Tshambi that six years to wait is too long. Sin – guilt – purgation - redemption pattern is used by Qalisile to make Tshambi feel sense of dissonance by making her guilty (raising her emotions). On the other hand he assures her of security. He also wants Tshambi to feel very valued and important by mentioning that he is not sure he can survive without Tshambi

(self – esteem need).

(Act 1, Scene 1:4).

- 1.11 Qalisile calls Nomatshamba, Tshambi – sign of love. He also praises her by saying that what she suggested to him is reasonable and up to standard – showing high levels of Tshambi’s reasoning that ended up convincing him. He agrees that he is now convinced.

His statement raises Tshambi’s ego and self esteem so that she can see herself as a great thinker and can reason well.

(Act 1, Scene 1:5)

- 1.12 Nomatshamba as a manipulator uses a variety of tactics to convince Qalisile She uses a smile, laughter and she says, “Bhuti” when calling Qalisile to manipulate him.

(Act 1: Scene 1:2)

The statement above sounds as if Nomatshamba (negative attitude that leads to the loss of personal prestige to Qali) is undermining Qali’s job. Qali in return defends his personal prestige by explaining to Tshambi, in detail, what his job is or entails. In his explanation he mentions that his job is a challenging one that entails analyzing and selecting the news collected by journalists for a newspaper, Imvo Zabantsundu. A newspaper which is a type of mediated communication that is used by organizations to persuade.

- 1.13 Nomatshamba, now and again pretends to laugh when manipulating Qali. The frequency of laughter is once on page 1, once on page 2, and thrice on page 3. This is a foreshadow of her intentions at the end to laugh at Qalisile for being so stupid, once her mission is accomplished.

Nomatshamba also uses coffee to manipulate Qalisile. Coffee is one of the basic needs to quench thirst, which cannot be used to motivate behaviour.

(Act 1: Scene 1:2).

She uses coffee as a symbol of personal warmth and of assuring Qali that one day their home will be warm.

- 1.14. Tshambi as a good manipulator also uses shelter (house) – basic need, car (which is no more a luxury but a need these days) and her concern about



children she is going to bear in future. This she uses to measure her standard as a highly sophisticated woman (self esteem need). She is not supposed to use basic needs but because she is a manipulator she uses them for her own benefit.

(Act 1: Scene 1)

It seems as if getting married, to Nomatshamba, calls for a change in life style. Moving away from things of a lower status to those of higher status, like a big house in an up-market area, and a bigger car for a family. That is a task she believes could suit their status which she assigns to Qalisile as a challenge.

- 1.16 Nomatshamba manipulates Qalisile by inviting him to her house. She doesn't bother herself by looking for a common venue where they can hold their discussion, a venue that is neutral and can be comfortable to both of them. Not a territory belonging to one of them that would make one feel compelled to comply or feel overpowered. She chooses her house so that Qalisile can be agreeable to whatever she suggests.

(Act 1, Scene 1:2)

Larson (1999:182) posits that human beings feel comfortable when the world lives up to or operates consistently with their perceptions or predictions about events. Furthermore, he elaborates, when this consistency is not evident, people are predisposed to change either themselves or their interpretations of events to bring the world into a more balanced state.

He states that knowing where and when receivers are likely to perceive inconsistencies, persuaders cast their messages to offer a means to return to consistency and thus comfort.

- 1.17 Nomatshamba also shows consonance by re – enforcing existing attitude when she takes initiation to see Qali by inviting him telephonically to her house. In their discussion, she reminds him about his proposal, but he pretends to have forgotten what he exactly wanted from her.

A telephone is a technical instrument that is used in mediated or controlled communication by persuaders to facilitate the transmission of information to a

limited number of recipients.

It is said that sources of consonance are important when persuaders want to strengthen or reinforce existing attitudes.

(Act 1, Scene 1:1)

- 1.18. Nomatshamba shows inconsistency in her statement. Her statement shows that gone are those days when women were totally dependent on their husbands for everything. She wants a change. A change that would be relevant for modern times.

(Act 1, Scene 1:4).

- 1.19 Nomatshamba is driven by dissonance which is economic loss to manipulate Qalisile. She lost personal prestige when her parents died and left her without a cent (penniless/poor). She is fighting very hard to reinstate her personal prestige.

(Act 1, Scene 1:4)

It is noted that in act 1 scene 1, interpersonal communication between Qali and Tshambi is telephonically and facially.

It is clear that, though Nomatshamba is a manipulator, she also uses persuasive tactics in some instances to educate Qali about marriage. She also persuades the public to invest for their children's future so that it cannot be bleak when the parents are no more. She also persuades the public to accumulate assets before entering a marriage constitution to avoid more debts that can be a worry to a married couple.

## **2. Discourse unit**

### **Act 1: scene 2**

Dialogue: between Mpayipheli and Dineka

### **Persuasive message**

Mpayipheli is Dineka's uncle. Mpayipheli is the persuader, persuading Dineka to be wise in choosing a marriage partner. He stresses that Dineka must always be on the look out for manipulators who would pay lip service to the use of the word 'love', as a

passport to her money. He is persuading Dineka to seriously consider Mzingiso's proposal for marriage as he thinks that Mzingiso is her equal financially.

Mpayipheli is trying to convince Dineka that he believes Mzingiso is realistic, honest and sincere in proposing marriage to her. He convinces her about security need of marrying a man who is wealthy and financially independent as she is.

Dineka believes that marriage should be based on true love. She claims that Mzingiso's wealth is a threat to her, as a result her love for him is deteriorating gradually day by day. The uncle left it up to Dineka to take a final decision.

### **Persuasive tactics**

2.1 In persuading Dineka, Mpayipheli uses belonging need when he repeats the word "Mtshana", meaning 'niece', when talking to Dineka, and also addresses her as 'mntwanódadethu' (my sister's child). He is trying to calm her down so that she can listen to what he is saying to her.

(Act 1, Scene 2:6)

2.2 Another persuasive device he uses is the ego gratification when he struck Dineka's ego by thanking her for making such a wise and sound decision of choosing a wealthy man just like herself. Again he tries to soften Dineka by showing gratitude for being older than her, so that she can feel special.

(Act 1, Scene 2:6)

2.3 Because the era in which we live is insecure, due to high crime rate, Mpayipheli uses this opportunity to persuade Dineka to secure herself by choosing a partner like Mzingiso who is not after her money.

(Act 1, Scene 2: 6)

The above words of Mpayipheli are also a foreshadow of what will happen to Dineka at the end because of the wrong choice she has made.

2.4 Mzingiso is highly esteemed by Mpayipheli (esteem need) and also shows an attitude of favour to him when persuading Dineka to consider Mzingiso.

(Act 1, Scene 2:6).

Mpayipheli's persuasive words above shows need for roots, as Mpayipheli is representing a group of Xhosa elders who used to consider the wealth of a

particular family as a criteria for handing over their daughter or son to get married to that wealthy family. He is showing consistency when assuring Dineka of security should she marry Mzingiso who is also wealthy (belief in Xhosa tradition).

- 2.5 Mpayipheli wants Dineka to feel secured in his presence and trust him when he suggests that if Dineka wants his advice he is willing to give her with all his love (security need).  
(Act 1, Scene 2:7)
- 2.6 Mpayipheli shows an attitude of favour towards Mzingiso when he praises him of being honest and wealthy. He reinforces Dineka's attitude of wanting surety of true love (security need). Mzingiso is highly esteemed by Mpayipheli. We deduce all this from his persuasive statement below:
- 2.7 Mpayipheli is also persuaded in return by Dineka when she convinces him that he is a man from whom she is looking for true love, that is sincere and stable, that has got nothing to do with wealth (what Mpayipheli is looking for). She is persuading Mpayipheli to consider the fact that she is looking for a security need as far as love is concerned, and Mzingiso's wealth is causing a feeling of dissonance. She is displaying an attitude of doubt for Mzingiso's love for her.  
(Act 1, Scene 2:7).

From the statement above Dineka uses repetition of words in persuading Mpayipheli to consider her opinion. She is stressing the fact that her love has nothing to do with being poor or rich and again her love for Mzingiso is unstable. Repeated words are: ubutyebi (wealth), ubuhlwempu (being poor) and ukuhexa (unstable).

One of the strategies she uses to persuade Mpayipheli is the use of antonyms to stress her point, elihlwempu – kunesityebi, for example. She also uses a strategy of being cool (ezolile) and relaxed even in circumstances when Mpayipheli has lost his temper. The use of the word "ukuzola" (to be cool) appears 3 times next to Dineka's persuasive statement, that is, two times on

page 7 and once on page 8.

(Act 1, Scene 2: 7)

2.8 Mpayipheli, in return adopted Dineka's persuasive strategies of talking softly using certain words more repeatedly. The aim of repetition is emphasis or stressing the point.

2.9 Mpayipheli is determined not to give up but to continue persuading Dineka until she sees the point and changes her mind. He assures her that he is giving her a break only for today to think about this, but will continue persuading even tomorrow and days to come. He knows that as a persuader, you don't just do it once, you keep on persuading until the persuadee's mind changes. He says Dineka is still in the state of doubt, not yet taken a decision. He is giving her that chance to make up her mind. Again he repeats himself to what he has already mentioned to stress the point to Dineka. He even touches Dineka's sense of guilt by saying that it's up to her to expose herself to danger.

(Act 1, Scene 2:8).

### 3. Discourse Unit 3

#### Act 2: Scene 1

Dialogue: Between Dineka and Mzingiso

#### Persuasive message

In this dialogue Dineka has invited Mzingiso to her house. She informs him that her love for him is getting colder and colder each day and she does not know the cause of that. This came as a shock to Mzingiso and he starts to persuade Dineka to tell her what the reason might be. He keeps on persuading Dineka to ignore this negative feeling that she has. He assures her of the deep love he has for her. Judging their actions and statements there is an attitude of love and favour between them.

3.1 Dineka's statement indicates that she is dependent on Mzingiso for social security need.

( Act 2, Scene 1:16)

- 3.2. She shows an attitude of liking and not avoiding Mzingiso because she still calls him (mntwanabantu) with a low tone.

(Act 2, Scene 1:16)

- 3.3 Mzingiso tries to persuade Dineka by asking a lot of rhetoric questions. He appeals to Dineka to change her mind. He is giving her a sense of belonging by using a persuasive device “mntakwethu” meaning 'my sister'. His tone is low and sounds pleading. Dineka is highly esteemed by Mzingiso. He mentions that Dineka is the pride of his heart and he wants to make Dineka feel valued and loved. Dineka indicates that she belongs to Mzingiso (belonging need) and is dependent on him for social security, hence she wants to be assured of love so that she can gain a state of balance again.

Mzingiso shows perseverance, he is cool as he persuades Dineka. He gives her a sense of belonging by calling her “mtwanásekhaya”. He even makes her feel valued by calling her – the wife of my family (mfaz’akowethu). He even uses an apology, which is a symbol of obedience, when persuading her.

(Act 2, Scene 1: 17)

- 3.4 Dineka shows an attitude of liking and favouritism towards Mzingiso, though she claims that her love is down. A belonging need is clear in her statement when she calls Mzingiso 'my brother' (mntakwethu). She convinces Mzingiso to see coldness in love as a threat in marriage – feeling of dissonance to her. She appeals to him that something must be done to boost the love need up. She even thinks of God Almighty as the only one who has power to secure her love.

(Act 2, Scene 1:17)

- 3.5 Persuasive device used by Mzingiso is to touch Dineka on the shoulder while talking to her. He convinces her not to cry, not to cry. He calls her the love of his heart and soul – self esteem need. He suggests prayer as the only thing that can secure their love because they are uncertain about the future. He appeals to Dineka to promise him to hold unto prayer so that they can get married very soon. He calls her Dini – symbol of love and appreciation.

- 3.6 Dineka agrees to pray, as Mzingiso suggested – attitude of favour to Zingiso. She likes and loves Mzingiso because she calls him Zings – liking attitude.
- 3.7 Love and belonging need is shown by Mzingiso when she try to hug Dineka and uses a persuasive device in persuading her – he calls her 'Dini wam' (My Dini). Mzingiso (now standing next to her, ready to hug her): I am so glad, Dini my love, really glad.  
(Act 2, Scene 1:18)
- 3.8 Mzingiso is assuring Dineka of his true love for her by keeping on calling her 'S'thandwa' (my love).  
(Act 2, Scene 1:19)
- 3.9 An attitude of like and favour is shown by Dineka towards Mzingiso.  
(Act 2, Scene 1:19)

#### **4. Discourse unit 4**

##### **Act 2: Scene 1**

Dialogue: Between Nqabeni and Mzingiso

##### **Persuasive message**

- 4.1 In this dialogue Nqabeni is the persuader. He is persuading his boss Mzingiso to share with him what is bothering him because he is sensing that there is something that is disturbing his relationship with Dineka. The persuasive devices that he uses are: He calls him by nickname

Zings – doing away with being formal and to equalize the atmosphere – so that there can be no superior and a subordinate gap. He reminds Mzingiso of being his boss and that his survival depends on him. He apologizes for being curious for the boss's affairs. He justifies his actions by reminding him that they are friends (social security need). Nqabeni promises his boss to remain loyal and honest. He appeals to his boss to trust and rely on him as he won't disappoint him.

(Act 2, Scene 4:30)

- 4.2 Nqabeni in persuading Mzingiso is looking for a cause and effect. He describes what he has noticed. His persuasive device is to assure his boss of the help he is willing to give if he is asked to (emotional, physical, and social security). He is persuading his boss because he is curious to know what is going on between his boss and Dineka.  
(Act 4, Scene 2:29)
- 4.3 Mzingiso gives Nqabeni the cause of the effect by narrating a story. After the narration they are both trying to reason the cause of Dineka's emotional state (dissonance caused by love depreciation).

## 5. Discourse unit 5

### Act 3: Scene 1

Dialogue: between Nomatshamba and Lindile

#### **Persuasive message**

Nomatshamba and Lindile are both persuaders. Lindile is persuading Nomatshamba to get married soon. Nomatshamba is persuading Lindile to be patient and wait for her while still organizing big cash before they can get married.

Larson (1999:184) maintains that sources of dissonance are critical when persuaders want to change attitudes.

- 5.1 Nomatshamba's first persuasive devices to Lindile are to call him Lindi. She persuades him to consider involving himself in kitchen chores as a preparatory step to their marriage. Nomatshamba is showing inconsistency saying that the place of men is in the kitchen. She also uses a persuasive tone.  
(Act 3, Scene 1:39)
- 5.2 Lindile persuades Nomatshamba by calling her Tshambi and "mntwan'asekhaya" (belonging need).  
(Act 3, Scene 1:39)



- 5.3 Love need is shown by Nomatshamba when she keeps on calling Lindile 'sithandwa' (my love) – attitude of favouring him.  
(Act 3, Scene 1:40)
- 5.4 Lindile wants Nomatshamba to feel valued by praising her (esteem need). He mentions her future family so that she can be reminded of his proposal.  
(Act 3, Scene 1:40)
- 5.5 Lindile uses a persuasive tone to soften Tshambi so that she can share her money plans and intentions with him. She appeals to her to come and sit next to him (belonging need).  
Distance between them that Lindile is suggesting is one of the persuasive devices – closer distance.
- 5.6 Lindile tries to explain to Nomatshamba why he is so impatient. It is because the plan for money does not involve her whereas it's a preparation for their comfort when they are married. Tshambi is hiding the plan from him. This causes state of dissonance to Lindile as far as their future is concerned. He wants re- assurance of emotional security.  
(Act 3, Scene 1:41)
- 5.7 Nomatshamba reassures Lindile of emotional and economic security by reminding him of the things she used to do for him while he was in prison. Then, he was dependent on Tshambi for everything. She even re- enforced the existing attitude of love to Lindile – to consider the qualities that attracted him to love her.  
(Act 3, Scene 1:41)
- 5.8 Lindile feels guilty because he is reminded about his past and decided to apologize in a persuasive tone.
- 5.9 Nomatshamba voices out her sense of dissonance so that Lindile can assure her of his love. She also uses esteem need so that Lindile can feel valued and special and regain a sense of consonance.  
(Act 3, Scene 1)

## 6. Discourse unit 6

### 7. Act 4: Scene 5

Dialogue: Between Hlongwana and Nqabeni

#### Persuasive message

6.1 In this dialogue Nqabeni uses evidence as a proof in persuading Hlongwana to tell him the name of the man who visited him and showed an interest in Dineka's personal life, claiming to be an Imvo journalist. Hlongwana showed the man a way to Dineka's house and after that Dineka disappeared.

The persuasive device he uses is to be cool, steady but sure while Hlongwana was fuming with anger and shock. Nqabeni is looking for an information that can give a hint to Dineka's whereabouts.

Nqabeni ended up using coercion in the form of physical feast to enforce Hlongwana to disclose the information. This is unacceptable in persuasion. Hlongwana lost personal prestige through being accused of playing a crucial role in the plot to kidnap Dineka – being the doctor.

The physical assault of Nqabeni to Hlongwana also contributed in degrading his status. Nqabeni also chose sarcastic words of defamation of character to Hlongwana, the doctor. The aim of Nqabeni in choosing such words is to raise Hlongwana's guilty conscience. Cause and effect argument . (Act 4, Scene 1:69).

## **CHAPTER 4:**

### **CONCLUSION**

#### **4.1 INTRODUCTION**

The authors of the drama text, *Isisila sehobe* are persuading the audience (readers of this drama) not to be greedy for wealth by playing dirty games, like manipulating other people as Nomatshamba did in this drama text. In the true sense of the word, Nomatshamba was deeply involved in crime and corruption hence she got punished at the end of the day. The authors are also appealing to us as the public to be patient, show perseverance and to wait for our destiny. Eventually we are going to get it. They are also warning us of the danger we might find ourselves in if we can't reason properly before we take any decision.

The findings of the study are as follows.

#### **4.2 REWARDS**

##### **4.2.1 Self actualization**

Qalisile got Dineka at the end. A date for their wedding is set. Wedding arrangements are what they are busy with.

Self actualization need is fulfilled to Mzingiso, when his dream of marrying Dineka is realized.

Mpayipheli's self actualization need is fulfilled because Dineka is to marry a man who matches her financial status and who truly loves her.

Mzingiso is also rewarded by Nqabeni when Dineka was traced and brought back to him through Nqabeni's efforts. Dineka was brought back from kidnapping which is also a crime that falls under women abuse. Nqabeni keeps on assuring Mzingiso of security and the promise to be loyal to him as his servant.

#### **4.2.2 Positive re-enforcement**

Dineka uses positive re – enforcement to enforce Nqarhwana’s behaviour when she gives him R50 000 and a brand new car as a gift, thanking him for saving her life in Rhodesia.

Jongindima received a reward of R30 000 and a brand new car from Mzingiso for releasing the names of those who were involved in the scam of kidnapping Dineka with an intention to kill her, so that they can enjoy her money with Nomatshamba.

#### **4.2.3 Security need**

Dineka now has received the assurance of love and security she has been longing for. She is now in a balanced emotional state and her sense of self-esteem is back.

### **4.3 PUNISHMENT**

Nomatshamba and Qalisile are punished for manipulating Dineka. At the end, Nomatshamba didn’t get the money she was manipulating people for. She even lost both men that were proposing marriage to her – Lindile the man she loves so dearly, and Qalisile the one she was manipulating in the name of love. Qalisile on the other hand was prepared to die for the love he had for Nomatshamba.

Nomatshamba and Lindile died without having fulfilled their dreams. Nomatshamba’s ambitious attitude is not fulfilled.

Qalisile did not get Nomatshamba. He also lost Dineka whom he has developed true love for through Tshambi’s manipulation. He also lost his job as an Imvo journalist.

It is said that actions are taken to alleviate feelings of guilt. This is what Qalisile did – he killed himself because he could not face the world for his stupid actions.

### **4.4 CONCLUSION**

The drama text *Isisila sehobe* is used by the authors as one of the tools of mass communication to appeal to the public. It is said that in mass communication there is no immediate feedback whereas face to face communication gives immediate feedback. Dineka and Mzingiso’s persuasive dialogues show a belief that for a

marriage to be stable, it should have a solid foundation based on true love. It is noted that in interpersonal communication, especially if the intention is to persuade, the quality and quantity of social contact is very important. The reason is that, the quality of relationships we have with other people can influence our health and happiness. Good relationships affect these variables in positive ways. Poor or non-existent relationships can have serious and harmful effects.

It is noted that the characters in *Isisila sehobe* drama text, in persuading one another, they implement the principles of persuasive theories as follows:

Finn & Rensburg (1983) states that in balance theory, one may feel rewarded with a word of praise from a communication. This is noted in Act 1: Scene 1:3.

Generalization mentioned in this balance theory is used in Act 1, scene 2:6 by Mpayipheli when warning Dineka to be on the look out for manipulators.

Cognitive consistency theory as described by O'Donnell & Garth (1999) states that once a person has made an important decision he/she is in a committed state. If alternatives are presented, the person is susceptible to cognitive dissonance or psychological discomfort. 2.10 in Chapter 3 show this. Dineka alleviates dissonance by using avoidance as suggested by O'Donnell & Garth (1999) in cognitive consistency theory.

Act 1, scene 2:6 where Dineka is faced with a tough decision of choosing a marriage partner points out what O'Donnell & Garth(1999) mention in cognitive dissonance theory that, dissonance develops when decisions have to be made. When one has to choose between the two alternatives, dissonance occurs to the degree where the chosen alternative has negative aspects and the rejected one positive point.

Social judgment theory according to O'Donnell & Garth (1999) develops the concept of the direction of an attitude (like – dislike). Act 2, scene1:17 and 3.9 in chapter 3 are in line with this statement. Act 1, scene 2:7 supports O'Keefe (1990)'s statement of social judgment theory that, attitude change is mediated by judgmental processes and effects.

O'Keefe (1990) highlights that in functional theory, favourable or unfavourable attitudes occur in order to enhance rewards or reduce punishments as much as

possible. Mpayipheli's attitude towards Mzingiso in 3.9 and 3.12 in chapter 3, seems to reward Mzingiso while on the other end he is reducing punishment towards Dineka.

The study shows a disparity in frequency of appearance of the process premises in *Isisila sehobe* drama text. One identifies the second level of Maslow's pyramid that contains our need for security.

It is recommended that as we all have to persuade at some point but for our persuasion to be effective, we must first plan how our format will affect the message. In preparing a persuasive message we must first know our audience, what we wish to communicate, how to shape our message, how to go about delivering the message and what effects we hope to achieve. The receiver of the message must be made aware of the persuader's intention to avoid manipulations that produce disaster and bad results at the end.

What the authors of *Isisila sehobe* Xhosa drama text wish to communicate to the public is the issue of crime, corruption and women abuse, which are some of the challenges our country South Africa is faced with. The authors hope for an attitude and behaviour change to the public when making this persuasive appeal. It is mentioned that little research is done on persuasion as far as Xhosa drama texts are concerned.

What is emphasized is that getting married for wrong reasons lead to crime and corruption and that women end up being victims of abuse, like Dineka in *Isisila sehobe*.

The study also qualifies the aspect that, there are certain culprits and manipulators that are always after money and they are ready and prepared to kill to get the money. Nomatshamba and Qalisile represent those culprits.

The significance of the study shows that even certain Xhosa drama texts like *Isisila sehobe* have the power to persuade the public. It is not only the TV, magazines and newspapers that have the persuasive power.

The study will contribute in uplifting the status of Xhosa language and in motivating the public to read more in Xhosa. It is known that the number of people reading

books and newspapers written in Xhosa is low compared with English. Xhosa speakers also show little or no interest as far as their vernacular is concerned.

TV and English media is dominating. Xhosa books are being undermined and as a result the status of the Xhosa language is decreasing to a lower level.

The study may contribute in decreasing the high rate of divorce in this country that is caused by people who get married for wrong reasons. I think the study may also contribute in reducing the high rate of crime that is traced in couples that kill one another to claim large amounts of cash from their partner's policies.

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