

# **ACCOUNT-GIVING IN THE NARRATIVES OF PERSONAL EXPERIENCE IN SEPEDI**

**BY**

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

**Study leader:**

**Dr M Dlali**

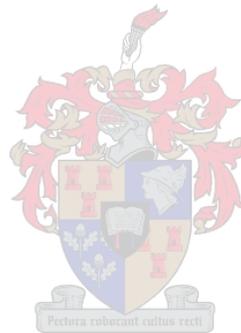
**DECEMBER 2006**

## DECLARATION

I, the undersigned hereby declare that the work in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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## ABSTRACT

The study on accounts examines how people account for the activities and experiences through our personal stories emanating from how they behave in the community, and because of the past stories they tell. The study thus provides an examination of accounts as well as account-giving. It provides a scientific understanding of the value and impact of personal stories and story-telling in people's lives.

The problem experienced in relation to accounts relates to how accounts impact on people and vice versa. One hypotheses of this study on accounts relates to the nature of the process associated with people's presentation of personal account to others. The aims and objectives of this study crucially relate to providing an analysis and understanding of accounts.

The research method used in this study provides a basis to the analysis and understanding of accounts in the sense that individuals who were interviewed in the process, provided informative accounts of their childhood stories, some of whom were not aware that they have or had an impact on their daily lives.

The main findings of the research provide insights into accounts. The findings are informative and contribute to theory development as regard account-giving, including factors relating to deference and respect. The recommendation that given in this work is that personal stories have a scientific merit in terms of a communication-theoretic approach to narratives, as shown in the study.

## OPSOMMING

Hierdie studie oor verslagdoening ondersoek die wyses waarop mense verslag doen oor hulle alledaagse ondervindings en aktiwiteite deur persoonlike verhale van hoe hulle optree in die gemeenskap, en oor deur die stories van die verlede wat hulle vertel. Die studie bied dus 'n ondersoek van verslae en verslagdoening vanuit hierdie perspektief. Dit voorsien 'n wetenskaplike insig in die waarde en impak van persoonlike verhale, oftewel verslae ('accounts') en verslagdoening in mense se lewens.

Die probleem wat die studie onder andere aan aandag gee is hoe verslae/verhale op mense 'n impak het, en omgekeerd. Een hipotese van hierdie studie oor verslagdoening hou verband met die aard van die proses geassosieer met mense se persoonlike verslagdoening (stories) aan ander. Die doelstellings van die studie hou wesenlik verband met die aanbieding van 'n analise van verslagdoening. Die navorsingsmetode gebruik in hierdie studie vorm 'n basis vir die analise en insig in verslagdoening in die sin dat individue met wie 'n onderhoud gevoer is, informatiewe verslae voorsien het van hulle kinderjare, sommige waarvan nie besef het dat dié stories 'n impak op hulle lewe gehad het nie. Die hoofbevindinge van die studie bied insig in die verslagdoening van die persone, en dra spesifiek by tot die begrip van ontsag ('deference') en respek in verslagdoening.

Die aanbevelings gedoen in die studie hou in dat die ondersoek van persoonlike verslagdoening 'n wetenskaplike meriete het in terme van 'n kommunikasie-teoretiese benadering tot narratiewe.

## KAKARETŠO

Ge letšatši le hlaba, le hlaba le dinonwane tše mpsha. Dithuto ka ga tlhalošo di bonagatša ka moo tlhalošo go mahlahlo a letšatši goba dinonwane tša bowena di tšweletšago go ya ka moo re hlolago lifelong, ka baka la dinonwane tša kgale di bewago tafoleng. Dithuto ka tlhalošo di tšweletša kwišišo ka ga mohola le kgotlagano ya dinonwane tša gago mo bophelong.

Bothata bjoo bo itemogilego ka kamano ya ditlhalošo bo bile ka fao ditlhalošo di thulaganago go rena, gape le go bangwe.

Mo go tshekatshekong ya thuto ye, mongwe o tla swanela ke go phethela ka gore thuto ya ditlhalošo e tla hlahloba tshepidišo, yeo e amanago le nneelano ya nonwane ya bongwaneng ba go bangwe.

Maikemišetšo le maikemišetšo-thwii a thuto ya dithlalošo, a fa kwišišo e tibilego ya maikemišetšo a dithlalošo le go dira dithlalošo.

Mokgwa wa go nyakišiša woo o šomišitšwego mo thutong ye, o hlagiša lebaka le kaone go kwišišo ya hlogo ya tesese ye ka sekhwii sa gore bomonoši bao ba botšitšwego mo tshepedišong, e tliša thuto ya dithlalošo ya dinonwane tša bophelo, tšeo tše dingwe ba sa dihlokomelego gore di ka ba le kgotlagano mo maphelong a letšatši.

Di kutullo tša godimo ke gore dinyakišišo di laetša dikgopolo tša ditlhalošo tšeo bontšhi ba rena re sa di tšeelego hlogong goba re ka di hlokomelago mo maphelong a rena. Di hlagiša gore rena re lego batho, re swanetše go ala hloko ka mathaithai a bophelo.

Mongwe o tla fatišiša dinyakwa ka ge di ruta le go aga ka kgopolo ya gore di tla bea mabaka ao a beakantšhago mo go thuto ya ditlhalošo, bjalo ka karoganyo yeo e khupetšago leemo la tlhompho leo le laetšwago ke bangwe go bangwe.

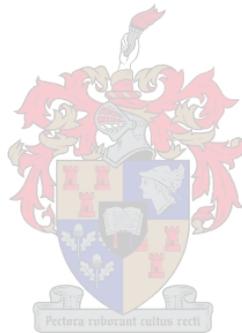
Mongwe o tla digela mo go thuto ye gore re tšee dinonwane tša bong ka bošoro ka ge mafelelong di tla ba le thulaganano mo go maphelo a bjale le go bokamoso.

## DEDICATION

This thesis is the works of admiration, which is dedicated to my late father, brother and late mother in law, who passed on after several inspirations and motivation when she failed attempting the Master Degree for years.

To my mother, who after eleven years of immense child rearing, managed to persevere the hardships of life and pulled to support us.

To my prematurely newborn baby girl, you have made my life special. Being the torch bearer in the family of boys has made us to be unison.

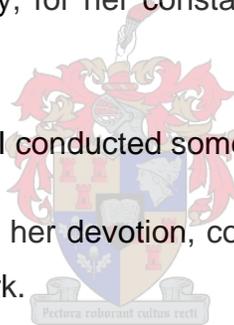


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For the development and production of this thesis itself I feel a deep sense of gratitude to:

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## CHAPTER 1

### 1.1 INTRODUCTION

#### 1.1.1 Aims of study

This study aims at providing an in-depth understanding of accounts and account making as social psychological phenomenon. It focuses on how people relate close relationships conflict and transition in their lives. The work gives meaning to the value and impact of stories and story telling in our lives. Each day has a story to tell and human beings are masters in story telling. They are frequently in search for meaning and believe that it is in their accounts about issues of importance in their lives that this search process is most intense, prolonged or excruciating.

A theory on politeness takes the initial stage in this study as confusing meanings attached to it receive attention. The study further provides foundation for theoretical analyses and research on accounts and account-making process.

Account making plays a vital role in a stress response sequence such as psychological event emanating from the loss of a loved one or relationship loss. Whether experiencing divorce, bankruptcy, sacked from work, death in the family or the knowledge that someone very close is terminally ill will provide the cause of every human life.

In light of the emergence of accounts and related topics, the study examines the person-perception process associated with people's presentations of personal stories to others.

The final aim of study is to elucidate the various strategies, which are adopted to connect the problems associated with reputation restoration after alleged wrongdoing. Definitions, scopes and historical notes of concepts associated with accounts are explained to give a broad picture on the hypothesis around the topic. An account is strongly based on goal-based and causal links among elements composing it.

### 1.1.2 Organisation of Study

In chapter 2, a theory on politeness with its confusing meanings attached to it is explained. The most common understandings prevail regarding politeness. People have access only to what speakers say and how their hearers react. Politeness as a real world goal is viewed as a genuine desire to being good to others.

Deference is also covered as the respect shown to others due to their senior positions, greater age, high qualifications and status in the community. The question of register as the way in which the language we speak or write varies according to the type of situation in the context is also addressed. The chapter covers the meaning of ambivalence and politeness in pragmatic principles. Leech (1983 a.) introduces various maxims, which include Tact, Generosity, Approbation, Modesty, Agreement and Sympathy, which are formulated as imperatives.

This is followed by his Pollyanna principles, which assumes that positive aptitude leads to positive attitude in life. Brown and Levinson (1978) bring about the question of face threatening acts, which are liable to damage or threaten another person's face.

Chapter 3 outlines the question of rhetorical approaches to image restoration. It identifies the central aspects of image restoration that the treatments tend to focus on identifying opinions rather than making recommendations concerning which options to use.

The approaches of image restoration are shed in the analyses by Rosenfield's (1968) analog of apologetic discourse. Rosenfield identifies a brief intense controversy, attacks on the opponent and a concentration of data in the middle third of speech and a recycling of arguments from recent speakers.

Ware and Linkugel (1973) are the people behind the theory of apologia, which further identifies the theory of denial. To them denial consists of simple disavowal by the speaker of any participation in the relationship to the audience.

Burke (1970) based her studies on guilt in which her fundamental process for expunging guilt or restoring one's good reputation is victimage (shifting the blame) and mortification (admission of wrong doing and requesting for forgiveness)

The last is by Ryan's (1982) *Kategoria* and *apologia*. Ryan means that image restoration cannot have a complete understanding of accusation or apology without treating the vital issues from the spurious one. This concludes by addressing the question of typologies of accounts which included denial of responsibility, denial of injury, denial of the victim, condemnation of condemners and an appeal to higher loyalties.

The fourth chapter outlines significant aspects of behaviour within relationships where people frequently account for their actions and that of others. In spite of accounting for the actions of others, it brings into perspective the role account making in response to severe stress, how we perceive other persons and dealing with traumatic aspects of any relationship.

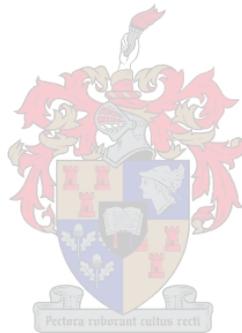
The process of account making involves remembering, analysis, searching one's mind and affective reactions. Kelley (1993) states that accounts refer to perceived causal structure. Just as other social behaviours, accounts are learned from parents, friends and the media in any form. People start engaging in account making as soon as there are challenges in life. Accounts are crucial to people's adaptation during the traumatic and crisis moments.

Literature on account and account making is in abundance. This literature range from works on the causes and impact of adolescent prostitution, to adultery in marriage.

A theoretical conception of account-making in response to severe stress draws attention to the pressure caused by difficulties in life. Accounts affect our thoughts, feelings and actions. The psychological effects of severe stress may include anxiety, depression, nightmares, memory loss, disturbed sleep patterns, psychic numbing and fear, aggressive and anti-social behaviours may last for a month or even a life time, depending on the severity and the individual. It therefore stands to reason that the feeling of lack of personal control is often associated with account making for highly disturbing events.

People interpret their behaviour and construct stories that link together their central events and significant others in their lives. Each person-account is according to them a microcosm of the larger story. Personal recollections of life stories are accounts in literary forms.

Excuses and justifications are responses to an offence or failure event, when an unexpected act is committed or obligation is not fulfilled.



## CHAPTER 2

### 2.1 INTRODUCTION

For many years there has been an interest in politeness theory in such a way that it was seen as a sub-discipline of pragmatics.

#### 2.1.1 Politeness theory

Politeness has received many confusing meanings attached to it by many people in the past, using the similar term differently. Different definitions are used, and so are different purposes. In order to clear up the most common misunderstandings, Thomas (1995) makes mention of the following aspects which needs to be taken cognizance of:

- Politeness as a real world goal
- Deference versus politeness
- Politeness as a surface level phenomenon
- Registers
- Politeness as a pragmatic phenomenon



##### 2.1.1.1 Politeness as a real world goal

According to Thomas (1995), politeness as a real world goal is viewed as a genuine desire to being good to others. A desire to be pleasant and nice to others has neither place nor room in pragmatics. People have access only to what speakers say and how their hearers react. In the area of operation like the school for example, parents asking for their children's admission is preceded by politeness. Observations are that the Chinese place more emphasis in their talk on the needs of the group rather than those of the individual, cannot assume that they are more progressive than members of other communities.

- Practical example
- Areas of operation school

- Politeness precede any presentation
- Admission by parents, asking for permission
- Bereaved

### **2.1.1.2 Politeness versus deference**

Thomas (1995) goes further to include deference in the topic on politeness. According to him, deference is the opposite of familiarity. Deference refers to respect shown to other people due to their senior positions, greater age, high qualification and status in the community. Politeness on the other hand refers to showing consideration to others. In the school situation, learners can show deference when the educator or headmaster enters the classroom or show politeness by offering a seat in the school bus for a woman carrying a baby. In the South African cabinet, members of parliament are addressed as “the honorable members “. In some cases, the speaker has no choice, as deference is dictated by sociolinguistic norms. It is obligatory.

The use of deference form does not convey respect. In some instances, outside the sociolinguistic situation, it conveys the reverse of respect. One has to note that politeness and deference are distinct, as it is possible to be deferential without being polite. In the Sepedi context, a form of body language, bowing your head when meeting people in the street shows deference due to the respect of the elderly. Also in schools, the practical situations would be in the morning when learners run after the bell has sounded. Learners do so because of the educator’s position and not respect. Parents who come to see the principal will present themselves humbly and call the principal “father” because of his position.

### **2.1.1.3 Register**

Halliday (1978:32) states that register refers to the way in which the language we speak or write varies according to the type of situation in his context. These situations could vary from formal meetings, social gatherings to informal class debates. More formal languages are used in the former than in the latter.

Register has little to do with politeness as one is compelled by the situation that is formal to use formal language. It is a sociolinguistic phenomenon. Based on a school situation around political issues, the school is the center comprising of people from different political affiliations. The principal is more altruistic than other members of the staff as he embraces all. He need not show to which party he belongs. Just as the president of the country should not show the party he belongs to, even though the majority of the people may know, he cannot do this to prejudice others. Therefore the way in which his language is used will vary according to the type of situation.

#### **2.1.1.4 Politeness as an utterance level phenomenon**

In his study, Walter (1979) (a) and 1979 (b) denotes that, these forms are available for performing particular speech acts in different languages or cultures. An example is cited of English, which has an unusual number of ways expressing obligation. For example: you must, you have to, you've got to, and you should.

The other point is that these studies relate to sociolinguistics or pragmatics. Listing all words for adult female, falls within pragmatics. When we put a speech act in context, there is no necessary connection between linguistic form and the perceived politeness of a speech act.

In conclusion, it is not the linguistic form alone, which renders the speech act polite or impolite, but the linguistic form plus the context of utterance including the relationship between the speaker and the hearer.

The examples given by Leech (1983a: 107-8) are speech acts, which he termed "beneficial to the hearer." In his context it is seen as perfectly polite to use a direct imperative like "you choose". This can be related to the economic situation in the school, where the majority of our learners come from the informal settlement and the majority of their parents are unemployed. In this case a number of learners come to school unwashed and they tend to pick their noses. In order to use the linguistic form that is not offensive, one may need to contextualise this in the form of a joke, to suppress ill feelings. Example: "Let us make sure that we do not drive our 'nose' in front of our

‘traffic cops’.” ‘Traffic cops’ in this case is the classmates. This will imply poking our noses in public or in the midst of the other schoolmates will be an obscene activity.

In the Sepedi context in particular, and African cultures in general, there are linguistic forms with politeness that are being used. An example of this could be that of an adult who passes the flatters by mistake in public. Children who have observed the scenario may say that the adult allowed the air to pass. Also an elderly person, who is terribly drunk, will be regarded by the children as having had enough to ‘eat’. In other cultures it may be said that he is satisfied.

### **2.1.1.5 Politeness as a pragmatic phenomenon**

Recent writings reveal that politeness is interpreted as a strategy employed by a speaker to achieve a variety of goals. According to Fraser (1990), pragmatic approaches to politeness are grouped under the conversational maxim view, face management view and conversational – contract view.

Leech (1977, 1980, 1983) and Brown and Levinson (1978, 1987) state that politeness is interpreted as a series of strategies employed by a speaker to achieve a number of goals. In this context it means many ways can be administered to achieve various goals. In the school context, an example of this would be that of the school principal telling the staff after he arrives late for a meeting that the boss was delayed. When the principal did not report for duty on a particular day, the reason could be that the boss was not absent but had to attend to professional errands on the day in question. When he leaves early from work, before the actual knocking off time, without the formal reporting to his deputies, the response would be that the boss couldn’t be questioned for his activities.

## **2.2 POLITENESS EXPLAINED IN TERMS OF PRINCIPLES AND MAXIMS**

Leech (1977, 1980, 1983) sees two politeness concepts, namely ambivalence and pragmatic principles.

### 2.2.1 Ambivalence and politeness

Ambivalence means having opposing feeling about something or someone. It is difficult to put politely words into something, which is to cause offence to the hearer. When applying ambivalence to someone, it is possible to convey messages, which the hearer is liable to find disagreeable without causing undue offence.

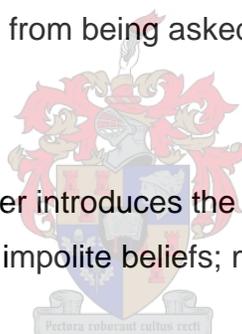
If you observe the situation during the writing of examinations, learners are prone to copying when the invigilator is not watching. A potentially offensive speech act will be that of saying they must not cheat! This is as opposed to:

“You are all responsible for your actions during the examination period”

Another example could be that of the educator who arrives late for the meeting and apologizes by saying he did not come late but arrived after the correct time. Being ordered to do something is different from being asked to do that.

### 2.2.2 Pragmatic principles

Leech (1977, 1980, and 1983) further introduces the politeness principle, which states as follows: minimize the expression of impolite beliefs; maximize (all things being equal) the expression of polite beliefs.



He states that there is a good deal of evidence that people do respond consciously to considerations of politeness. They will often ‘mark’ the fact that they cannot or do not intend to observe politeness norms. The following example explains this concept:

Two educators, who are arguing in the staff room, are feeling each other’s might.

“You told me that you could use people to obtain a senior position in the school.”

“I hate your biology teacher’s attitude”

In these cases, it is clear that Leech (1983) only talks about the expression of impolite beliefs. What a person is thinking or implying is a different matter. The speakers in the above example show impolite thoughts or feelings.

Leech (1983 a.) introduces various maxims, which stand in the same relations to pragmatic principle. A maxim is a rule for good behaviour. Maxims are necessary to

explain the relationship between sense and force in human conversation. They are Tact, Generosity, Approbation, Modesty, Agreement and Sympathy. Leech's maxims are formulated as imperatives.

### **2.2.2.1 The Tact maxim**

This maxim states as follows: 'minimize the expression of beliefs which imply cost to others, maximize the expression of beliefs which imply benefit to other'

In most cases when the senior members of the staff give instructions to their subordinates, they will start by saying: "can you please do me a favour." When they call you to their offices, they may use " can I see you for a minute please knowing clearly that a minute to them is half an hour or longer than scheduled.

Minimising the expression of cost to the other is perceived as polite based on culture. It is also by no means universally polite. The next aspect is that of mitigating the effect of a request by offering optionally. According to Lakoff's (1973) 'rules of politeness' giving or allowing options is central to Western notions of politeness. The linguistic expression of optionality is according to Leech (1983) not seen as polite.

The third component is the cost/ benefit scale. In this sense something is perceived as being to the hearer's benefit. Depending on the hearer's status, the imposition will differ accordingly. An example can be given of an affluent person, which the imposition could be greater. "May I borrow your motorcar for a while please?"

### **2.2.2.2 The Generosity maxim**

The Generosity maxim states as follows: 'minimize the expression of benefit to self, maximize the expression of cost to self.'" In this maxim, Leech implies that languages vary in the degree to which you are expected to apply this maxim. Underapplying this maxim will make the speaker appear mean whilst overapplying it will seem sarcastic.

As a matter of cultural differences, generosity maxim is often used in an overapplied manner. Imagine a case where the man would propose a woman in the African culture.

“Your beauty is greater than the sunshine during daylight, whilst your heart is as cool as a cucumber.” Though this has nothing to do with comparison that other cultures are more generous than others, generosity maxim is often applied in our cultures. In this case generosity maxim is attached to the linguistic expression.

### **2.2.2.3 Approbation maxim**

Leech’s Approbation maxim states: minimize the expression of beliefs, which dispraise of other: ‘maximize the expression of beliefs which express approval of other.’ In this context, Leech (1983) implies that we prefer to praise others and if we cannot do so, we prefer to sidestep the issue or remain silent.

The degree, to which criticism is acceptable, varies according to different cultures. Much as it can be expressed very strongly in other cultures destructive criticism is the norm. Leech (1983) further explains that we only become aware of the fact that a norm or regularity exists when someone fails to observe the norm.

### **2.2.2.4 The Modesty maxim**

The Modesty maxim state: ‘minimize the expression of praise of self; maximize the expression of dispraise of self. This maxim varies from one culture to the other. Much as these maxim differ from one culture to culture, one has observed that it depends entirely on people’s personalities as well.

The following example may shed light to this maxim. A discussion around the allocation of subjects by two heads of departments led to the following:

Speaker A: Maybe we should try winter classes.

Speaker B: Winter classes that is not a bad idea.

Speaker B: It’s not a bad idea to try winter classes.

Speaker A: Winter classes can be tried, can they?

Within any culture there are modest as well as immodest individuals. We need also to note that a norm or regularity exists only when someone fails to observe it. We should

also take note of incidents, which cause embarrassment or mock outrage. These will often point out the existence of a particular norm in a given society.

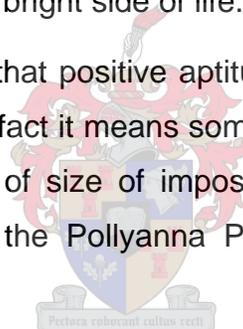
### **2.2.2.5 The Agreement maxim**

The agreement maxim state as follows: ‘minimize the expression of disagreement between self and other; maximize self and other.’ In this context it means that people observe that they are much more direct in expressing their agreement than disagreement.

### **2.2.2.6 The Pollyanna Principle**

Leech (1983 a, 147) finalizes his maxims with his Pollyanna Principle. Interesting enough is that the Pollyanna Principle is the extract from Eleanor H. Porter novel about the child who always looked on the bright side of life.

The Pollyanna Principle assumes that positive aptitude leads to positive attitude in life. Minimizers such as a ‘bit’, when in fact it means something is much too short are utilized simultaneously with the ‘reducing of size of imposition.’ The Principle also relates to relexicalization. Leech agrees that the Pollyanna Principle is not widely observed by individual speakers.



## **2.3 PROBLEMS WITH THE LEECH'S (1983) APPROACH**

There appears to be no motivated way of restricting the number of Leech's (1983) maxims. The fact is that there is very limited applicability of the Pollyanna Principle. Nevertheless, other maxims make cross-cultural comparisons and explain cross-cultural differences in the perception of politeness strategies.

These maxims were seen as a series of social-psychological constraints influencing, to a greater or lesser degree, the choices made within the pragmatic parameters.

## **2.4 POLITENESS AND THE MANAGEMENT OF FACE**

Brown and Levinson (1978) and revised in (1987) put the theory of politeness and marks the concept of face. This concept of 'face' implies the sense of 'reputation', 'good name' or making a good showing for oneself.

Face has a 'positive' and 'negative' aspect. Within politeness theory 'face' is best understood as every individual's feeling of self-worth or self-image, which could be damaged, maintained or enhanced through interaction with others. A positive face is reflected by the desire to be liked or approved of whilst the negative face is reflected in the desire not to be impeded upon.

### **2.4.1 Face threatening Acts**

Brown and Levinson (1978) state that face-threatening acts are acts liable to damage or threaten another person's face. In a school situation face threatening seem to be the order of the day to some of the learners. Illocutionary act has the positive face.

Learners may tend to mock others who do not afford to wear like affluent learners. Others may tend to accept that they bunked classes on the last period of the day.

#### **2.4.1.1 Superstrategies for performing face-threatening acts**

According to Brown and Levinson (1978), the first decision to be made is whether to perform the face-threatening act or not. If the speaker decides to perform this act, there are four possibilities, perform the act on-record without redressive action, perform the FTA on record using negative politeness and one set 'off record' strategies. The decision by the speaker to avoid FTA depends on the degree of face threat.

#### **2.4.1.2 Performing an FTA without any redress**

In this case, performing an FTA without any redress implies speaking very directly by an individual when external factors constrain an individual. In case of emergencies, the speaker is likely to focus on the prepositional content of the message, and pay little attention to the interpersonal aspect of what is said.

In spite of the above, to tease out an example in the educational aspect, one could cite an example of the parent who comes to school to wish to see the principal about her naughty kids. Knowing very well that learners these days come to school with all sorts of dangerous weapons and drugs, and they refuse to be searched randomly, it is quite difficult to assemble them on this unbecoming behaviour.

“Sipho, I hope you have left your usual traditional weapon at home this time.”

Looking at situations where the power differential is great, there is no attempt to mitigate the FTA. In this regard we may look at the situations where the departmental officials visit the school for their routine visits.

“Every time when we visit this institution we find children lingering around the premises. You are therefore requested to explain why there is no order in the school. You are accountable for every movement in the school. I will be expecting the report on my table at exactly 10h00.”

In situations where the speaker takes no redressive action because he has deliberately chosen to be maximally offensive, the face threat is small. In the African culture there are situations, which seem to be in extremists, where men that are regarded as ‘soft’ are termed ‘sissies’.

***‘Ke monna ka gore o apere borokgo’***

‘He is a man because he is wearing a pair of trousers’

Recently we had a case of a learner who was allegedly terrorizing other students by stealing from them, bullying and assaulting them.

‘He is a pig, a bully and a good-for –nothing fellow’

#### **2.4.1.3 Performing an FTA with redress (positive politeness)**

According to Brown and Levinson (1987), positive politeness refers to people who speak to others and appealing to be likes and approved of. Brown and Levinson (1987 [1978]: list fifteen positive politeness strategies seen accord various languages.

In line with Brown and Levinson's (1987) positive politeness, is Leech's(1983) politeness principle: 'seek agreement', 'avoid disagreement', 'be optimistic' and 'give sympathy'.

#### 2.4.1.4 Performing an FTA with redress (negative politeness)

Negative politeness is oriented towards a hearer's negative face, which appeals to the hearer's desire not to be impeded, to be free to act as they choose. Coming to negative politeness, Brown and Levinson (1987) list ten negative politeness strategies as opposed to fifteen positive politenesses. Most of these ten strategies are observed in English formal settings.

Some of these strategies could be tabled as follows:

<b>Strategy</b>	<b>Meaning</b>
Strategy 1	conventionally indirect
Strategy 2	hedge
Strategy 4	minimize imposition
Strategy 5	give deference
Strategy 7	point of view distancing
Strategy 6	beg forgiveness
Strategy 8	general rule
Strategy 10	go on record incurring a debt

Brown and Levinson (1987) further state that many warning notices, which have a wide readership, employ negative politeness.

In the office of one principal in the neighbourhood, there was a doormat, which was emblazoned as follows:

'Not you again!'

### 2.4.1.5 Performing an FTA using off- record politeness

Brown and Levinson (1987) further list fifteen strategies for performing off record politeness. These strategies include: 'give hints', 'use metaphors', and 'be ambiguous or vague'.

In 'using metaphor', one may cite the following example: parents who come to school to report the death of one of our learner's twin brother.

"Listen here Jacky, the other side of the chain has lost its o-ring"

The other two examples denote giving hint and using ambiguity respectively.

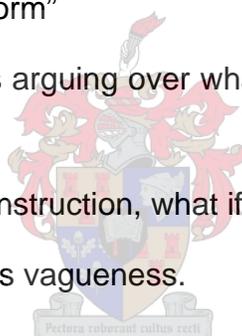
The RCL (Representative Council of Learners) president, to the other students for arriving late at school:

"An early bird catches the fattest worm"

A team of Arts & Culture educators arguing over what to prepare for the end of the year examination paper:

"This question does not give clear instruction, what if you try ..."

Incomplete sentence above denotes vagueness.



### 2.4.2.6 Do Not Perform FTA

The final strategy by Brown and Levinson (1987) states that there are times when something is potentially so face threatening that you prefer to keep quiet. Tanaka (1993) discusses two sets of 'saying nothing'. These are opting-out genuine and opting –out choice strategic. The former implies that when the speaker decides to say nothing and wishes to let the matter drop. The latter means an individual decides to say nothing, but still wishes to achieve the effect which the speech act would have achieved had it been uttered.

The third strategy is when there is a strong expectation that something will be said, that saying nothing is in it a massive FTA.

### **2.4.2 Criticisms of Brown and Levinson**

A number of criticisms have been made of Brown and Levinson's work. An example of this is that of an apology, which threatens the speaker's face in an obvious way, but can also be the source of embarrassment to the hearer. According to Brown and Levinson, positive and negative politenesses are mutually exclusive.

They further mention that the greater the degree of face-threat, the greater will be the degree of indirectness. They argue that some speech acts are inherently face threatening, whilst other utterances pose no face threat at all.

## **2.5 POLITENESS VIEWED AS A CONVERSATIONAL CONTRACT**

According to Fraser (1990) people are constrained in what he terms conversational contract. In this it implies that the understanding which brings to an interaction of the norms obtaining within that interaction and their rights and obligations within it. Fraser includes 'welcome' in the 'rights and obligations' dimension.

## **2.6 POLITENESS MEASURED ALONG PRAGMATIC SCALES**

Spencer-Oatey (1992) argues that in order to overcome the problems of cultural specificity, he proposes sets of dimensions. These dimensions are need for consideration, need to be valued and need for relational identity.

She suggests that individuals will select the point on the scale according to their cultural values and situations within which they are operating.

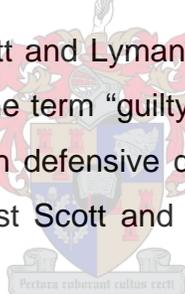
## CHAPTER 3

On regular basis, we usually attempt reputation (an opinion held by others) restoration after alleged or suspected wrongdoing. After such inevitable misbehaviour occurs, others are likely to accuse, attack, blame, condemn or even object to our behaviour. Either what we said or did. A bad reputation may interfere with our interactions with others. When our image is threatened, we offer explanations, defenses, justifications, apologies or excuses for our behaviour.

Varieties of strategies adopted, include denial, attacking accusers, admission of guilt and still restoring one's reputation, apologizing for act of misconduct and taking action to correct the problems. Appropriate corrective action can help restore the face of a person guilty of wrongdoing.

The following studies are the brainchild of the following researchers:

Burke, Ware and Linkugel, and Scott and Lyman (1973) who revealed key statements on image restoration. Burke uses the term "guilty" to represent an undesirable state of affairs that can be remedied through defensive discourse. Ware and Linkugel (1978) develop the theory of apologia whilst Scott and Lyman (1973) distinguished between excuses and justifications.



### 3.1 RHETORICAL APPROACHES TO IMAGE RESTORATION

This section identifies the central aspects of image restoration that the treatments tend to focus on identifying opinions rather than making recommendations concerning which options to use. Also these approaches are largely independent of one another.

One of the earliest examples of rhetorical criticism of defense is the analysis of Richard Nixon's speech. This is followed by Jackson's (1956) of Clarence Darrow. It is noted that during the period of the mid – 50's, attacking the opposition was a viable defensive strategy.

Four systematic approaches to analysis of this genre of discourse are: Rosenfield's (1968) analog, Ware and Linkugel's (1978) theory of apologia, Burke's theory of purification and Ryan's kategoria – apologia approach.

### 3.1.1 Rosenfield's (1968) analog

Rosenfield (1968) performed an analogic analysis of the popular "Checkers" speech by Nixon and Truman. He identified four characteristics of apologetic discourse that is a brief intense controversy, attests on the opponent and a concentration of data in the middle third of speech and a recycling of arguments from recent speeches.

In teasing out the idea from Rosenfield (1968) analogue, one would hasten to look at strategies in the education field. The possible strategy to deal with criticism is the attack in one's opponents. Educators have a tendency of attacking the deputy or even heads of departments in the mass meeting. This has become the platform to vent their anger. Therefore in such cases, attack from other sectors is observed in such situations. One has experienced a situation where the deputy principal or the heads of departments, retaliating in public.

In this context, it means that those accused of wrong-doing can dissociate themselves from the object of the audience's displeasure and the strategy of denial should help them to restore the rhetor's image.

Looking at the health aspect in the school situation, there are a number of HIV/AIDS cases that prevail. Learners who are suspicious of living with the disease usually deny having the disease if approached by educators and their peers.

### 3.1.2 Ware and Linkugel (1973) on apologia

The theory of apologia is the brainchild of Ware and Linkugel (1973), which identified the theory of denial. Denial consists of the simple disavowal by the speaker of any participation in relationship to, or positive sentiment toward whatever it is that repels the audience. Ware and Linkugel (1973) states that denial of bad intent claims that the act was performed with good intentions.

Looking at the idea of technology, we still have a number of our black educators who do not have an understanding or skills on the issue of ICT (Information Computer Technology). This was due to the imbalances of the past where opportunities were given to the elite class of our society. Though it may seem humiliating or rather embarrassing

among the other colleagues, they may associate with those who are skilled in this practice.

Ware and Linkugel (1971; page 277) further states that the second factor is bolstering where a speaker attempts to identify himself with something viewed favorably by the audience (page 277). This is followed by differentiation, which is an attempt at separating fact, sentiment or relationship from some larger context that attribute, (page 278).

In their context, Ware and Linkugel (1973; page 278) denotes that it is the negative context and not the object itself, which arouses the audience hostility. By failing his term examinations, a learner will attribute his failure to his illness during the exams, even though he knows very well that he or she deserves to fail.

The last factor is transcendence, which places the object into a larger or broader and more favourable context. In real life situation, the educators who are involved in athletics competitions can illustrate this strategy. Whist every school wants to participate fairly and squarely, a number of team managers manipulate documents of learners (participants/ athletes) to enable their teams to win. They cheat their learner's ages to be ultimately declared as victors.

Numerous rhetorical critics have applied the theory of apologia to a variety of defensive discourse. It appeared that the four factors were used randomly or preferred by others to others.

### **3.1.3 Kenneth Burke (1970) on purification**

Burke (1970) based his studies on guilt. Her fundamental process for expunging guilt, or restoring one's good reputation is victimage and mortification. According to Burke (1970), victimage refers to the shifting of the blame whilst mortification involves the admission of wrong-doing and request for forgiveness.

In his context it means that victimage is the passing of the bark whilst mortification refers to someone acknowledging his wrong acts, and asking for forgiveness. During the grade twelve final examinations, a learner is being caught of copying. When the chief invigilator sends the suspected learner to the principal office, the candidate admits that

he did refer to his notes. Therefore because he never had enough time to revise due to his sick parent, he requests for forgiveness. In this case the chances of being forgiven are high looking at the situation given by the learner/ candidate.

### **3.1.4 Ryan's (1982) kategoria and Apologia**

According to Ryan (1982) in his context it means that image restoration cannot have a complete understanding of accusation or apology without treating vital issues from the spurious one.

One must carefully consider the defense (apologia) in light of the specific attack (kategoria). To cite an example by Ryan Senator, Kennedy was accused of having to shift the blame for his accident to situational features (the road, etc), and also the trauma he suffered. In the social context in the school, a group of teachers undertook an excursion to Giyane, in the Mpumalanga Province recently. In their report, it was mentioned that both educators and learners had a fantastic experience. There were no odd incidents of unprofessionalism or misbehavior that were reported to the office. In contrary, there were news that came through the children and others who were there that there were serious problems that were encountered. These included drinking by some learners and open scolding between some educators and parents. When this was discovered through the grapevine, a meeting was convened between the SGB (School Governing Body) and the school management team (SMT). It was discovered that some educators manhandled parents from the SGB. In defense, educators shifted the blame to the principal for alleging that he "sides" with the parents.

At some stage, learners who arrive late for school, shift the blame of their late coming, to staying 7km away from the school. The unavailability of water at some areas could also be another factor. Poor or lack of communication between the chairperson of the School Governing Body and the staff members recently led to some parent – components alleging that they are not welcomed at school.

Ryan (1982) claims that it is important to examine the defense in light of the attack. Image restoration discourse is important in everyone's life because firstly, ones

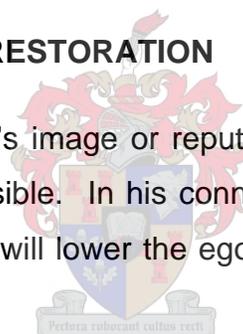
reputation is important. When attacks occur. Finally there are limited numbers of defense options available.

In the practical situation from Ryan's (1982) statement is illustrated in the school situations where the economic aspect at school is observed. The majority of our learners come to school very hungry. Some have stayed without a meal the whole weekend. In such instances such learners are often possessed and very quiet. In the case of other learners mocking them about their dry lips after break, this makes them to defend themselves verbally after such attacks. It appears that at times a question may arise as to those who are quiet naturally. This may result in physical response.

There are other several studies, which were reviewed by many researchers, from Dorgan (1992) to Benoit and Brinson (1994). Although these studies do not fall neatly into these categories, they do however have points of intersection.

### **3.2 ACCOUNTS AND IMAGE RESTORATION**

Heider (1944:368) states that one's image or reputation is influenced by the quality of acts for which one is held responsible. In his connotation, it means that an act of low value, when attributed to the ego, will lower the ego level, and an act of high value will raise it.



He further goes on to state that there are two options for dealing with problematic events, excuse (denying responsibility for the undesirable act) and imputation (blaming others for the negative act).

In the school situation, this may be teased out in the social aspect in this way. Governing body members, especially parents are not well vested with the process that takes place in the school. In the event of educational tours, educators rally around learners who should participate in the singing of the National Anthem. In the event where they cannot sing the Afrikaans version, parent component of the school governing bodies may educators of not teaching learning the National Anthem. The educators will therefore deny the responsibility for the undesirable act.

Scott and Lyman (1968) identify four different types of excuses: accidents, defeasibility, biological drives and scapegoating. It has turned out to be a regular excuse to observe

staff members arriving late regularly for duty and blaming that on packed minibus taxis. They know for certain that minibus taxis are the only means of transport in the townships today. Heavy traffic on the freeway, especially in the mornings and at the pick hours on certain routes and towards month end, caused by heavy trucks heading for industries with their deliveries, turned to be another factor to blame. Lack of knowledge follows next. An educator is charged of misconduct for failing to fill in the application of leave forms. "I was not aware that I needed to apply for leave because it is my right to take leave," says one accused.

From all these excuses, comes justification. Denial of injury, denial of victim, condemning the condemners and appeal to loyalty.

Goffman (1971) discovered five possible accounts as responses to a face – threatening event. Denying the occurrence of the act, redefining it as offensive, negative consequences, reduced competence and finally being careless in performing the act.

### **3.3 TYPOLOGIES OF ACCOUNTS**

Account is a statement made by a social actor to explain unanticipated behavior. The first typology by Sykes and Matza (1957) was developed toward understanding juvenile delinquency. Their analysis included denial of responsibility, denial of injury, denial of the victim, condemnation of condemners and finally an appeal to higher loyalties.

In their context it means that these five different techniques of neutralization are based on denial in different forms. In a real world scenario, denial of responsibility can be associated with the Representative Council of Learners (RCL) in the school. Their responsibility is to lead the student body into the better operation between themselves and school management. The council acts as the mouthpiece for the students. What we have observed as management is that they demonstrate an act of denial of responsibility to the management. In the event where they should account for their undesirable act, where it never worked, they deny the injury. Imagine a situation where the RCL treasurer did not tender the financial records after the fundraising project. Money matters or school finances are very sensitive and should be treated with caution.

In denial of victim, the RCL secretary who fails to submit minutes of the previous meeting they have attended may deem to “deserve” the punishment for the deeds due to negligence. Failure to attend a meeting may be turned as an accusation to the attacker. An example of this is that of the president of the RCL who failed to release the invitations of the meeting to the other members, in good time.

Finally an appeal to higher loyalties can be exhibited by the same RCL president and his colleague from the executive of the student body who were being suspended for a period of three months after being caught gambling at school degrading their positions. The school authorities will lay them off for the benefit of the organization (school), and be a lesson to other probable doers.

Scott and Lyman (1968) explained that excuses are accounts where one admits the act to be wrong or bad but denies full responsibility. Justifications are accounts in which one accepts responsibility for the act but denies association with it. Excuses, according to Scott and Lyman (1968) include accidents, defeasibility, biological drives and scapegoat. Whilst justification incorporates denial of injury, denial of victims, condemning the condemners and appeal to loyalty.

In their denotation on denial of injury, denial of victims, condemning the condemners and appeal to loyalty, the following is illustrated in the aspect of education.

Parents are fully aware that registration of new learners is done at the end of the preceeding year of study. In real life situation one is faced with the situation where parents will flock into the principal’s office at the beginning of the year requesting for late admission. They know that this is wrong but deny responsibility on either they being refused transfer cards from former institutions or learned having to wait for their year – end results.

In justification, one accepts the responsibility for the act, but denies the pejorative quality associated with it.

Goffman’s (1971) accounts aimed at responses to a face – threatening event. According to him, the offender may deny that the act occurred, that the accused committed it, redefine act as not offensive; consequences not anticipated reduced

competence and carelessness. He suggested that the way to handle a problematic situation is through an apology.

Goffman (1971) states that a complete apology has five elements: expression of regret, acknowledgement of expected behavior of sympathy for the reproach, repudiation of the behaviour and the “self” committing it.

Taking the above view in consideration, the educational aspect will reveal the following as real life situation where the district official express regret by not informing his cluster about the importance of the Leave Application Forms as amended. He will either handle it mainly by apologizing about his negligence or take it as an oversight.

Schonbach (1980) based his theory on concessions, excuses, justifications and refusals, Schlenker (1980) identified the following forms: defenses of innocence, excuses and justifications.

In the theory Tedeschi and Reiss (1981) focused on excuses and justifications. In excuses, they brought statements such as distractions by others, lack of time for deliberation, drugs, brainwashing and coercion by others. According to them, justifications are responses to predicaments. To the justifications, they added several forms of appeal to higher authority, for example God, Satan, government and so on. This may be similar to our case when the likes of ancestral spirits and the church may be included.

Semin and Manstead (1983), in their theory, completed discussion of accounts of those reviewed thus far. They grouped their image restoration theories into excuses, justification, denial, refusals and claims of innocence and apologies. While these authors may not agree on whether it is the problematic event or a reproach, there is general about the process. A person commits an act that appears undesirable to another person or persons. Typically this result in reproaches about the act provokes a response, the actor’s account, the person or persons to whom it was issued then evaluate this account. Finally, the offending actor may offer thanks for acceptance of the account.

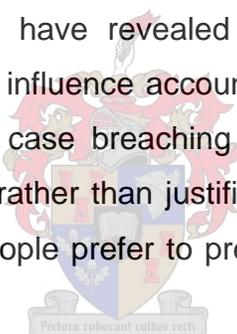
In reproach and accounts, there is no difference that occurs in the number of excuses offered. Either of reproach elicits fewer concessions and more justifications and refusal than the neutral questions.

### **3.4 USAGE OF ACCOUNTS**

In their theory, Gonzales et. al. (1990) state that in a continued accident, subjects produced more mitigating (concessions, excuses) than aggravating (justifications, refusals) responses. It followed this pattern. McLaughlin, Cody and O'Hair (1983) added silence to the four types Schonbanch.

In the question of strategies to deal with embarrassment, it was discovered that avoidance of humour are most commonly recall than aggression and apology. Face-saving utterance tends to save the situation in embarrassing situations.

These researchers, in this study, have revealed that severity on the offence and apparent responsibility of the actor influence account production. Subjects tend to use preference and negligence in the case breaching an expectation. People prefer to provide excuses and concessions rather than justifications, refusals or silence for their misdeeds. On embarrassment, people prefer to pretend that the predicament was not very bad.



### **3.5 HONOURING OF ACCOUNTS**

Scott and Lyman (1986) state that an account will not be honoured if it considered being either illegitimate or unreasonable. In their context it means one aspect of legitimacy is that the accounts must outweigh offence. The second one concerns the acceptability of a motive to the audience. Accounts are also predicted to be unacceptable when they are inconsistent with ordinary social knowledge. In effects on honouring of the form of accounts, one study found denials (and excuses) to be effective accounts. Denials produced more positive evaluations of the actor than excuses or justifications. In the school situation, an educator that absence himself from duty without reporting due to his private matters, will come to work denying knowledge of the meeting that was scheduled prior to him taking that "unofficial leave) not to having seen the instruction book.

McLaughling, Cody and Rosenstein (1983) found that excuses were associated with honouring and that justification. In the school situation an educator that absence himself from duty without reporting due to his private matters, will come to work denying knowledge of the meeting that was scheduled prior to him taking that “unofficial leave) not to having seen the instruction book.

McLaughlin, Cody and Rosenstein (1983) found that excuses were associated with honouring and that justification and concession were associated with retreat. Shield (1979) found that those who used excuses were seen as more remorseful than actors who used justification or confession.

Researches have different suggestions on the topic of justification and excuses. While others suggest that justification can be used as a useful strategy for image restoration others did not show overall superiority for either excuse or justification. Also, an apology can create a more favourable impression of the actor than no apology

A question may be raised as to when does justifications and excuse come into the picture in a school set up. A netball team, which has three successive games in the round robin tournament, will justify their loss to the opponents having more players featuring in the national team. The cricket captain will certainly apologize for the loss against their opponents even though they are novice.

Blumstein et al. (1979) state that an account was more likely to be honoured when the actor was not completely responsible for the offence. In his context it means people responsible and less deserving of punishment that those who committed crimes because of threats to themselves. To tease out ideas is the political aspect, one would not hesitate to cite an incident where an official from the district office was held hostage in our school.

An effective account in one situation might not seem to be a good choice in another. For example, if the subjects are convinced that actors did commit the offence, denial/refusal is unlikely to restore their reputation.

### 3.6 ACCOUNTS AS SPEECH ACTS

Accounts as speech acts have been outlined by Fraser (1961) who tabled four assumptions made about the person who offers an account as apology. In his connotation it means the speaker believes an act occurred prior to the apology, the speaker thinks acts offended the listener, the speaker thinks he or she is responsible for the act at least in part and the speaker feels remorse for the act.

An athletics competition took place in the stadium of very high competitors. Spectators were not invited due to the past experience where they behaved very badly. Recently learners arranged their own private transport and arrived at the stadium with alcohol and stupefying drugs. They caused a lot of havoc. As some were spotted, they were called to the office and intense deliberation was entered into, wherein they were suspended for a week.

Finally, these are diverse approaches to understanding image restoration behaviour in the literature on accounts.

### 3.7 THEORY IN IMAGE RESTORATION

Two key assumptions are outlined in this theory of image restoration. Communication is a goal-driven activity and the identity maintenance is a key goal of communication. One of the earliest and clearest indicators of this assumption can be found based in Aristotle's Rhetoric in fourth B.C Aristotle describes his genres based on the speaker's goal. Political rhetoric concerns providing whether a policy should be adopted, judicial rhetoric decides questions of justice, and epideictic rhetoric argues that a person is worthy of praise or blame. In recent years, Burke (1968) declares that an act can be called an act in the full sense only if it involves a purpose. Fisher (1970) also recognized the importance of goals or purpose in discourse. He identifies affirmation, reaffirmation, purification and subversion.

There may also be multiple goals by communicators, which are not completely compatible. People try to achieve goals that seem most important to them at the time they act. At times a person's goals or purposes are vague, ill informed or unclear. In situations that are particularly important to us we plan aspects of our utterances

carefully. In other situations we devote as much cognitive effort to producing goal-oriented discourse as seems reasonable and necessary to us. Finally, it may be difficult for others to identify a communicator's goal(s).

Communication is best conceptualized as an instrumental activity. These acts are intended to attain goals important to the communicators who perform there.

### **3.8 MAINTAINING A FAVOURABLE REPUTATION IS A KEY GOAL OF COMMUNICATION**

Maintaining a favourable impression is an important goal in interaction. People engage in the behaviour that makes us vulnerable to attack. As our world poses limited resources, when the distribution of such is scarce to satisfy people's desires, dissatisfaction occurs. There are also events that are beyond our control, like missing an important flight. It is also human nature to make mistakes, of which some are honest, others due to self-interest. Finally, we often differ over goals.

In case of breaches of conduct, human beings worry that they have projected of themselves a negative image. This threat to their image increases as their introspection. The following are types of reproaches that provoke accounts or apologies: expressing surprise or disgust, suggesting that the person being reproached is morally or intellectually inferior, requesting an account, and rebuking another person.

Our vulnerability to criticism leads to guilt and threats to our face, both of which motivate a reaction from the actor. When negatively perceived events threaten our reputation, face – work must be done. Face or reputation contributes to a healthy self-image. Secondly, ethos is extremely important in persuasion. Maintaining a positive image or reputation is an important goal of discourse.

The last point is that when our reputation is threatened, we feel compelled to offer explanations, defenses, justifications, rationalizations, apologies or excuses for our behaviour.

### 3.9 IMAGE RESTORATION DISCOURSE

As mentioned earlier that communication is a goal directed activity, its central goal is to focus on restoring or protecting one's reputation. An attack on one's image, face or reputation comprise of these conditions: an act occurred which is undesirable; you are responsible for that action. Looking into the first condition, for one's reputation to be threatened, a reprehensible act must have been committed. The actor's face is not threatened if he assumes that nothing bad happened.

Immediately after the passing of our new constitution, many educators found themselves in lots of troubles with disciplinary measures of the education department due to corporal punishment. Even though educators are aware that corporal punishment has been abolished, others still engage in this wrongful act. Recently a Technology facilitator beat up two of his learners with a duster because they failed to complete a project, which should have been completed in three weeks. The two boys laid a charge of assault against the facilitator. This was a reprehensible act and his reputation was threatened.

Damage to one's face requires that the relevant audience hold the actor responsible for the occurrence that reprehensible act. The relevant audience believes the actor to be the source of this reprehensible act. That person's reputation is likely to suffer. We also tend to hold people more accountable for the effects they intended than they unintended.

If no reprehensive act occurred (denying that the act actually occurred), the accused's reputation should not be damaged. One may claim to have been provoked or a defense of defeasibility. The other possibility could be that of saying the action occurred accidentally or it was performed with good intentions. These strategies may include bolstering, minimization, differentiation, transcendence, attacking the accuser and compensation. Other strategies may be explicable through cultural norms. This may take the form of corrective measures and mortification (a sincere apology, expression or regret, request for forgiveness.)

### 3.10 TYPOLOGY OF IMAGE RESTORATION STRATEGIES

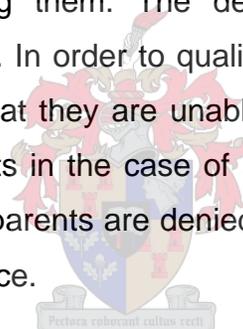
Image restoration strategies are organized into the following five categories: denial, evading responsibility, reducing offensiveness, corrective action and mortification.

#### (i) Denial

The only strategy with attacks is simply to deny the undesirable action. An example of this could be that of the former Iraqi leader who blatantly denied having the weapons of mass –destruction.

An alibi becomes the popular defense strategy where a witness testifies the accused's innocence. A variant of denial is shifting the blame.

According to the economic aspect, some parents who cannot afford to pay school fees apply for exemption from paying them. The department of education subsidizes institutions of learning with money. In order to qualify for such exemptions, parents are supposed to produce proof that that they are unable to make such payments either in the form of salary slips or affidavits in the case of unemployed parents. This does not happen in most cases, and when parents are denied such exemptions, their neighbours harbour in and testify their innocence.



#### (ii) Evading responsibility

Scott and Lyman (1968) assert that the first strategy of evading responsibility is scapegoat (provocation). Here the other person agrees that the actor was justifiably provoked thus the provocator may be held responsible instead of the actor. They further state that the strategy is defeasibility (pleading lack of information about or control over important factors in the situation). To add on, they state that the situation of Jessica Maime, an educator who arrives late for our regular morning briefing and may not be held completely responsible as she hails from an informal settlement approximately 35 kilometers from work.

Finally, Scott and Lyman (1968) state that performance of the action may be justified on the basis of intention or motives.

A case of Mr Kopano, a Life Orientation Head of Department, who organized an excursion for the grade 12 Science learners to Medunsa. On the day of departure, he fell ill and could not be able to accompany these learners. On Monday the following week, parents could not understand cautiously that the learners had arranged their own transport and arrived late for home. Mr Kopano did badly by leaving these learners on their own and was blamed as such, though he did that unintentionally.

### (iii) Reducing Offensiveness

Ware and Linkugel (1973) state that people accused of misbehaviour may attempt to reduce the degree of ill feeling experienced by the audience. The following six approaches to image repair are explained:

- **Bolstering:** those accused of wrong doing may relate positive actions they have performed in the past. "One slight mistake I have made surpasses all the good in the past." This statement was made by the chairperson of the Social Committee who has been arranging Matric functions for the school with success. On one occasion, one learner was left behind in the toilet whilst visiting their social functions. He was accused of negligence.
- **Minimizing:** the amount of negative affect associated with the offensive act is reduced. The rhetor should convince the audience that the negative act is not as bad as it might appear.
- **Differentiation:** here the rhetor attempts to distinguish the act performed from other similar but less desirable actions
- **Transcendence:** this strategy places the action in broader or different context
- **Attacking the accuser:** may tend to lessen the perceived unpleasantness of the action in question
- **Compensation:** the person here offers to remunerate the victim to help offset the negative feeling arising from the wrongful act. Aparent of a learner brought a 2 litre of Coca Cola soft drink to offer the educator who was assaulted by his son. The

question may arise as to whether the parent did this in good faith, bribery to silence the educator or as compensation

#### **(iv) Corrective Action**

This strategy may take the form of restoring the situation to the former state of affairs before the objectionable action or promise to mend one's ways and make changes to prevent the occurrence of the undesirable act. In his context, Goffman (1971) states the strategy for image restoration is a component of apology.

#### **(v) Mortification**

Burke (1901, 1973) defines mortification as the admission. Image restoration deals with perceptions. The actor responds to perceived threats, which may reduce his reputation in the group (audience). The rhetor's perceptions of the audience's image of the rhetor may or may not correspond directly to the audience's actual perceptions of the rhetor's image.

External audience consist of the accused, whom is most concerned with restoring his or her face. These include the person who objected to the apologist's behaviour, the accused trying to restore reputation with the accuser and others aware of the accusation and finally when the third party levels the charges before a relevant group.

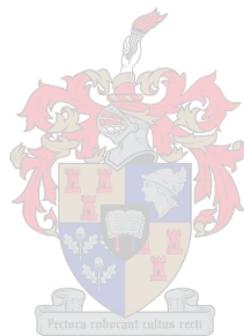
The second type of audience is the internal audience where the rhetor himself becomes the audience. Excuse making may help self-esteem.

### **3.11 THE RELATIONSHIP OF ATTACK AND DEFENCE**

Ryan (1982) states that the two types of accusations are policy and character. In this connotation it implies that attack is a shift from character to policy or attack on one issue to an attack on another. The apologist may attempt to refocus attention on other issues instead of altering the nature of the accusations.

All aspects of the accusations may not be equally important to the audience. The accused may concentrate on attacks, which are salient to the audience. It is also possible that there is no clear accusation. The attack may be important but more difficult

for the critic to analyze. Analyses have also maintained that attack and defence can become intertwined. In pre-emptive apologia, the defense would occur before the attack. The rhetor responds to anticipated attacks.



## CHAPTER 4

### 4.1 INTRODUCTION

The concept of accounts and account making are as old as the history itself. An account is basically a written or spoken report given by an individual or individuals. The most significant aspects of behaviour within relationships are that people frequently account for their own actions and that of others. In spite of accounting for the actions of others, it brings to the fore the picture of the role account making in response to severe stress, how we perceive other persons and dealing with traumatic aspects of any relationship.

In psychology, the concepts of accounts and account making are, according to Harvey et al. (1990), primarily the offspring of work on attributional process.

In order to give a hypothesis around the topic, accounts in response to stress, the following aspects will be thoroughly looked into:

1. Definitions, scope and historical notes
2. Basic characteristics
3. The whys of accounts
4. The when of accounts
5. The whos of accounts
6. The how of account
7. Methodology

#### 4.1.1 Definitions, Scope and Historical notes

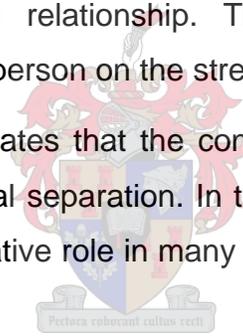
Harvey et al. (1990) state that, as account is like a story that contains a rich array of plots, characters, and patterns of interactions in their denotations it means a description of events or facts. They further mention that an account is a story that may contain justifications and other types of self and other relevant material. In view of the above definitions, giving the real-world scenario in the education sector, one may say every day has a story to tell.

A parent that cannot afford to buy his/ her child school uniform will state the conditions of divorce or and unemployment that led to him/ her being unable to purchase uniform for that learner. A learner that did not submit his/ her homework on time will explain his/ her non-writing being caused by the heavy storm that ripped off the corrugated iron of the makeshift in their informal settlement the previous night.

The participants may define boundaries for accounts. The authors, Harvey et al, (1990), view an account as more than the sum of the individual's attributions. The process may be for a short period of time or continue for many years.

Focusing on the historical notes, one would observe that sociologists discussed accounts in terms of excuses people make when associated with potential culpable behaviour, rather than on broad story like characterization described earlier on. In his connotation, Heider, (1958) states that people understand each other and achieve coherence in their interpersonal relationship. This is depicted in his metaphor "commonsense psychology of the person on the street."

According to the authors, et al, states that the concept of account was introduced by Weiss,(1975) in his book on marital separation. In their context, it implies that account-making process may play a restorative role in many types of grief as well as in response to severe stress.



#### **4.1.2 Basic characteristics**

The process of account making involves several component activities. The authors argue that the process includes remembering, analysing, searching one's mind, affective reactions. According to them, they associate account-making process with pictures in the photo album, which help us organise memories significant and eras as they unfold.

Kelly (1993) states that accounts refer to perceived causal structure. In his context it means chains of causes that people often employ in understanding events. Account-making process involves an array of events, which an individual develops an account for. In their view, the authors emphasise that account making is beneficial to the individual trying to come to grips with psychologically major personal loss, in this case bereavement. In the other instance, a variety of writers tease out their thoughts on this

topic. Viorst (1986) discusses the importance of inevitable loss to stimulate personal growth. A number of examples are given which would make us cope and find meaning beyond loss, and it helps us give some of that hope and meaning to others who also suffer.

Looking at the social aspect of accounts in a school situation, one hastens to give a broader overview of the majority of learners who experienced the grief of their parent's deaths because of the scourge of the HIV/AIDS pandemic, many learners tend to account by relating their losses either to friends or educators that are very close at heart to them. Life orientation facilitators and heads of departments in the Guidance department feel the brunt, as they are in the forefront in trying to give hope to these who may have experienced this death in their midst. This is also attributed to the lack of relative support, as most are immigrants.

A breath taking account was recently given by a Grade 8 girl who hails from the Eastern Cape, to come and settle with her mother in Gauteng province. The mother has just returned from work only to be greeted by a child sobbing insurmountably on the veranda. The stepfather has just forcefully broken the virginity of the little twelve-year old. As the child could not relate this gruesome act to the family or friends, the only trustworthy person was the female deputy principal. To her, all male folks seem to be the same, especially after the evil deed.

### **4.1.3 The Way of Account**

The major understanding of accounts is that just as other social behaviours, they are learned from parents, friends and the media in whatever form. People start engaging in account making just as life turns bitter and sour as well as it becomes challenging in the cycle of aging.

Teenagers in their early years of secondary schooling place vast challenges in their young lives. In our Sepedi culture, teens cannot discuss their romantic relationship with their parents, especially boys. This is seen as being absurd. It is upon these above statements that an interview with some parents of this adolescence brought horrifying

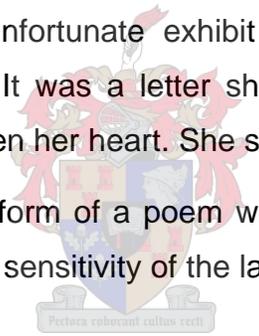
and amazing stories. Out of the four interviewed, two were able to share the reality of the status quo.

The first account comes from a 42 year old, single mother of Bathusile aged 16, currently in Grade 11 at a local secondary school nearby.

“Bathusile has a younger sister who is registered in Grade 8. The two are adorable young girls. I still regard Bathusile as mama’s baby girl. In February, I saw a sporadic change in her. She seemed cheeky with me. She does not cook like before, and arrives home after 22h00 in the evening, and claims she was studying Mathematics with friends. Her performance has dropped drastically since this ‘studying’ thing. My guess is that I smell a rat.”

“Last Sunday I found a note under the dining room table, where she was studying the day before. It seems like she was scribbling a number of papers and then destroying them after. This one was one unfortunate exhibit that crumbled as though it was destroyed by chewing thereafter. It was a letter she was trying to write to someone special, whom I presume has broken her heart. She seemed heart broken.”

The second account came in the form of a poem written to a loved one. Some of the words have been edited due to the sensitivity of the language as well, as spelling errors.



“From the day I left your room,  
I felt like a chicken without a head.  
You make my heart desire you  
Every time I think of you  
I hope that your parents can be away  
Forever, so that we can be together again  
Again you remind me of R-Kelly  
When he says- ‘I believe I can fly’  
Don’t die for me Argentina- for your,  
Your lips make my body shiver and quiver  
Don’t die for me now, for forever I love you”

In these two accounts, one has identified a set of enhancements of feelings of sorrow and happiness respectively, as one of the set of motivations. The emotion and loss is to

gain a greater sense of understanding of why the relationship ended and of personal control over the situation and the future.

Lastly, the authors identified the other motivations of accounts as self esteem, maintenance and enhancements, emotional purging, the search for closure and an enlightened feeling and enhanced Will and hope.

#### **4.1.4 The Whens of Accounts**

Accounts are crucial to people's adaptation during the traumatic and crisis moments. At times, account making is rendered difficult and impossible because of the impact of the trauma and/ or crisis. Orbuch et al, (1990) suggest that the right moment for account making is when the event shakes the person's reality on the occurring of the self-identity.

#### **4.1.5 The Whos of Accounts**

They further suggest that accounts are developed by anyone who grieves. Although the suggestion generalizes on both sexes, there is a general feeling that men and women account rather differently. Feelings are expressed differently in both sexes. When it comes to feelings or analyses of close relationships, women tend to become more articulate and expressive.

As we look at the social aspect in the education sector, one would mention that the majority of cases that are treated for food poisoning caused by separation amongst learners are predominantly female learners. Hearsay cases that are captured in the premises of the reasons why girls were fighting are due to young relationships in the school.

Educators who account due to serious marital problems such as separation or divorce qualify this. A case of female educator who could not pretend crying in the staff room as a result of the hubby not having slept at home for the entire weekend, is a good example to ascertain and confirm this point.

#### **4.1.6 The Hows of Accounts**

Various ways on how accounts are being presented are discussed. As Orbuch et al, (1990) suggest that accounts may be presented in the form of diaries, written records or even verbally, there are also numerous ways besides the ones pointed above. This may take the position of forms of art and/ or poetry from ancient Egyptians to hieroglyphics and pictography.

The most common and popular way of presenting accounts is through conversation, which is often done amongst peers, loved ones and family members. Lately, such conversations are taking place between passengers in aeroplanes, trains, long distance busses and taxis.

Taking a look at the political aspect in the school situation, one will hasten to express conversations by the groups of the learner representative council. These will form cabals trying to persuade others with their accounts presented on their political parties of their choice.

An educator belonging to the most dominant political party will always present his/ her account to the peers from the staff room and further take it forward to the taxis immediately after work. This is emphasised by the statement by Myerhoff (1978, p74) when he states that if you cannot tell a story to yourself when you are sewing, you are lost anyway. The work has no beginning and no end, but the story is told, it goes on in the head.

One would conclude that accounts might be displayed in a variety of ways, from written and spoken words, to private thoughts to overt actions and symbols.

#### **4.1.7 Methodology**

Harvey et.al, (1990) states that accounts have been studied using both qualitative and quantitative approaches. Qualitative approaches included dramatism, ethnogeny, social constructivism and ethnomethodology. This qualitative approach can be used in a variety of ways. This could stem from dramatisation wherein real couples are given

scripts or lines of their actual life where accounts will be presented. Interview between opposite sexes are also conducted.

Our Sepedi culture is one that is fascinating in the sense that even though there are serious marital problems between married couples, accounts may not be presented to strangers. The only time and place where these accounts could be presented is the parents-in-laws. Though times have changed, this practice is still maintained. During the marital rites, the mother in law to the bride will welcome her with statements such as “**o tsene ka lešira ngwetši yaka, gomme ditšhwene tša mo gae ke tša geno go tloga lehono.**” This could be loosely interpreted as “here you come with your white veil, therefore all the monkeys present in this home are yours from today.”

#### 4.2 ACCOUNT AND ACCOUNT-MAKING IN VARIOUS LITERATURES

There is an amazing over supply of writing on account and account making. According to the authors, this plethora is reflected by a number of authors who concentrated on analyses of extra marital affairs. They mention the works of authors such as Hunt (1969) in “The Affair: A portrait of Extra Marital love in Contemporary America,” Abrahamson’s (1984) Sarah-A Sexual Biography, who concentrated on sexual life and development of young women from college to prostitution to middle class wife and mother.

They further portray works where focus is on people’s life long guests for personal friendships and transitions. The causes and impact of adolescent prostitution is currently the worst cases talked about topics these days. Some are case studies on adultery in marriage, whilst others focused their attention on the interpretation of streams of action in the life courses of women. Relevant works are also by Birren (1987) who presented hypothesis about the merits of autobiographical writing, especially the outcome drawn from such statements.

Birren (1987) states that writing autobiography puts the contradictions, paradoxes and ambivalence of life into perspective. It restores our sense of self sufficiently and personal identity that has been shaped by the crosscurrents and tides of life. In his context it means that when both young and old make their autobiographical statements,

these steps give them new meaning to their present lives by helping them understand their pasts more fully.

A question may arise as to whether it is necessary to always refer to the past. One would mention a historic case of Hector Peterson who was maimed on the 16 June 1976 during the students protest march. Though it may be true that in order to understand the present, one has to look back in the past, but at times it is like the mentioning of the past seldom rejuvenates old sores. The family of Hector Peterson is always reminded of the evil deeds by the apartheid every year when the June month nears by and this brings odd memories to the family, relatives and friends.

Another important point to consider is the aspect on their focus of life as narrative. Brunner (1987, 1989) states that when events are out of the ordinary, people construct stories around them. In his denotation, it means when we see a figure against a ground, to help us explain the extraordinary and heroic in ways that show events to be not independent of our wishes, likes and dislikes- that this is not a world of billiard balls.” According to him, extraordinary was something of the Greek inventions.

The point of people telling about themselves is a route to take in accounts. The self-telling of life narratives may structure perceptual experience, organise memory and purpose build the very events of our lives. It would stand to reason out that in the education department, the current hierarchical structure each has a story to tell. The former Member of the Executive Council (MEC) of the Department of Education in Gauteng, in his opening address of the principal's meeting in 2000, he lamented on the injustices of the past.

The minister mentioned the manner in which monies were only channelled to the white students whilst counterparts could not be granted a cent. He cited the example of Meshack Mabogoane, the popular physicist who eventually had to study Science in Germany as he could not obtain subsidies or even scholarship from the previous Education Ministry because of the colour of his skin. It was alleged that some of the very bright scholars then would want to overthrow the former apartheid regime.

Moving further, they picked on the works by Frank (1963) who state in his book, *Meaning and Void*, that a sense of meaning is centrally important in a person's life as a

potential life-or-death fact in human survival. In this context it means meaning consists of searching for a purpose or task with which to define one's life.

#### **4.2.1 Review of Relevant Scholarly Literature**

In this review, the authors view accounts as a broad concept with similarities to other social and behavioural sciences literature like "vocabularies of motives" and the "grammar of motives" by Mills (1940) and Burke (1945) respectively.

Both these researchers show similarities in their work, as well as those by Harvey et al, (1990). Burke is less interested in causes than in accounts people provide of causation and Mills' ideas refer to clauses of justification.

Another direction to take is the one of viewing account making as persuasion. This was pursued by the works of Orivis, Keller and Butler (1976) and Newsman (1981). There are researchers who related accounts to emphasis on judgements pertaining to social actions are evaluative or have evaluative implications.

#### **4.2.2 First Explicit treatments**

According to the authors, the concept of accounts was first explicitly advanced over two decade ago. Sociologists such as Goffman (1959, 1971) Garfinkel (1956, 1967), and Scott and Lyman (1968, and 1970) were the custodians of this theoretical development. The most explicit writing among these was Scott and Lyman writing's, which had the most direct impact on account making. Scott and Lyman viewed on account making. Scott and Lyman viewed the two types of accounts about socially undesirable actions. They define excuses as statements used to relieve as actor of responsibility and justification as being divided into denial of injury, denial of victim, appeal to loyalties and condemnation of the condemners. It is therefore against this background that one would view the context of these researchers that to them accounts is protection of self-esteem or social status.

### 4.2.3 Varied Strands of Related Work in 1970 and 1980

Early follow-up refinements on Scott and Prus (1975), Harre (1977) and Blumstein (1974), did Lyman's position many tactics of resistance that people may use against attributes of responsibility for a failure event was discussed by Prus (1975). Harre (1977) discussed subdivision of justifications, which distinguished between intellectually, and the warrantability of actions and strategies of accounting. Blumstein et al, (1974) looked into conditions under which people will respect other's accounts.

In the 1980's Orbuch et al, reveal the works by Scott and Lyman in which they emphasised accounts as given in talk. Semin and Manstead (1983) were concerned with the account with the accountability of conduct. In their connotation, this means people are held to be responsible for their actions. When these actions are thought to be questionable, the individual concerned feels obliged by others to provide an account. These authors further define an account as an explanation of the actions that mitigate either the actor's responsibility for the action or the questionability of the action.

A further discussion of these strands of related work leads us to the provocative analyses by Jellison. According to Jellison's (1977) people use lies to present themselves as to protect their self-interests and maximise personal reward. In his connotation, it means that if the individual achieve such support from others, he or she is more likely to gain material resources from them.

An incident took place last year (2003) in March where two educators were suspended by the Gauteng Department of Education for allegedly having invited learners during a strike action. On the day of the strike action the top management had gone to Head Office in Johannesburg for a serious meeting. All this mayhems occur during their absentia. When the District Office officials arrived at the school, they found one Head of Department who could accompany the other members to Head Office. When asked about the whereabouts of the top management, he lied by saying he did not know anything.

According to this statement, one would assume that he maximised his persona rewards because ultimately he was offered a serious position in the Head Office as he was seen

to be the only one loyal. Through his actions, he managed to gather support from his other colleagues.

An interesting point is also exhibited by Synder, Higgings and Stucky (1983) when they stated that people employ union's excuses to maintain self-esteem. According to them, it means a retrospective excuse involves reconstructing the past to make oneself appear more appealing. Furthermore another form of excuse-making is providing excuses for rejecting overtures for social engagements.

Looking at the religious aspect in the school environment, we realize that though the school is the social structure comprising of a variety of religious denominations, cases differ. The school timetable has been designed in such a way that every first day of the cycle timetable, it will be assembly. This is proceeded by some form of signing gospel songs or any related ones. Even though learners are given latitude to render their own items, in cases of overtimes, they provide excuses that according to their church dogmas, they are barred from performing in public.

Another programme on accountability is by the works of Schlenker, Weigold, and Dehorty in press, who argue that self identification can be regarded as accounting and that people regularly employ strategies of presentation, including self serving accounts, in order to validate desired identity images.

In these studies Greenwald (1980) states that on many occasions, people are aware of their tactical activity when it comes to account-making.

Harvey et al (1990) point a very important aspect from the works of Antaki (1987) when he emphasizes the types and function within close relationships. He makes and unperformable accounts. In his denotation, it means accounts, which a person could display to others, and accounts, which form part of the body of our accounts repertaries, which exist quietly and are not readily displayable.

A parent who stay near school and has a child in Grade 10 who is repeating the same grade for the third time may display unperformable accounts when called to school to account on the child's poor performance.

A girl in grade 11, who was repeatedly being raped by his stepfather on several occasions, could present unperformable accounts, as this may be potentially embarrassing to her and the neighbours let alone the relatives to her biological mother.

In conclusion, the authors point out categorically that accounts should be treated as a broad concept. It may occur in various formats to that of other researchers or writers on accounts.

#### **4.2.4 Accounting for Relationship**

Burnet et al (1987) published writings on account making in close relationships. In their publications, they pose questions relating to the reflectiveness of people in relationship movement into account-making phases during the arrival of problems, the importance of actual, practical, linguistic aspects in the consequences of account-making (Mc Ghee.1987), creation of accounts on the spot to justify earlier claims and persuasion about the merit of their own account.

Orbuch et al, (1990) suggest that people may do more implicit account making than explicit account making.

#### **4.2.5 Comparison with work on Narratives**

Harvey et al (1990) define narrative as an individual telling his or her story verbally. They suggest that there is similarity between theory and research on accounts and theory and research on narrative. In this case the concept may be broadened to encompass other forms of expressions.

Gergen and Gergen (1987) suggest that the well-informed narrative possesses the following components.

1. Establishment of a goal-state
2. Selection of events relevant to the goal-estate
3. Arrangements of events in demological events in demological order
4. Establishing causal linkages
5. Demarcation signs

Apart from telling a story account making may be done writing in the form of diaries and may be more fragmented and chaotic than the well – formed narrative process by Gergen and Gergen narratives. Further discussions reveal that narratives of the same event may change over-time and presentation. According to the works by Shotter (1984,1987), accounts or narrative are always constructed and are contextualized within larger explanatory systems. Shotter (1984,1987) states that it works retrospectively to make some sense of what has happened so far to gain hints as to what might happen next.

In their view Harvey et al states that people must account for their expenses in ways that are intelligible and legitimate in their current social context. Account-making occurs in a social context and may be affected in substantive way by this context.

#### **4.2.6 Mainstream attribution work**

Weiss stimulated the first works on attribution in his study on marital separation. According to him, accounts and accounts making at that time were not rated as having major interests and theoretical value and of themselves. They were seen as packages of attributions and descriptive material. Formulation of explicit account-oriented theories began in the 1980's by the earlier work of Lyman and Scott.

Accounts work has its inception in attribution theory and research in social psychology – likewise and authors view is that accounts affected future encoding of information, anticipation and reconstruction of events, and social interaction patterns. Further studies on attribution are noticed by Thomson and Janigian (1988) who state that a life schema is like a story with oneself as the protagonist. According to their connotation it means a story comprises of a protagonist a plot, relevant events and lastly a world-view.

The final strand of work relevant to accounts concern people's perceptions of themselves as victims or the significant others of victims. In their connotation it means that victims of negative life-events often experience loss of meaning and persistent intrusive huminations concerning the event, (Tait and Silver, 1989). According to Tait et al, (1989), most victims experience some adjustment difficulties and account making in this sense is central to their attempts to cope with the problems. In the other instance,

Lerner (1980) hypothesize that people believe victims deserve what they get in life and get what they deserve.

Teenagers at school who have been repeatedly warned about gambling in the school premises have become victims of jail as their undesirable acts led to what they deserve.

In summary, we have noted that accounts and account making are derived from many sources. A wide range of literature or accounts and its early work by sociologists was reviewed. We further looked at the many ideas and strands of work relevant to the topic. The unmistakable link between the central story-like and story –letting aspects of accounts was also emphasised. Lastly an attempt was made to establish the psychological value and relevance of accounts and account making.

### **4.3 A THEORETICAL CONCEPTION OF ACCOUNT – MAKING IN RESPONSE TO SEVERE STRESS**

According to the Longman Dictionary of Contemporary English, (1978), stress is defined as force or pressure caused by difficulties in life. In this study the authors have denoted that accounts empower our will and impassion our senses. They further state that accounts affect our thoughts, feelings and actions and may as reading is treated as independent as well as dependent in research studies.

#### **4.3.1 The nature of severe stress and its study**

According to Wilson et. al. (1988), traumatic stress incorporates areas of study such as stress, disaster studies, traumatic stress disorders (PTSD), victomology surcidology, bereavement studies, crisis theory, abuse study of victims of rape and other types of violence. In their context, a traumatic stress study encompasses the investigation of the immediate and long-term psychosocial consequences of highly stressful events and the factors that affect those consequences.

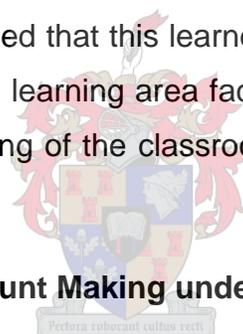
The psychological effects of severe stress may include anxiety, depression, nightmares, loss of memory; disturbed sleep patterns, psychic numbing and fear. Apart from these stress forms, social psychological affects may be evident which will include aggressive behaviour and anti-social behaviour. Depending on the severity as well as the individual, these effects may last for a month or even a lifetime.

In real life situation such as a school, such disorders are widely prevalent and they occur on a day-to-day situation. The majority of learners coming from the informal settlement experience traumatic stress almost regularly. One can cite the following scenario based on the above forms.

Bongane is a 17 years old boy living with his mother in a single shark. The mother is unemployed and the boy is doing Grade 9 at our school after having failed Grade 8 twice from the previous school. He was promoted due to age to the next grade. Bongane was one day found in possession of 15kg of dagga in his school bag after random search by the school disciplinary committee.

After several interrogations about his possessions, Bongane revealed that he was selling this dagga to try and fend for his mother, as the mother cannot be employed due persistent illness.

On several occasions, it was realised that this learner had impaired concentration in the classroom. Educators who are his learning area facilitators supported his condition. At times he would look up in the ceiling of the classroom as though he has seen a ghost, lamented other educators.



#### **4.3.2 Theoretical Model of Account Making under Severe Stress.**

Horowitz (1986) proposed that the normal stress stages or phases of stress response syndrome involves a stressor event, a person's outcry such as display of fear, sadness of rage, and then the stressor and completion. According to his context, it means that account – making is most likely to develop in fragments at the denial phase and be ongoing in the phases of working through and completion.

Account making is further being seen as having focused on people's retrospective reflections about events in their lives.

Unlike with the stages of working through and completion, Moss (1986) proposed the cognitive appraisal and adaptive tasks. The authors feel that his sequence does not involve rather all survivors. According to them account making relates well to the fullness of narrative that the supervisor will develop and is more faithful to the naturalistic character of the supervisor's interpretive activity.

Orbuch (1990) further elucidates that account making is a central device in informing self and other about the change. One may not be hesitant to quote Shotter (1981) when he states that we must also be careful about the stories we tell ourselves since we may become what they say about us. According to Pennebaker (1985,1989), he states that trauma victims who have not confided their traumatic experience and its personal consequences for them to close others, are more likely to suffer from long-term physical problems as high blood pressure.

In teasing this thought, one would indicate a set up in a real life situation where one of our deputy principal recently had a miscarriage. She wanted to keep all the traumatic experience to herself until one day she disclosed what had happened to her to a colleague. People had already assured that she was morose until she mentioned her status quo or position.

#### **4.3.3 Psychological process associated with account making.**

A feeling of lack of personal control is often associated with account making for highly disturbing events. It is further suggested that feelings of despair and hopelessness result in a cry of rage or an outcry for help which occurs spontaneously when people are in distress due to terminal illness, incurable diseases or a loss of a close family member, they will cope better if encouraged to talk about their feelings.

In some instances, when a person is in grief, poem and other literary works often serve as powerful conveyors of emotion in their depiction of some aspect of life. Affect occurs in an influential way at working through stage and even into the identity change stage.

In the Sepedi culture, it is very usual to convey one's emotions through poetry. Writers like Oliver Kgamedi Matsepe have written several publications of poetry relating to grief. This is evident during his funeral, Matsepe was praised for his poetry which people used during their times of bereavement and pain.

#### **4.3.4 Memory – cognition**

As the saying goes, "I can forgive but never forget" hold true for people ever to have memory of past events. This process could be expected to become pronounced at the

working through and completion stages in the model of response to severe stages. In highly problematic circumstances, account – making involves varying degrees of depressive thought, worries, obsessive and deep thoughts.

The authors further depute on the works by Horowitz (1986) when he states that until completion occurs, the new information and one's reactions to it are stored in active memory. In this context Horowitz's statement means that the role of vivid memories and imagery for events that have not been adequately understood and/or cognitively – emotionally worked through by the account – maker.

In account making, the type of memorial trace at work is referred to by Tulving (1983) as episodic memory. Episodic memory is basically to remember – past. In this instance, the authors have found that for woman, high depression was associated with a high degree reported vivid memory of negative events pertaining to a past close relationship. They further devoted that both men and women reported highly vivid and detailed memories of the beginnings and endings of relationships.

Memories of events of structure remain with us until death. Although some may fade or disappear slightly, the essence of such memories remains with us forever. The other point in memory – cognition was presented by Mc Farland and Ross, 1987. According to them, people use the present to serve as a benchmark for their past regarding some personal attribute, because the present is more standing out more importantly and available in memory than is past standing on that attribute.

The majority of children, who are currently studying in tertiary institutions, will always have more salient memories about their high school life.

#### **4.3.5 Behavioural expectation**

According to Harvey et al. (1989) people begin to form expectations about their future behaviour based on their accounts for the past. In their connotations it means that people's accounts of past relationship are related to and may even determine future expectations for relationships.

They further state that most of us are dreamers and are ambitious for our close relationships and life in general before we die. In this context, it means that at another

stage we believe that someday we shall achieve a much closer relationship with our parents or lover.

At the school situation, more especially the last year in the primary school, many adolescent girls have tendency of playing the radio or television. The majority of them have a pictorial sense about the lyrics of these romantic songs or ballads. To them, it is their ambitious to fall in love with similar artists that appear or videos. Some will go to an extent of discouraging relationship based on what is being enacted in some videos with show for example women abuse.

#### **4.3.6 Future research agenda**

In this part of work we shall look at the ideas that are suitable to explain the facts about account making. The question may arise as to where will people engage in account making. Harvey et al. (1990) suggest that people will be involved in account making associated with severe stressful events during the working through phase.

They further state that it will intensify during periods when major transitions like retirement or death are possible.

The second question will be why after traumatic events, people will exhibit fewer physical and psychological health problems to the extent that they develop complete accounts. The answer to this question will be engagement of the uncertainty reduction theory. According to Berger (1979) people engage in communication in order to predict and explain other's behaviour and that there is uncertainty about other's behaviour is reduced by the information – exchange process.

The next step will be the question of who engages in account-making. In this case the authors include personality variables, gender and other trait-like qualities.

Finally, we look at the themes and social interaction which the authors mentioned reports or vivid memories and social psychological literatures. Account – making occurs throughout the stress response sequence.

## 4.4 PERSON PERCEPTION THROUGH ACCOUNTS

In the preceding chapters, it was mentioned that account making could be presented orally or by means of print. Either it is in the form of diaries or by word of mouth; it reveals much about the presenter and his or her qualities.

### 4.4.1 Perception based on Accounts

The perception based on accounts is that people interpret their behaviour and construct stories that link together their central events and significant others in their lives. The focus is on a broad type of interpretation or story telling as central activity. The authors further focus their attention on how the account-maker is perceived by others as a function of the story telling presentation. Attention is paid on how an individual who presents certain qualities and decisions in his/her accounts, types of accounts evoking will be perceived empathy and characteristics of accounts.

Although the self-disclosure statements were examined, the authors believe that attention was not paid to the people's reactions to other's accounts. Heider (1958) states that the investigation of the person – perception process associated with account making may facilitate our knowledge of people's naïve psychology about the ascription of meaning.

According to his statement, it means that a person attributes certain meaning to an important person event; we tend to read between the lines to learn about that person's character. He further states that the investigation of the person – perception with the investigation of account – making from the survey / diary or structured interview and strictly correlational approach to the experimental paradigm. Lastly, Heider states that the meaning of objects and situations is often constructed through interaction with others.

Finally, Harvey et al, (1990) state that if an account maker reports orally or in written form, account to others, these accounts may be refined elaborated on, or changed in that social give and take.

#### 4.4.2 Theoretical conception

In their theoretical conception of account making and person perception, Hovland et al. (1953) view attention, comprehension and acceptance as critical to the persuasion process. Based on this statement, Harvey et al suggest that account making as a stimulus property may be divided into variables with the account and how it is presented, the presenter of the account, and the audience.

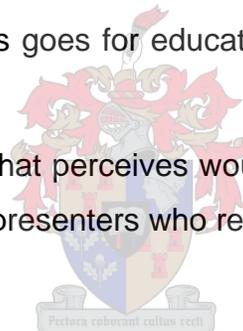
#### 4.4.3 Empirical work

Regarding empirical work the authors put in the picture the fidelity and distress manipulation. These manipulations are frequent operation in real world account reporting.

It has become a spontaneous look in the staff room to see educators of the same age having regular conversations. This goes for educators' heterosexuals with no intention of affairs.

Orbuch et al, (1990) further state that perceives would exhibit the greatest disliking and attribute the least positive traits to presenters who reported having engaged in affair.

#### 4.4.4 The stimulus account



Accounts emerge in a social context. In the person – perception experiments, the authors perceived likeability and trait-like inferences. These are deduced from a case study of a break in marital relationship. On matter what the cause of the breakdown is, the effectiveness of the manipulations is presented differently. This may be in the form of fidelity or infidelity. In terms of perceived likeability, the question of gender perceived receives different attention.

A female presenter for example, who exhibited infidelity or disloyalty and low distress, produced the greatest disliking. It was further discovered that qualities of an account such as fidelity and high distress affect whether an audience likes him or not.

In a real-life situation, a stepfather who was accused of raping a Grade 8 learner received a high mean of likeability from the woman folk than their male counter-part.

These analyses of variance revealed a significant main effect for the variable of gender perceiver.

#### **4.4.5 Implications for the account making literature**

The question may arise as to what are the implications of the account making finding's literature.

People perceive and react to others who present various types of accounts about major events in their lives. The authors state that perceivers react to the account maker and arrive at inferences of dispositions and characteristics about the account maker, the audience and the presenter.

Also, they mention that genders both of the perceiver and the account maker appear to be important as they relate to the nature of the account. Accounts do not only affect person perception but also social interaction. Impressions of an account maker can vary as a function of specific qualities in an account.

#### **4.4.6 Future experimental directions**

In future experimental directions, the authors deduce that the value of the accounts person perception differs from the past person perception as it uses the account as the stimulus material. They further indicate limitations to two experiments by looking at the following four points. They state that in two qualities of an account, the absence or presence of distress following relationship dissolution and the evidence of fidelity or infidelity.

Secondly, the person perception process associated with people's presentations of personal stories to others may differ depending on the relationship between account maker and recipient of the account. The next experiment is that when individuals present accounts to another in person, perceivers may be influenced by other stimuli, in addition to the presentation of the story.

They end up by stating that social perception may influence the self-perceptions of the account maker, which in turn may affect his/her behaviours.

## 4.5 ACCOUNT IN LITERARY FORM

Harvey et al, argue that accounts are expressed and received within forms of literature, journalism and popular culture. Each person account is according to them a microcosm of the larger story.

### 4.5.1 Characteristics of literary accounts

The first argument is that accounts are compelling. Many accounts seem to take literary form as the result of a force within the poet or artist who then applies the tools of the trade to refine somewhat the final form.

They further state that different expertise translates accounts into different media. In their commutations it implies that filmmakers create screen play, journalists keep journals and play-writers write plays.

Bringing this to the real life concept, many learners who are involved with serious social problems tend to have an interest in writing stories about either their life stories or family members in the form of comics. They usually do this artistically in the form of cartoons. These personal recollections of life stories are accounts in literary forms. In psychopedagogics, studies have shown that such stories from learners in the primary school can depict actual life at home.

#### (i) Literary Account are Precipitated

Most of the written stories about real life stories are actually an account-like story in the life of someone, providing inspiration to the readers. This writing of the story is a matter of time. These writers of such short stories reveal their character's introspection about the power of the past returning.

The question may arise as to whether should real life stories be about the past only. The answer to this is no. An educator in our institution is fond of writing about stories concerning his current life. He belongs to the Zion Christian Church and a very staunch member. Now and then he scribes in his notebook and when asked about the progress, you will find his actual day-to-day progress in life. His stories comprise of disturbances in his dreams.

(ii) Influences on the Form of Literary Accounts

There are great and varied number and influence that are governed by accounts. The one factor is the cultural content in which the writer or speaker is working. An example of this is the number of plays written by William Shakespeare, and best known for his theatrical movies. Most of his movies deal with ancient romantic relationship.

In another time or place, Shakespeare's themes might be translated into novels, poetry or sculpture. Letter writing and diaries might be appropriate in influencing the account maker's form of expression.

In spite of the above, in real life situation one may cite the example of the Guidance educator who is also involved in conducting debates at school. After the passing on of his brother, whom he eludes as an icon in his life ten years ago, decided to be engaged in writing poems about him. He never thought of doing that in his life, or considers himself a poet. Precious sentiments and the fragility of his own feelings made him to structure his thoughts in that form.

Apart from this form, others tend to keep photograph albums. The question may arise as to the expectations and motives when it comes to the composition of a literary account. Who will the audience of this literary form be? In a variety of instance the writer may write this literary form for his classmates, colleges or family members to read, where he will express his thoughts in writing.

The authors further state that accounts may take the form of an entire literary work as in biography or autobiography. In their context, it means that the account's rendition becomes the "way it happened". It is strange to note that in the Sepedi language, most people do not believe in biography. There are of course cases where the previous writers have kept their autobiography in the form of literary form (poems & novels), such as O.K Matsepe (1980) in his "***Bophelo ba O.K. Matsepe***".

Other accounts can be found in newspapers and magazines about the readers' own stories.

### 4.5.2 Functions of Literary Accounts

According to the authors, accounts may serve as a vehicle for the writer, who in turn provides them as a service for his readers. Literary accounts serve as justifications, characterization and rapport.

In justification, account is woven into a story to ground someone's motives building up to a climax. In characterization, accounts are used to explain the character's behaviour and experiences. It can also bring the reader up to date on the dramatic or comic action.

### 4.5.3 Themes of Literary Accounts

A variety of identifiable and observable themes can be conveyed by accounts in literary form. These identifiable themes could be memorialising, self-presentation, making sense, entertainment and making pace with one and others.

Memorializing deals with commemorating the past. The authors argue that commemoration is the sort of collective remembering presented in memories that take in the multiplicity of characters and places a writer considers. Sometimes the commemoration express a sort of grief for oneself, for being left alone with memories no one else shares.

Self-presentation on the other hand deals with revealing one's background. Whilst others will pursue ulterior motives of manipulating the readers' affections, others will simply self-reveal and leave it up to the audience to decide. In making sense, the authors argue that literary accounts are called into service to make sense out of one's experiences, to establish the meaning in one's life. Sense making involves portraying a person experiences as being inevitable and what seemed spontaneous at the time has in fact turned out to be within a powerful pattern.

The most prevalent theme is entertainment. The authors state what the account-maker wants to achieve with his or her audience or for himself or herself regard entertainment. Entertainment may come as exaggerations and nuances to impress or amuse the audience.

A need for justification is often a quest for forgiveness and understanding in making peace. In this instance, the account-maker lays out a chronicle showing how events transpired, perhaps asking forgiveness.

#### **4.5.4 Stories within stories: The account-making drive.**

Havey et al, argue that as we are driven to tell our stories, is it always our stories that we are moved to tell? Stories of our own lives are our stories, but we borrow from others in the priors of retelling a simple anecdote. It could be from a family background or a cultural repertoire; we earn the right to borrow from the larger store of stories. These cultural accounts will emerge in music, drama, and even informal scripts for personal interaction.

### **4.6 ACCOUNTS IN A SOCIAL CONTEXT**

#### **4.6.1 Explaining oneself to others**

In one-way or another, someone is being harmed or important social rules are being violated. By such acts, we will be reproached. The question arises as how account for that failure will be constructed, so as it will be honoured.

Stephen J. Read, Margaret L. Mc Laughlin and Michael J. Cody (1992) release a model of how people construct accounts. This is based on a knowledge structure approach to explanation and causal reasoning. Central to this model is that the coherence of an account is strongly based on goal-based and causal links among elements composing it.

They further state that in order to construct accounts that will be honoured, we must take the perspective of our reproaches in constructing our accounts and evaluate how they are likely to find them to be.

Before accounts are constructed, we need to begin by considering the failure event for which an account must be given. This is followed by a reproach or request for repair. In their context, this implies what needs to be attended. No response, the accouter must give an account. Finally the reproacher then evaluates the account for its adequacy in effecting repair.

In giving an excuse, offenders deny their responsibility for the failure and thus attempt to avoid blame and punishment. In justification, the offender admits responsibility for the offence but tries to show why no reproach is warranted. In concession, the offender simply admits to the claimed offence accompanied by expressions of remorse, apologies or offers to make restitution. Lastly, in refusal, the actor denies the action for which one is being reproached or denies that the other party has the right of reproach.

#### **4.6.2 How Accounts are constructed. The Role of Goals in Constructing Accounts**

Read et al.(1992) explains that accounts are shaped by goals in social interactions that different goals may shape accounts in different ways. As one important goal is to represent the world as accurately as possible, the other possible goals are to avoid blame and censure, often lead us to try to excuse or justify our behaviour.

Goals of truthfulness and avoiding blame frequently conflict. Therefore precedence must be taken in deciding which goals to take. If our primary goal is to justify or excuse our behaviour, we must then focus on how to do this. It is pointless to construct an account of the proper form if it is not honoured.

#### **4.6.3 Preliminary Steps in Constructing an Account**

Guided by the purpose for which we are constructing the account, we then look at the account from the reproacher's perspective. Evaluation should then follow whether the account is coherent and thus honour it. The authors have argued that account can be viewed as stories or narratives that present a particular version of the events at issue.

Construction of an account begins where the accounter should assess the facts of the case. Any account should be constructed with the facts in mind. Secondly, the accounter must ascertain what the reproacher knows of the facts. This implies that we may be being reproached because the other is unaware of certain facts that would change his or her interpretation of the event.

The third one is to know the reproacher's interpretation of the facts because it is this that lead to reproach. In disputing another's version of events, we need to know what version is.

Fourthly it can be of great importance to assess the reproacher's theories of social and physical causality, because these theories provide the basis for the kinds of explanations the reproacher is likely to accept.

Lastly, we must decide what kind of account we wish to construct, and what constraints or guidance this places on the account we can build.

#### **4.6.4 Bringing it All Together: Construct the Account**

Constructing an account requires the integration of a tremendous amount of information into a coherent package. Miller and Read's (1991) model includes two major steps. The first is the concept associated with input information are activated and organised into a loose, heterogenous network of concepts is organised into a coherent representation of the input by the application of parallel constraints satisfaction processes that act to evaluate, the explanatory coherence of the network.

##### **Step 1: Activation of Related Concepts**

There are three primary sources of activated concepts that are the failure for which we are being asked to account. The first is that the failure event should activate a wide range of associated concepts. The activation of an explanation pattern may activate various pieces of evidence that are typically associated with that pattern.

Read et al. (1991) further states that our goals in constructing the accounts should also affect which concepts are activated, as these goals shape the kind of account we try to build. Different accounting goals lead to different characteristics.

##### **Step 2: Arriving at a Coherent Representation**

The question arises as to how we move to a coherent representation. Orbuch (1990) feel that the process determines which of the activated concepts best characterizes the event and allow one to arrive at a coherent, consistent representation. In this process, concepts that are not supported by other concepts "die out" or fade as opposed to those that are supported and they are strengthened.

In his model, Thagard (1989) seeks to stimulate what makes a set of data and the hypotheses that explain them explanatory coherent. This model is applicable, due to the

reason that the goals of individual and the causes of behaviour and outcomes are central in accounts of social behaviour.

Thagard (1989) further proposes principles for the evaluation of the coherence. He begins with the first principle that requires the fewest assumptions, which will be more coherent. In this connotation, he implies that a simple explanation is easier than a complicated explanatory hypothesis. It simply means that the greater the number of explanations needed to explain a single fact, the smaller the amount of activation from that fact.

Secondly, an explanation that explains more facts, that has greater breath, will be more coherent. This implies that individuals can often make an account more coherent by making up facts that one's account explains.

The third principle states that any given explanation is less coherent to the extent that some facts actively contradict it. The penultimate principle states that explanation is less coherent if they are explained by higher order explanations. In this context, Thagard (1989) implies that an explanation in detail makes the account more coherent.

Finally, he states that explanations are more coherent if they are supported by an analogy to another system with the same causal structure.

Individuals still strive to create a coherent account because that is a major criterion by which it will be evaluated. Goals of excusing or justifying the failure will play a major role in how the explanation is constructed.

The goals of excusing and justifying should have three effects on the explanation. They should first affect which kinds of possible explanations are activated. Secondly, they may also activate aspects of those explanations that may lead to the fabrication of facts that make one's account more coherent. The third effect occurs during the second stage of the model when parallel constraints satisfaction processes are applied to create a coherent account.

There are two kinds of "facts." The reproacher knows some whilst the other are hypothesized and should receive less weight.

#### **4.6.5 Honouring the Account**

The question arises in conclusion, that what are the consensuses of honouring or not honouring accounts? The key factor is the reproacher's judgement of its coherence. The coherence of an account depends on the facts and explanatory theories held by the individual judging coherence. Read and Collins (1991) suggest tasks are the creation of coherent mental models of our social worlds.

##### **(a) The Social interactive Aspects of Account-Giving**

Cody, Braaten (1992) indicative that many accounts are communicated in face-to-face contexts, and a reproacher's behaviour in requesting an accounting behaviour. In their context, reproach impacts on the account episode in these forms. Firstly, extremely hostile forms of reproach often cause defensive reactions on the part of account-givers. Secondly, reproachers who employ severely phrased reproachers are predisposed to rejecting the account is communicated. Lastly, severe forms of reproach will result in more negative relational and emotional consequences than less severe forms of reproach.

In the educational aspects, school governing body members meet bimonthly. Some members who miss these meeting are confronted with hostility once they come back, without listening to their side of their story.

##### **(b) The Account-Episode**

The basic structure to an account is firstly the occurrence of a failure event.

No single typology of failure events exists. They could be legal or organizational settings.

Account episodes involve a reproach, an account and evolution as communication sequence. Some reproaches are polite whilst others are implicit. In interpersonal settings, apologies and excuses are perceived as more polite and more helpful in resolving a dispute than justifications and refusals.

### **(c) Are Reproaches Necessary?**

Whether expectations are violated, then accounts are communicated. Cody and Mc Laughlin (1988) state that the fundamental purpose in reproaches is to communicate an account at a perfunctory level.

In the school context, most learners experience failure events such as bunking classes, non-writing of homework, missing tests and late submission together with non-submission of assignments.

When individuals felt responsible for an action, believed than explanation was expected and believed that failing to provide an explanation was itself a “failure event” that could require further explanation.

They further state that reproaches are not always necessary. The fundamental purpose of the communication exchange is to hear and evaluate accounts.

### **(d) Reproach forms and the Reproach-Account Phase**

Mc Laughlin, Cody and O’Hair found that reproachers generally employ one of six strategies for eliciting an account. Silence and behavioural cues are two implicit forms. They further state that the prediction that reproach forms elicit similar kinds of accounts-polite reproaches elicit polite accounts, and hostile forms reproaches elicit hostile accounts.

Four basic forms of accounts are indicated. In projected excuse, the reproacher indicates that he or she expects the account giver to deny responsibility for the failure event. When using a projected concession, the reproacher clearly leads the account – giver toward the communication of a concession. In a projected justification, the reproacher communicates that he or she anticipates hearing the account-giver minimize the severity of the failure event or defend a questionable action.

Lastly is the projected refusal where the reproacher suggest that the account giver will deny guilt, deny the failure event or deny the failure event or deny the reproacher’s right to ask for an account.

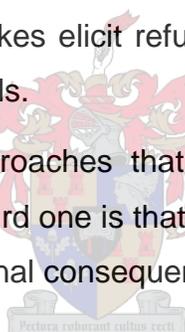
The authors conclude that projected refusals lead to refusal, projected concessions lead to concession while projected refusal are negatively related to excuses. They found that reproach forms are not related to the use of concessions, excuses or justifications. What is worse is that the use of more severe forms reproaches is related to the more aggravating forms of accounts, denials or refusals.

Polite or mitigating forms of reproach are not consistently related to polite or mitigating forms of accounts.

The second hypothesis relies on psychological reactive theory which predicts that a severely phrased reproach form represent a threat to the account –giver’s freedom and producers defensive reaction.

The central psychological reactance hypothesis is that threats to one’s freedom will elicit a defensive reaction. Braaten et al.( ), indicate that severe forms of reproach have a significant impact on accounts, rebukes elicit refusals/ denials, while polite and implicit reproaches rarely elicit refusal/ denials.

The second hypothesis is that reproaches that employ rebukes are more likely to evaluate accounts negatively. The third one is that more severely reproaches are related to negative interpersonal and emotional consequences.



#### **4.6.6 Different Types of Severe Reproaches**

Braaten et al (reveal) attack on esteem and attack on commitment as forms of reproaches. These forms imply that the failure event was caused partly by causes that are personal, intentional, controllable and stable. Others include anger expressions, rude behaviour and threats/ warnings.

In a school set-up, school principals or even district officials who express anger by shouting or being aggressive as “failure events” in inter-personal settings. Anger should be an expression that individuals control, and once it is expressed, the reproacher should be obliged to account for his or her obligation.

Severe reproaches include attack on esteem and on commitment/ dedication. These forms imply that the failure event was caused partly by causes that are personal, intentional, controllable and/or stable.

Anger expressions, rude behaviour and threats or warnings are other forms of severe reproaches. While polite reproaches are not consistently related to polite forms of accounting, studies indicate that severely phrased reproaches appear to be related consistently to more defensive reactions.

## **Needed research**

### **Theory**

The question that comes forth is why severe reproaches are being used. Different reactions to reproaches depend on perceptions, consistency and consensus. Some managers may employ anger expressions for only one type of failure event consistently and direct their anger at all workers. Some may employ this anger expression with certain employees.

One would establish a scenario where school principals employ anger expressions consistently to employees who regularly arrive late for duty. This may sound as though the same employees are victimised. People behave differently and obviously so is their personality.

### **Research Concerns**

Three approaches to accounts are observed. These are observational, scenario and survey.

Reproaches are more likely to use severe reproach forms as the severity of the consequences of the failure event increase.

In his study, Schonbach (1986) predicted that more severe offences would result in more defensive accounts, while Cody and Mc Laughlin (1985) argue that more severe offences would result in more mitigating accounts.

Cody and McLaughlin (1985) further mention that some forms of severe failure events involve severe speeding, drug abuse, cheating and white-collar crime. Since forms of reproach are so strongly linked to the escalation of conflict, they believe that a careful examination of reproach forms should be conducted in any organizational settings.

## **4.7 MANAGEMENT OF FAILURE EVENT**

### **4.7.1 Excuse, Justification, Refusal and Concession.**

Silence according to the writing by Scott and Lymn, (1968,p. 46), excuses and/or justifications is responses to an offence or failure event, when an unexpected act is committed or obligation is not fulfilled. They further distinguish four forms of excuse: appeal to accidents, appeal to defeasibility, appeal to biological drives and scapegoating. They classify justifications as denial of injury, denial of the victim, condemnation of condemners and appeal to loyalties.

On the other hand Schonbach's (1980) work identified four fundamental modes of response to a failure event. These are concessions, excuses, justifications and refusals.

Schonbach (1980) defines concessions as the acknowledgement of the actor's guilt. It includes apologies and offers of restitution. In intimate relationships, concession may alternate with refusals to be held to account or even outright threats.

He further defines an excuse as a failure management strategy in which the actor admits that the failure event took place, but denies that he was able to do anything about it.

Justification is a failure management strategy in which the actor admits responsibility for the failure events, but tries to redefine the nature of the event itself or the right to self-fulfilment.

Refusal on the other hand is the strategy in which the actor denies that he/she is guilty of the failure event or that the accuser is entitled to the right to reproach. The authors further add silence as the fifth category of failure management. When the degree of embarrassment associated with failure events is severe, the best strategy to respond is simply to avoid it.

#### **4.7.2 Failure Management Strategies Face – Threatening Acts and the Aggravation – Mitigation Continuum**

Brown and Levinson (1978) analyse face-threatening acts as either positive face or negative face. In simple terms, the positive face implies positive image wherein negative face implies the right to autonomy.

They further state that justification and refusals constitute threats to the hearer's on reproacher's positive face is that they convey the speaker's assessment that the hearer's position on some issue is wrong headed.

They argue that the risk of loss of the hearer's face will determine the type of strategy selected to perform a face-threatening act. When the risk of loss of face is great, the actor may elect not to perform the act at all. In the instance where the risk of loss is minimal, the actor will perform the face-threatening act badly without redness.

The pattern of mitigation becomes the reverse in the case of failure management strategies, in which the actor in effect claims that the preconditions for performing same act did not hold. Excuses, which invoke the lack of consensus on the importance of the failure event, will be perceived as less aggravating than refusals.

They finally state that the risk of the other's loss of face will be the actor's primary concern in a failure management situation in as much as he or she will be in trouble.

#### **4.7.3 Characteristics of the Actor – Reproacher Relationship**

Blumstein et al. (1974) argue that the reproacher will be strongly influenced by the adequacy of the account to the situation at hand, in determining whether an account of a failure event ought to be honoured.

Looking at the dimensions of relational factors, intimacy and dominance come into the picture. Intimacy is shown to be a major determinant of strategy selection in interpersonal persuasion and conflict. Relational intimacy will improve the likelihood that the more mitigating strategies will be used to manage failure events.

Blumstein et al. (1974) further found that accounts were more likely to be honoured when the actor was of higher status. When actor's dominance is high, more aggravating strategies will be preferred.

The relational consequences of the actor's strategy selections are the third relational factor. Aggravating Strategies may be more likely to be used in situations of long-term consequence if the actor feels unjustly accused. When the failure event constitutes a severe offence, the actor will recognize that "mere excuses" may not result in honouring. The most mitigating strategy, concession, will be used when the failure event is very serious and that aggravating strategies will be avoided. In a severe offence, the actor will choose to keep quiet.

Clark and Delia (1979) identify relational maintenance, face management and instrumental achievement, as the three communicative goals. In their context, the actor may be oriented to meeting one goal or any combination of these above goals. In essence the actor may have to choose a balance between the possible loss of positive face associated with an aggravating strategy and the potential threat to negative face represented by a concession or excuse. A strategy of mitigation may be selected if the actor wants his account to be honoured.

Further reveal that the authors discovered the impact of six forms of reproach as silence behavioural cues, projected concession, projected excuse, projected justification and project ional refusal on actors' selections of failure management strategies.

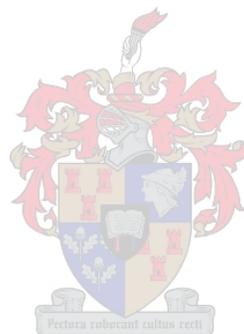
In the case of no overt reproach for the failure event, the actor may either make no response or will elect to employ a mitigating strategy out of a feeling of guilt that led him or her to project a reproach when none was made.

In projected concession the actor could respond with a concession as demanded or could become angry at being the object of guilt and respond by refusal.

Projected excuse is usually in the form of a question and most probable the response will be in the form of a relevant answer. Projected justification deals with the situation where a potential attack on the actor's positive face. In a projected refusal, the reproacher suggests that the actor will deny guilt, deny failure event or the right of reproach.

They finalise the managing of failure event by expressing the manner in which the actor feels about the offence itself. The actor will unlikely apologize or offer an excuse, if an actor feels unjustly accused. Actors who feel guilty about failure event will not hesitate to use a mitigating strategy.

The forms of attitude towards failure event are the expression of guilt or regret, admission of guilt but not reporting feeling guilty or feeling unfairly accused by an actor, they're denying the failure event or the right to reproach.



## CHAPTER 5

### 5.1 SELF NARRATION IN SOCIAL LIFE

According to Gergen (1994), human beings receive their first organised accounts of human action through fairy tales, folktales and family stories. These stories serve as a critical means by which we make ourselves intelligible within the social world. They range from childhood stories, family relations, school years, teenage relations and first love.

Some stories may be a day's event such as conversation during tea breaks or lunch hour, or even after work conversation at the dinner table or in the public transport travelling back home. Gergen (1994) further states that stories are forms of accounting, and narrative accounts are embedded within social action. We live by stories both by telling and the realizing of the self.

#### 5.1.1 The character of Self Narrative

In order to view our self in any given moment, we should link it with the past. In this sense even our emotions are placed in the context of our potential history. Gergen (1994) defines self-narrative as an individual's account of the relationship among self-relevant events across time. Our present identity is not a sudden and mysterious event but a sensible result of a life story. He further considers self-narratives as forms of social accounting or public discourse. Narratives are conversational resources, constructions open to continuous alteration as interaction progresses. They are cultural resources serving social purposes such as self-identification and self-solidification.

Interaction with others makes us acquire narrative skills. Lastly, stories serve as communal recourses that people use in ongoing relationships.

#### 5.1.2 Structuring of Narrative Accounts

Narratives are culturally and historically situated. They are by-products of people's attempts to relate through discourse. In constructing a narrative intelligible to significant segments of contemporary culture.

**1. Establishing a valued endpoint:**

This implies the establishment of a goal, an event to be explained, a state to be reached or avoided.

**2. Selecting events relevant to the endpoint**

This denotes the kinds of events that can figure in the account.

**3. Ordering of events**

This follows the selection of events. It is the events that are usually placed in an ordered arrangement.

**4. Stability of identity**

This implies that the characters in the story should possess a continuous or coherent identity across the time.

**5. Causal linkages**

Causal linkages provide an explanation for the outcome. Each event should be a product of the preceding event.



**6. Demarcation signs**

These are signals that indicate the beginning and the end of the story.

**5.1.3 Varieties of Narrative Form**

Northrop Frye (1957) proposes comedy, romance, tragedy and satire as the four basic forms of narrative based on the evolution of the four seasons. In contrast, Joseph Campbell proposed a single monomyth. The three rudimentary forms of narrative are stability narrative, progressive narrative and regressive narrative.

Stability narrative links events so that the individual's trajectory remains essentially unchanged in relation to a goal. Progressive narrative links together events so that the

movement along the evaluative dimension over time is incremental. In regressive narrative, movement is decremental.

#### **5.1.4 Narrative Form and the Generation of Drama**

Dramatic arts offer a sense of insight. In the tragic narrative, the relative decline in events is far less rapid in the prototypical regressive narrative. The rapid acceleration or deceleration of the narrative slope constitutes one of the chief components of dramatic engagement.

The second component is alteration in the narrative slope. Suspense and danger are special cases of the two preceding rules. Suspense and danger result from implicit alterations in narrative slope.

#### **5.1.5 Narrative Form in Two Populations: An Application**

Gergen (1994) points out that narrative construction of broad cultural usage form asset of ready-made intelligibilities. They offer a range of discursive resources for the social construction of the self.

Certain story forms are more readily employed than others. He further cites an example of a person who characterizes himself by means of a stability narrative, who deems life as directionless, to be an apt candidate for psychotherapy. Furthermore, a negative one immediately follows one who characterizes his or her life as a repetitive pattern in which each positive occurrence. Narrative conventions do not command identity, but they invite certain actions and discourage others.

In light of the two contrasting populations comprising of adolescents and the elderly, young adults tend to view their lives as happy at an early age. With older person on the other hand, the older person follows the shape of a rainbow. Narratives are not the products of life itself, they are constructions of life and they could be otherwise. According to Gergen (1994), aging is depicted as regressive narrative.

### 5.1.6 Micro, Macro and Multiplicity in Narration

The common participation in the culture will typically expose a wide variety of narrative forms from the rudimentary to the complex. We enter relationships with the potential to use any of a wide number of forms. We can contrast the relationship among our life experiences in various ways.

There are no necessary temporal parameters within which a personal narrative must be constructed. Therefore in general we may assume that one may relate events over vast periods of time or tell a story of brief duration. Macronarratives refer to accounts in which events span broad periods of time. Micronarratives relate to events of brief duration. Narratives may also be nested, that is one within another. An example of this could be a progressive narrative within a tragic narrative. Culture prizes consistency among narratives, as it seems to lay foundations for the construction of other narratives.

Gergen (1994) raps the discussion by sensing the acts of terrorism as the example of coherence among nested narratives. He states that people with an extended sense of their own history may strive for more coherence between one narrative and another, than those with a superficial sense of the past.

### 5.1.7 The Pragmatics of Self Narrative

Narrative constructions are linguistic tools with important social functions. People often wish to know that others “are what they seem,” by conveying narrative of stability. Personal traits, moral character and identity of the self are the results or outcomes of relationship itself.

Society places strong value on change and stability. Even stabilization may be characterized as problematic, oppressive or odious. Progressive narrative is the result of continuous career change or problem experienced in a relationship. Progressive narrative plays a useful function in social life. In view of this, Gergen (1994) further state that one must be able to show that one has always been the same and will continue to be so.

Lastly, regressive narrative serves as an important means for motivating people toward achieving positive ends.

### **5.1.8 The Interknitting of Identities**

Self-narratives are immersed within processes of ongoing interchange. They serve to unite the past with the present and signifying the future that sets foundation for moral evaluation.

Narrative performance also sets stage for further interdependence. Therefore as narrative generates expectations, the question may arise as to whether actions measure up to expectations. Maintaining identity is an interminable challenge. Gergen (1994) projects the incident of interknitting by stating that the actions of others contribute vitally to the events linked in narrative sequence. Narrative validity depends on the affirmation of others. According to Schopp's (1976), each of us is "knitted into" the historical constructions of others just as they are into ours.

## **5.2 EMOTION AS RELATIONSHIP**

According to Gergen's (1994) demonstration, emotions can be seen or viewed features not of individuals but of relationships. A number of discourses on the self have been accumulated. The sharing of concepts by Plato, Aristotle, Machiavelli, Locke and Augustine, Hobbes and Pascal, show times or concepts. For example, the concept of abstract ideas by Plato now changed to prototype, the concept of logical form by Aristotle that emerged as cognitive heuristics, social strategy by Machiavelli now emerging as impression management.

He further states that theories of the self inform society about what the individual can do or not. What hopes can be nurtured for future change? Conception of the self played an important role in human affairs. Emotions such as self-esteem set the stage for injustices in American civil right legislation.

Moving further, perception cognition or emotion informs the public that the mind of the individual is crucial to cultural well being. Citing what psychologists say about these concepts, Gergen (1994) reveals that the concept of self esteem and measures of

intelligence contribute to a humane society. Perhaps the most condemning statement of the “me first” attitude is engendered by the individualist impulse. The self-contained individual can never be certain that he understands the thoughts, feelings and need of others, and therefore he is restrained from investing too heavily in their lives.

In conclusion, a question may arise as to whether an individualist ideology can guide us safely into the future.



## STORY NO 1

### SEPEDI VERSION

Ke belegwe ka la di 17 Aporele ka 1968 motsaneng wa Bizana kua Kapa Bodikela. Ke ile ka romelwa Thaba Nchu ke na le mengwaga e mene. Morago ga go arogana ga batswadi baka, re ile ra ya go meloko ya gabo bomma. Ka ngwaga wa 1977 ke ile ka hlaka le go swarana le polelo ka ge ke etšwa Thaba Nchu gape ke dirile Setswana. Ka baka la seo ka gomišetšwa nthago go boeletša mphato wa 3. Mmangwane o ile a nthuša ka kudu go swara polelo.

Ka ngwaga o latelago ka romelwa Gauteng go dula le mma ka ge a b a šetše a nyetše monna yo moswa. E bile la mafelelo ke bone tate wa matswalo go fihlela ka ngwaga wa 1989. Monna yo moswa yo e be e le mohladi yo a tšerego kgodišo godimo ga bana ba bane morago ga tlhalano. O be a le o šoro kudu tše o ka rego o jele tša go galaka.

Bana bešu le nna re be re nyamišitšwe ke tshepetšo ye. Re hlwile nako e ntšhi re dira mediro ya gae gape re dira lebenkeleng la gae. Seo se nthabišago ka gona ke gore ke rutile go nagana, gape le go itlhokomela ka ngwaga wa lesomepedi. Meputso yeo re e hweditšego ge re šoma, e be e bolokwa posong ya kgauswi. Re be re hwetša R2, 00 ka letšatši, gomme re boloka R1.00 gape re šomiša ye nngwe bjalo ka mokhero kua sekolong. Re be re sa dumelelwa go raloka le bana bangwe. Ke lekile go kgotlelela, eupša mafelelong ga se ka ishware. Ke ile ka gopola go tsenela sehlopha sa baithuti sa gae sa Cosas. Ke be ke le sehlopheng sa marematlou ka nako yeo. Ge go be go na le seteraeke, re be re rakwa ka gae gomme re leke go ikutswa metseng ya kgauswi moo re tla robalago bošego. Ke be ke le mongwaledi wa komiti ya tša dithuto mo mokgahlong.

Go ile gwa tla gwa befa ka ngwaga wa 1985 ge ke be ke swarwa gomme ka išwa kgolegong tše ntsho kua Krugersdorp. E be e le ka nako ya maemo a tšhoganetšo. Re be re sa dumelelwa go etelwa ke motho, ešita le metswalle. Re ile ra romelwa kgolegolong ya Diepkloof ye tumilego ka la 'Sun City', gammogo le baswarwa ba bangwe. E be e le pono ye šoro gape e le ya go befa. Disele tša kgolegolong di be di nkga ditšhila le bodulo bo le bobbe. Re be re bethwa nke re ditonki di goga karikana.

Mma o be a sa dumellwa go eta. Ka morago ga dikgwedi tše senyane, ra khudušwa kgolegelong ya kua Heidelberg, moo re jetšego matswalo a Morena le ngwaga o moswa.

Re be re robala ka dikobo tše di tletšego dinta le botshwamare bo šiiša. Dikobo di nale monkgo wo mobe wa mengwaga wa maemo a go se hlwekišwe. Motho yo motee yoo a bego a dumeletšwe go re etela e be e le moemedi yoo a emetšego UDM ka ge ANC e be e thibeletšwe ke mmušo wa tšhoganetšo ka yeo nako. Kgolegong , nako ya mafelelo ge motho a be a eja borotho e be e le ka nako ya bone mosegare. Ge mma a be a romela sengwe ka batho ba bangwe se be se sa fihle ka ge go be go se mongwe yo a ka botšišwago.

Ka ge re be re dutše go disele tša botee, mokgwa o tee wa go kgopela borotho go baswarwa ba bangwe e be e le go šomiša kobyana e tatilwe ka sešepe gore e be le boima. Ka moragonyana mongwe o tla hwetša sefoka sa gagwe se tateditšwe mo kobjaneng. Nako yoe re bego re gahlana le 'bagwera' ba bangwe e be e le ka nako ya go itšhidulla, eupša go boledišana go be go sa dumelelwa. Re be re hloka tšhelete gape. Mongwe o be a tla lla o šoro gomme a ikhomotše ka ge go be go se yo a ka thušago. Ke dutše moo dikgwedi tše ka bago tshela.

Ka kgwedi ya Matšhe maemo a tšhoganetšo a ile a fedišwa, gomme ra lokollwa. Mošomo o mongwe waka go Cosas e be e le wa go ba moppresidente wa Lega ya Basadi. Yoo ke bego ke šoma le yena, e be e le mopresidente wa Cosas ka nako yeo wa go thuthupišwa ke geranate ya letsogo, mmele wa gagwe wa šašarakanywa marathana a ditho, o be o ka se hlathe gore e be e le motho. Ka yona nako yeo ke be ke phologile ka gore ke be ke šaletše morago ke le moletelong wa o mongwe wa bagwera yoo a bego a hlokošetše. Ke kwele fela gore bahlahli ba bane ba gahlane le borragolokhukhu ba bona.

Re ile ra kgona go gahlana le baswarwa ba bangwe gomme ra rera go ya Lesotho. Ka yeo nako maphodisa a fihla gomme ra romelwa moagong wa Nonqayi moo marapo a bego a swerwe ke De Kork wa kua Vlaakplaas. Ka nako yeo o bego o botšološwa, fao go be go etla mošweu wa difakafaka wa go swana le Modimo yo o o sa mo tsebego, o

be o thothomela gomme o dume gore o pšhe mo lefaseng la Afrika Borwa. Ka nako yeo ke be ke ekwa bohloko bjoo bo kwago ke mma.

O ile a nthapela gore ke ye go ngwadiša ka letšatši la mafelelo la go ngwadiša mphato wa marematlou. “ Ke ya go kgopela ngwanake gore o ikokobetše gomme o lefele ditšhelete tša go ngwadiša, mo gongwe o tla ngwala ngwaga wo” a realo Mamgebe. Pelo yaka ya bobela gore ke tšweletše dithuto tšaka Tlamoha sekolong sa go feleletša. Ka nako yeo ke be ke swanetše go hlola maphodiseng gabedi ka letšatši go kgonthiša gore ke sa le mono nageng. Bjale ke ile ka gahlana le mosadi-tsoko yoo a ilego a nkgokgoetša gore ke tsene kereke ya Sabata (Seventh Day Adventist). O ile a nthapella a ba a nthuta ka Modimo, ka gore go ya ka nna go be go sena selo sa go swana le seo, kudu bathobaso. O lekile ka maatla mafelelong ka felleletša ke tsene kereke, kudu ka baka la mmino wa tša bodumedi. Di be di swana le mangeloyi go lefaseng le lengwe. Ke ile ka amagana le melawana ya Sabata gape ke kwela mmane bohloko.

Mengwaga e ile ya sobelela, gomme ka fihlela ke bokgarebe gomme ka hwetša lesogana la go thopa pelo yaka . Ka ge ke be ke rata go boela 'bophelong bja baphedi' ka dumela phereyo ya gagwe. Ka nako yeo ka tšhabela Mafikeng go ya go etela tate yoo ke bego ke mo gopotše kudu. O be a lwala kudu gomme ka madimabe e be e le la mafelelo ke mmona. E be e le tše nkego ke tlile go mo šadiša gabotse.

Ge ke bowa ka ya ka dula le kgaetšedi yaka yoo a bego a šetše a nyetše gomme a dula le monna wa gagwe. Sekhwi se ntirile gore ke ye go ingwadiša lengwalo la borutiši kholetšeng ya borutiši kua Daveyton ka ngwaga wa 1989. Ka nako yeo maphodisa a be a fela a eta mo lefelong leo, gatee goba gabedi ka beke. Ba be ba nyaka go kgonthiša gore ga ke a ngwega nageng bjalo ka bagwera ba bangwe ba dirile. Ka ge ke ke le motho yo mongwe wa go se rate go tshwenya bangwe, ke ile ka nyaka mešomo ya nakwana. .Ke thomile ka go hlatswa dikoloi tša poso ka parafini gomme o be o ka makala gore ke nna ge o ka tla wa mpona ge ke sehlefetše o ka re ke be ke raloka moloreng. Ka morago ga moo, ke ile ka thwalwa lebenkeleng la Jet, gwa ba kaone go feta pele.

Mafelelong ka fetša tipoloma yaka kholetšeng. Sa go kgahliša hleng ke gore ke be ke hwetša meputso e mebotse kudu gape le difoka. Nka se lebale sefoka sa Dipalo ka

swanyane. Nako ya fihla ya tša dithero tša nyalano. Ka nako yeo gwa ba le thlakathlakano gape ka lebaka la gore ba fihlile ka nako ya boraro mosegare bare malome o lebetše ka kopano. Rrakgolo o sepetše le tšhelete ya magadi e be e le. Mohlolo ka nnete.

Ke thabile fela mengwaga e mehlano lenyalong ka gobane monna waka o ile a bolawa ka sehlogo ke monnatsoko yo mongwe yoo a mo thošitšego go mo thwalla mošomo. O ile a tla a thunywa mo kgauswi gaka e sa le masa ke lokišetša go yo ngwala meleko yaka kua Unisa. E be e ka re ke a gafa ge a be a hwela mo matsogong aka. Ke gopola gabotse ge e bile ke leka go tloša kolo mo nkong ya gagwe ka meno. Ke be ke na le dikgwedi tše tharo ke le mmeleng.

Go be gole bohloko ka maatla kudu ge motho a bolawa tše nkego ke phoofolo. Bangwe ba batho ba tlilego matshidišong ba be bare mmolayi yoo o rometšwe go dira tiro yeo e tšhošago. Ka letšatši la go belegwa ga morwedi waka, dikgopolo tša monna waka di ile tša mpherekanya. Morago ga dikgwedi tše tharo ka tla ka babjwa o šoro lebaka la mengwaga e mehlano. Dingaka tša phekola gore ke nale 'mpholo wa basotho'. E be e le o kare ke na le bolwetši bja molomo le maoto. Ka ya kerekeng moo ba mpeilego matsogo. Nka bolela ka dilo tšeo di bego di etšwa ka molomong, tša go etša dibokwana.

Ka yeo nako ke be ke le nnoši, eupša kgaetšedi yaka le molamo ba ntlhokomela ge ke nyaka kgokgoetšo. Mmatswale waka a tla a mpotša gore o nyaka ngwako wa morwa wa gagwe. Go be go na le kgogano gare gaka le yena. Mo tlhakatlhakanong yeo, ka timelelwa ke mma. Bohloko bjo bongwe ba betha.

Ka baka la mathata le kgogakgogano le mmatswale, ka gopola go rekiša ngwako gomme ka leba lifelong le lengwe, kudu megopolo e mebe yeo e itlišago. Matšatši a lethabo a bile ge ke be ke amogela lengwalo la tekree ya mathomo. Ke ile ka hlaka ke nnoši le bana baka mengwaga e mene, ka ntle le lefelo le botse la go dula. Ke tloga leelong le lengwe ke eya go le lengwe. Ge go be go sa le bjalo, dilo di be di thatafile mošomong ka ge ke be ke na le bothata le hlogo ya sekolo. Hlogo ya sekolo o be a sa nnyake tu, ka ge re kile ra tla ra lwela senotlolo. Ka letšatši le lengwe ke hweditše phaphoši yaka e fatolotšwe gomme dilo tšaka di lahletšwe mo fase. Ge ke mo begela molato wo, a e katoša. Sekhwi e bile mathomo a ntwala ya Irag le Amerika Nka se lebale

go bolela ka mmotoro waka, woo ke bego ke hwetša maotwana a ntšhitšwe moya ka boomo ke bašemanyana ba kua sekolong. Ka mahlogonolo ka kgona go ba swara gomme ba bega gore ba rometšwe ke hlogo ya sekolo.

Dibeke tše seswai di fetile ke rekana le maotwana..Sa go nkweša bohloko ke gore ke be ke senya tšhelete ya bana baka ya borotho ke rekana le maotwana gomme. Mafelelong ke ile ka tšwelela ka gore o ile a tla a kgopela tshwarelo ka lebaka la ditragalo tšeo. Go ile gwa ba pepeneng gore borakgolo ba nyaka gore ke tle be ngaka ya ditaola gore ke tle ke ba hlomphe ka ge e be e le bona ba hlolago mathata a.

Ke ile ka gahlana le monna yo mongwe gomme a nhlokomela..Ke ile ka tlogela bana baka le yena gomme ka ya go thwasa. Re dutše mmogo lebaka la mengwaga e ka bago mene. Ka fao kopano ya rena ga se ya ba le matšoba lebaka le letelele ka gore o ile a thudiša mebotoro yaka e meraro. Bobedi ba tšona o ile a menoga ka tšona. Ka yeo nako o be a sa theogele. Mafelelong a hwetša mošomo go la Gauteng. Mo kgweding ya bobedi a tla a mpontšha mabala a gagwe a nnete. O ntlogetše ke le dikolotong tša go makatša, le dikoloi tšaka di bewa metseng ya baagišani. Dikoloto di ka fihlela R10 000.

Le lehono ke sa phela boima le go leka gore mabaka a gahlane.ke sepela ka maoto ge ke eya mošomong, ka ge dikoloi di thutšwe. . Ke Modimo fela yo a tsebago gore di tla tswala eng. Ka yona nako ye ke sa ntše ke lebelelane le ngwako ke nnoši ka ge gothwe “tlou ga e šitwe ke lepogo la yona.

## **THE NARRATIVE OF THE FIRST CHILDHOOD STORY**

I was born on the 17 April 1968 in the village of Bizana in the Eastern Cape. I was sent to Thaba Nchu at the age of four. After the separation of my parents, we went to my mother's relatives. In 1977 I struggled to keep up with the language as I was from Thaba Nchu and did Setswana. Because of that I was sent back to repeat grade 3. My aunt helped me a lot to catch the language.

The following year I was sent to Gauteng to live with my mother as she had already got married to a new husband. That was the last time I saw my biological father until 1989. This new husband was a divorcee who took custody over four children after the divorce. He was a cruel person as though he had consumed sour food.

My siblings and I did not like this matter. We spent the day working at home and at their local shop. What I am happy about is that I learnt to think, and take care of myself at the age of twelve. The payments we received for working at the store, was saved in the local post office. We received the R2.00 per day, and saved R1.00 and use the other as stipend at school. We were not allowed to play with other children. I tried to persevere, but eventually I could not stomach it further. I decided to join the local student organisation, called Cosas. I was in Matric by then. When there was a strike, we were expelled from home and we tried to sleep in nearby villages at night. I was the secretary of the Education Committee.

Things got terribly wrong in 1985 when I got arrested and taken to the black prison in Krugersdorp. This was at the time of the state of emergency. We were not allowed any visit by anyone even our friends. We were then transferred to Diepkloof prison, popularly known as 'Sun-City', together with other prisoners. It was a terrible experience and too difficult to handle. The prison cells were stinking dirty and the stay was horrible. We were beaten as if we were donkeys pulling a cart. My mother was not allowed to visit. After the period of nine months, we were sent to Heidelberg prison where we spent Christmas and the New Year.

We slept in blankets infested with lice and the restroom was disgusting. The blankets had a terrible smell of years of stuffy unwashed conditions. The only person permitted to visit us was the lawyer who represented the UDF as the ANC was still banned by the apartheid regime at that time. In prison, the last time one would have had a piece of bread would be at four in the afternoon. When my mother sent me something through other people that could not reach me because there was no one to ask.

As we were occupying single cells, the only way asking for bread from the other prisoners was to use a sheet wrapped around in a bar of soap to make it have weight. After a while one would then receive her prize tied on the sheet. The only time we met as 'comrades' was during physical exercises, but no talking to each other was permitted. We also lacked money. One would cry dismally and had to silent oneself as there was no one to offer help. I stayed there for almost six months.

In March, the state of emergency was lifted, and we were then released. One of my tasks in Cosas was that of the president of the Women's League. The one I was working with, being the president of Cosas that time was blown by a hand grenade, his body was torn to pieces of flesh, you could not tell whether it was a human being. At last that time I escaped because I had stayed behind in the night vigil of one of the comrades who had passed on. I just heard that the four heroes had met their grandfathers.

We then managed to meet with the other comrades and planned to go to Lesotho. At that time the police arrived and we were sent to Nonqay Building where the popular De Kork held the reigns from Vlaakplaas. By the time you were interrogated, there appeared a humongous (masculine) white men who resembled God that we did not know, you would shiver and wish you should perish from this land of South Africa. That time I could feel the pain that my mother was enduring.

She then begged me to register on the last day of registrations for the grade 12. "I beg you my child, humble yourself and pay for registration, maybe you may write this year," said Mamgebe. My heart calmed down to pursue my studies at Tlamoha finishing school. During that period, I had to report to the police station twice a day to ensure that I was still in the country. Then I met certain strange lady who persuaded me into evangelist preaching from the church of Sabbath (Seventh Day Adventist). She prayed for me and taught me about God, because according to me there was nothing like that especially for black people. She persistently tried and ultimately I joined her church, especially because of the wonderful gospel songs. These resembled angels from another planet. I conformed to the Sabbath dogma and at the same I felt pity for my mother.

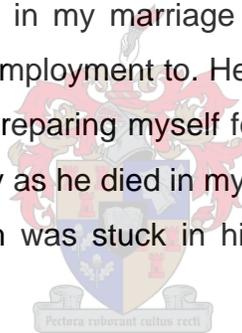
Years went by and as I reached puberty I met a certain man who stole my heart. As I wanted to return to the 'living people' I accepted his proposal. By that I time I sneaked to Mafikeng to go and visit my father whom I missed so much. He was very ill, and coincidentally that was the last time I saw him. It was as I planned to pay tribute to him.

When I returned I stayed with my elder sister who was already married by that time and staying with her husband. This enabled me to register for my teacher's diploma at Daveyton College in 1989. At that time the police were still visiting even at that place,

once or twice a week. They wanted to ensure that I did not skip the country like other comrades did. In spite of the fact that I am one person who does not want to bother people, I looked for the temporary jobs. I began with washing motor vehicles from the local post office. I used paraffin to clean them and you would be amazed to see me in filthy rugs as though I was playing in the ashes. After that, I was employed temporarily at Jet stores, and it became better than before.

Eventually I completed my diploma at the college. What was interesting then is that I used to obtain very good results as well as awards. I may not forget the award I received for Maths in particular. The time came for marriage proposals came. On that day there was also confusion due to the fact that they arrived at three o'clock in the afternoon saying their uncle had forgotten about the gathering. Their grandfather had left with the money for dowry. That was strange indeed.

I was happy for almost five years in my marriage because my husband was brutally murdered by a person he offered employment to. He was shot in front of me in the early hours of the morning while I was preparing myself for the writing of my examinations in Unisa. It was as though I was crazy as he died in my hands. I even remember well when I tried to remove the bullet, which was stuck in his nose with my teeth. I was three months pregnant by that time.



It was very painful especially that a person cannot like that as if he was an animal. Other people commented during the mourning period that the killer was sent to do gruesome did. On the day of my daughter's birth, I did not want to see myself alive as the memories of my husband haunted me. Three months later I got very ill for a period of approximately five years. The medical doctors discovered that I had "kaffir poison." It was like I was suffering from foot and mouth disease. I went to church where they laid hands on me. I can tell of things that were protruding from my mouth, that were like earthworms.

By that time I was alone, but my sister and brother in law took care of me when I needed support. My mother in law came to tell me that she wanted her son's house. There was a lot of tension between the two of us. In that miserable state, I lost my mother. Another pain struck.

Because of the misery and the tension with my mother in law, I decided to sell the house and moved to another one, especially the bad memories it brought to my life. Happy moments came the day I obtained my junior degree. I struggled for four years with kids, making ends meet, without any proper place to stay. Moving from one end to the other. While the situation was unbearable, things were worse at work where I had a problem with my principal. My principal did not want me at all, because we one fought for a padlock. One day I found my classroom ransacked and my items scattered on the floor. When I reported the matter to him he ignored me. I decided to organise my own, but that stirred things further. This was the beginning of war between Iraq and America. I cannot forget to mention my vehicle, which was deflated deliberately by some boys from our school. Fortunately I managed to capture them and they confessed to having being sent by the principal.

Eight weeks elapsed having to buy tyres after tyres. It pained me to realize that I was spending my children's money for bread and bought tyres instead. Eventually I succeeded because he came and apologised for those incidents. It then became obvious that my late grandparents wanted me to pay ancestral respect by being a traditional healer as they caused all these misfortunes.

I met a certain guy who stayed with me and supported. I left my children and went for the traditional healing course. We stayed together for approximately four years. However our relationship did not blossom for long because he crashed my three vehicles. Two of which he overturned in it. By that time he was not employed. He ultimately got a job in Johannesburg. In the second month of his employment, he started exhibiting his true colours. He left me in serious debts and distress, with my cars parked in the neighbourhood. The debts could amount to R10 000.

Even to date I am still pulling hard to make ends meet. I am currently walking barefooted to work as the cars have collided. It is only the Lord who knows what fruit it is to bear. At this juncture I am still taking charge of the house as the saying goes: "an elephant cannot be over-burdened by its own tasks."

## ANALYSES OF THE CHILDHOOD STORY NO 1

### 1. STRUCTURE OF THE NARRATIVE ACCOUNT

#### 1.1 Selection of events in the narrative structure: Plot structure

1.1.1 This narrative relates to the experience of the life of the educator as the student, at work and her marital problems. She had an unpleasant youth after being arrested as a student movement leader (Cosas), and had troubles with her principal at work and a scrappy lifestyle after the husband's death. After getting settled, she experiences the death of her husband. This leads to her remarrying and experiencing divorce because of the spouse's unbecoming behaviour which her frustrated and bankrupt.

1.1.2 These events in her life are organised in nine events

#### The first event:

The birth and stay at Bizana with her aunt, because of the separation of her parents.

#### The narrative of the first event

*Ke belegwe ka la di 17 Aporele ka 1968 motsaneng wa Bizana kua Kapa Bodikela. Ke ile ka romelwa Thaba Nchu ke na le mengwaga e mene. Morago ga go arogana ga batswadi baka, re ile ra ya go meloko ya gabo bomma. Ka ngwaga wa 1977 ke ile ka hlaka le go swarana le polelo ka ge ke etšwa Thaba Nchu gape ke dirile Setswana. Ka baka la seo ka gomišetšwa nthago go boeletša mphato wa 3. Mmangwane o ile a nthuša ka kudu go swara polelo.*

I was born on the 17 April 1968 in the village of Bizana in the Eastern Cape. I was sent to Thaba Nchu at the age of four. After the separation of my parents, we went to my mother's relatives. In 1977 I struggled to keep up with the language as I was from Thaba Nchu and did Setswana. Because of that I was sent back to repeat grade 3. My aunt helped me a lot to catch the language.

### **The second event:**

Her departure to Gauteng and the unhealthy atmosphere with the new stepfather.

### **The narrative of the second event**

*Ka ngwaga o latelago ka romelwa Gauteng go dula le mma ka ge a b a šetše a nyetše monna yo moswa. E bile la mafelelo ke bone tate wa matswalo go fihlela ka ngwaga wa 1989. Monna yo moswa yo e be e le mohladi yo a tšerego kgodišo godimo ga bana ba bane morago ga tlhalano. O be a le o šoro kudu tše o ka rego o jele tša go galaka.*

The following year I was sent to Gauteng to live with my mother as she had already got married to a new husband. That was the last time I saw my biological father until 1989. This new husband was a divorcee who took custody over four children after the divorce. He was a cruel person as though he had consumed sour food.

### **The third event:**

The joining of the student movement (Cosas), expulsion from home and the arrest, life in prison (Krugersdorp, Diepkloof and Heidelberg respectively).

### **The narrative of the third event**

*Bana bešu le nna re be re nyamišitšwe ke tshepetšo ye. Re hlwile nako e ntšhi re dira mediro ya gae gape re dira lebenkeleng la gae. Seo se nthabišago ka gona ke gore ke rutile go nagana, gape le go itlhokomela ka ngwaga wa lesomepedi. Meputso yeo re e hweditšego ge re šoma, e be e bolokwa posong ya kgauswi. Re be re hwetša R2, 00 ka letšatši, gomme re boloka R1.00 gape re šomiša ye nngwe bjalo ka mokhero kua sekolong. Re be re sa dumelelwa go raloka le bana bangwe. Ke lekile go kgotlelela, eupša mafelelong ga se ka ishware. Ke ile ka gopola go tsenela sehlopha sa baithuti sa gae sa Cosas. Ke be ke le sehlopheng sa marematlou ka nako yeo. Ge go be go na le seteraeke, re be re rakwa ka gae gomme re leke go ikutswa metseng ya kgauswi moo re tla robalago bošego. Ke be ke le mongwaledi wa komiti ya tša dithuto mo mokgahlong.*



*Go ile gwa tla gwa befa ka ngwaga wa 1985 ge ke be ke swarwa gomme ka išwa kgolegong tše ntsho kua Krugersdorp. E be e le ka nako ya maemo a tšhoganetšo. Re be re sa dumelwa go etelwa ke motho, ešita le metswalle. Re ile ra romelwa kgolegong ya Diepkloof ye tumilego ka la 'Sun City', gammogo le baswarwa ba bangwe. E be e le pono ye šoro gape e le ya go befa. Disele tša kgolegong di be di nkga ditšhila le bodulo bo le bobbe. Re be re bethwa nke re ditonki di goga karikana. Mma o be a sa dumellwa go eta. Ka morago ga dikgwedi tše senyane, ra khudušwa kgolegong ya kua Heidelberg, moo re jetšego matswalo a Morena le ngwaga o moswa*

My siblings and I did not like this matter. We spent the day working at home and at their local shop. What I am happy about is that I learnt to think, and take care of myself at the age of twelve. The payments we received for working at the store, was saved in the local post office. We received the R2.00 per day, and saved R1.00 and use the other as stipend at school. We were not allowed to play with other children. I tried to persevere, but eventually I could not stomach it further. I decided to join the local student organisation, called Cosas. I was in Matric by then. When there was a strike, we were expelled from home and we tried to sleep in nearby villages at night. I was the secretary of the Education Committee.

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#### **The fourth event:**

Lifting of the state of emergency, the release, meeting with other comrades. Meeting with De Kork.

### **The narrative of the fourth event**

*Ka kgwedi ya Matšhe maemo a tšhoganetšo a ile a fedišwa, gomme ra lokollwa. Re ile ra gahlana le baswarwa ba bangwe re ile ra gahlana gomme ra nyaka go tšhabela Lesotho. Ka yeo nako maphodisa a fihla gomme ra išwa moagong wa Nonqayi moo marapo a bego a swerwe ke De kork wa kua Vlaakplaas. E be e le monna wa difaka tše o ka rego ke Modimo.*

In March the state of emergency was lifted and we were then released. We then managed to meet with the other comrades, and then planned to go to Lesotho. At that time the police arrived and we were sent to Nonqayi Building where the popular De Kork held reigns from Vlaakplaas. He was a man of big muscles as if was God.

### **The fifth event:**

Registration of Matric, repentance to the Sabbath church, and joining the choir.

### **The narrative of the fifth event**

*O ile a nthapela gore ke ye go ngwadiša ka letšatši la mafelelo la go ngwadiša mphato wa marematlou. “ Ke ya go kgopela ngwanake gore o ikokobetše gomme o lefele ditšhelete tša go ngwadiša, mo gongwe o tla ngwala ngwaga wo” a realo Mamgebe. Pelo yaka ya bobela gore ke tšweletše dithuto tšaka Tlamoha sekolong sa go feleletša. Ka nako yeo ke be ke swanetše go hlola maphodiseng gabedi ka letšatši go kgonthiša gore ke sa le mono nageng. Bjale ke ile ka gahlana le mosadi-tsoko yoo a ilego a nkgokgoetša gore ke tsene kereke ya Sabata (Seventh Day Adventist). O ile a nthapella a ba a nthuta ka Modimo, ka gore go ya ka nna go be go sena selo sa go swana le seo, kudu bathobaso. O lekile ka maatla mafelelong ka felleletša ke tsene kereke, kudu ka baka la mmimo wa tša bodumedi. Di be di swana le mangeloyi go lefaseng le lengwe. Ke ile ka amagana le melawana ya Sabata gape ke kwela mmame bohloko.*

She then begged me to register on the last day of registrations for the grade 12. “I beg you my child, humble yourself and pay for registration, maybe you may write this year,” said Mamgebe. My heart calmed down to pursue my studies at Tlamoha finishing

school. During that period, I had to report to the police station twice a day to ensure that I was still in the country. Then I met certain strange lady who persuaded me into evangelist preaching from the church of Sabbath (Seventh Day Adventist). She prayed for me and taught me about God, because according to me there was nothing like that especially for black people. She persistently tried and ultimately I joined her church, especially because of the wonderful gospel songs. These resembled angels from another planet. I conformed to the Sabbath dogma and at the same I felt pity for my mother.

### **The sixth event:**

The first love relation, last sight of the father, and registration at college, temporary jobs. Successes and compliments at College

### **The narrative of the sixth event**

*Mengwaga e ile ya sobelela, gomme ka fihlela ke bokgarebe gomme ka hwetša lesogana la go thopa pelo ya ka. Ka ge ke be ke rata go boela 'bophelong bja baphedi' ka dumela phereyo ya gagwe. Ka nako yeo ka tšhabela Mafikeng go ya go etela tate yoo ke bego ke mo gopotše kudu. O be a lwala kudu gomme ka madimabe e be e le la mafelelo ke mmona. E be e le tše nkego ke tlile go mo šadiša gabotse.*

*Ge ke bowa ka ya ka dula le kgaetšedi yaka yoo a bego a šetše a nyetše gomme a dula le monna wa gagwe. Sekhwi se ntirile gore ke ye go ingwadiša lengwalo la borutiši kholetšeng ya borutiši kua Daveyton ka ngwaga wa 1989. Ka nako yeo maphodisa a be a fela a eta mo lefelong leo, gatee goba gabedi ka beke. Ba be ba nyaka go kgonthiša gore ga ke a ngwaga nageng bjalo ka bagwera ba bangwe ba dirile. Ka ge ke ke le motho yo*

*Mafelelong ka fetša tipoloma yaka kholetšeng. Sa go kgahliša hleng ke gore ke be ke hwetša meputso e mebotse kudu gape le difoka. Nka se lebale sefoka sa Dipalo ka swanyane.*

Years went by and as I reached puberty I met a certain man who stole my heart. As I wanted to return to the 'living people' I accepted his proposal. By that I time I sneaked to

Mafikeng to go and visit my father whom I missed so much. He was very ill, and coincidentally that was the last time I saw him. It was as I planned to pay tribute to him.

When I returned I stayed with my elder sister who was already married by that time and staying with her husband. This enabled me to register for my teacher's diploma at Daveyton College in 1989. At that time the police were still visiting even at that place, once or twice a week. They wanted to ensure that I did not skip the country like other comrades did. In spite of the fact that I am one person who does not want to bother people, I looked for the temporary jobs. I began with washing motor vehicles from the local post office. I used paraffin to clean them and you would be amazed to see me in filthy rugs as though I was playing in the ashes. After that, I was employed temporarily at Jet stores, and it became better than before.

Eventually I completed my diploma at the college. What was interesting then is that I used to obtain very good results as well as awards. I may not forget the award I received for Maths in particular.

### **The seventh event:**

The marital situation, death of the husband, birth of her baby, her illness and death of her mother.



*Ke thabile fela mengwaga e mehlano lenyalong ka gobane monna waka o ile a bolawa ka sehlogo ke monnatsoko yo mongwe yoo a mo thošitšego go mo thwalla mošomo. O ile a tla a thunywa mo kgauswi gaka e sa le masa ke lokišetša go yo ngwala meleko yaka kua Unisa. E be e ka re ke a gafa ge a be a hwela mo matsogong aka. Ke gopola gabotse ge e bile ke leka go tloša kolo mo nkong ya gagwe ka meno. Ke be ke na le dikgwedi tše tharo ke le mmeleng.*

*Go be gole bohloko ka maatla kudu ge motho a bolawa tše nkego ke phoofolo. Bangwe ba batho ba tlilego matshidišong ba be bare mmolayi yoo o rometšwe go dira tiro yeo e tšhošago. Ka letšatši la go belegwa ga morwedi waka, dikgopolo tša monna waka di ile tša mpherekanya. Morago ga dikgwedi tše tharo ka tla ka babjwa o šoro lebaka la mengwaga e mehlano. Dingaka tša phekola gore ke nale 'mpholo wa basotho'. E be e le*

*o kare ke na le bolwetši bja molomo le maoto. Ka ya kerekeng moo ba mpeilego matsogo. Nka bolela ka dilo tšeo di bego di etšwa ka molomong, tša go etša dibokwana.*

*Ka yeo nako ke be ke le nnoši, eupša kgaetšedi yaka le molamo ba ntlhokomela ge ke nyaka kgokgoetšo. Mmatswale waka a tla a mpotša gore o nyaka ngwako wa morwa wa gagwe. Go be go na le kgogano gare gaka le yena. Mo tlhakatlhakanong yeo, ka timelelwa ke mma. Bohloko bjo bongwe ba betha.*

I was happy for almost five years in my marriage because my husband was brutally murdered by a person he offered employment to. He was shot in front of me in the early hours of the morning while I was preparing myself for the writing of my examinations in Unisa. It was as though I was crazy as he died in my hands. I even remember well when I tried to remove the bullet, which was stuck in his nose with my teeth. I was three months pregnant by that time.

It was very painful especially that a person cannot like that as if he was an animal. Other people commented during the mourning period that the killer was sent to do gruesome did. On the day of my daughter's birth, I did not want to see myself alive as the memories of my husband haunted me. Three months later I got very ill for a period of approximately five years. The medical doctors discovered that I had "kaffir poison." It was like I was suffering from foot and mouth disease. I went to church where they laid hands on me. I can tell of things that were protruding from my mouth, that were like earthworms.

By that time I was alone, but my sister and brother in law took care of me when I needed support. My mother in law came to tell me that she wanted her son's house. There was a lot of tension between the two of us. In that miserable state, I lost my mother. Another pain struck.

### **The eighth event:**

Graduating at Unisa, life at work with the principal. Issue of deflated tyres, reconciliation with the principal. Traditional healer

*Ka baka la mathata le kgogakgogano le mmatswale, ka gopola go rekiša ngwako gomme ka leba lifelong le lengwe, kudu megopolo e mebe yeo e itlišago. Matšatši a*

*lethabo a bile ge ke be ke amogela lengwalo la tekree ya mathomo. Ke ile ka hlaka ke nnoši le bana baka mengwaga e mene, ka ntle le lefelo le botse la go dula. Ke tloga leelong le lengwe ke eya go le lengwe. Ge go be go sa le bjalo, dilo di be di thatafile mošomong ka ge ke be ke na le bothata le hlogo ya sekolo. Hlogo ya sekolo o be a sa nnyake tu, ka ge re kile ra tla ra lwela senotlolo. Ka letšatši le lengwe ke hweditše phaphoši yaka e fatolotšwe gomme dilo tšaka di lahletšwe mo fase. Ge ke mo begela molato wo, a e katoša. Sekhwi e bile mathomo a ntwaga ya Irag le Amerika Nka se lebale go bolela ka mmotoro waka, woo ke bego ke hwetša maotwana a ntšhitšwe moya ka boomo ke bašemanyana ba kua sekolong. Ka mahlogonolo ka kgona go ba swara gomme ba bega gore ba rometšwe ke hlogo ya sekolo.*

*Dibeke tše seswai di fetile ke rekana le maotwana. Sa go nkweša bohloko ke gore ke be ke senya tšhelete ya bana baka ya borotho ke rekana le maotwana gomme. Mafelelong ke ile ka tšwelela ka gore o ile a tla a kgopela tshwarelo ka lebaka la ditiragalo tšeo. Go ile gwa ba pepeneng gore borakgolo ba nyaka gore ke tle be ngaka ya ditaola gore ke tle ke ba hlomphe ka ge e be e le bona ba hlolago mathata a.*

Because of the misery and the tension with my mother in law, I decided to sell the house and moved to another one, especially the bad memories it brought to my life. Happy moments came the day I obtained my junior degree. I struggled for four years with kids, making ends meet, without any proper place to stay. Moving from one end to the other. While the situation was unbearable, things were worse at work where I had a problem with my principal. My principal did not want me at all, because we one fought for a padlock. One day I found my classroom ransacked and my items scattered on the floor. When I reported the matter to him he ignored me. I decided to organise my own, but that stirred things further. This was the beginning of war between Iraq and America. I cannot forget to mention my vehicle, which was deflated deliberately by some boys from our school. Fortunately I managed to capture them and they confessed to having being sent by the principal.

Eight weeks elapsed having to buy tyres after tyres. It pained me to realize that I was spending my children's money for bread and bought tyres instead. Eventually I succeeded because he came and apologised for those incidents. It then became

obvious that my late grandparents wanted me to pay ancestral respect by being a traditional healer as they caused all these misfortunes.

### **The ninth event:**

Second marriage, life with the new spouse, and experiences of debts, separation and reconciliation with her circumstances.

*Ke ile ka gahlana le monna yo mongwe gomme a nhlokomela. Ke ile ka tlogela bana baka le yena gomme ka ya go thwasa. Re dutše mmogo lebaka la mengwaga e ka bago mene. Ka fao kopano ya rena ga se ya ba le matšoba lebaka le letelele ka gore o ile a thudiša mebotoro yaka e meraro. Bobedi ba tšona o ile a menoga ka tšona. Ka yeo nako o be a sa theogele. Mafelelong a hwetša mošomo go la Gauteng. Mo kgwedding ya bobedi a tla a mpontšha mabala a gagwe a nnete. O ntlogetše ke le dikolotong tša go makatšša, le dikoloi tšaka di bewa metseng ya baagišani. Dikoloto di ka fihlela R10 000.*

*Le lehono ke sa phela boima le go leka gore mabaka a gahlane.ke sepela ka maoto ge ke eya mošomong, ka ge dikoloi di thutšwe. . Ke Modimo fela yo a tsebago gore di tla tswala eng. Ka yona nako ye ke sa ntše ke lebelelane le ngwako ke nnoši ka ge gothwe “tlou ga e šitwe ke lepogo la yona.*

I met a certain guy who stayed with me and supported. I left my children and went for the traditional healing course. We stayed together for approximately four years. However our relationship did not blossom for long because he crashed my three vehicles. Two of which he overturned in it. By that time he was not employed. He ultimately got a job in Johannesburg. In the second month of his employment, he started exhibiting his true colours. He left me in serious debts and distress, with my cars parked in the neighbourhood. The debts could amount to R10 000.

Even to date I am still pulling hard to make ends meet. I am currently walking barefooted to work as the cars have collided. It is only the Lord who knows what fruit it is to bear. At this juncture I am still taking charge of the house as the saying goes:’ an elephant cannot be over-burdened by its own tusks.”

## 1.2 ENDPOINT Theme of the narrative

The theme of this narrative is the vicissitudes of life, experienced by a single parent. Life is not fair and therefore should continue to strive on their own to achieve challenges in life.

## 1.3 ORDERING OF EVENTS

### 1.3.1 Sequence

The events of the narrative are ordered in a linear sequence. The central plot is the hardships she faced from her teenage level, which culminated in the secondary plot being the ups and downs in her marriage. Her perseverance in the struggle led to her being someone that can stand on her own. Her imprisonment, followed by her reforms, brutal murder of the husband, problems with her principal, challenges of the traditional ritual and becoming her will, the second marital situation and finally her struggles alone.

### 1.3.2 Duration

The duration of this episode is not clear due to the fact that it might be possible that she may not have narrated everything. The narrative about the movement from Krugersdorp, to 'Sun City', Heidelberg and finally at Nonqayi, is not clear.

## 1.4 STABILITY OF IDENTITY

The narrator changes over time. At first she is a reserved individual who become very stubborn due to the following experience.

1. the support from the aunt because of language
2. the bonding together with other siblings
3. childhood difficult in not being able to play like other children
4. her arrest after joining the student movement
5. life in prison (experience in cells)
6. the new life in the Sabbath church

7. introduction to the new leaf, college and academic merit
8. the brutal murder of the husband
9. her illness and state of stature
10. the battle about the house with in-laws
11. another pain struck-death of the mother
12. happy moments-graduation of BA degree
13. the last bite-unsuccessful marriage

But then things changes: she became an educator, got married, had children and had to face life head on alone after the separation with the second hubby.

### 1.5 CAUSAL LINKAGE

Different causes and effects:

Cause 1: Separation of parents

Effect: she had to stay with her aunt in Bizana.



Cause 2: the joining of the student movement, Cosas

Effect: she got arrested and experienced hardships in prison

Cause 3: the joining of the Sabbath church

Effect: she became a less aggressive person, managed to register for Matric

Cause 4: her sudden illness

Effect: she had to follow her ancestral worship and became a traditional healer

Cause 5: her second marriage

Effect: she experienced a loss of possessions due to carelessness of the spouse and had to rebuild her own life all by herself

## **1.6 DEMARCATION SIGNS: NONE**

## **2. NARRATIVE FORM**

The story has a regressive and progressive form

### **2.1 Regressive form**

There are six stages in her regression depicted as follows:

Stage 1: separation of her parents

Stage 2: her stay in Gauteng

Stage 3: prison life

Stage 4: brutal killing of her husband

Stage 5: unbecoming treatment by the principal

Stage 6: separation



### **2.2 Progressive form**

2.2.1 she qualified as an educator and got married

2.2.2 bought herself a house and three motor vehicles

2.2.3 she became a balanced person

## **3. SELF- NARRATIVE**

### **3.1 Relationship among self-relevant events across time.**

The events in 1.1 above are related with each other. In the first place her experience as a student in the student movement (Cosas) is related to her aggressive behaviour and

transforming into a new person. Again her experience with the principal at work is connected to her independent lifestyle after divorce.

### **3.2 Social Accounting**

The social purpose that this story fulfils is self-justification. The narrator justifies her actions. This can be clearly seen in the event above in paragraph 1.4 above.

- 1 She joins the student movement because of the pressure from the stepfather at home.
- 2 She joins the Sabbath church because it is the only place to get 'comfort' after the hardships in prison
- 3 She becomes a traditional healer because things were not going well in her life
- 4 She decides to go independently because she realizes that it is a waste of her children's money to continue with marriage

### **3.3 True Narrative**

The narrative sketches a true event in the life of the independent narrator. This narrative will help the community to enhance their quality of life especially realizing that perseverance is always the mother of success. She persevered for a while at home under the strict watchful eye of her stepfather until she decided to go her way.

## **4. PRACTICE OF SELF-NARRATION:**

### **4.1 Variety of narrative forms**

The narrative depicts regressive and progressive forms

### **4.2 Micro narrative**

The narrative shows other events in her life depicted by the life in prison, at work and problems with her marriage

### **4.3 Nesting of narrative**

One narrative is nested in the other because the independent account in her childhood is nested in her adulthood account.

## **5. PRAGMATIC OF SELF-NARRATIVE**

### **5.1 Progressive narrative**

There is a progressive change in the sense that the narrator starts in a very unstable situation and ultimately turns to be an independent mother of two kids.

### **5.2 Regressive narrative**

The narrative solicits pity and concerns in the sense that due to the life style at home, she seeks to join the student movement to discover a new 'home.'

## **6. INTERKNITTING OF IDENTITIES**

### **6.1 Moral evaluation**

The narrator will be evaluated as an outspoken person in the community. She portrayed herself as an angry person in her youth who eventually takes up the position of motherhood. The community is agreeable to acceptance of regressive life style once it is portrayed in an outspoken way.

### **6.2 Interminable negotiation**

The narrator is an outspoken and talkative character, which the community may find difficult to associate with. In our community, there are many such people. She is not exceptional.

### **6.3 Reciprocal identities**

The church was inspirational in the sense that she had to leave politics and concentrate on her studies after imprisonment.

## 7 Emotions

Emotions of anger, aggression and loneliness are apparent in the narrative. The narrator was angry about the living conditions in which the siblings and she found themselves at home. She finally felt lonely after the death of her husband that she eventually got married for the second time.

Such emotions are embedded in our culture. People tend to be aggressive due to the circumstances that prevail in their lives. The narrator was forced by circumstances to become a traditional healer.

The emotional expressions are meaningful as a result of having to lose almost everything in her second marriage because of the irresponsibility of the spouse in question.

The narrator becomes lonely. In this culture loneliness is acceptable. It is normal for one to become lonely after you lose a loved one.



## STORY NO. 2

### SEPEDI VERSION

#### BOPHELO BA BONGWANENG

Ke belegwe ka di 10 Oktoboro 1964 kwa Bloemfontein. Ke leitšibulo go bana ba bararo. Ke reetšwe ka morago ga makgolo wa ka. Ke dutše mengwaga e lesome pedi ke dula le bomakgolo kua Thaba Nchu, ka ge batswadi baka ba be ba šoma. Go tlogela bonyenyaneng ba ka ga se nke ke dula le batswadi baka, ka ge ba be ba dula mafelong a go fapana. Mmane e be e le mooki ge tate yena a šoma lekgotleng la dinyewe. Tate o be a tlošwa lefelong le tee go ya go le lengwe, gomme mme a swanetše go mo latela. Motse wa gešu wa mathomo o be o le Bloemfontein, eupša tate a ya go šoma Barkley (East /West) Province. Mmane o ile a leba Kuruman gore a be kgauswi le yena. Re be re ba bona fela ka maikhutšo a dikolo. Ke thomile sekolo Kurumana ka ngwaga wa 1971, Ke dutše le mma ngwaga o tee fela. Ka ngwaga wa 1972 ka boela gape Thaba Nchu go tšwetša dithuto tšaka pele. Makgolo e be e le motho wa gore thwii, a nthuta mešomo yohle ya ka gae. Le bjale ke sa mo rata gape ke ikgantšha ka yena. Kua Thaba Nchu ke be ke tlwaelane le ditlogolo tšešu. Re be re sepela mmogo go ya sekolong ka maoto. Nakong ye ke be ke na le meratho e mebedi.

Nakong yeo ke tšwelelago ka dithuto tša praemare, makgolo o ile a thoma go lwala. O be a tsena a etšwa bookelong. Bofejane ba gešu bo be bo dula le mangwane kua Transkei. Ke ile ka šala le ditlogolo, le moratho waka le rakgolo ka ge makgolo a be a le bookelong.

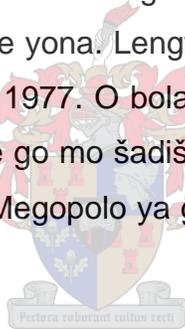
Ka ngwaga wa 1976 ka Setemere, mme o ile a tla a re tšea ra leba Transkei. Re tlogetše makgolo ka maikemišetšo a go tla go mmona ka Janawari ge re boela sekolong. Ka bomadimabe, mme o be a na le megopolo ye mengwe gomme ga se ra boela Thaba Nchu. Ga se ka hwetša sebaka sa go mo šadiša gabotse.

Ge re fihla Transkei, mangwane a re iša motseng wa gagwe. O be a šetše a nyetšwe gomme a dula le moratho waka. Mangwane o be a beakantšhe ka moka tša sekolo sa maroma kua Umtata ka ngwaga wa 1977. Ke be ke le mphantong wa bohlano, sekolong

sa mathotsa eupša ke na le bokamorago ba Setswana. Go be go le boima go ka kgotlelela. E be e le sekolo sa go robala ntshe.

Nakong tša boikhutšo ba dikolo, mangwane o be a fela a ntšea re eya gae ga gagwe. Ka nako yeo ke be ke hwetša mangwalo a go tšwa go mmane. Sa go makatša ke gore mangwalo ao a be a kibilwe mokibo wa Springs. Ge ke ke bala aterese, ka lemoga gore e fapane. E be e le ngwaga wa 1977 gomme ke feleleditše go bolela le tate ka ngwaga wa 1975/6 ge a be e etetše Thaba Nchu.

Ga se ka botšiša motho, ge ke gopola meloko ya gešu kwa Thaba Nchu go be go le boima. Ke be ke tšhaba go botšiša ka diaterese tšeo tše fapanego. Ke tšhaba le go botšiša ka tate goba bomakgolo. Ka ikgakantšha tše nkego tšohle di lokile. Ka letšatši le lengwe ke le ga mangwane ke hlwekiša lapa, ka thopa lengwalo fase la mongwalo wa mme, le ngwaletšwe mmangwane. Ke be ke kganyoga go tseba diteng tša lona. Ke be ke nyaka go ikgodiša gore aterese ke yona. Lengwalo le ke lona la go ntsebiša ka lehu la makgolo yoo a robetšego ka May 1977. O bolailwe ke kankere ya popelo. Mogopolo wa gore o iketše badimong ka ntle le go mo šadiša gabotse, ka ge e be e le motho yoo ke phetšego le yena nako e telele. Megopolo ya go se botšwe ka tshwanelo ka lehu le, ya ntlhokša boroko.



Ka ngwaga wa 1977, ra swanela ke go etela mme Springs. Ge re fihla moo, ra hwetša gone o dula le monna yo mongwe wa go ba le bana ba bane. Mme o re boditše gore o tlogetše tate kua Kurumane ka ge ba be ba sa hlwe ba ratana. A tšwelapele gore go tloga lehono, bana ba mo gae ba šupile. Ka tlamega ke gore “papa” go motho yoo ke sa mo tsebego. Ke be ke dula ke lla gore ke kgone go robala. La mathomo ge ke mo lebelela, ke be ke nywanywa.

Ke feditše nako yaka e ntšhi ke le sekolong sa go robala, ke etla gae ka matšatši a boikhutšo. Morago ga lengwalo la marematlou, ka rutela borutiši.

Ka ngwaga wa 1986 ka thoma go ruta gona moo Springs. Nakong ye monna yo a dira bokgonthe bja gore re se hlwe re bonana le meloko ya gešu. Nako le nako ba be ba elwa ge ke bolela ka go ba etela. Ka ngwaga wa 1987 ka Desemere ka nyalana le

monna yo ke gahlanego le yena kholetšeng ya barutiši, gomme re na le bana ba babedi. Re šetše re na le mengwaga ye e ka bago 17 re dula mmogo. O bile le nna mahlokong le lethabong.

Ka ngwaga wa 1999 ka Feberewari la di 16, mme o ile a bolawa ka sehlogo ke monna yo moswa yo. Ba ile ba bolokwa gammogo gomme mabitla a bona a le kgauswi le kgauswi, morago ga seo se diregilego. Ka la di 10 Julae 2003, ka ngwalela ba lekgotla gore ba tle ba mo epolle gore a bolokwe lefelong le lengwe gore re tle re mo etele lebitleng la gagwe ka khutšo.

Tate waka wa madi yena o hlokofetše ka ngwaga wa 1991 ka Agostose, a sanke ke hwetša nako ya go mo laela. Ga ke tsebe lebitla la gagwe, gape o be a šetše a nyetše gape. Ke holofela go aga leswika la segopotšo la batswadi baka le rakgolo.

Dilo ga nke di sepela ka mokgwa woo mongwe a ratago eupša ke thabela go ba le batswadi ba go swana nabo. Ka ge ke sanke ke ehlwa le tate, ke dutše le mme nako e teletšana. E šetše e le mengwaga e mehlano go tloga fao mme a robetšego, eupša bjale ke amogetše. E sa le mme waka, re phedile mahlokong le nakong tše bose. O nthutile tše dintšhi.

Gape le yena o be a sa nyake go hwa ka tsela ye, eupša go na le dilo tšeo o ka se kgonego go di thibela go direga.

Ke be ke hlwa ke eba le mathata bophelong, eupša ke ithutile go thabela dinako tšohle. Mathata aka ke dinyane ge o bapetša le a batho ba bangwe.

## **THE NARRATIVE OF THE CHILDHOOD STORY NO 2**

I was born on 10 October 1964 in Bloemfontein. I am the first child of three children. I was named after my grandmother. I stayed for twelve years with my grandparents in Thaba Nchu, as my parents were working. As from my childhood I have not stayed with my parents, as they were working in different places. My mother was a nurse while my father worked at the magistrate's court. My father was transferred from one place to the other, and then my mother had to follow him.

Our first house was in Bloemfontein but my father went to work in Barkley West. My mother went to Kuruman so that she should be near to him. We only saw them during the school holidays. I started school in Kuruman in 1971. I stayed with my mother for one year only. In the year 1972 I went back to Thaba Nchu to further my studies. My grandmother was very strict and she taught me all the domestic chores. Even now I still love her and am proud of her.

In Thaba Nchu my cousins and I were accustomed to each other. We walked to school together on foot. By that time I had two younger siblings.

By the time I finished my primary education, my grandmother fell ill. She used to go in and out of hospital. My youngest sibling was staying with my aunt in Transkei. I remained with my cousins and my other sibling with my grandmother as my grandmother was in hospital.

In 1976 in September my mother came and took us and we headed for Transkei. We left my grandmother with the aim of seeing her in January when we returned to school. Unfortunately my mother had other plans and we did not return back to Thaba Nchu. I did not have time to bid her goodbye.

When we arrived in Transkei my aunt took us to her house. She was already married and was staying with my younger sister. My aunt had arranged everything for the Roman Catholic school in Umtata in the year 1977. I was in the fifth grade, in the Xhosa school whilst I had the Setswana background. It was too difficult to cope. It was a boarding school.

During the school holidays, my aunt would just take me and we went to pick to her house. At this time I was receiving letters from my mother. Surprisingly these letters were stamped with a Springs stamp. When I read the address, I realized that it was different. It was the year 1977, and I had last spoken to my father in 1975/6 when he visited Thaba Nchu.

I did not ask anybody. When I think of our relatives in Thaba Nchu it was difficult. I was scared to ask about the different addresses. I was afraid even to ask about my father or my grandmother. I pretended as though everything was fine. One day when I was at my auntie's place cleaning the house, I picked a letter on the floor bearing my mother's

handwriting, written to my aunt. I was anxious to know its contents. I wanted to make sure that the address was the one. This letter was the one which informed me about the death of my grandmother who lay down in May 1977. She died because of cancer of the womb. The thoughts that she went to the ancestors without bidding her goodbye, as she was the person whom I lived with for a long time bothered me. The thoughts of not being told properly about this death, made me develop sleepless nights.

In the year 1977, we had to visit my mother in Springs. When we arrived there, we found that she was staying with another man who had four children. My mother told us she had left our father in Kuruman as they were no longer in love. She went further to say as from that day the siblings in this house are seven. I had to say, "father" to someone I did not know. I used to cry so that I could be able to sleep. At first when I saw him, I would be annoyed.

I spent most of my time in the boarding school, having to visit home during the school holidays. After my matric, I studied for teaching.

In the year 1986 I began teaching there in Springs. At that moment this man made sure that we no longer saw our relatives. Everytime they were fighting when I was talking about visiting them. In the year 1987 in December, I got married to the man I met at college of education, and we have two children. We have approximately 17 years staying together. He has been with me during hardships and happiness.

In the year 1999 in February on the 16, this new man gruesomely killed my mother. They were buried alongside each other, side by side, after what happened. On the 10 July 2003, I wrote to the municipality that she be exhumed and be buried in and her place so that we can visit her in her grave in peace.

My father died in 1991 in August, I never had time to say goodbye. I do not know his grave and he was also married again. I wish to erect a tombstone for my parents and my granny.

Things do not happen the manner in which one likes, but I envy the parents like them. As I never spent time with my father, I stayed with my mother longer. It is now about five years since my mother died, but now I have accepted. It is still my mother; we lived in hardships and times of joy. She taught me many things.

She also did not want to die like this but there are things, which you cannot prevent from happening.

I used to have hardships in life, but I have learnt to be happy at all times. My challenges are nothing, when compared to the other people.

## **ANALYSES OF CHILDHOOD STORY NO 2**

### **1. STRUCTURE OF THE NARRATIVE ACCOUNT**

The narrator gives an account of her life at school and with various relatives. She had an unhappy adolescence at boarding school and she had troubles at home with her new stepfather. She eventually settled down but then had to bear the brutal death of her mother. She is however now reconciled to her circumstances. The account of her life has been depicted in seven events.

#### **THE FIRST EVENT**

Her birth and upbringing in Thaba Nchu with her grand parents due to her parents' unstable employment.



#### **The narrative of the first event**

*Ke belegwe ka di 10 Oktoboro 1964 kwa Bloemfontein. Ke leitšibulo go bana ba bararo. Ke reetšwe ka morago ga makgolo wa ka. Ke dutše mengwaga e lesome pedi ke dula le bomakgolo kua Thaba Nchu, ka ge batswadi baka ba be ba šoma. Go tlogela bonyenyaneng ba ka ga se nke ke dula le batswadi baka, ka ge ba be ba dula mafelong a go fapana. Mmane e be e le mooki ge tate yena a šoma lekgotleng la dinyewe. Tate o be a tlošwa lefelong le tee go ya go le lengwe, gomme mme a swanetše go mo latela.*

I was born on the 10 October 1964 in Bloemfontein. I am the first child of the three children. I was named after my grandmother. I stayed for eleven years with my grandparents in Thaba Nchu, as my parents were working. As from my childhood I have never stayed with my parents, as they were working in different places. My mother was a nurse while my father worked at the magistrate's court. My father was removed from one place to the other, and then my mother had to follow her.

## THE SECOND EVENT

Her primary schooling, state of health of the grandmother and departure from Thaba Nchu

### The narrative of the second event

*Nakong yeo ke tšwelelago ka dithuto tša praemare, makgolo o ile a thoma go lwala. O be a tsena a etšwa bookelong. Bofejane ba gešu bo be bo dula le mangwane kua Transkei. Ke ile ka šala le ditlogolo, le moratho waka le rakgolo ka ge makgolo a be a le bookelong.*

*Ka ngwaga wa 1976 ka Setemere, mme o ile a tla a re tšea ra leba Transkei. Re tlogetše makgolo ka maikemišetšo a go tla go mmona ka Janawari ge re boela sekolong. Ka bomadimabe, mme o be a na le megopolo ye mengwe gomme ga se ra boela Thaba Nchu. Ga se ka hwetša sebaka sa go mo šadiša gabotse.*

By the time I finished my primary education, grandmother became ill. She used to move in and out of hospital. My younger sibling was staying with my aunt in Transkei. I stayed with my cousins and my other sibling as my grandmother was in hospital.

In 1976 in September my mother took us and we headed for Transkei. We had left my grandmother with the aim of seeing her in January when we returned to school. Unfortunately my mother had other plans and we did not return back to Thaba Nchu. I did not have time to bid her goodbye

## THE THIRD EVENT

Schooling in Transkei, problems around acclimatisation crisis about the father

### The narrative of the third event

*Ka ngwaga wa 1976 ka Setemere, mme o ile a tla a re tšea ra leba Transkei. Re tlogetše makgolo ka maikemišetšo a go tla go mmona ka Janawari ge re boela sekolong. Ka bomadimabe, mme o be a na le megopolo ye mengwe gomme ga se ra boela Thaba Nchu. Ga se ka hwetša sebaka sa go mo šadiša gabotse.*

*Ge re fihla Transkei, mangwane a re iša motseng wa gagwe. O be a šetše a nyetšwe*

*gomme a dula le moratho waka. Mangwane o be a beakantšhe ka moka tša sekolo sa maroma kua Umtata ka ngwaga wa 1977. Ke be ke le mphatong wa bohloano, sekolong sa mathotsa eupša ke na le bokamorago ba Setswana. Go be go le boima go ka kgotlelela. E be e le sekolo sa go robala ntshe.*

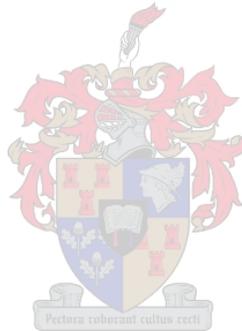
In 1976 in September my mother took us and we headed for Transkei. We had left my grandmother with the aim of seeing her in January when we returned to school. Unfortunately my mother had other plans and we did not return back to Thaba Nchu. I did not have time to bid her goodbye.

When we arrived in Transkei my aunt took us to her house. She was already married and was staying with my younger sister. My aunt had arranged everything for schooling in the Roman school in Umtata in the year 1977. I was in the seventh grade, in the Xhosa school whilst I had the Setswana background. It was too difficult to cope. It was a boarding school.

## THE FOURTH EVENT

Discoveries of shocking letters

### The narrative of the fourth



*Nakong tša boikhutšo ba dikolo, mangwane o be a fela a ntšea re eya gae ga gagwe. Ka nako yeo ke be ke hwetša mangwalo a go tšwa go mmane. Sa go makatša ke gore mangwalo ao a be a kibilwe mokibo wa Springs. Ge ke ke bala aterese, ka lemoga gore e fapane. E be e le ngwaga wa 1977 gomme ke feleleditše go bolela le tate ka ngwaga wa 1975/6 ge a be e etetše Thaba Nchu.*

During the school holidays, my aunt would come to pick me up and took me to her house. At that time I was receiving letters from my mother. Surprisingly these letters were stamped with Springs stamps. When I read the address, I realized that it was different. It was the year 1977, and I had last spoken to my father in 1975/6 when he visited Thaba Nchu.

## THE FIFTH EVENT

Death of the grandmother, movement to Springs, life there

### The narrative of the fifth event

*Ga se ka botšiša motho, ge ke gopola meloko ya gešu kwa Thaba Nchu go be go le boima. Ke be ke tšhaba go botšiša ka diaterese tšeo tše fapanego. Ke tšhaba le go botšiša ka tate goba bomakgolo. Ka ikgakantšha tše nkego tšohle di lokile. Ka letšatši le lengwe ke le ga mangwane ke hlwekiša lapa, ka thopa lengwalo fase la mongwalo wa mme, le ngwaletšwe mmangwane. Ke be ke kganyoga go tseba diteng tša lona. Ke be ke nyaka go ikgodiša gore aterese ke yona. Lengwalo le ke lona la go ntsebiša ka lehu la makgolo yoo a robetšego ka May 1977. O bolailwe ke kankere ya popelo. Mogopolo wa gore o iketše badimong ka ntle le go mo šadiša gabotse, ka ge e be e le motho yoo ke phetšego le yena nako e telele. Megopolo ya go se botšwe ka tshwanelo ka lehu le, ya ntlhokiša boroko.*

*Ka ngwaga wa 1977, ra swanela ke go etela mme Springs. Ge re fihla moo, ra hwetša gone o dula le monna yo mongwe wa go ba le bana ba bane. Mme o re boditše gore o tlogetše tate kua Kurumane ka ge ba be ba sa hlwe ba ratana. A tšwelapele gore go tloga lehono, bana ba mo gae ba šupile. Ka tlamega ke gore “papa” go motho yoo ke sa mo tsebego. Ke be ke dula ke lla gore ke kgone go robala. La mathomo ge ke mo lebelela, ke be ke nywanywa.*

I did not ask anybody. When I remembered our relatives in Thaba Nchu it was difficult. I was scared to ask about the different addresses, afraid to ask about my father or my granny. I pretended as though everything was fine. One day when I was at auntie's place doing some household chores, I picked a letter on the floor bearing my mother's handwriting, written to my aunt. I was anxious to know its contents. I wanted to make sure that the address was the one. This letter was the one which informed me about the death of my grandmother who lay down in May 1977. She died because of cancer of the womb. The thoughts that she went to the ancestors without bidding her goodbye, as she was the person whom I lived with for a long time bothered me. The thoughts of not being told properly about this death, made me develop sleepless nights.

In the year 1977, we had to visit my mother in Springs. When we arrived there, we found that she was staying with another man who had four children. My mother told us she had left our father in Kuruman as they were no longer in love. She went further to say as from that day the siblings in this house are seven. I had to say, “father” to someone I did not know. I used to cry so that I could be able to sleep. At first when I saw him, I would be annoyed.

## **THE SIXTH EVENT**

Teaching in Springs, her marriage life, death of the mother, exhumation process

### **The narrative of the sixth event**

*Ke feditše nako yaka e ntšhi ke le sekolong sa go robala, ke etla gae ka matšatši a boikhutšo. Morago ga lengwalo la marematlou, ka rutela borutiši.*

*Ka ngwaga wa 1986 ka thoma go ruta gona moo Springs. Nakong ye monna yo a dira bokgonthe bja gore re se hlwe re bonana le meloko ya gešu. Nako le nako ba be ba elwa ge ke bolela ka go ba etela. Ka ngwaga wa 1987 ka Desemere ka nyalana le monna yo ke gahlanego le yena kholetšeng ya barutiši, gomme re na le bana ba babedi. Re šetše re na le mengwaga ye e ka bago 17 re dula mmogo. O bile le nna mahlokong le lethabong.*

*Ka ngwaga wa 1999 ka Feberewari la di 16, mme o ile a bolawa ka sehlogo ke monna yo moswa yo. Ba ile ba bolokwa gammogo gomme mabitla a bona a le kgauswi le kgauswi, morago ga seo se diregilego. Ka la di 10 Julae 2003, ka ngwalela ba lekgotla gore ba tle ba mo epolle gore a bolokwe lefelong le lengwe gore re tle re mo etele lebitleng la gagwe ka khutšo.*

I spent most of my time in the boarding school, having to visit home during the school holidays. After my matric, I studied for teaching.

In the year 1986 I began teaching there in Springs. At that moment this man made sure that we no longer saw our relatives. Everytime they were fighting when I was talking about visiting them. In the year 1987 in December, I got married to the man I met at

college of education, and we have two children. We have approximately 17 years staying together. He has been with me during hardships and happiness.

In the year 1999 in February on the 16, this new man gruesomely killed my mother. They were buried alongside each other, side by side, after what happened. On the 10 July 2003, I wrote to the municipality that she be exhumed and be buried in and her place so that we can visit her in her grave in peace.

## THE SEVENTH EVENT

Death of the father, reconciliation with the past, challenges in life

### The narrative of the seventh event

*Tate waka wa madi yena o hlokofetše ka ngwaga wa 1991 ka Agostose, a sanke ke hwetša nako ya go mo laela. Ga ke tsebe lebitla la gagwe, gape o be a šetše a nyetše gape. Ke holofela go aga leswika la segopotšo la batswadi baka le rakgolo.*

*Dilo ga nke di sepela ka mokgwa woo mongwe a ratago eupša ke thabela go ba le batswadi ba go swana nabo. Ka ge ke sanke ke ehlwa le tate, ke dutše le mme nako e teletšana. E šetše e le mengwaga e mehlano go tloga fao mme a robetšego, eupša bjale ke amogetše. E sa le mme waka, re phedile mahlokong le nakong tše bose. O nthutile tše dintšhi.*

*Gape le yena o be a sa nyake go hwa ka tsela ye, eupša go na le dilo tše o ka se kgonego go di thibela go direga.*

*Ke be ke hlwa ke eba le mathata bophelong, eupša ke ithutile go thabela dinako tšohle. Mathata aka ke dinyane ge o bapetša le a batho ba bangwe.*

My father died in 1991 in August, I never had time to say goodbye. I do not know his grave and he was also married again. I wish to erect a tombstone for my parents and my granny.

Things do not happen the manner in which one likes, but I envy the parents like them. As I never spent time with my father, I stayed with my mother longer. It is now about five

years since my mother died, but now I have accepted. It is still my mother; we lived in hardships and times of joy. She taught me many things.

She also did not want to die like this but there are things, which you cannot prevent from happening.

I used to have hardships in life, but I have learnt to be happy at all times. My challenges are nothing, when compared to the other people.

## **1.2 ENDPOINT: THEME OF THE NARRATIVE**

The theme of the narrative is acceptance of the challenges in one's life. The hardships of life are unbearable but eventually we tend to come to grips with terrible things that happened in our lives.

## **1.3 ORDERING OF EVENTS**

### **1.3.1 Sequence**

The events in the narrative are ordered in a linear sequence. The stories of six events explained in paragraph 1.1 above, the growing up in Bloemfotein, her migration to Kuruman, life in the Eastern Cape, discoveries of the death of grandmother, life in the new house and finally the death of her mother.

### **1.3.2 Duration**

The duration of this episode is almost forty years as she unpacked the story from birth to date.

## **1.4 Stability of identity**

The narrator has no coherent identity across the time of her challenges in her life. She tells her own story detailing her resentment, anger and dismay. She still shows signs of anger with her mother.

## 1.5 Causal linkage

The events in the narrative are causal linked. The main cause is the secret kept by her mother not informing them about her remarrying. This results in them having to meet the “father”.

## 1.6 Demarcation signs

There is no demarcation sign in this story.

## 2. NARRATIVE FORM

The story shows a regressive and progressive form

2.1 regressive narrative. The suffering she experienced by moving from place to other without being told the truth about the movement until she discovered the letter. This can be depicted from the following examples:

- *Lebaka la go se ntsibiši gabotse*
- The reason of not telling me properly
- *Ga se ka botšiša motho ka go se swane ga diaterese*
- I did not ask anyone about the different address.

2.2 Progressive form: she ends up happily married

## 3. SELF NARRATIVE

3.1 **Relationship among events across time.** The events are connected in paragraph 1.1 above. Firstly, the instability in the place of residence in Thaba-Nchu, movement towards Eastern Cape and ultimately landing in Springs.

## 3.2 Social Accounting

The social purpose of this story is self-criticism. It is through interacting with others that we acquire narrative skill. She is sad as she did not get a chance to bid farewell to both the grandmother and the father respectively.

### **3.3 Narrative is TRUE**

This narrative depicts a true story in the life of the narrator

## **4. PRACTICES OF SELF NARRATION PROCESS**

### **4.1 Variety of narrative forms**

There are a variety of narrative forms. The first narrative form is the one where the narrator experience shock after the discovery of the new settlement of the mother in Springs.

The next is the murdering of her mother.

### **4.2 Macro-Micro Narrative**

This is a macro narrative. The narrative tells of her story over a long period of time which could be pproximately forty years.

### **4.3 Nesting of narrative**

One narrative is nested in the other because the narrator discovers through the letter that the mother hs moved. She ultimately moves to Springs

## **5. PRAGMATICS OF SELF NARRATIVE**

### **5.1 Progressive narrative**

There is progressive change in the narrator. At first she is angry with her mother for not telling her of her plans and soon thereafter she accepts the situation.

### **5.2 Regressive narrative**

The narrative solicits sympathy with the narrator from the reader. All the events of the different circumstances make one to feel sympathetic for her.

## 6. INTERKNITTING OF IDENTITIES

### 6.1 Moral evaluation

The narrator will be evaluated by the community as an honest person. She suffered a lot during her upbringing. She soon discovers her self-identity.

### 6.2 Interminable negotiation

None

### 6.3 Reciprocal identities

None

## 7. EMOTIONS

- a. Emotions of anger, loneliness and hostility. The narrator became angry when she found out from the letter about the grandmother's death. She became lonely after the death of her mother. The terrible murder of her mother by the stepfather made her hostile.
- b. Yes such emotions are embedded in the culture. A person who discovers the truth on his or her own, become angry
- c. The emotional expressions are meaningful, upon discovering that the grandmother is dead through the letter, needs much to be desired. The emotional expressions are as a result of these findings.
- d. The narrator becomes hostile. In this culture, hostility is acceptable. It is normal to be hostile after being jilted.

## STORY NO. 3

### SEPEDI VERSION

Nna ke belegwe ka la di 31 Mei 1966 kua Boksburg. Ke nna morwedi wa mathomo gareng ga basetsana ba babedi le mošemanyana.

Re goletše motseng wa borutho le makgolo a ena le rragolo. Mantšibua makgolo o be a fela a re hlamolela dinonwane tša go tsefa go fihlela re eya le boroko.

Mmane e be e le mookigadi ka nako yeo. Ka dinako tše ntšhi, re be re dula le ditlogolo tša gešo. Re be re eya sekolong re sa hlokomele bohlokwa bja thuto. Seo re bego re se tseba e be e le go ya sekolong gomme re boe re raloke le bagwera morago ga sekolo. E be e le setlwaedi go rena.

Ka ntlha yeo, re godile go fihlela re ehellwa gore thuto ke senyakwa sa go humana tsebo gomme sa re dira batho ba kaone setšhabeng. Ka morago ga go phetha marematlou, ke ile ka ya kholetšeng go yo ithutela bongwaledi. Sa nnete ke be ke ratile go ba mooki bjalo ka mma, ka madimabe bontšhi bja dikholetše tša booki bo be bo tletše ka yona nako yeo. Go lego bjalo ke ile ka ba lemadimabe.

Ke be ke sa šome gomme ke sa hwetše mošomo. Ka yona mengwaga yeo bontšhi bja batho bo be bo lebane le phokotšo mošomong gape le bokowa bja le dipolotiki le ekonomi. Ka fao ka boledišana le mong waka wa bjale gore ke kgopela go šoma fao, ka ge sekolo e be e le se seswa gomme se sa gola le bana ba banšhi gape le barutiši ba bannyane. O ile a nkamogela sekolong sa gagwe gomme dilo t š a thoma ka go nanya mathomong eupša mafelelong tša phagama.

Ka letšatši le lengwe ke ile ka gahlana le monna yo mongwe wa go hlomphega a utswa pelo yaka. Ke be ke na le mengwaga e 22 ka nako yeo.re ile ra forafarana gwa nakwana mafelelong a ntadiya mafelelong ka robala naye. Ge ke be ke gola ke be ipoditše gore nka se robalane fela le monna pele ga nyalano. Ka madimabe mahlale a wela ka thoko ga gagwe. O ile a tla a nkimiša gomme a ntlogela le morwalo wa go godiša morwedi wa go se be le tate ka gore o ile a timelela.

Ka bomadimabe, o ile a ntlogela gomme ka tla ka šala ke godiša leseša laka ke nnoši, gape ke hwetša kgokgoetšo go mmane, ka gapeletšega go ya go boela gae ka ge makgolo a be a ka se kgone go godiša nna le morwedi waka. O tla lemoga gore ke ile ka hlalefetšwa ke motho yoo ke ilego ka lemoga mafelelong gore o na le mosadi le motse. Ke kwele mafelelong gore o be a nyetše go la Natalspruit.

Ka kwa bohloko kudu. Mmane o ile a mpotša gore re ye go mo tlaleya kgorong ya tsheko. Sa madimabe ke gore o ile a tlogela lefelo la Wattville gomme a ya Natalspruit. O be a sa nyake go kwa selo ka nna.

Ka morago ga gore ke thopiwe sekolong seo, ka leka ka maatla go beya tšhelete go fihlela ke reka ntlo yaka le morwedi waka. Ke motho wa go rata go thuša setšhaba gore ke tle ke fetoše maphelo a bona. Mo bophelong bjaka ke bea Modimo pele. Ke kgolwa gore Modimo ke yena yoo a fago bohlale le lerato, mpho ya bophelo yeo e romelago yo mongwe le o mongwe kae le kae.

Ka nako ye ke mothuši wa hlogo ya sekolo, yo a ratago go šoma le batho, gape ke fetoše mabaka a sepolotiki ka tsela e nngwe. Ke rata go ba le dilo tše kaone tšeo di tllilego go nthuša mo bophelong bjaka. Ke phela bophelo ba fase.

## **THE NARRATIVE OF THE THIRD CHILDHOOD STORY**

### **ENGLISH VERSION**

I was born on the 31 May 1966 in Boksburg. I am the eldest daughter with two sisters and a brother.

We grew up in a warm house, living with my grandparents. In the evening my granny would tell us very interesting stories that will eventually lead us to sleep due their loveliness.

My mother was a nurse at that time. So much of the time we were staying with our grandparents and my other cousins. We went to school without any knowledge about the importance of education. We only knew for the fact that education is just going to school and come and play with your friends after school. That was to us a routine.

Anyway we grew up and gradually realised that education is the key to acquire knowledge and to make one a better person after completing my Matric, I went to college to study secretarial course. In essence I had liked to become a nurse but unfortunately nursing colleges were in the verge of closure at that time. Therefore I did not get that opportunity.

I could not work or get a job anywhere. During those years people were faced with retrenchments, instability of political and economic factors. I happened to approach my current manager, as the school was young and developing, with lots of learners and fewer educators. He welcomed me to his school and things got started slowly at first but eventually picked up.

One day I met a certain responsible looking gentleman who stole my heart. I was 22 years of age at the time. We dated for some time until he tricked me into sleeping with him. When I grew up, I had told myself that I would only indulge in sexual activities after marriage. Unfortunately the trick worked on his side. He impregnated me and left me with the burden of having to raise a legitimate daughter because he disappeared.

Unfortunately he left me and I had to raise the infant alone and my mother supported me, and was forced to go back home and stay with my grandmother as she could not rear me and my daughter. You will notice that someone whom I realized after that he has a wife and a house tricked me. I heard later that he had married in Natalspuit.

I felt very bad indeed and my mother told me that we need to report him to the magistrate's court. Unfortunately he left Wattville and went to Natalspuit. He did not want to hear anything about me.

After I was appointed at the school, I tried my best to save money until I purchased a house for daughter and myself. I am a person who likes to help the community so as to change their lives. In my life I put the Lord first. I trust that the Lord is the only one who gives life and love, the gift of life that sends us everywhere.

At this time I am the personal secretary to the headmaster, who likes to work with people, and also change the politics in any way. I like to have better things that will help

me in my life. I lead a humble life.

## ANALYSES OF CHILDHOOD STORY NO 3

### STRUCTURE OF THE NARRATIVE EVENTS

Selection of events in the account

The narrative relates to the personal upbringing of a single mother, depicting her life during her school days and social life. She had normal youth days and discovered motherhood in a deceptive manner. She eventually settles down and gets employed in the nearby school. She is now reconciled with her circumstances. Events in this narrative are depicted in the following five events

#### Event 1:

Her warm upbringing in Boksburg, living with her grandparents due to her parents' employment



#### The narrative of the first event

*Nna ke belegwe ka la di 31 Mei 1966 kua Boksburg. Ke nna morwedi wa mathomo gareng ga basetsana ba babedi le mošemanyana.*

*Re goletše motseng wa borutho le makgolo a ena le rragolo. Mantšibua makgolo o be a fela a re hlamoleda dinonwane tša go tsefa go fihlela re eya le boroko.*

I was born on the 31 May 1966 in Boksburg. I am the eldest daughter with two sisters and a brother.

We grew up in a warm house, living with my grandparents. In the evening my granny would tell us very interesting stories that will eventually lead us to sleep due their loveliness

#### Event 2:

Her school days and aspirations, her misfortunes

### **The narrative of the second event**

*Mmane e be e le mookigadi ka nako yeo. Ka dinako tše ntšhi, re be re dula le ditlogolo tša gešo. Re be re eya sekolong re sa hlokomele bohlokwa bja thuto. Seo re bego re se tseba e be e le go ya sekolong gomme re boe re raloke le bagwera morago ga sekolo. E be e le setlwaedi go rena.*

*Ka ntlha yeo, re godile go fihlela re elellwa gore thuto ke senyakwa sa go humana tsebo gomme sa re dira batho ba kaone setšhabeng. Ka morago ga go phetha marematlou, ke ile ka ya kholetšeng go yo ithutela bongwaledi. Sa nnete ke be ke ratile go ba mooki bjalo ka mma, ka madimabe bontšhi bja dikholetše tša booki bo be bo tletše ka yona nako yeo. Go lego bjalo ke ile ka ba le madimabe.*

My mother was a nurse at that time. So much of the time we were staying with our grandparents and my other cousins. We went to school without any knowledge about the importance of education. We only knew for the fact that education is just going to school and come and play with your friends after school. That was to us a routine.

Anyway we grew up and gradually realised that education is the key to acquire knowledge and a make one a better a person after completing my Matric, I went to college to study secretarial course. In essence I had liked to become a nurse but unfortunately nursing colleges were in the verge of closure at that time. Therefore I did not get that opportunity.

### **Event 3:**

Her first romance, her deceptive pregnancy and rearing of her daughter.

### **The narrative of the third event**

*Ka letšatši le lengwe ke ile ka gahlana le monna yo mongwe wa go hlomphega a utswa pelo yaka. Ke be ke na le mengwaga e 22 ka nako yeo.re ile ra foraforana gwa nakwana mafelelong a ntadiya mafelelong ka robala naye. Ge ke be ke gola ke be ipoditše gore nka se robalane fela le monna pele ga nyalano. Ka madimabe mahlale a wela ka thoko*

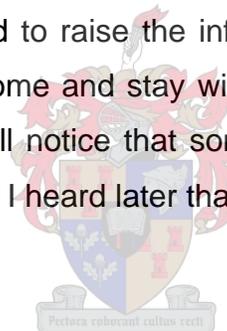
*ga gagwe. O ile a tla a nkimiša gomme a ntlogela le morwalo wa go godiša morwedi wa go se be le tate ka gore o ile a timelela*

*Ka bomadimabe, o ile a ntlogela gomme ka tla ka šala ke godiša lesea laka ke nnoši, gape ke hwetša kgokgoetšo go mmane, ka gapeletšega go ya go boela gae ka ge makgolo a be a ka se kgone go godiša nna le morwedi waka. O tla lemoga gore ke ile ka hlalefetšwa ke motho yoo ke ilego ka lemoga mafelelong gore o na le mosadi le motse. Ke kwele mafelelong gore o be a nyetše go la Natalspruit*

One day I met a certain responsible looking gentleman who stole my heart. I was 22 years of age at the time. We dated for some time until he tricked me into sleeping with him. When I grew up, I had told myself that I would only indulge in sexual activities after marriage. Unfortunately the trick worked on his side. He impregnated me and left me with the burden of having to raise a legitimate daughter because he disappeared.

Unfortunately he left me and I had to raise the infant alone and my mother supported me, and was forced to go back home and stay with my grandmother as she could not rear me and my daughter. You will notice that someone whom I realized after that he has a wife and a house tricked me. I heard later that he had married in Natalspruit.

#### **Event 4:**



Her first employment at school, experience of work without pay and support for her family. Purchasing of her house.

#### **The narrative of the fourth event**

*Ka morago ga gore ke thopiwe sekolong seo, ka leka ka maatla go beya tšhelete go fihlela ke reka ntlo yaka le morwedi waka. Ke motho wa go rata go thuša setšhaba gore ke tle ke fetošé maphelo a bona. Mo bophelong bjaka ke bea Modimo ka pele. Ke kgolwa gore Modimo ke yena yoo a fago bohlale le lerato, mpho ya bophelo yeo e romelago yo mongwe le o mongwe kae le kae.*

After I was appointed at the school, I tried my best to save money until I purchased a house for daughter and myself. I am a person who likes to help the community so as to

change their lives. In my life I put the Lord first. I trust that the Lord is the only one who gives life and love, the gift of life that sends us everywhere.

### **Event 5:**

She is now reconciled with her circumstances and leads her own life as a happy single mother.

### **The narrative of the fifth event**

*Ka nako ye ke mothuši wa hlogo ya sekolo, yo a ratago go šoma le batho, gape ke fetošē mabaka a sepolotiki ka tsela e nngwe. Ke rata go ba le dilo tše kaone tšeo di tlilego go nthuša mo bophelong bjaka. Ke phela bophelo bja fase.*

At this time I am the personal secretary to the headmaster, who likes to work with people, and also change the politics in any way. I like to have better things that will help me in my life. I lead a humble life

### **1.2 ENDPOINT: Theme of the story**

The theme of this narrative is hope after disappointment. It illustrates how an ambitious young lady was deceived by someone whom she thought would change her life forever, and leaving her with an illegitimate child.

### **1.3 ORDERING OF EVENTS**

#### **1.3.1 Sequence**

The events in the narrative are ordered in a linear sequence. The central plot occupies the first position in the narrative. The series of events in 1.1 above explain the growing in Boksburg until her fall, and the life she carved for herself after all the experience.

### 1.3.2 Duration

The narrative time of this episode is not clear. Though she explains her childhood story from her place of birth to the current working situation, this may have covered a long time.

### 1.4 Stability of identity

The narrator does seem to change slightly over time. The following experiences depict that:

her growth with the grandparents due to working parents

her interesting school with her siblings and cousins

her deceitful experience leading to unplanned pregnancy

the rearing of the illegitimate child.

This changes after some time as she gets a job as a personal assistant and buys herself a house.

### 1.5 Causal linkage

Different causes and effect



Cause 1: her parents are not staying with the children because of employment

Effect: she had to stay with the grandparents and her sibling together with her cousins

Cause 2: the deceitful event by a boyfriend

Effect: she gets pregnant and forced to raise a child without a father

Cause 3: working as the secretary in the new school without pay as a community builder

Effect: she earns the position of being the personal assistant to the principal in her school.

## 1.6 Demarcation Signs

None

## 2. NARRATIVE FORMS

The story has a regressive and a progressive form

### 2.1 Regressive form

Stage 1: first regressive: employment of parents leading her to stay with her grandparents

Stage 2: second regressive: her unplanned pregnancy

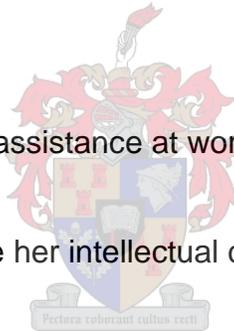
Stage 3: third regressive: rearing the illegitimate child

### 2.2 Progressive narrative

She became a respectful personal assistance at work

She owns a house of her own

She is currently studying to improve her intellectual capacity



## 3. SELF-NARRATIVE

### 3.1 Relations among events

The events in 1.1 are related to each other. After completion of her Matric, she meets this man whom she was unaware that he would break her heart with her wrong ideas. This ultimately leads to her having to hold the reigns of single parenting.

### 3.2 Social accounting

The social purpose, which this story fulfils, is self-pity. The narrator feels pity for herself and her daughter after the incident that occurred in her life unexpectedly and unplanned.

### 3.3 Narrative is True

The narrative is a true story. The narrative would in any way enhance the quality of life of the community in the sense that people should not despair about the negative events that take place in their lives.

## 4. PRACTICES OF SELF-NARRATION

### 4.1 Variety of narrative forms

There is a variety of narrative forms. The deceitful act of having to fall pregnant by someone trustworthy. This is followed by movement to her home unprepared.

### 4.2 Micro narrative

The events happened over a long period of time. The narrator did not give much detail about events in her life except her traumatic experience of unexpected pregnancy.

### 4.3 Nesting of narrative

None



## 5. PRAGMATICS OF SELF-NARRATIVE

### 5.1 Progressive narrative

There is change in the narrator. The narrator evolves from her unfortunate situation and buys herself dwelling house with her son.

### 5.2 Regressive narrative

The narrator solicits sympathy in the sense that she falls pregnant and has to raise the child on her own.

## 6. INTERNITTING OF IDENTITIES

### 6.1 Moral evaluation

The narrator will be evaluated by the community, as the honest person. The community accepts her as they sympathise with her in such as ordeal.

### 6.2 Interminable negotiation

In our cultural point of view a strong character may be accepted. The narrator gets up to a strong start when she explains the way in which she met this lad whom unsuspecting is the one that lets her down.

Looking at the validity of the narrator, her validity asserts that there are a number of people such as this one

## 7. EMOTIONS

- a. Emotions of anger are evident in the narrative. The narrator becomes angry when she falls prey to being impregnated in such deceitful circumstances. She trusted the man who ultimately puts her in this undependable and unforgiving state.
- b. Yes, such emotions are embedded in the culture. An individual who falls pregnant premaritally becomes angry.
- c. The emotional expressions are as a result of these findings
- d. The narrator tends to accept her position. She eventually gets herself peaceful to stay with her son.

## STORY NO. 4

### SEPEDI VERSION

Ke ile ka belegwa ka begwa motsaneng wa Madibong kgauswi le bookelong bja Jane Furse ka lefelong le bitšwago Limpompo lehono. Kua gae ke na le meratho e meraro. Ke na le mengwaga e 45 bogolo.

Kua gae, re gotše morago ga maemo a go diila kudu. Mmane ke yena o ilego a tla a ba bothateng bja go re godiša ka ge tate a ile a re tlogela re sa le babanyenyane. Bjalo ka bana bao ba goletšego kua magaeng, ke godile ke diša dipudi tša baagelane. Ke be ke filwe talelente mo go ralokeng kgwele ya maoto ge ke sa le yo moswa.

Gore ke tle ke kgone go kgolaganya dinyakwa tša thuto, ka ge ke bile le mahlatse a go ya sekolong, mmane o be a godiša dikolobe gomme gape a ritela bjala bja setšo gore re hwetše tšhelete ya go reka dipuku le go lefela sekolo. Ke ile ka itlhokomela go fihlela mengwaga e masomepedi. Ke leboga Modimo ka maatla.

Ke be ke fela ke efa mmane diatla ka mešomo ya gae. Meratho yaka e be e šoma mafelong a go fapana ka maatla a bona. Ge o be o lebelela bophelo bja gae le bao ba baagelani, ke be ke kgona go thea bogwera le mang le mang. Ke be ke hwetša mešomo ya nakwana ka dinako tša maikhutšo a dikolo.

Seo se ilego sa nkgopiša kudu ke ge malome a ile a nthoma go ya go diša dikgomo ke be ke sa nyake. Ke ile ka tla ka hlakodišwa ga bohloko gomme ka lwa gampe. Malome o ile a tla a re ke ye go diša dikgomo tša gagwe tše tharo ge bana ba gagwe bona ba ile sekolong. Ke ile ka tšhošetša ka gore ke ile go ipolaya, ya ba e le gona ke hwetšago tokologo ya ka gona.

Ge ke be ke ile sekolong sa kwa godimo, ke gona ke bonego bohlokwa bja thuto. Ge ke fetša dithuto tša maramatlou ke ile ka kgotlelela mathata a go fihlela ka 1984. Ke šomile bjalo ka morutiši wa nakwana magareng ga 1985-1986 kua Madibong.

Ka nako yeo ke be ke sa le yo motee. Ke gopola ge ke be ke kolobetšwa ka ngwaga wa 1983, ya re ka 1984 batho ba kereke ba mpotša gore ba tlele go mpha thuto. Go be go le boima go hwetša tšhelete ya go ya dithutong tša godimo. E be e le ka thato ya Modimo gore dilo sepele ka moo di sepetšego. Ke ile ka hwetša sekgoba kholetšeng ya thuto ya Sekhukhune.

Ke šomile bjalo ka morutiši wa nakwana sekolong sa praemari . Ke ile ka gahlana le kgarebe ye nngwe ya go tšwa ga Mphahlele. Ke hweditše thuto ka thato ya Modimo. Mosadi yo ke yena a ilego a dira gore ke tle ke ye Unibesithing ya Vista go yo dira lengwalo la gerata ya BA ka 1992. Ka 1994 ka fetša. Ke šomile sekolong sa Vezukhono sa Sekontari, gomme ka tla ka ngwadišwa morago.

## **THE NARRATIVE OF THE CHILDHOOD STORY NO.4**

### **ENGLISH VERSION**

I was born and bred in the village of Madibong near Jane furse memorial hospital in the vicinity called Limpopo today. At home I have three siblings. I am 45 years old.

At home, we grew up from a very poor background. My mother is the one who carried the burden of rearing us as my father left us when we were very young. Just like the other learners who grew in the village, I grew up herding the goats for the neighbours. I was talented in playing football when I was a youth.

In order to meet the requirements of education, as I was fortunate to get the opportunity of going to school, my mother reared pigs and also cooked sorghum beer, which she sold to obtain money for books and school fees. I took care of my self until I reached aged twenty. I thank God very much.

I use to give a hand to my mother with regard to domestic chores. My siblings were working at different places with their labour. When you look at the situation at home with that of the neighbours, I would make friends with everyone. I used to get temporary jobs during the school holidays.

The worst event was when my uncle sent me to herd the cattle whilst I did not want. I was punished severely and I fought badly. My uncle had sent me to herd his three cattle

while his children went to school. I threatened by saying I am going to commit suicide, and it was then I got freedom.

When I was in tertiary, it was then I realized the importance of education. When I completed matric I had to endure these hardships until 1984. I worked as a temporary educator between 1985-1986 at Madibong.

During that time I was single. I remember when I was baptised in 1983, and in 1984 the church people told me that they would give me education. It was difficult to obtain money for the tertiary institution. It was because of God's will that things went well. I found myself in the college of education in Sekhukhune.

I worked as a temporary teacher in the primary school. I met a girl from in that village hailing from Mphahlele. I got education through the will of God. This woman is the one that made me to go to the University of Vista to do my BA degree in 1992. In 1994 I completed. I worked as a volunteer at Vezukhono Secondary School, and was registered later.

## **ANALYSIS OF CHILDHOOD STORY NO.4**

### **STRUCTURE OF THE NARRATIVE ACCOUNT**

1.1 The narrator gives an account of his life at his village of birth as well as his youth activities. He explains his experience and good skills in football and the troubles with his uncle around herding of cattle. The unstable life at home, where the other siblings were forced to work as cheap labourers to keep the home fires burning. He suffers a monster pain in the shoulder but ultimately completes his studies. The account of his life is depicted in four events.

#### **EVENT 1**

His birth and growing up in Madibong village with his mother and siblings, the problems of poverty in the family.

### The narrative of the first event

*Ke ile ka belegwa ka begwa motsaneng wa Madibong kgauswi le bookelong bja Jane Furse ka lefelong le bitšwago Limpompo lehono. Kua gae ke na le meratho e meraro. Ke na le mengwaga e 45 bogolo.*

*Kua gae, re gotše morago ga maemo a go diila kudu. Mmane ke yena o ilego a tla a ba bothateng bja go re godiša ka ge tate a ile a re tlogela re sa le babanyenyane. Bjalo ka bana bao ba goletšego kua magaeng, ke godile ke diša dipudi tša baagelane. Ke be ke filwe talelente mo go ralokeng kgwele ya maoto ge ke sa le yo moswa*

I was born and bred in the village of Madibong near Jane furse memorial hospital in the vicinity called Limpopo today. At home I have three siblings. I am 45 years old.

At home, we grew up from a very poor background. My mother is the one who carried the burden of rearing us as my father left us when we were very young. Just like the other learners who grew in the village, I grew up herding the goats for the neighbours. I was talented in playing football when I was a youth.

### EVENT 2

His primary schooling versus the struggling at home, the rearing of pigs and selling of African beer. Cheap labour by the siblings

### The narrative of the second event

*Gore ke tle ke kgone go kgolaganya dinyakwa tša thuto, ka ge ke bile le mahlatse a go ya sekolong, mmane o be a godiša dikolobe gomme gape a ritela bjala bja setšo gore re hwetše tšhelete ya go reka dipuku le go lefela sekolo. Ke ile ka itlhokomela go fihlela mengwaga e masomepedi. Ke leboga Modimo ka maatla.*

*Ke be ke fela ke efa mmane diatla ka mešomo ya gae. Meratho yaka e be e šoma mafelong a go fapana ka maatla a bona*

In order to meet the requirements of education, as I was fortunate to get the opportunity of going to school, my mother reared pigs and also cooked sorghum beer, which she

sold to obtain money for books and school fees. I took care of my self until I reached aged twenty. I thank God very much.

I used to give a hand to my mother with regard to domestic chores. My siblings were working at different places with their labour.

### **EVENT 3**

The herding of the cattle and the consequences, at secondary schooling, the shoulder blade problem, temporary jobs, temporary employment as temporary teacher

#### **The narrative of the third event**

*Seo se ilego sa nkgopiša kudu ke ge malome a ile a nthoma go ya go diša dikgomo ke be ke sa nyake. Ke ile ka tla ka hlakodišwa ga bohloko gomme ka lwa gampe. Malome o ile a tla a re ke ye go diša dikgomo tša gagwe tše tharo ge bana ba gagwe bona ba ile sekolong. Ke ile ka tšhošetša ka gore ke ile go ipolaya, ya ba e le gona ke hwetšago tokologo ya ka gona.*

*Ge ke be ke ile sekolong sa kwa godimo, ke gona ke bonego bohlokwa bja thuto. Ge ke fetša dithuto tša maramatlou ke ile ka kgotlelela mathata a go fihlela ka 1984. Ke šomile bjalo ka morutiši wa nakwana magareng ga 1985-1986 kua Madibong*

The worst event was when my uncle sent me to herd the cattle whilst I did not want. I was punished severely and I fought badly. My uncle had sent me to herd his three cattle while his children went to school. I threatened by saying I am going to commit suicide, and it was then I got freedom.

When I was in tertiary, it was then I realized the importance of education. When I completed matric I had to endure these hardships until 1984. I worked as a temporary educator between 1985-1986 at Madibong.

### **EVENT 4**

Employment as a voluntary educator Working at Madibong, his baptismal belief, his affectionate relationship, his furthering of studies at Vista University, his final current employment

## The narrative of the fourth event

*Ka nako yeo ke be ke sa le yo motee. Ke gopola ge ke be ke kolobetšwa ka ngwaga wa 1983, ya re ka 1984 batho ba kereke ba mpotša gore ba tlile go mpha thuto. Go be go le boima go hwetša tšhelete ya go ya dithutong tša godimo. E be e le ka thato ya Modimo gore dilo sepele ka moo di sepetšego. Ke ile ka hwetša sekgoba kholetšeng ya thuto ya Sekhukhune.*

*Ke šomile bjalo ka morutiši wa nakwana sekolong sa praemari . Ke ile ka gahlana le kgarebe ye nngwe ya go tšwa ga Mphahlele. Ke hweditše thuto ka thato ya Modimo. Mosadi yo ke yena a ilego a dira gore ke tle ke ye Unibesithing ya Vista go yo dira lengwalo la gerata ya BA ka 1992. Ka 1994 ka fetša. Ke šomile sekolong sa Vezukhono sa Sekontari, gomme ka tla ka ngwadišwa morago*

During that time I was single. I remember when I was baptised in 1983, and in 1984 the church people told me that they would give me education. It was difficult to obtain money for the tertiary institution. It was because of God's will that things went well. I found myself in the college of education in Sekhukhune.

I worked as a temporary teacher in the primary school. I met a girl from in that village hailing from Mphahlele. I got education through the will of God. This woman is the one that made me to go to the University of Vista to do my BA degree in 1992. In 1994 I completed. I worked as a volunteer at Vezukhono Sec School, and was registered later.

### 1.7 ENDPOINT: THEME OF THE NARRATIVE

The theme of the narrative is the challenging upbringing of the secondary school teacher. It illustrates the circumstances of schooling under serious poverty, and the results of discipline.

## 1.8 ORDERING OF EVENTS

### 1.8.1 Sequence

The event of the narrative are ordered in a linear sequence as evidenced by the four events in 1.1 above the growing up in Madibong, struggling at home, the shoulder blade problem, the romantic relationship and finally his teaching at school.

### 1.8.2 Duration

The narrative time, which covers the duration in which this story unfolded, is given as approximately 18 years but an overall of 38 years, which covers from his primary schooling until his employment.

## 1.9 STABILITY OF IDENTITY

The narrator changes over time. He appears as a timid person, through the following experiences:

1. his support from his mother after the death of his father.
2. his acrobatic skills in playing football.
3. he never experienced a bond family as his siblings were working as cheap labours outside his house.
4. his helping hand towards family chores under hardships at home.
5. the challenge with the uncle after refusing to herd the cattle.
6. the suffering he incurred after sustaining an injury on the right shoulder.

## 1.10 CAUSAL LINKAGE

### DIFFERENT CAUSES AND EFFECTS:

**Cause 1** : his father died

**Effect** : the mother has to sell African beer to support her family

**Cause 2** : the mother rears pigs

**Effect** : he could be able to buy books and pay school fees.

**Cause 3** : the torturing by his uncle

**Effect** : he disapproved the herding of his uncles cattle, whilst his cousins go to school.

**Cause 4** : the terrible pain of the shoulder

**Effect** : he had to repeat Matric

He ultimately had a good schooling and training as a teacher.

### 1.11 DEMARCATION SIGNS

**NONE**

## 2 NARRATIVE FORM

The story has a regressive and progressive form

### 3.1 Regressive narrative

Three stages in his regression

Stage 1: life after the father's death

Stage 2: second regression: the torturing by the uncle

Stage 3: third regression repeating of Matric



## 3 SELF –MARRATIVE

### 4.1 RELATIONS AMONG EVENTS

The events in paragraph 1.1 above are connected with each other. In the first place, the death of the father is connected to the mother rearing of pigs for the narrator's school fees and books. This is directly connected to the siblings engaged in labour that is

cheap and finally his movement to Vosloorus is connected to his studying at Vista University.

## **4.2 SOCIAL ACCOUNTING**

The social purpose, which this story fulfils, is self-justification. He continuously justifies his actions; such self-justification can be seen in par, 1.1 above where he sketches two circumstances of his upbringing. He had to assist selling African beer because he wanted money for school fees, and suffered severe pain in the shoulder because of alleged witchcraft.

## **4.3 TRUE NARRATIVE**

The narrative sketches a true story in the life of struggling families. The narrative will help the community to enhance their quality of life by working hard to get what they opt for. Perseverance is always the mother of success

## **5 PRACTICES OF SELF NARRATION: Process**

### **5.1 VARIETY OF NARRATIVE FORMS:**

Regressive and progressive



### **5.2 MICRO-NARRATIVE:**

Although the events happened over a long period of time, there are (4) other events in his life except the problems at home.

### **5.3 NESTING OF NARRATIVES:**

One narrative is nested in the other narrative, because the narrator suffers a great deal at home and so decides to further his studies so that he should be able to assist his mother and siblings.

## **6 PRAGMATICS OF SELF-NARRATIVE**

### **6.1 PROGRESSIVE NARRATIVE**

There is progressive change in the narrator. The narrator gets out of his difficult situation at home and become a teacher after college. There is progressive change in the way the narrator is perceived by the community and the way he perceives himself, even though the shoulder is still giving him problems, he is seen by the community as a community server.

### **6.2 REGRESSIVE NARRATIVE**

The narrative solicits sympathy from the reader. His upbringing and the pain he suffered clearly engender feelings of sympathy with him.

## **7 INTERKNITTING OF IDENTITIES**

### **7.1 MORAL EVALUATION**

The narrator will be evaluated by the community as an honest person. He had a terrible upbringing where he started being a father at a tender age. The community is agreeable to acceptance of a regressive life style if presented.

### **7.2 INTERMINABLE NEGOTIATION**

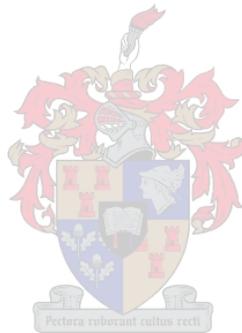
- (a) The narrator's timid character may be readily accepted at first, but he needs to prove his timidity after the suspicion of witchcraft after he suffered the shoulder pain.
- (b) There are quite a lot of characters such as this in our community. The belief by many of the African people regarding cases of alleged witchcraft, takes the toll.

## **8 EMOTIONS**

Emotions of frustration from the experience of having to repeat Matric due to shoulder problems caused by the alleged witchcraft. The narrator feels unease against the evil

deed that occurred to him. He states that people were jealous for his family as they thought they would rejuvenate and become wealthy when their son succeeds at school.

- (a) Such emotions are embedded in the culture, a person who experiences such physical torture because of the alleged witchcraft, tends to be angry and frustrated.
- (b) The emotional expressions are meaningful. Upon sustaining such injuries through the purposeful act by other people he is bound to be very angry.
- (c) As the narrator is a shy person, he continues to repeat the same grade even though he knows the cause of his suffering. It is normal for any person to be angry after the pain has been inflicted on him or her.



## STORY NO. 5

### SEPEDI VERSION

Le ge bontšhi bja batho bo fela bo ntebelela ke bogega ke myemyeula, ga nke ke rata go bolela ka tša legato la kgolo yaka. Seo ke se hweditšego go mohu tate ke gore ngwana yo a sa llogo o hwela tharing. Sekhwi ke se boledišwa ke gore ditaba tša kgolo yaka, ga di ješe di theogelang. Nna ke belegetšwe motseng wa Daveyton ka 1960. Ke nna leitšibulo ka gae. Moratho waka o belegwe mengwaga e mehlano morago gaka.

Re godile ka go topa tša fase kudu le mmane yo a bego a fokola gomme tate le yena a swara a tlogela mošomong ka baka la bolwetši bja marapo. Ka nako yeo go be go se na le mogôlo o monyenyanane goba go sena selo se se tsenago ka lapeng. Ke thomile go ithuta ka mešomo ya lapeng ke na le mengwaga e tshelago, ke fetola mawa ka go thuša go godiša monyananake. Ka mengwaga e seswai ka Aporele, mme o ile a hlokofala. E be o kare ke leru le lesu mo sefahlegong sa ka. Šo motho a re tlogela ka nako yeo re sa lego digotlane, le tate yo a swanetšego go swara ditomo ka lapeng bjalo ka monna yo mongwe le yo mongwe a ka dira. Go be go nale dilo tšeo ke bego ke ratile go di ruta go mma, tšeo monnamogolo a bego a ka se tsogego a di kgona goba go mpotša. Dilo tša go swana le kgolo ya basetsana le tša bosadi. Ka mengwaga e masome nne re ile ra gapeletšega go tlogela Daveyton ra sobelela gaSekhukhune kua Profenseng ya Limpopo ka 1974. Ke be ke sa rate go tlogela bophelo bja lekeišeneng go yo dula magaeng.

Nako e be e šetše e fihlile ya gore ke latalle moetlo wa rena wa setšo. Ka swanela ke gore ke ye komeng. Ke be ke sa rate, eupša moetlo ke moetlo, go be go se na seo nka se dirago.

Bophelo bja monnamogolo bo be le fase bo kgwetlakgwetla. Bolwetši bo be be golela pele, bo gahlane le go tshwenyega moyeng ka baka la go ikela badimong ga mohumagadi wa gagwe. Morago ga go bolotša, gwa thwe re se hlwe re boela Daveyton, gomme re tšwetše dithuto pele gona fao ga Sekhukhune. Ka mahlatsa ke be filwe ka dithutong. Re tšwetše pele moo ka dithuto go fihlela lengwalo la marematlou.

Go be go hlafile e le ruri ka ge go be go se tšhelete ka gae. Ke ithutile mešomo ya ka gae ka bo nna. Ke be ke swere kgoparara ya taba ka go hlokomela monnamogolo le moratho waka ka nako e tee. Ke be ke dula ke hloname gomme ke lla ga ke gopola mmane. Bophelo ke semphekgo. Re be re fela re thušwa ke baagelwane go fihlela moo ke nyakilego go tlogela sekolo go yo nyaka mošomo gore ke thuše ka gae. Tate o ile a nkgotatša ka gore ke kgotlelele, ka ge thuto e le lesedi gape e le lerumo la ditšhuwana. Sekolong bagwera baka ba be ba tshegiša ka nna, ge ba fela ba lebelela diaparo tšaka.

Ka nako ya dijo tša mosegare, ke be ke ke ikuta ka fase ga mohlare gore ba se mpone. Seo se bego se makatša bontšhi bja barutwana ba bangwe, ke gore Modimo o be a mphile bohlale. Ke be ke thopa difoka dithutong tšohle. Bontšhi bja bagwera baka ba be ba mpotšiša gore a naa ke kgona bjang.

Ka mahlatse a Modimo, ke ile ka fetša lengwalo laka la marematlou, le gona ka dinaledi. Nako le nako ge tšeo di diragala, ke be ke gopola mmane. Ke rile go fahloša ka hwetša lengwalo la gi ithuta borutiši kholetšeng ya borutiši kua ga Sekhukhune. Ga se mang le mang yoo a bego a fiwa basari ya mohuta woo.

Ke šomile ka thata le bile ke fela ke ngwalela gae go botšiša tša maphelo, tše nyamišago pelo e be e le tša monnamogolo. Bothata bjale e be e le go godiša moratho waka, yo le yena a bego a tsena ke bosogana. Morago ga mengwaga e meraro ka falola. Akhwi matšatši a bohloko ao mang le mang a ratago go a arolela le motswadi. Segolothata ka ge e be e le yena yo a bego a nkgothatša ge a sa phela. Ka letšatši la go apešwa dihloro, bontšhi bja baithuti bo be bo tlile le batswadi ba bona. Nna, aowa ke be ke le tšhikanoši. Sa go nhlonamiša pelo e bile ge ke be ke ke goeletšwa gore ke thopile sefoka sa Seisemane go feta baithuti bohle kholetšeng. Ke ile ka šeka dikeledi. Lethabo le gahlane le dikeledi.

Tate o be a sa kgone go tla le na ka baka la bolwetši. Ke be ke le nto ka monwana. Mogopolo waka wa ya mafiša ge ke gopola gore mmane nkabe a le mono go tla go thaba le nna . tšeo ka moka e be e le ditoro fela.

Morago ga ngwaga, monna-mogolo a re tlogela. Ka swanelwa ke go godiša moratho waka ke nnoši, go se na mang wa go ka re eletša. Ka morago ga mengwaga e šupago

ka nyala le monna wa go tšwa Delmas, ra fiwa bana ba babedi. Ka ge mahloko a sa fele, ga se nke re dula sebaka ra arogana.

Dilo tša lefase di tsebja ke mong fela. Go tloga nakong yeo, ke ile ka ipotša gore ke tlile go ula ke nnoši ke ikgodišetša bana baka. Thato ya Mmopi e tsebja ke yena fela. Gantšhi re phelela tšona tše.

## **THE NARRATIVE OF THE CHILDHOOD STORY NO 5**

### **ENGLISH VERSION**

Even though many people will look at me appear smiling, I do not wish to narrate about my growing stage. What I received from my late father is that a person who does not cry will die in the ledge. I am saying this because the narrative of my upbringing is a hard pill to swallow. I was born in Daveyton in 1960. I am the elder daughter at home. My younger brother was born five years after me.

We grew up extremely poor with my mother who was sickly and father working on and off due to arthritis. At that stage there was little income or none at all coming home. I began to learn about household chores from an early age of six, taking turns to help nurture my younger brother. At the age of eight in April, my mother passed on. It was like a big cloud on my face. Here is this person living us at this tender age, with my father who had to hold the reigns in the family like any father would probably do. There are things that I wanted to learn from my mother that my father could not be able or show me. Things like puberty and maturity. At the age of fourteen we were compelled to leave Daveyton and headed for Sekhukhune in the Limpopo Province in 1974. I did not want to leave the township lifestyle and go to the rural area.

The time had arrived for me to follow my cultural activity. I was compelled to go to the initiation school. I did not want to, but custom is custom, there was nothing I could do.

My father's life began deteriorating. The illness was getting worse maybe coupled with the sorrow of losing a wife. After the initiation ceremony, it was said that we should not return to Daveyton, and continue with our studies there in Sekhukhune Luckily I was one person who was academically gifted. We proceeded with schooling there until Grade 12.

It was very terrible at home as there was no money. I taught myself all the domestic chores. It was tough having to take care of my sibling and my father at the same time. I always cried terribly when I thought of my mother. How life can be cruel sometimes. We used to get assistance from neighbours until one day I even decided to go and seek employment at that age. My father encouraged to persevere, as education is the light and also the sword for the orphans. At school my schoolmates made nasty jokes about me, especially my clothes. During lunch breaks I would hide myself under the tree so that they should not see me. What used to surprise many students was that God had granted me giftedness. I used to receive awards in all subjects. Many children were asking how I managed to perform so well

By the luck of God, I completed my matric certificate, with stars. Everytime all that happened, I used to remember my mother. After completion I received a scholarship to study at the college of education at Sekhukhune College. It was not everyone that kind of bursary.

I worked very hard and writing a number of letters home to enquire about their state of health. No improvement in the old man's health. My younger brother was also entering the adolescent stage and often prefer to be with friends and leaving the old all by himself. After three years I completed my Diploma. When one gets his or her results of success, one wishes to share that with the relatives or people close to you to share your glory. On the day of our graduation many students brought their parents. With me, I was all by myself. Worst of all was that I was called to receive an award for the best student in English in the entire college. Tears rolled down my face. Joy and happiness was combined with tears.

My father could not come with me because of his illness. I was just all by myself. My mind went afar and drew memories of my mother, which she should have been here next to me. All those were just dreams.

After a year my old man passed left us. I was supposed to take care of my brother by myself, without anyone to coach us. After seven years I got married to a cetarin man from Delmas, and was blessed with two sons. As problems do not end, we never stayed for a while and we separated.

Only the creator knows things of this earth. As from that time on, I told myself that I will stay by myself and and take care of my children. The will of God is known by Him only. In most cases we live for such.

## ANALYSES OF CHILDHOOD STORY NO.5

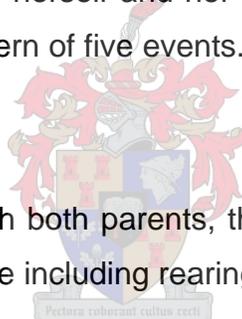
### 1. STRUCTURE OF NARRATIVE ACCOUNTS

#### 1.1. Selection of events in the account: Plot structure.

This narrative relates to the experience of a teacher who gives an account of her life during and after completing her studies. She had an unhappy adolescence at home and forced by circumstances to become a “mother” at the age of six. She eventually settled down after a long time of perseverance. She experiences a blow after the death of her father. She is now reconciled with herself and her circumstances. The account of her life is depicted in an organized pattern of five events.

#### Event 1:

Her birth and stay at Daveyton with both parents, the problem of poverty at home with the sickly father, the chores at home including rearing of the brother.



#### The narrative of the first event.

*Le ge bontšhi bja batho bo fela bo ntebelela ke bogega ke myemyeula, ga nke ke rata go bolela ka tša legato la kgolo yaka. Seo ke se hweditšego go mohu tate ke gore ngwana yo a sa llogo o hwela tharing. Sekhwi ke se boledišwa ke gore ditaba tša kgolo yaka, ga di ješe di theogelang. Nna ke belegetšwe motseng wa Daveyton ka 1960. Ke nna leitšibulo ka gae. Moratho waka o belegwe mengwaga e mehlano morago gaka.*

*Re godile ka go topa tša fase kudu le mmane yo a bego a fokola gomme tate le yena a swara a tlogela mošomong ka baka la bolwetši bja marapo. Ka nako yeo go be go se na le mogôlo o monyenyanane goba go sena selo se se tsenago ka lapeng. Ke thomile go ithuta ka mešomo ya lapeng ke na le mengwaga e tshelago, ke fetola mawa ka go thuša go godiša monyananake*

Even though many people will look at me appear smiling, I do not wish to narrate about my growing stage. What I received from my late father is that a person who does not cry will die in the ledge. I am saying this because the narrative of my upbringing is a hard pill to swallow. I was born in Daveyton in 1960. I am the elder daughter at home. My younger brother was born five years after me.

We grew up extremely poor with my mother who was sickly and father working on and off due to arthritis. At that stage there was little income or none at all coming home. I began to learn about household chores from an early age of six, taking turns to help nurture my younger brother

### **Event 2:**

Her schooling at Daveyton, the passing away of the mother, the struggle by the father as the mentor, missing the mother figure, movement to Sekhukhune, the initiation

### **The narrative of the second event**

*Re godile ka go topa tša fase kudu le mmane yo a bego a fokola gomme tate le yena a swara a tlogela mošomong ka baka la bolwetši bja marapo. Ka nako yeo go be go se na le mogôlo o monyenyanane goba go sena selo se se tsenago ka lapeng. Ke thomile go ithuta ka mešomo ya lapeng ke na le mengwaga e tshelago, ke fetola mawa ka go thuša go godiša monyananake. Ka mengwaga e seswai ka Aporele, mme o ile a hlokofala. E be o kare ke leru le lesa mo sefahlegong sa ka. Šo motho a re tlogela ka nako yeo re sa lego digotlane, le tate yo a swanetšego go swara ditomo ka lapeng bjalo ka monna yo mongwe le yo mongwe a ka dira. Go be go nale dilo tšeo ke bego ke ratile go di ruta go mma, tšeo monnamogolo a bego a ka se tsogego a di kgona goba go mpotša. Dilo tša go swana le kgolo ya basetsana le tša bosadi. Ka mengwaga e masome nne re ile ra gapeletšega go tlogela Daveyton ra sobelela gaSekhukhune kua Profenseng ya Limpopo ka 1974. Ke be ke sa rate go tlogela bophelo bja lekeišeneng go yo dula magaeng.*

*Nako e be e šetše e fihlile ya gore ke latalle moetlo wa rena wa setšo. Ka swanela ke gore ke ye komeng. Ke be ke sa rate, eupša moetlo ke moetlo, go be go se na seo nka se dirago*

We grew up extremely poor with my mother who was sickly and father working on and off due to arthritis. At that stage there was little income or none at all coming home. I began to learn about household chores from an early age of six, taking turns to help nurture my younger brother. At the age of eight in April, my mother passed on. It was like a big cloud on my face. Here is this person living us at this tender age, with my father who had to hold the reigns in the family like any father would probably do. There are things that I wanted to learn from my mother that my father could not be able or show me. Things like puberty and maturity. At the age of fourteen we were compelled to leave Daveyton and headed for Sekhukhune in the Limpopo Province in 1974. I did not want to leave the township lifestyle and go to the rural area.

The time had arrived for me to follow my cultural activity. I was compelled to go to the initiation school. I did not want to, but custom is custom, there was nothing I could do.

### **Event 3:**

Deteriorating life of the father, secondary school life, poverty at home, the memory of the mother, good performance at school

### **The narrative of the third event**

*Bophelo bja monnamogolo bo be le fase bo kgwetlakgwetla. Bolwetši bo be be golela pele, bo gahlane le go tshwenyega moyeng ka baka la go ikela badimong ga mohumagadi wa gagwe. Morago ga go bolotša, gwa thwe re se hlwe re boela Daveyton, gomme re tšwetše dithuto pele gona fao ga Sekhukhune. Ka mahlatse ke be filwe ka dithutong. Re tšwetše pele moo ka dithuto go fihlela lengwalo la marematlou.*

*Go be go hlafile e le ruri ka ge go be go se tšhelete ka gae. Ke ithutile mešomo ya ka gae ka bo nna. Ke be ke swere kgoparara ya taba ka go hlokomela monnamogolo le moratho waka ka nako e tee. Ke be ke dula ke hloname gomme ke lla ga ke gopola mmane. Bophelo ke semphekgo. Re be re fela re thušwa ke baagelwane go fihlela moo*

*ke nyakilego go tlogela sekolo go yo nyaka mošomo gore ke thuše ka gae. Tate o ile a nkgotatša ka gore ke kgotlelele, ka ge thuto e le lesedi gape e le lerumo la ditšhuwana. Sekolong bagwera baka ba be ba tshegiša ka nna, ge ba fela ba lebelela diaparo tšaka.*

*Ka nako ya dijo tša mosegare, ke be ke ke ikuta ka fase ga mohlare gore ba se mpone. Seo se bego se makatša bontšhi bja barutwana ba bangwe, ke gore Modimo o be a mphile bohlale. Ke be ke thopa difoka dithutong tšohle. Bontšhi bja bagwera baka ba be ba mpotšiša gore a naa ke kgona bjang.*

My father's life began deteriorating. The illness was getting worse maybe coupled with the sorrow of losing a wife. After the initiation ceremony, it was said that we should not return to Daveyton, and continue with our studies there in Sekhukhune Luckily I was one person who was academically gifted. We proceeded with schooling there until Grade 12.

It was very terrible at home as there was no money. I taught myself all the domestic chores. It was tough having to take care of my sibling and my father at the same time. I always cried terribly when I thought of my mother. How life can be cruel sometimes. We used to get assistance from neighbours until one day I even decided to go and seek employment at that age. My father encouraged to persevere, as education is the light and also the sword for the orphans. At school my schoolmates made nasty jokes about me, especially my clothes. During lunch breaks I would hide myself under the tree so that they should not see me. What used to surprise many students was that God had granted me giftedness. I used to receive awards in all subjects. Many children were asking how I managed to perform so well

#### **Event 4:**

Training as a teacher, the health status of the father, completion of Diploma, the day of graduation.

#### **Narrative of the fourth event**

*Ka mahlatse a Modimo, ke ile ka fetša lengwalo laka la marematlou, le gona ka dinaledi. Nako le nako ge tšeo di diragala, ke be ke gopola mmane. Ke rile go fahloša ka hwetša*

*lengwalo la gi ithuta borutiši kholetšeng ya borutiši kua ga Sekhukhune. Ga se mang le mang yoo a bego a fiwa basari ya mohuta woo.*

*Ke šomile ka thata le bile ke fela ke ngwalela gae go botšiša tša maphelo, tše nyamišago pelo e be e le tša monnamogolo. Bothata bjale e be e le go godiša moratho waka, yo le yena a bego a tsena ke bosogana. Morago ga mengwaga e meraro ka falola. Akhwi matšatši a bohloko ao mang le mang a ratago go a arolela le motswadi. Segolothata ka ge e be e le yena yo a bego a nkgothatša ge a sa phela. Ka letšatši la go apešwa dihloro, bontšhi bja baithuti bo be bo tlile le batswadi ba bona. Nna, aowa ke be ke le tšhikanoši. Sa go nhlonamiša pelo e bile ge ke be ke ke goeletšwa gore ke thopile sefoka sa Seisemane go feta baithuti bohle kholetšeng. Ke ile ka šeka dikeledi. Lethabo le gahlane le dikeledi.*

By the luck of God, I completed my matric certificate, with stars. Everytime all that happened, I used to remember my mother. After completion I received a scholarship to study at the college of education at Sekhukhune College. It was not everyone that kind of bursary.

I worked very hard and writing a number of letters home to enquire about their state of health. No improvement in the old man's health. My younger brother was also entering the adolescent stage and often prefer to be with friends and leaving the old all by himself. After three years I completed my Diploma. When one gets his or her results of success, one wishes to share that with the relatives or people close to you to share your glory. On the day of our graduation many students brought their parents. With me, I was all by myself. Worst of all was that I was called to receive an award for the best student in English in the entire college. Tears rolled down my face. Joy and happiness was combined with tears.

### **Event 5:**

Death of the father, Life at Daveyton, her marriage and birth of her kids

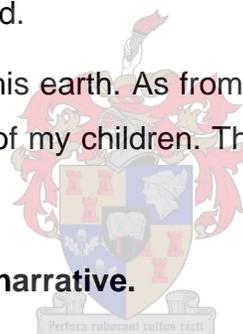
### **Narrative of the fifth event.**

*Morago ga ngwaga, monna-mogolo a re tlogela. Ka swanelwa ke go godiša moratho waka ke nnoši, go se na mang wa go ka re eletša. Ka morago ga mengwaga e šupago ka nyala le monna wa go tšwa Delmas, ra fiwa bana ba babedi. Ka ge mahloko a sa fele, ga se nke re dula sebaka ra arogana.*

*Dilo tša lefase di tsebja ke mong fela. Go tloga nakong yeo, ke ile ka ipotša gore ke tlile go ula ke nnoši ke ikgodišetša bana baka. Thato ya Mmopi e tsebja ke yena fela. Gantšhi re phelela tšona tše.*

After a year my old man passed left us. I was supposed to take care of my brother by myself, without anyone to coach us. After seven years I got married to a certain man from Delmas, and were blessed with two sons. As problems do not end, we never stayed for a while and we separated.

Only the creator knows things of this earth. As from that time on, I told myself that I will stay by myself and and take care of my children. The will of God is known by Him only. In most cases we live for such.



### **1.2 ENDPOINT: Theme of the narrative.**

The theme of the narrative is survival of the female educator under challenging times.

### **1.3 ORDERING OF EVENTS**

#### **1.3.1 Sequence**

The events are ordered in a linear sequence. The central plot occupies the first position in the narrative. She mentions that she does wish to narrate about her childhood story as it brings back sad memories.

#### **1.3.2 Duration**

The duration of this episode is a long time as she explains her life experience from an early age with her present day as the mother of two sons, staying in her own home.

## 1.4 STABILITY OF IDENTITY

The narrator changes over time. She first appears as the reserved person though the following experiences

1. Her tasks and responsibilities of having to act like a mother at the tender age of six.
2. Her experience of losing a mother at that age
3. She never got a chance of being taught about womanhood.
4. The loss of the father.
5. Having to attend her graduation ceremony all by herself.
6. The experience of separating with he husband.
7. Her finding life a challenge.

Eventually things changed: she obtained accolades at college, got married and had two wonderful children. She become reconciled to the challenges of life she is now a stronger person.



## 1.5 CAUSAL LINKAGE

Different causes and effects

Cause 1: her mother dies

Effect: she had to facilitate domestic chores at an early age.

Cause 2: the illness of her father

Effect: she had to act as a support structure for the younger brother

Cause 3: the poverty stricken situation at home

Effect: she found herself being a laughing stock at school as she had no school shoes.

Cause 4: she had a good schooling and training as a teacher

Effect: she qualifies as a teacher and gets married

Cause 5: her intellectual capabilities

Effect: she earns herself merit awards at college

## 1.6 DEMARCATION SIGNS

None

## 2. NARRATIVE FORM

Regressive and progressive form

### 2.1 Regressive narrative:

Stages in her regression are observed.

Stage 1: First regression 1: move to Limpopo

Stage 2: Second regression: life in Sekhukhuneland

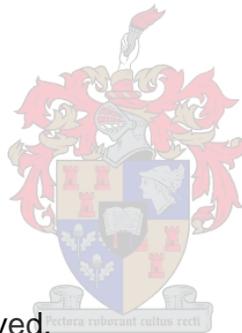
Stage 3: Third regression: death of mother and father

Stage 4: Fourth regression: her separation with her husband

### 2.2 Progressive narrative

a. She qualified as a teacher and got married with two children

b. She become reconciled and a balanced person who accepts life



### **3. SELF NARRATIVE**

#### **3.1 Relations among events**

The events in the narrative are related to each other as one event lead to another. In the fist instant, the death of the mother is connected to the narrator having to act as the mother figure at home. The unhealthy atmosphere at home is connected to her working diligently at school to eventually obtaining good grades. The awarding of merits at college is linked to the good marks obtained through diligence.

Finally, there is a clear relationship between her separation with her husband with the purchasing of the house and staying alone with her children.

#### **3.2 Social accounting**

The social purpose that this story fulfils is that of self-identification. She identifies herself as a role model by acting as a mother figure during the father's illness. She further obtains high accolades at college to identify herself as a potential person.

#### **3.3 True narrative**

The narrative sketches a true event in the life of the struggling teacher. It will improve the quality of life of the community where she lives. A broken family has as negative impact in the lives of many people. Many young girls who grow without material support tend to lead a self-contained life. In this way the community will their quality of life by playing a role of teaching their children about moral values.

### **4. PRACTICES OF SELF-NARRATION**

#### **4.1 Variety of narrative forms**

Regressive and progressive

## 4.2 Micro narrative

This narrative reveals that the events happened over a long period of time. There is no much details about other events except the problem with her parents and her brother.

## 4.3 Nesting of narrative

None: there is only one narrative, which depicts the life of the narrator with the result of challenges brought about by the poverty at home.

## 5. PRAGMATICS OF SELF-NARRATIVE

### 5.1 Progressive narrative

There is progressive change in the narrator. The narrator moves out of the difficult situation she experienced at home. There is progressive change in the manner in which the community perceives her and in the manner in which she sees herself. The community sees positive change in her being an educator serving the community. She does not moan or complain of having to be a burden as she now earns her own salaries.

### 5.2 Regressive narrative

The narrative solicits sympathy with the narrator from the reader. The revelation of the events clearly engenders feelings of sympathy and empathy for her

## 6. INTERKNITTING OF IDENTITIES

### 6.1 Moral evaluation

The community as an honest person will evaluate the narrator. She portrayed herself as a remarkable person after her unfortunate upbringing that is revealed to the community. She has exposed herself honestly to the public sphere thus prone to the community evaluation. Generally speaking, the community is agreeable to acceptance of a regressive style of life after being presented honestly.

## 6.2 Interminable negotiation

- a. The community in the sense that the community likes or enjoys people that are talkative and talk about other people's affairs may not accept such a reserved character.
- b. The narrator at first does not want to relate the events in her childhood story and one had to persuade her.
- c. The narrator will be experienced as a valid character within the community because of the honesty with which she depicts this episode in her real life story.

## 6.3 Reciprocal identities

None

## 7. EMOTIONS

- a. An emotion of unaccepting of reality towards accepting that her mother has passed on. The narrative is replete with statements of self-pity against her. At the end she states that only the Creator knows things of this world. She did not have a chance like other kids to be reared into understanding puberty and maturity.
- b. Yes, such emotions are embedded in the culture; a person who missed something during the growing stage will seethe with being unsettled.
- c. The emotional expressions are meaningful. Upon the death of the mother, her personality changed and she becomes a strong person. The emotional expressions are as a result of these circumstances.
- d. The narrator become brave, she pulls herself together and proceeds with the studies. In this culture, bravery is underpinned by external circumstances that befall on individual.

## CHAPTER 6

### CONCLUSION

#### ANALYSIS OF ACCOUNTS

The review of the entire contents of the study on accounts starts by identifying the problem meaning attached to it by many researchers. Jenny Thomas did clear the common misunderstandings by taking into cognisance politeness as a real world goal, deference, register, and surface level phenomenon.

Furthermore was the rule of good behaviour used between sense and force in human conversation. Here Leech made mention in his imperatives. Leech's maxims of tact, generosity, approbation, modesty, agreement and sympathy were formulated. Leech (1983) finalized his maxims with his popular Pollyanna Principle, which assumed that positive aptitude leads to positive attitude in life.

The question of politeness and the management of face came to the fore with the sense of reputation; good name and showing for oneself. Aspects of positive and negative face were revealed, as being shown by individual's feeling of self worth or self image which could be damaged, maintained or enhanced through interaction with others.

Furthermore it was the question of FTA with redress being performed to exhibit both negative and positive politeness respectively. On regular basis it was revealed that attempted reputation restoration was as a result of suspected wrong doing or allegations. After such misbehaviours, others are likely to accuse, attack, blame, condemn or even object to our behaviour. When image is threatened, we either explain, defend, justify, apologise or come up with excuses.

Appropriate corrective action can help restore the face of a person guilty of wrong doing. Image restoration theories came into the picture to complete discussions on accounts, Lemin and Manstead (1983) grouped these into denial, refusals, excuses and justification.

What emerges from these studies is that excuses was associated with honouring whilst justification and concessions were associated with retreat.

Justification can be used by others as a useful strategy for image restoration. Blumstein et al (1974) reiterates that an account was more likely to be honored when the actor was not completely responsible for the offense.

When our reputation is threatened, we feel compelled to offer explanations, defenses, justifications, rationalisations, apologies or excuses for our behaviour. Image restoration strategies are grouped into denials, evading responsibility, reducing offensiveness, corrective action and mortification. In these image restoration strategies, one has discovered that the attack may be important but more difficult for the critic to analyse.

As image, restoration deals with perceptions the actor response to perceive threats, which may reduce his reputation in the audience. Next is the internal audience where the rhetor himself becomes the audience.

What came to the picture was the aspect of relationship between attack and defense. The two may be interviewed as in the preemptive apologia where the defense would occur before the attack. It is important to note the contributions of researchers such as Rosenfield (1968) Burke (1970) and Ware and Linkgeld (1973) and Ryan with regards to applying their different strategies about image restoration.

The concepts of account and account making are defined as written or spoken report given by individuals and the offspring of work on attributional processes respectively. Various accounts were illustrated with practical examples that cause pain and agony in our ordinary lives. Moving ahead was the question of varied strands of related work in 1970's and 1980's. In 1977 a subdivision of justifications which distinguished between intelligibility and narratibility of action and strategies of accounting.

Greenvald (1980) suggests that on many occasions, people are aware of their tactical activity where it comes to account making. Account making may take the form of diaries and may be more fragmented and chaotic.

Another very important aspect that comes out is the concepts of account making in response to severe stress. The study reveals the nature of severe stress and its study

such as disaster studies, post traumatic stress disorders (PTSD), victomology, suicidology, bereavement studies, crisis theory, abuse, study of victims of rape and other types of violence.

Further deliberations expressed processes associated with account making. Such are episodic memory, which brings about memories of the past. Memories of events of stature remains with us until death. A clear ceiting was done on perceptions based on accounts where people interpret their behaviour and construct stories that link together with their central events and significant others in their lives.

Self-narrative as an individual's account of the relationship among self-relevant events across time also came to the fore. These narratives are conversational resources, constructions open to continuous alterations as interaction progress.

They are cultural resources serving social purposes such as self-identification, self-justification, self-criticism and self-solidification. In structuring narrative accounts, the following criteria need to be used.

1. Establishing a valued endpoint
2. Selecting events relevant to the endpoint
3. Ordering of events
4. Stability of identity
5. Causal linkages
6. Demarcation signs
7. Micro, macro and multiplicity in narration
8. Pragmatics of self narrative
9. Interknitting of identities
10. Emotions as relationship

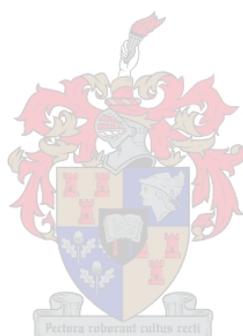


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