A PRAGMATIC ANALYSIS OF PERSUASION IN ISIXHOSA

BY

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

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DECEMBER 2005

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DECLARATION

I, the undersigned, hereby declare that the work contained 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.

Signature……. Date…….

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ABSTRACT

This study has the main goal of investigating the speech act of persuasion in isiXhosa. The main aim of the investigation is to examine the characteristics of persuasion in remedial interchanges based on the isiXhosa pragmatics. The study is concerned with the strategies people use when persuading targets, how message sources seek compliance, how targets resist and / or comply and how influence interactions are structured and what constraints on conversation need to be taken into account.

To examine the effectiveness of persuasion in isiXhosa five close family members have been chosen and requested each to write five different persuasive dialogues, where they should influence different people to change their behaviour and comply with the requests.

In this study, these persuasive messages are being analysed and assessed. Then the findings based on the research are presented to identify the characteristics of persuasive dialogues in remedial interchanges based on a Xhosa corpus within the framework of pragmatics.

The study is organized as follows:

Chapter 1 features the statement of the problem and the aims of the study. Chapter 2 is concerned with an overview of the theoretical framework on which the study is based, that is, pragmatics, and within pragmatics specifically, politeness theory, persuasive message production, attitude change and analysis of persuasive messages. Chapter 3 examines persuasive message production and interpersonal influence. Chapter 4 Investigates persuasive effects. Chapter 5 is concerned with the analysis of persuasive messages. Chapter 6 summarizes the findings obtained from chapters two to five.

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OPSOMMING

Hierdie studie het as doel die ondersoek van die spraakhandeling van oorreding in isiXhosa. Die hoofdoel van die ondersoek is om te bepaal wat die eienskappe van oorreding is in remediale interaksies gebaseer op die pragmatiek voorbeelde uit isiXhosa. Die studie het, in die besonder, te maak met die strategieë wat mense gebruik wanneer hulle teikens oorreed, hoe boodskap bronne voldoening soek, hoe teikens teenkanting bied en/of voldoen, en hoe invloedinteraksies gestruktureer is, en watter gesprekbeperkings in ag geneem moet word.

Ten einde die doeltreffendheid van oorreding in isiXhosa te ondersoek, is vyf hegte familielede gekies en versoek om elk vyf verskillende oorredingsdialoë te skryf waarin hulle verskillende persone moet beïnvloed om hulle gedrag te verander, en te voldoen aan die versoeke. Die studie ontleed en evalueer hierdie oorredings-boodskappe. Die bevindinge gebaseer op die navorsing word dan aangebied ten einde die kenmerke van oorredingsdialoë in isiXhosa te identifiseer in remediale interaksies in Xhosa binne ‘n pragmatiek-raamwerk.

Die studie is soos volg georganiseer:

Hoofstuk 1 stel die ondersoekprobleem en die doelstellings van die studie. Hoofstuk 2 bied ‘n oorsig van die teoretiese raamwerk waarop die studie gebaseer is, dit is pragmatiek, en binne dié veld, spesifiek, beleefdheidsteorie, oorredingsboodskap-produksie, gesindheidsverandering, en die analise van oorredingsboodskappe. Hoofstuk 3 ondersoek oorredings-boodskap-produksie en interpersoonlike invloed. Hoofstuk 4 ondersoek oorredings-effekte. Hoofstuk 5 hou verband met die analise van oorredingsboodskappe. Hoofstuk 6 bied ‘n opsomming van die bevindings van hoofstuk 2 tot 5.

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ISISHWANKATHELO

Esi sifundo sisixhobo sokuphanda isenzo ntetho sokucenga esiXhoseni. Eyona njongo yolu phando kukuphononononga iimpawu zokucenga ekulungiseleleni utshintsho olubhekiselele kwingqokelela yemiba ebhaliweyo kwicala lepregmatiki. Isifundo esi sibhekiselele kwizangotshe ezisetyenziswa ngabantu xa becenga abanye ukuba bavume izicengo, okanye bangazivumi, zilungiswa njani na iimpembelelo zokudibanisa izimvo, kwaye ziziphi na izinyanzelo emaziqwalaselwe kwintetho.

Ukuphononononga ifuthe lokucenga esiXhoseni, kuye konyulwa amalungu amahlanu ekhaya, acelwa ukuba emnye makabhale iingxoxo ezintlanu eziziindidi ngeendidi zokucenga abantu neziyakuthi zibenze ukuba batshintshe indlela ebebeziphethe ngayo bathobele izicengo.

Kwesi sifundo, ezi ngxoxo zokucenga ziyahlalutywa, kwaye zihlolwe. Iziphumo ezibhekiselele kolu phando ziye zaziswe ukwalatha iimpawu zezicengo ukulungiselela utshintsho olubhekiselele kwingqokelela yezibhalo ezithile zesiXhosa kumba wepregmatiki.

Isifundo sicwangcwiswe ngolu hlobo: Isahluko sokuqala sibonisa intetho yengxaki kunye neenjongo zesifundo. Isahluko sesibini sinxulumene nendlela esisekelwe kuyo esi sifundo, oko kukuthi ipregmatiki. Kule pregmatiki kukho ithiyori yentetho echubekileyo, intetho yokucenga, utshintsho lwezimvo kunye nokuhlalutywa kweentetho zokucenga. Isahluko sesithathu siphononononga ukusekwa kwentetho yokucenga kunye nonxibelelwano lwababini lokucenga. Isahluko sesine siphanda iziphumo zokucenga. Isahluko sesihlanu singomba wokuhlalutya iintetho zokucenga. Isahluko sesithandathu sishwankathela iziphumo ezifumaneka kwisahluko sesibini ukuya kwesesihlanu.

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DEDICATION

I dedicate this work to my husband Birthwell Mvuzo Gqwede who was always a source of inspiration throughout my life. I thank the Almighty God for having given me such a wonderful husband who has unending support and encouragement.

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NRF ACKNOWLEDGEMENT

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

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ACKNOWLEDGEMENTS

First and foremost I would like to thank the Lord, Almighty for having blessed me with the wisdom of knowing that I can do according to my wishes, who strengthens me and having given me the courage and ability to finish this study against all odds.

I thank my study leader Dr. N. Satyo for her supervision and guidance, for valuable discussions and comments on earlier draft of this study and for her patience throughout. This thesis would not have been accomplished and seen to its finish, if it was not due to the assistance and tenacity exhibited by her.

My special gratitude also goes to Stellenbosch lecturers Profesor N.S. Zulu and Dr. M. Dlali because, the completion of this MA research project is the outcome of a full hearted help and co-operation from them. They are a most gracious and well informed group of intellectuals who were busy grooming me into an aspirant student. Words cannot adequately express my gratitude to my husband Birthwell, my sons Siyabulela and Mapelo and my nephew Mfusi and niece Siphokazi for their time and energy they have spent on capturing data and typing of this thesis. I am indebted to them beyond any limits and I would like to thank them for their moral support and pain they took in helping me. They coped very well without complaining. Had it not been for their patience, this thesis would not have been completed so successfully.

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A PRAGMATIC ANALYSIS OF PERSUASION IN ISIXHOSA

CHAPTER 1: INTRODUCTION

1.1 AIM

1.1.1 STATEMENT OF THE PROBLEM

The aim of this study is to examine some of the characteristics of persuasion within the field of pragmatics.

Persuasion has received considerable attention in pragmatic research (O ' Keefe 2002:62). The study therefore looks at the linguistic literature on persuasion. An analysis of persuasion in isiXhosa will be based on the above-mentioned works.

1.1.2 OBJECTIVES OF THE STUDY

The research aims to present an account of how isiXhosa realizes premises and strategies of persuasion in authentic communication, assuming the framework of persuasion theory. Taking into account all the communicative information relating to the persuasion environment, comparison will be made between persuasion as communicative act represented in drama texts, and persuasion in other communication data, which are concerned with interpersonal communication.

The research aims to establish how empirical data on persuasion from isiXhosa confirm or challenge current accepted principles and properties of persuasion theory, or how empirical data on premises and strategies used in persuasion in isiXhosa necessitate the extension of principles of persuasion theory. Thus the research aims to contribute to the development, modification or refinement of current theoretical models of persuasion within the global research community.

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The research aims to account for nature of the social and cultural determinant that plays a role in the premises and strategies used in persuasion communication in isiXhosa. Thus the research aims to make explicit the unique and distinct properties of isiXhosa that need to be taken into account in initiatives relating to the advancement of isiXhosa as an official language.

1.1.3 SIGNIFICANCE

Research on pragmatics in general in the African languages has not been attempted at any noticeable level. This type of research will contribute to a new line of enquiry within the African Languages and especially within the Xhosa speaking people. Such research will then prompt for the research in communication.

1.2 METHODOLOGY

The approach and methods employed in the research projects assume a broad Gricean pragmatics model and the theory of persuasion acknowledged by the international scholars of persuasion theory (O' Keefe et. al. 2002: 95). The research on the communication theoretic analysis of isiXhosa will take into account the properties and criteria for persuasion that are generally acknowledged by the international scientific community. These features relate to the following aspects: -

-What constitutes a successful attempt to influence someone?

-What constitutes the presence of some success?

-What constitutes the intention for achieving the persuasive goal?

Criteria such as the above have been involved to persuasion as the activity of attempting to change the behavior of a person.

Data was collected by means of writing four dialogues and also requesting five people each to write five different dialogues about different aspects of interpersonal influence goals. There is also an interesting dialogue from

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Lamati's drama book **"Indlala inamanyala" (Hunger breeds evil) 1995**. All the dialogues were assessed and then analysed according to goal identification, arguments against compliance and arguments for compliance. In these dialogues there were compliances and resistances.

1.3 OUTLINE OF THE STUDY

The thesis will comprise the study of the following chapters:-

Chapter 1 will feature the statement of the aims of the study, problems, methodology and outline of the study.

Chapter 2 will be concerned with politeness theory.

Chapter 3 will examine the persuasive message production.

Chapter 4 will investigate persuasive effects.

Chapter 5 will be concerned with the analysis of persuasive message.

Chapter 6 will present the conclusion of the study.

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CHAPTER 2: THEORETICAL FRAMEWORK

Politeness Theory
Message Production
Attitude Change

POLITENESS THEORY

2.1 AIMS OF STUDY

This study aims at explaining why people are often so polite in what they mean. Politeness can satisfactorily explain exceptions to and apparent deviations from person to person. This research aims to present an observation that, it is difficult to put politely into words something which is, by its nature, likely to cause offence to the hearer. However, by employing an utterance which is ambivalent, it is possible to convey messages which the hearer is liable to find disagreeable without causing undue offence.

2.2 POLITENESS THEORY

Politeness theory is seen as a sub-discipline of pragmatics. It is crucial in explaining why people are often so indirect in conveying what they mean. Within politeness theory, face is best understood as every individual's feeling of self worth or self image. This image can be damaged, maintained or enhanced through interaction with others.

Message production is the process whereby scholars explore the internal, psychological processes involved in generating verbal and nonverbal messages. According to Dillard, (1990:30) individuals have types of goals in common during conversation. They have knowledge about potential means to accomplish their social goal, to generate messages when they have the opportunity to plan what they will say in advance, to react when they do not succeed at accomplishing the social goal.

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Larson, (2000:203) maintains that attitude change is a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour. Attitude change is considered predisposition to behave and that confusion exists as to the degree to which attitudes can reliably predict the behaviour.

2.3 CONCEPTS OF POLITENESS

Thomas (1994 : 140) postulates that communicators are painfully aware of the fact that, unless listeners and speakers give their close attention to messages, those messages are useless. Theorists highlight different aspects of the social and cultural approach concerning theories of politeness which are as follows:-

Politeness as a real world goal
Deference
Register
Politeness as a surface level phenomenon and politeness as an illocutionary phenomenon

These theories of politeness could almost seem as a sub-discipline of pragmatics. The speakers are reflected as different from others in the sense that some are rude and others are polite.

2.3.1 Politeness as a real-world goal

Despite the fact that accurate perception about politeness varies from one situation to another and from one culture to another, theorists generally agree that the recipient of the information presented has not only heard and understood, but has also come to understand the point of view of the presentation. Sharing information through genuine, two way communication develops understanding of, and sympathy with the ways and values of others. The more effective the communication, the more chance people have to live in harmony and peace with one another.

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2.3.2 Deference

Deference refers to the respect we show to other people by virtue of their age and higher status. In most cases, speakers of standard dialect are higher than non-standard speakers in variety of ways. They are viewed as more competent and more self confident and the content of their message is rated more favourably. The age of a person is also considered. Younger people conform because they show respect to the elder ones. Effective communicators are able to choose their actions from a wide range of behaviours. It is necessary for individuals to know that, what is appropriate for one person, will not suit another one at all. This ability to choose the best approach is essential, since a response that works well in one setting would flop miserably in another one. Defference is built into the grammar of language.

2.3.3 Register

The term, register, as cited in Lyons (1999:584), refers to systematic variation in relation to social context or the way in which language people speak or write according to the type of situation. Forms of address, with the choice of formal lexies and the avoidance of interruption are social relationships which require language standardization. Like deference, register is primarily a sociolinguistic phenomenon.

2.3.4 Politeness as an utterance level phenomenon

Walters (1998 : 275) defines his interest as being to investigate how much politeness could be squeezed out of speech act strategies alone, and to investigate the perception of politeness by native or non-native speakers. In languages of different cultures, there are rules that govern how sounds are articulated for perfoming a particular speech act. Different linguistic styles are important, but there may be even more fundamental differences that separate speakers of various languages.

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2.3.5 Politeness as a pragmatic phenomenon

According to Leech et . al . (1983 : 157) politeness is a pragmatic phenomenon. Politeness is regarded as strategy employed by speakers to achieve a variety of goals, such as promoting or maintaining harmonious relations. These strategies include the use of conventional and non-conventional directness.

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CHAPTER 3: PERSUASIVE MESSAGE PRODUCTION

3.1 AIMS OF STUDY

The purpose of this chapter is to survey theoretical perspective on how individuals pursue influence goals, to provide background material about pragmatics and conversation analyses and then review work on topics with special relevance to persuasive message production, obstacles to compliance and threats to "face". These approaches present detached assumptions about the knowledge structures and psychological processes that underlie persuasive message production.

3.1.1 Message production

Questions about message production have captured the attention of substantial number of communication scholars (Cody, 1994: 58). Although researchers are using a variety of concepts and perspectives to investigate message production, their work shares a common interest in explaining how individuals decide what to say in everyday interactions. They also share a common belief that, light can be shed on this issue through the examination of the knowledge structure and cognitive processes that underlie message production. According to Wilson (2002:29) in message production scholars explore the psychological processes involved in generating verbal and/or nonverbal messages. Whereas persuasive message production is seen as a goal - oriented activity. It is assumed that individuals understand situations in terms of influence goals, generate messages to accomplish goals, rely on knowledge about means for accomplishing goals, and edit messages based on what is relevant and appropriate for accomplishing goals.

Wilson (2002:58) emphasizes that persuasive message production needs to be explained within the interactive contexts. This means that people need to analyse both sides of influence interactions such as how message sources seek compliance and how targets resist or comply. It also means that people need to analyse how influence interactions unfold over time and how they are structured. Theories of persuasive message production should be plausible

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given the constraint of conversation. These constraints include that, individuals are faced with multiple demands on their attention during conversation, and that they often must make decisions about what to say in a matter of seconds. Wilson thus focused attention on three issues namely :- how message sources seek compliance and how targets resist and / or comply. Secondly, how influence interactions are structured and what constraints on conversation need to be taken into account.

3.2 PERSUASIVE MESSAGE PRODUCTION

3.2.1 Communication theories

Wilson et al (2002:15) indicate that, concerning the communication theories, there is psychological and interactional processes namely, message production or relationship production. What qualifies as competent behaviour in one culture might be completely inept or even offensive in another. Competence has a relationship dimension. Skill is another important factor at perfoming behaviours. Once a speaker has chosen the most appropriate way to communicate, it is still necessary to perform the required skill effectively. This does not only refer to the individual, but to a group's ability to carry out processes that promote perceptions of competences.

Knowledge is another organized set of principles used to explain the information that people need to communicate in competent ways such as the appropriate style of presenting utterance which will be valued as competent by others. Knowing what one is expected to say, and what will be the response of listeners and which factors affect the likely outcomes of various actions is the mutual responsibility of the speaker. Motivation which is an individual's or a group desire to communicate in ways that will be seen as competent, is another vehicle of goal-plans-action for accomplishing specific goals. In this goal-plans-action there is evidence that communication competence is a dynamic and ever changing process by which people transmit information and feelings to others. By increasing knowledge and understanding of the principles of communication, one will probably become a more effective communicator.

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3.3 THEORIES OF MESSAGE PROCESSING

3.3.1 Expectancy theories

The expectancy theories are patterns of verbal and non-verbal behaviour Burgoon, (1995 : 195). People are always curious about how others communicate using nonverbal behaviours and language. Expectancies specify descriptive, as well as prescriptive utterances. Competent communicators who are knowledgeable, smart, trustworthy, having right credentials are regarded as competent by others by virtue of their expertise. A good reputation goes a long way towards changing attitudes of other, but people who violate the expectancies would appear incompetent. Both Burgoon's (1995) expectancy violation theory and Grice's (1975) theory of conversational implicature suggest that the relationship between expectancies is more complicated.

3.3.2 Expectancy violation theory

The expectancy violation theory deals with information about communicator characteristics, relational characteristics and context. There are norms for conversational distance which vary depending on the type of people involved, the age and their gender, how well they know each other, and where they interact with one another [Burgoon & Hale, (1995 : 198)]. Communication expectancies also vary from culture to culture. Societies varying along the cultural dimension of individualism and collectivism hold different preferences for direct, versus indirect forms of communication. Co-cultures hold unique expectancies about which behaviour create perceptions of communicative competence. Expectancy violations ought to be noticed and classified. The arousal of people is encouraged by interaction partner who is engaged in an unexpected behaviour. This arousal leads to an orienting response in which people shift attention away from the topic of conversation to the interaction partner in an attempt to interpret and evaluate the unexpected behaviour. According to expectancy violation theory, there are positive and negative violations in communication. Positive violation occurs when speakers are judged

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to have talked with more favourable effects by deviating from, rather than adhering to expectancies. Deviations that produce less favourable outcomes are negative violations. There are violations which are likely to produce negative outcomes regardless of who commits them.

3.3.3 Conversational implicature

According to Grice (1975 : 13) the theory of conversational implicature suggests that competent communication must be able to both follow and violate communicative expectations in a strategic manner. He maintains that, conversation is a co-operative activity which requires minimal levels of collaboration and co-ordination. Grice proposes four maxims called the quantity maxim, the quality maxim, the maxim of relations and the manner maxim. The quantity maxim which pertains to the expected amount of talk is violated when speeches are over or under informative. The quality maxim is focusing on the truthfulness of a talk, such as expectations that the speakers will avoid, hearsay or gossip. The maxim of relation is of the opinion that speakers should make relevant contributions given the current topic and the purpose of talk. The manner maxim involves the clarity of talk, such as expectations that speakers will avoid obscurity, ambiguity and other factors that may hinder understanding.

3.3.4 Attribution theories

According to Ervin (1987 : 75) attribution theory is a cognitive theory concerned with how people go about perceiving the causes of behaviour.

Weiner (1986 : 15) argues that attribution is a process through which people attempt to understand the behaviour of others as well as their own, particularly the reason or motivations of these behaviours.

Weiner proposed a three dimensional taxonomy of attributions for success and failure. According to Weiner, people can attribute outcomes to factors that are not internal (personal) or external (situational) but stable or unstable and

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controllable or uncontrollable. For example the attributions can be made when a college basketball team wins the S.V.R championship. One might attribute its success to the player's ability, amount of effort they exerted during the tournament or the fact that all the key players were healthy. Since the ability, effort and physical well-being are factors that reside within the person or team, they are considered internal contributions, but ability is an enduring factor, while effort and health are unstable factors that tend to fluctuate over time. Although effort and health are both unstable attributions, they also have different implications.

Effort is a factor that can be controlled, while physical health often cannot. External attributions an easy schedule then contribute to the advantage, assistant from a sport psychologist, or sheer luck can be distinguished in the same manner.

3.3.5 Social information-processing model of child physical abuse

According to scholars such as Baxter (1996 : 58) communication competence agrees that intimate violence nearly always should be regarded as communicatively incompetent. Social information-processing model of child physical abuse revealed the fact that, the parents who are abusive have pre-existing schemes that bias their attribution and responses to child behaviour.

Bavelock (1994 : 86) assumed that, abusive parents hold four dysfunctional beliefs about child rearing namely: unrealistic development expectations, lack of awareness about children's emotional needs and strong belief in the necessity of physical punishment and inappropriate expectations about children's abilities to provide social support. Pre-existing schemes mentioned four stages of informations processing.

First, physical abusive parents are regarded as being less attentive to and aware of child-related behaviour. For that reason, abusive parents decode their children's emotional state less accurately than non-abusive parents.

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Secondly, according to interpretation and evaluation, physically abusive parents judge their children's behaviour less charitable. For example, abusive parents often make internal, stable , and controllable attributions for their children's negative behaviour and view themselves as less responsible than non-abusive parents for unpleasant interaction with their children. At stage 3, which is about information integration and response selection, abusive relatives to non-abusive parents may fail to integrate information enough and may fail to adequately integrate information. Furthermore parents may possess less complex plans for regulating child misbehaviour. Factors such as young parental age, limited education, single parenthood and pre-existing schemas that bias attributions and responses to perceived child misbehaviour, are the factors that can increase levels of parenting stress and depression.

3.3.6 Cognitive rules model

Wilson (2002:16) argues that cognitive rules model assumes that people possess cognitive rules, or associations in long-term memory, between representations of interaction goals and numerous situational features. Cognitive rules can be the ability to construct a variety of different frameworks for viewing an issue or situations, without substantial demand on capacity processing. There could be situations that can activate rules in order to form multiple goals at the same time.

Many social psychologists believe that, a cognitive rule is supposed to reach a certain activation threshold before it is triggered and forms a goal. Three functions can be considered as the criteria for a goal to be triggered. Those are fit, receny and strength. Under certain specific conditions, rules are more likely to be triggered, if those rules have been activated recently or frequently in the past. Communicating competently can be challenged if what people had to do was to satisfy their physical identity, social and practical needs. Sometimes these goals conflict with one another and with other goals. For example if I want to maintain a friendly relationship with my husband, but I spend the morning chatting, I will be late for work. Another example offers more evidence of goals. In an argument with someone important to me, the

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desire to win (satisfying the identity need of being right) clashes with the social need of keeping the relationship on an even mood. Even with a single culture, speakers may be judged incompetent for pursuing that others view as inappropriate.

3.3.7 Plans

Plans which are also called procedural knowledge for co-ordinating multiple goals, as well as skill at enacting plans, are also communication competence rules (O'Keefe 2002 : 98). Plans are knowledge structures representing action necessary for overcoming obstacles and for the purpose of accomplishing goals. There is a great difference between plans and strategies in the sense that, plans are mental representations of actions and strategies that are overt behaviour shown by individuals. There is a variation of plans for accomplishing social goals in complexity and specifying (Dillard, 1990, Berger, 1997). Specific plans differ from abstract plans in the sense that, specific plans are flashed out in detailed manner, whereas abstract plans provide only vague guidelines for action. Complex plans have a larger number of action units than simple plans. Complex plans also include contingencies. Plan complexity and specificity should reflect communication competence in many situations. Persons with complex plans manage to have alternatives when their initial efforts fail. Those with specific plans already have realized how to implement abstract acts during conversation. Berger (1997 : 78) maintains that lonely and shy people have less complex plans for social goals. To plan too many alternatives in advance can undermine fluid speech perfomance. Planning is the set of psychological and communication process which is involved in generating, selecting, implementing, monitoring, adapting and co-ordinating plans (Berger 1997).

3.3.8 Anticipation

Wilson, (2002 : 87) reveals that, from the perspective view of the goals-plan-action, communicators possess an anticipatory mindset. They perceive likely implications of the action they did for both their own and their interactional

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partner's identities together with potential obstacles to their plans for accomplishing goals. The other way to be understood as competent, is to be proud of the goals you want to accomplish, so that the audience view you as appropriate or inappropriate, desirable or obligatory in that particular speech delivery. Communicators pursue multiple goals, because all the expertise in the world will not generate enough credibility unless audience trust them enough to believe what they are saying. Competent communicators should be aware of the fact that, to be a credible communicator, you must be willing to report to the audience what they know is truthful and without compromise. People are easily impressed by others who take unpopular stands and appear to argue against their own self-interest. Competent communicator should avoid mulling over negative thoughts and feeling about themselves and others, and adjust initial goals and plans where necessary.

3.4 HIERARCHICAL THEORIES

Green (1990 : 24) indicates that, Hierarchical theories emphasize that message production is goal driven, whereas goals-plan-action ignored that point. Hierarchical theories emphasized that communication competently requires procedural knowledge at multiple levels of abstraction including low level knowledge. It should be borne in mind, however, that mastery and understanding of the lower levels of the system's hierarchy do not automatically lead to the successful attainment of higher-level objectives, because the system is not a sum of parts.

The combination of lower level meanings and operations results in characteristics which may be substantially different to the totality of parts operating as a summation. Competence also requires the use of communication to reach certain objectives, accompanied by a great deal of wishful thinking. One of the strengths is the competence emphasis on measurability and effectiveness, while these criteria are somewhat more difficult to apply within the framework of the interactional model.

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3.4.1 Cybernetic control theory

According to Jansen (1991 : 24) cybernetic control approach which deals with self-regulation and control of systems, is normaly traced to American Mathematician Norbert Weiner, who derived the term “cybernetic” from a Greek word which refers to the art of steering. However cybernetic concepts are derived from the fields of physiology and engineering as well. Cybernetic control theory is based on the assumption that, systems operate and ensure their survival by counteracting chaos. Cybernetic control theory is particularly concerned with the nature of feedback, the “loops” through which it takes place, and its relation to changes in the enviroment of the system. By acting on feedback information, the system adjusts and readjusts so as to maintain itself in a state of order.

This argument implies that the condition of the system is assessed with reference to a norm which defines the desirable condition of the system and allows for a certain degree of variation. Traditionally, negative feedback, that is, information which shows how the system deviates from the norm was emphasized. By reducing deviation from the norm, negative feedback serves to maintain the status quo. Later developments of cybernetics introduced the possibility of chance through positive feedback, that is information that confirms deviation from the norm and incorporates the notion of an open system, oriented towards growth. Since cybernetics are primarily concerned with the regulatory aspect of system operation, it is often coupled with more comprehensive goals such as systems with superordinate and subordinate goals. It is also coupled with levels. There is level one, which is intensity control, level two, which is sensation control, level three, which is configuration control, level four, which is the transition control.

3.4.2 Action assembly theory

According to Greene (1984 : 26) action assembly theory also falls in the realm of hierachial theory. He further insisted from perspective of action assembly theory 2, that any, behaviour of anyone is inherent. Under certain specific

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conditions, discrepancies can produce an unpleasant state of tension. Action assembly theory assumes that, the useful information is transferred to the permanet storage of long term memory for future reference. There are interconnected nodes representing features of actions, outcomes and situations.

3.5 THEORY OF RELATIONAL DIALECTICS

3.5.1 Relational dialectics

Relational dialectics treat competence as a social judgement that implicates multiple, often contradictory viewpoints. According to Baxter and Montgomery (1996 : 29) Relational dialectics are concerned about how people ought to communicate with one another. The willingness to pursue relationship with strangers is a matter of personal style. Culture plays a role in orientations to newcomers, especially ones from a different background. Research suggests that members of cultures, Chinese and Japanese for example are more cautious in their first encounters with strangers, and make more assumptions about them, based on their backgrounds than do North Americans and most whites. Couples have their own unique standards of communication. Sometimes people can clarify their beliefs, options, thoughts, attitudes and feelings by talking about them with one another.

Relational dialectics view competence as a judgement about interaction. Baxter and Montgomery maintained that communication competence is the vehicle for the assessment of individual's self disclosure which is the process of deliberately revealing information about oneself that is significant, and that would not normally be known by others. When these above mentioned researchers were discussing about communication competence, they also mentioned specific behaviours, such as eye contact, which helps to establish rapport and speaker's credibility. Other theorists criticized Baxter and Montgomery's approaches for being too static to represent the constant flow of utterances and their attendant competency judgements, and too individualistically focused to capture the dynamic synergy of this process. The

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critics said, these researchers have adopted the term, “interactional competence” to emphasize their unit of analysis.

3.5.2 Four dialogic principles

Baxter and Montgomery (1996 : 32) proposed four dialogic principles for judging interactional competence in relationships.

First, competent interaction refies contradiction. Baxter and Montgomery are of the opinion that people should not identify a type of behaviour as competent or incompetent. The competence of any behaviour should be assessed according to right or wrong doings.

The second principle for judging interactional principle is that, competent interaction refies respect for multivocality. Competence needs being sensitive to multiple, simultaneously projecting viewpoints for evaluating the relationship.

The third principle is that, competent interaction refies fluid dialogue. Conflict can be managed differently. Conflict itself is not always taken as incompetent, but patterns of conflict that discourage open exchange may be perceived as incompetent.

In the final principle, the important factor is that rude exchange of words from person to another one is regarded as incompetent. To appreciate the dialectical nature of social life requires that, relation partners be dyadically proactive, imaginative and figuratively moving forward.

3.5.3 Interpersonal influence goals

This section is designed to address three issues namely :-

- What types of influence goals do people see as typical in their close relationship?
- How can these goals best be interpreted empirically and theoretically?

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- How do different types of influence goals correspond to action?

According to Dillard (1990 : 150) the study of interpersonal influence goals aim at beginning to carve out the descriptive building blocks necessary to the construction of an interpersonal influence.

3.5.4 Interpersonal influence goals in communication

According to Cody (1994 : 55) day to day life communication is used time and again to pass along information about previously known and unknown opportunities. Communication in this arena is subject to more than one person's perceptions.

Cody, 1994, uncovered clusters of goal statements and also importance of the rights and or obligations and levels of personal benefits. Dillard labelled the goals as follows: Short-term activities, self interest, Target Health, Long Term Activities, Family Matters and Political Activities. Whether a person tries to manage the situation or not, in the interpersonal influence communication goals, that particular person is certainly aware that, his or her presence affects the other person and his presence is also affected. Kipnis et al (2000) identified types of motives or goals pursued by organizational members because awareness of another's presence affects the content and character of communication transactions. As a person consciously or unconsciously making adjustments that result from his or her awareness of another, she/he is making similar adjustments as he becomes aware of you.

Cody 1994, seeks to acquire information about anyone and then brings into play, information he already possesses and also makes several evaluations of anyone, such as his socio-economic status, his/her apparent attitude towards him and his/her appearance. This information will help him define the situation and know what to expect of him/her. Cody identified several types of motives or goals pursued by organizational members. Interpersonal influence goals are self interest goals whereby a person tends to seek benefits from a supervisor. A typology of compliance goals comprises of various goals namely, obtaining permission, to gain assistance, to give advice, to change opinion, ownership and

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relationship, to share activity, to violate law, to enforce obligation and to protect the right. Individual behaviour in a social dilemma is affected by information concerning what others are doing and uttering. Such information can, however, produce counteracting tendencies. Indeed, a strong sense of belonging to the community modifies a person's response to a social dilemma. Individuals are more socially responsible when they share a meaningful group membership with other people involved in the dilemma.

Dillard (1990 : 172) reveals that people's attempts to seek and resist compliance are shaped and constrained by multiple goals. People decide what to say and what not to say, during influence interactions based on concerns such as being true to themselves, looking favourable in the eyes of significant others, protecting others' self – esteem, maintaining desired relationships, meeting the norms for co-operative interaction, and not wasting time and energy. Dillard also maintains that an individual is unlikely to have all the goals within any specific interaction. The goals that a particular person does possess typically will be prioritized, such that some are more important than others. A focus on multiple goals highlights the potential complexity of influence interactions. Targets are expected to comply to certain requests due to reciprocity constraints, relational commitment, values or principles and the likes.

Dillard and Marshall (2003 : 482) postulate that, friends, co-workers and families in interpersonal influence goals are likely to be both source and target of persuasive messages, because the importance of influence goal would determine how motivated participants were to seek compliance or resistance. Dillard and Marshall reveal that, in interpersonal influence goals there are three targets of change namely :- beliefs, which are estimates of the truth or falsity of some proposition, attitudes, which are the evaluation of the goodness or badness of an attitude and the behaviour, which is the actions performed by some individual. Dillard and Marshall also observe that persuasive messages have three features which are explicitness, the degree to which the message source make individual's intentions transparent in the message, dominance, which is the relative power of the source in the relation to the recipient, the argument, which is the extent to which a rational for the sought

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after action is presented in the message. Arguments also refer to the degree to which the source provides reasons for why a person seeks compliance rather than making an unelaborated request.

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CHAPTER 4: PERSUASIVE EFFECTS

4.1 AIMS OF STUDY

This section aims at identifying those standards that people possess and be able to evaluate in terms of their own standards, because most people do have standards although they do not always attempt to set them out in a systematic fashion. They believe that when they are engaged in persuasive communication, it should always be consistent with the set of ethical and moral standards they have developed. The study also aims at alerting people that persuasion is a tool, and people ought to know what the effects are likely to be, if they use this tool. Persuasion is a vehicle for decision making which is an important part of the persuasive process. People ought to understand the ways in which decisions are made. If the decision made by people is poor, their persuasive efforts may or may not be successful, but most probably, the long-range of effects are not likely to be desirable.

Other aims of this study are to let people know their own biases, because they cannot know exactly how they will react to each persuasive message they face, but they can make themselves aware of some of the types of arguments to which they react favourably or unfavourably. People should know their source, because each and everyone will have to depend on the credibility of the people with whom he / she communicates. An individual should become a collector of information, because as each person listens to the messages available to him, his or her predispositions toward listening to one message and refusing to listen to another message, may make it difficult for her / him to make final decisions based on all the available information. Other aims of the study is to encourage the acquisition of knowledge to learn how to teach rationality, to keep an open society.

4.2 PERSUASION AND ATTITUDE

According to Larson, (2000 : 158-160) attitudes are positive or negative reactions to various persons, objects and ideas. Attitude is a combination of effective

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behavioural, and cognitive reaction to an object. Larson (2000) has defined attitude as a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour. Theorists assumed that, attitudes predispose individuals to behave towards some object in a manner other than they would have used, had the attitude not been somehow acquired. Concerning attitudes and opinions, Larson also argues that, individual beliefs range from those that are based on authority and are not as strongly held. Opinions are almost like beliefs, but are far more fickle. The suggestion therefore is that, attitudes represent general orientation, whereas opinions are more specific manifestation of a given attitude. Theorists however offered a very different distinction when they posited that opinions were overt manifestations of covert attitudes. Opinions are observable variables, whereas attitudes are hypothetical contracts. Opinions represent expressions of the rational, conscious aspects of beliefs, whereas attitudes reflect the subconscious, less rational dimensions of the belief system. Opinion is a belief measured by a number of items.

One of the functions of attitudes is that, they are learned and become part of the storehouse of knowledge on which people take action, and they affect peoples' emotions and feelings. Intentions relate to what one intends to do about an issue, regardless of what action one finaly takes. Attitude and interpersonal communication theorists argue that, meanings are created and interpreted, while others address variables that affect interpersonal communication. People express attitudes in ways that help us get along with persons who are important to us. Attitudes and information processing researchers maintain that, people cannot look at attitudes and behaviour without looking at what information in the persuasive message is processed by the listeners, how it is stored and how it is retrieved. There is a relationship between persuasion and change in attitude. O'Keefe (2002 : 11), suggests that attitudes can be defined as general predisposition to response. In persuasive communication situation, attitudes are individual's likes and dislikes. Sometimes persuasion is defined as one of species of attitude change.

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According to Weberg (2001 : 89) the concept of attitude has something to do with everyone's positive and negative reactions towards various person's objects and ideas. Larson, (2000 : 125) declared attitude to be the central concepts in social psychology. To have an attitude about something is to evaluate it favourably, unfavourably or with mixed emotions. Secondly, attitudes have a behavioural component. Attitudes have a strong cognitive component. How people feel about an object, and on their beliefs about that object. Sometimes how we feel is not necessarily related to what we think, nor do our feelings necessarily determine our actions. Because of lack of consistency among our feelings and thoughts, many social psychologists maintain that, people express attitudes in ways that help them get along with persons who are significant to them. As a result, there are sometimes logical discrepancies between expressed attitudes and subsequent behaviour.

4.3 SOURCE FACTORS

O' Keefe, (2002 : 181) reveals that, source factors focus on communication credibility, likability, similarity and physical attractiveness. Credibility consists of the judgements made by a perceiver concerning the believability of a communication. It is then defined as a set of perceptions about sources held by receivers. Terms such as trustworthy, expert, dynamic and sociable are used to describe various characteristics of speakers in credibility communication process. Competence, expertness, authoritativeness or qualifications are the most thorough examinations of credibility. These are represented by the scales such as experienced - inexperienced, informed - uninformed, trained - untrained, qualified -unqualified, skilled – unskilled, intelligent – unintelligent and expert not expert. All the mentioned items are directed at the assessment of whether the communication is in a position of falsity or whether the communication is in a position of the truth and to know what is right or wrong.

Qualifications and expertness operate when listeners are convinced that a source has enough training, ability and experience to merit belief. Compliance and dynamism are sources of credibility which have either real or implicit power in a relationship and often are more believable and persuasive than

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those who do not have power. Normative and identification enable credibility to arise when a source is identified with a particular group that is important to the listener. Receivers who perceive a speaker to be trustworthy, describe that speaker as kind, congenial, friendly, warm, agreeable, pleasant, gentle, unselfish, just, forgiving, fair, hospitable, ethical, honest, sincere and principled. Untrustworthy speakers are the ones who deceive, manipulate, cheat and persuade others in order to increase personal gain.

Concerning likability, O'Keefe (2002 : 196) maintains that liked communicators are more effective influence agents than are disliked communicators. The effects of liking can apparently be overridden by credibility. Although better liked communicators may enjoy some general persuasive advantage, that advantage is reduced when the issue is personally relevant to the receiver. The effects of liking on persuasive outcomes appear to be weaker than credibility.

Concerning similarity O' Keefe, (2002 : 225) postulates that, individuals who are similar in their personalities are also more attracted to each other. Furthermore, similar personalities continue to be an important factor in long term, enduring relationships. Characteristics such as age, education, attitudes, religion, physique, income, speech dialect, personality, ethnicity, clothing and political affiliation in the demographic similarity indicates that, those who go together, resemble each other. In perceived similarity, people believe that to share their attitudes is a genuine factor, although this may or may not be true. Similarity increases attraction because it provides the interpersonal rewards of re-assurance and self – confirmation.

Physical attractiveness enhances one's effectiveness as a social influence agent. Considerable evidence indicates that people are attracted to, and react more favourably towards individuals who are physically attractive. Social psychologists have examined several possible reasons why physically attractive individuals elicit such positive social response. The effects of physical attractiveness on liking are not simple a matter of pure response to pure form, instead from what they see on the outside. Physical attractiveness can produce interpersonal expectancy effect. Someone who believes beauty to be

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associated with desirable traits, may act positively toward a physical attractive person, who might in turn respond by developing the expected characteristics. Physical attractiveness may influence judgements of the communication trustworthiness.

4.4 RECEIVER AND CONTEXT FACTORS

O'Keefe (2002 : 241) reveals that in general persuability someone is persuaded across topics sources and settings. Evidence suggests that, there may be some differences between persons about how easily they are persuaded. Effective communicators are able to choose their goals from a wide range of goals in communication in which the parties consider one another as unique individual, rather than as object. If a person has a high referent power, that particular person may be able to persuade others to follow his or her lead, because they believe in him, for doing him favour. Members acquire referent power by behaving in ways others in the group admire. It is important to examine both relationships and motives obtained from family members, roommates, co-workers, bureaucrats and strangers. Social motives prompt people to seek the rewards of social interactions despite possible failure and rejection. O'Keefe also maintains that, concerning receiver and context factors, there is sex differences in persuability. Research reveals that females are more easily persuaded than males. For some topics, males may commonly be knowledgeable and interested whereas for other topics, females will be more knowledgeable and interested. Across the world, men are described as dominant, assertive and task oriented. Males rely more on direct request and coercive influence, whereas females rely more on referent power, which is the kind of power that comes from respect, liking and trust that others have for a member. The other factor that has been proposed as potentially underlying the observed sex difference in persuability, is the sex of the investigation, because although female researchers tend to find no sex differences in persuability, male researchers tended to find women to be more easily persuaded than males.

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O'Keefe's research also reveals that besides sex, a number of other individuals difference receiver characteristics have been examined for their relationship to persuability. Self esteem and intelligence are the observable characteristics. Persons low in self – esteem are likely to pay sufficient attention to the message, and those high in self – esteem are likely to be confident in the correctness of their current opinions, thus making each group less likely to be persuaded than those of moderate levels of self – esteem. With regard to intelligence, it may be that, the greater knowledgeability commonly associated with greater intelligence, enables more critical scrutiny of messages.

4.5 CONTENT PREMISES IN PERSUASION

Larson, (2000 : 58) argues that, people's ability to think logically and rationally is very helpful. Content premises are the premises which rely on logical and analytical abilities. When the persuader persuades the listeners, she or he should use logical, reasoned and intellectual abilities. The listeners require more information, evidence, discussion and the debate on the topic to be discussed before taking a side. Problems have causes, and when these causes are not there, there is no problem then. The persuader should bear in mind that, all first premises use assumptions already in the listener's minds, as the implicit major premise in an enthymene. Larson further argues that, proof is a strategy which varies from person to person, from situation to situation. Theorists argue that proof is composed of reasoning and evidence. In this approach persuadees adopt the changes advocated by the persuader. If a persuader can tell the persuadees that, stomach ulcers is simply caused by the alcohol abuse, the trust of the persuadee's messages, the strategy of it, is to create a cause – effect argument. Persuasion has both permanence and change. There are different types of evidence namely, dramatic, narratives, testimony, anecdotes, participation and demonstrations and rational evidence. Dramatic evidence technique aims at structuring lives and the events in a narrative or story form. Stories, myths, legends, and ballads were carried on oral tradition. Other forms of narrative were plays, poetry, novels and short stories. Other

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forms include radio programmes, movies, cartoons, soap operas, documentaries, evening news, shows, and games.

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CHAPTER 5: ANALYSIS OF PERSUASIE MESSAGES

Aims of study

The primary purpose of analyzing persuasive messages is to offer a preliminary typology of goals, to assess how goal types are perceived, to describe goals, social factors and reports they pursue with varying degrees of success or failure, and to provide preliminary evidence as to how people attempt to gain compliance and resistance from others. Another purpose is to investigate how males and females differ in their orientations towards others and in their pursuit of goals.

5.1 ANALYSIS OF PERSUASIVE MESSAGES

The focus on the persuasive messages is on the compliance and resistance gaining messages, that is, how an individual influences a person to comply with a request. Such a request may also be resisted. The influence goals that are analysed are the following :-

(1) Share activity
(2) Gain assistance: obtain favours, objects, information
(3) Give advise on lifestyle and health
(4) Change orientation with regard to:
Social issues and Political issues
(5) Change relationship:
Initiative, Escalate, De – escalate
(6) Obtain permission
(7) Enforce an obligation and Protect a right

The persuasive messages that are to be analysed are from close family members who were asked each to write a report about certain occasions where they tried to influence somebody to change his or her behaviour. The members who were writing the persuasive messages were to make it a point that they do not give attention to beliefs and attitudes, but only changes in behaviour. The analysis of persuasive messages is based on goal

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identification, arguments for compliance and then the compliance or resistance. In the action to goal, the role of the context has to be taken into account. The persuader has to be able to find people in conversation in a certain context where one is trying to influence the other. The reports that are analysed, are real and are recent, and then confidential in the sense that real names are not supposed to be written in the dialogue.

In this analyzing process, the procedure was to identify the influence goal and to give the arguments of the source. For example why would such a person seek compliance.

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PERSUASIVE MESSAGE NO. 1

Maqhikizane persuades Siphokazi to be in love with him, if she wants to be employed.

Dialogue between Maqhikizane and Siphokazi

Siphokazi : (Uyankqonkqoza)
(She is knocking)

Maqhikizane : Come in ! ungubani?
Come in ! who are you ?

Siphokazi : Molo tata ! NdinguSiphokazi Sikhuni
Hello father ! I am Siphokazi Sikhuni

Maqhikizane : Mamel'apha ke Siphokazi, nkosazana entle, emhlophe, ngathi ihlamba ngobisi. Inkosazana entle njengawe lo andithandi ukuba ithi,'tata' xa indibiza.
Listen here Siphokazi, beautiful lady with light complexion. It is against my will for a pretty lady such as yourself to refer to me as, 'father'.

Siphokazi : Yeha ke lo tata bethuni !
How is this father, people !

Maqhikizane : Yithi, "Daddy" kaloku Siphokazana sam. Siyevana sweetheart ?
Say, " Daddy " my little Siphokazi, sweetheart.

Siphokazi : Ingathi iza kundinzimela ke ngoku le ndawo. Ewe ke tata …., Daddy kanene , ndiyakuva
It seems I will experience hardship now at this point. Yes then father… , Daddy rather, I am listening.

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Maqhikizane : Nantso ke indlela efanelwe kukuhanjwa Ngamaqobokazana amahle,anezinxonxo eziyitsho inyibilike intliziyo yendoda, nokuba ibisele inomsindo kangakanani na. Yintoni Siphoshana? Thetha ungoyiki.

There is the path which young beauties ought to follow, beauties with dimples that attract and win the heart of a man no matter how angry he was. What is the matter Sphoshana ? Speak out.

Siphokazi : Ndicela umsebenzi Daddy.

I am looking for a job Daddy.

Maqhikizane : Umsebenzi awunakuba yingxaki kuwe, ukuba uyevana noMnumzana Maqhikizane. Ubulazi phofu igama lam ?

A job cannot be a problem to you if you come to terms with Mr. Maqhikizane. Did you infact know my name ?

Siphokazi : Hayi Daddy, ndicela ukuba ndibe sendikubuza ukuba akuyi kukhathazeka.

No Daddy, may I then ask you if you do not mind ?

Maqhikizane : NdinguMnumzana uMaqhikizane ke mna Sphosh. Umfo olungileyo, onobubele , nomfo onemali kunene, mandingayilibali naloo ndawo

Mr. Maqhikizane is my name Sphosh. A good generous fellow with a lot of money, let me not forget that part.

Siphokazi : Uwho-o-wu ! hayi ke ngoku.

Whoa-ho-ho I don't understand.

Maqhikizane : (Athinte isikhohlela) Phulaphula ke nkosazana emhlophe ngathi ihlamba ngobisi. Ukuzamela inkosazana entle njengawe lo isithuba somsebenzi asiyongxaki kum. Kodwa

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nawe kuya kufuneka undizamele into endiyifunayo nonokuyifumana lula nje wena.
(Cleaning his throat) Listen here light looking lady, looking for a job is not a problem for a pretty lady like you, provided that you in turn get me something I need so dearly, which you would easily get.

Siphokazi : Iya kuba yintoni ngoku leyo Daddy, ndingenanto nje mna ?
What will be that Daddy, for I have nothing ?

Maqhikizane : Ungothuki wena nkosazana yam entle. Akukho nento le. (Athinte isikhohlela) Incinci wena kakhulu le nto endifuna undenzele yona.
Do not get shocked my beautiful lady. There is nothing. (Cleaning his throat) It is a minor thing that you should do for me.

Siphokazi : Yintoni leyo Daddy ? Undenzela ixhala mna ngoku.
What is it Daddy ? You make me anxious now.

Maqhikizane : Uthe usaqala ukubeka unyawo lwakho kulaa mgubasi, yavuya intliziyo yam, kuba ndide ndambona umfazi ekudala ndimphica kule mimango.
As you first set your foot on that doorframe, I was overwhelmed because I realized that I have found the wife I have long been looking for.

Siphokazi : Yi-i yhu ! Uthini na ngoku tata ? Andabi sadana ngako nje.
Ugh! What do you say now father? How disappointed I am.

Maqhikizane : Iyakothusa na loo nto ntomb'am, e-e- nkosazana emhlophe?
Is this a shock to you my girl, you light looking pretty lady?

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Siphokazi : Yhini kaloku tata ? Ndingayenza njani loo nto nomntu omdala kangaka ? Andingehlekwa khona ziintanga zam ?
How can that be father, of all people with an old one ? Can my equals not laugh at me as a result ?

Maqhikizane : Owu! Ndimdala olo hlobo na? Kangangokuba andinakufanelana nawe Sphokazana.
Am I that much old that you cannot be right for me Sphokazana

Sphokazi : Hayi umdala. Umdala kakuhle. Unokuba ungaphezulu nakutata ondizalayo.
You are old. Truly old. Maybe you are even older than my biological father.

Maqhikizane : Hayi ke noko sowuyibaxa ngoku, unokuba undijonge ngolunya.
You are now exaggerating, may be you have looked at me negatively.

Siphokazi : Andikujonganga ngalunya tata umdala. Nokuba ubuyintanga yam na, mna ndiyijonga njengesithuko le nto uyithethayo.
I have not looked at you negatively father, but you are old. Whether we were of the same age, I regard what you have said to me as an insult.

Maqhikizane : Isithuko njani ke ngoku ? Wakhulela phi le nto ungazi umahluko phakathi kwesithuko nentetho yobuhlobo ?
An insult ? how now ? Where did you grow up that you cannot differentiate between an insulting language and a language of friendship.

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Siphokazi : Ayisosithuko kum nje kuphela, esi sibandakanya wonke umntu onxibe ilokhwe kweli lizwe, kuba kufuneka umntu athengise ngomzimba wakhe phambi kokuba aqeshwe.
This is not an insult to me only, but to all women in this country, because this suggests that one has to give sex before getting employment.

Maqhikizane : Yintoni esisikhwasilima xa ndikubonela ukuba Ube ngumfazi wam ?
Is there anything wrong to desire you to be my wife?

Siphokazi : Isisimanga into yokuba uthi uqala nje ukundibona, undibonele ubufazi. Loo nto uyidibanise nale yokucela umsebenzi kuwe.
It is something strange that at first sight you are desirous of making a wife out of me, and that you link this with the application for employment.

Maqhikizane : Ingade ibe sisimanga kuwe, kodwa ayikho into endiza kuphinda ndiyithethe ke mna.
You may see this as funny, but there is nothing else I am going to say.

Siphokazi : Ndazi ngani khona ukuba le nto awuyenzi kuye wonke umntu wasetyhini ocela umsebenzi kuwe?
How would I know that you do not do this to every woman seeking employment?

Maqhikizane : Xa ndicela umtshato kuwe, loo nto ithetha ukuthi ndihamba ndicela umtshato kuye wonke umntu ongena ngalaa mnyango ?
When I propose marriage to you, does this indicate I do the same to all people who come in through that door ?

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Siphokazi : Uxolo ke tata xa ngaba iya kukhathaza le nto ndiyibuzayo.
I am sorry father if what I am asking disturbs you.

Maqhikizane : Kuxhomekeke kuwe ukuba ukhethe ukundijonga ngolunya, okanye ukhethe ukundijonga ngamehlo anobubele. Nguwe ofuna umsebenzi asindim.
It depends upon you to choose looking at me either negatively or positively. It is you who is looking for a job not me.

Siphokazi : Umsebenzi lo wona ndiyawufuna, kuba ndixakekile.
I am looking for a job, because I am desperate.

Maqhikizane : Isandla sihlamba esinye ke ntombazana. Nam kaloku andinakho ukukwenzela ububele, xa wena ungafuni nobakho ububele kum.
People help each other little girl. I personally cannot be so generous to you, when you are reluctant to display your generosity to me.

Siphokazi : Uthetha ukuthini ke Daddy, ungade ube ngaka, kanti awukabi namfazi.
What do you mean Daddy, would you be this much old and yet still single?

Maqhikizane : Enyanisweni wena nkosazana entle ndandinaye umfazi, kodwa sewaba kwelemimoya ndithetha nawe nje.
Truly speaking pretty lady, I was married, but she passed away.

Siphokazi : Ndingalunga ke mna ukwendela esithenjini ndisemncinane kangaka ?
Would it be good for me, young as I am to be the second wife ?

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Maqhikizane : (Athinte isikhohlela) Hayi wena sithandwa, abantwana bam badala noko. Bona baza kuzihlalela bodwa kulaa mzi osezilalini. Mna nawe ke siza kuzihlalela kulo ulapha edolophini. Siyevana ke sweetie?
(Cleansing his throat) No my dear, my children have grown up at least. They are going to stay alone at that rural homestead, while you and I will stay in this one in town. Do you get me sweetie?

Siphokazi : Yeha-a ke sithandwa nosweetie. Ndiya woyika ubonanje la magama undibiza ngawo.
I become scared when you refer to me, "Dear and Sweetie".

Maqhikizane : Masivane kaloku Sphosh yintoni ngoku Lovey ?
Let us come to terms Sphosh, what matters Lovey?

Siphokazi : Ndixakwa nje kukuba umsebenzi ndiyawufuna, kodwa le nto oyithethayo andiyiqondi tu.
My problem is that I need job, but what you say does not go down well with me.

Maqhikizane : Akukho kwanto unokuyisokola, xa unokuthandana nam.
You cannot experience any problems, should you be inlove with me.

Siphokazi : Yeha-a ke bawo ! ubungathethi ngomtshato na kanti kuqala ? Kutheni ngoku ndakuva sele uthetha ngokuthandana ?
Hey father ! Were you not referring to marriage? Why are you talking about love affair now ?

Maqhikizane : Yinto enye kaloku leyo. Andinakukutshata ndingakuthandi. Andithi kunjalo?

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It is one and the same thing. I cannot marry you without loving you. Is it not so?

Siphokazi : Ewe kunjalo khona Daddy.
Yes of course Daddy.

Maqhikizane : Ndiza kukwenzela yonke into oyifunayo maan. Uthini ke?
I will provide you with everything you need. What is your comment ?

Siphokazi : Njengokuba umnini walo msesane ndiwunxibileyo sele endingejile nje ndingayithini loo nto ?
Since the owner of the ring I put on, has `already engaged me, what shall I say?

Maqhikizane : Ungatshata naloo mfenana yakho, kodwa wona umsebenzi wuncame.
You can marry your small baboon, but forget about the job.

Siphokazi : Ndiza kukhe ndiyicinge le nto Daddy.
I am going to think about this issue Daddy.

Maqhikizane : Uyandithembisa kodwa sithandwa sam ukuba Uya kusicingisisa isicelo sam ?
Are you promising me my dear that you will consider my proposal?

Siphokazi : E-ewe Daddy nda…kuzama
Y-e-s, Daddy I will try.

Maqhikizane : Wazi ke ukuba mhla wafikelela ezigqibeni ezimnandi, isithuba sakho somsebenzi sikulindile apha. Ngaphaya koko ke ulindwe bubunewunewu. Nomama wakho uya kuthi zava ndiyakuxelela.

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Please be informed that when you have decided positively about this issue, your job is waiting for you here. Above all, luxury is waiting for you and your mother, I am telling you.

Siphokazi : Kulungile Daddy mandihambe ngoku.
Okay Daddy, let me go now.

Maqhikizane : Thatha nali ikhulu leerandi, uze uzithengele into emnandi
Take this R100 and buy yourself something nice.

Siphokazi : Owu ! enkosi Daddy
Hey thanks Daddy

Maqhikizane : Ininzi ke apho iphuma khona.
There is a lot of it left.

Siphokazi : (Aphume ehamba ethetha yedwa). Nkosi yam ! Inene le nto indlala inamanyala, xa sele indim, mna kanye lo ufuna ukuwa kwesi sicelo sigezayo sale nkothovu yeli xhego, kuba ndifuna umsebenzi? Kazi yinto endiza kuyithetha nabani le bawo. Ligugile ixhego, alidlali, kodwa kumhla lisaxakekileyo lifuna abasazalwayo. Loo nto kuyacaca ukuba kuguge into eyayimbi kakade. Kazi yena uRhulumente ngamabukubela awagcinele ntoni na la, sele esixakile nje ngoku. Lo mntu ubonakala nje ukuba ufanele ukuba kudala wawufumana umhlala-phantsi wakhe. (Ngesingqala) kowu ! mntaka Sikhuni okwakho kokwezandla, ngabula ntetho yesiZulu, lo mhlaba uyahlaba.
(Soliloquizing) My lord ! truly speaking, what is called hunger is a disgrace, when it is myself, really me who is tempted to accept this silly proposal from this old man just for a job. With whom am I going to discuss this? The man is old, this is not a joke , but is seriously looking for the still-born. Apart from being old, it is quite clear that he was born

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ugly. I wonder why does the government still keep these very old people in service, now that they are so problematic. This man should have long retired. (Exclaiming) Oh ! Child of Sikhuni, it is difficult,this is in line with the Zulu saying that this earth is thorny and hard.

1.1 GOAL IDENTIFICATION

A young girl called Siphokazi went to look for a job from a very old personnel officer called Maqhikizane. This old man persuades Siphokazi to be in love or marry him, if she wants to get a job. The influence goal that Maqhikizane has used is, **"change orientiation"**, that is, Maqhikizane persuades this young girl Siphokazi to change her opinion, and behaviour towards him.

1.2 ARGUMENTS AGAINST COMPLIANCE

- Siphokazi does not accept Maqhikizane's request. Her arguments are as follows :- Maqhikizane is too old for her, perhaps even older than her biological father.
- Siphokazi even thinks of her equals who can laugh at her. (Ndingayenza njani loo nto nomntu omdala kangaka, umdala nangaphezulu kukatata ondizalayo, ndingahlekwa naziintanga zam.)
- Siphokazi tells this old man that, what has been said by him is an insult. This is not an insult to Siphokazi only, but to all women in this country, because this means that one has to give sex to Maqhikizane before getting employment (Le nto uyithethayo kum ayisosithuko kum nje kuphela, esi isithuko sibandakanya wonke umntu obhinqileyo, kuba kufuneka athengise ngomzimba wakhe kuwe, ukuze aqashwe.)
- Siphokazi resists by telling Maqhikizane that it is strange that, at first sight, he desires to make her his wife, and also he links this with her application for employment. (Isisimanga into yokuba uthi uqala nje ukundibona, ube sele undibonela ukuba ndibe ngumfazi wakho. Loo nto uyidibanise nale yokucela umsebenzi kuwe.)

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- Siphokazi asks this old man whether he does not have a wife at his age (uthetha ukuba ungade ube ngaka, kanti awukabi namfazi?)
- Siphokazi does not want to comply with the old man's requests to the extent that, she shows him that, she has already been engaged with someone else. (Njengokuba umnini walo msesane ndiwunxibileyo sele endingejile nje ndingayithini loo nto?)

1.3 ARGUMENTS FOR COMPLIANCE

Maqhikizane uses four arguments to persuade Siphokazi to be in love and marry him.

- First of all, he entices Siphokazi by telling her that she is beautiful, light in complexion as if she is washing with milk. (Uyinkosazana entle emhlophe ngathi ihlamba ngobisi.)
- Secondly, Maqhikizane tells Siphokazi that he is a kind and generous man with a lot of money. (Ndingumfo olungileyo, onobubele, onemali eninzi)
- Thirdly, Maqhikizane tells Siphokazi that as she first set her foot on that door frame, he was very happy that he has found the wife he has long been looking for. (Uthe usaqala nje ukubeka unyawo lwakho kulaa mgubasi, yavuya intliziyo yam, kuba ndide ndamfumana umfazi ekukudala ndimphica kule mimango.)
- Fourthly, Maqhikizane tries to convince Siphokazi that people help each other. If Siphokazi can accept his request, she can get the job. (Isandla sihlamba esinye, ukuba unokwamkela isicelo sam, ungawufumana umsebenzi.) Maqhikizane also gives Siphokazi one hundred rand as a gift, and tells her that there is a lot of money left. (Thabatha nali ikhulu leerandi, uzithengele into emnandi. Ininzi ke apho iphuma khona.)

1.4 RESISTANCE

Siphokazi does not accept Maqhikizane's request. She just thanks him for one hundred rand gift and then goes home.

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PERSUASIVE MESSAGE NO. 2

Chwayita wants to change Nolitha's opinion or behaviour towards government plans of actions.

Dialogue between Chwayita and Nolitha

Nolitha : Andazi ukuba ndingafudukela kweliphi na ilizwe, kuba ndicaphukela imithetho epasiswa epalamente, ekhabana nezithethe zethu thina bantu baNtsundu. Owokuqala ngowokuba kukhutshwe izisu. Sisono esibi ukukhupha umphefumlo womntu obeza kuba luncedo eluntwini luphela.NaseBhayibhileni kwincwadi ye-Eksodus isahluko samashumi amabini, ivesi yeshumi elinesithathu, kwimithetho elishumi kuthiwa, **"uze ungabulali".** Sekutheni ngoku Machwayi ubomi bomntu bujongelwe phantsi kangaka ngulo Rhulumente?

I do not know which country I can emigrate to, because I dislike the laws passed by Parliament which are not in line with our tradition, we the black people. The first one being, termination of pregnancy Act. It is a bad sin to kill a person who would perhaps be helpful to the whole community. Even in the Bible, Eksodus chapter twenty, verse thirteen in commandments, it is said, ***"Thou shall not kill"****. Why is a human life now Machwayi is not valued by this government?*

Chwayita : Kwezi zigqibo zokukhupha izisu Lithas, uRhulumente uzama ukuncedisana namalungelo amakhosikazi. Okokuqala uthi uRhulumente unceda umntu wasetyhini odlwenguliweyo, kwathi kanti ngelishwa lakhe uye wakhulelwa. Akanakonwaba emithi umntwana oze ngaloo ndlela. Mhlawumbi ixhoba elo liyinkosikazi yomntu, kuba ngcono lisikhuphe isisu, kuba alinamdla waloo mntwana.

Okwesibini, uRhulumente uncedisana nabantu basetyhini abathi bekhulelwe, bagule kakhulu, kube ngcono xa enokusikhupha isisu

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eso, kunokuba kusweleke yena, kuba lo mntwana amkhulelweyo ebengekaziwa yena, nokuba ebeza kuba luhlobo luni na. Okwesithathu uncedisa kwimeko yokuba umntu wasetyhini akhulelwe engenamali ayilungiselele usana olo, mhlawumbi unina wosana usafunda.

Concerning abortion the government is in line with women's right. Firstly, it is alleged by the government that, this is helpful to a raped woman, who might unfortunately become pregnant as a result of rape. She cannot be happy having a child that has come about in that manner. Maybe the victim is a married woman, so in this case, it is better that abortion be embarked on, because she has no interest in that child.

Secondly, the government is assisting women who become verysick when pregnant, arbotion in this case can as well be a better option than death of a woman, because the baby was still unknown as to what it would be.

Thirdly, it helps in situations where a woman gets pregnant having no financial preparations for the baby, or perhaps the mother of the baby is still schooling.

Nolitha : Eyesibini Machwayi into endiphambanisayo kwiinkqubo zalo Rhulumente yeyokuba kuthiwe abantwana mabangabethwa esikolweni nasemakhaya, ukuba umbethile, unelungelo lokuba akumangalele, ufunyanwe unetyala, ugwetywe. Baya kuqeqesheka njani ke mhlobo wam xa abantwana bengabethwa? Bonke abantu abafunda kudala, engekabikho la malungelo, bafunda. Basebenza imisebenzi ebalulekileyo. Basazihloniphe kakhulu iititshala zabo, kunye nabazali. Isithethe somntu oNtsundu sesokuba umntwana aqeqeshwe ngokubethwa, kuba akazi kufa.

The second thing Machwayi which makes me mad in these government policies is the abolition of corporal purnishment, both at school and at home. If you have applied it, the child has a right to lay a charge, if found guilty you are convicted. How are the children going to be brought up with good manners without

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beating them my friend? Everyone who was at school long ago before these rights, got education. They do important jobs. They still have special respect for their teachers and parents. The blackman's tradition is that, for the child to behave, corporal punishment should be applied and the child will not die.

Chwayita : Kaloku mhlobo wam, njengoko sililizwe elizimeleyo, kufuneka uRhulumente ahambe ngokomgaqo siseko osekiweyo, oxelayo ukuba wonke ubani unesidima semvelo, kunye nelungelo lokuhlonitshwa nokukhuselwa kwesidima sakhe, nokuba ungakanani na. Xa umntwana ebethwa engaxelelwa kakuhle into ayonileyo, kuthotywa isidima sakhe semvelo. Kufuneka abantwana bangacalucalulwa ngokobuhlanga babo, iinkonzo, isini, ibala, ubume bomzimba, ubudala, nendawo azalelwe kuyo. Abanye abantwana intonga ibenza boyike, zingangeni kakuhle izifundo, kanti uRhulumente uthi kufuneka bangoyiki nto, bakhululeke.

My friend, as we are a free country, it is necessary for the government to observe the constitution which states that everyone is born dignified, and has the right of being respected and that of protecting his dignity no matter how old he is. When a child is beaten without being properly told his mistakes, his dignity is lowered. Let children not be discriminated against in terms of their race, religion, sex, colour, state of the body, age and a place where they were born. Corporal punishment frightens other children, and this has a negative effect on the functioning of the children's concentration, yet the government wants them to be free.

Nolitha : Uthi intle into yokuba kuthiwe abantu basetyhini xa bephatheke kakubi ngamadoda mabawamangalele agwetywe? Kaloku thina bantu baNtsundu, iingxabano zethu mandulo zaziye zithethwe ngabantu bekhaya. Kugwetywe kakuhle. URhulumente ungenaphi ngoku kwiindaba zamathile? Akakhuthazi ukuba abasetyhini bangawathobeli amadoda?

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Do you view it as a good thing for females to lay charges for conviction against men who illtreat them? We black people in the olden days used to have our differences solved by the community, and a fair sentence imposed. Where does the government come in, in the affairs of the people of different clans? Does the government not encourage women to disobey men?

Chwayita : Lithas, yiyona nto encomeka kakhulu le eyenziwa nguRhulumente.Kudala baxhatshazwa abantu basetyhini ngamadoda,bebethwa, bekhatywa,bekhanywa, bethukwa, begxothwa, bebulawa,kuba kusaziwa ukuba badalwe babuthathaka.Kunjalo nje zonke ezi zinto ndizibalileyo zenziwa ikakhulu ngala madoda angamagwala, kuba bayawoyika amanye amadoda,baxhaphaze amakhosikazi, ngoku uRhulumente uzama ukuwakhusela. Ukuba uyaqaphela, oko kuthiwe mabamangale abasetyhini, litsho lehla kakhulu izinga lokuxhatshazwa kwabasethyini.Nabo ngoku bayaziva ukuba bakhululekile. Bebesoniwa nabo abasetyhini ngamadoda, angawaxhaphazi. Wonke umntu unesidima semvelo,kunye nelungelo lokuhloni thswa, kukhuselwe isidima sakhe. Akukho mntu wasetyhini onqwenela ukuba kuthotywe isidima sakhe yindoda mhlobo wam.

Lithas what the government is doing is most appreciated. Females have long been victimized by men, beaten, kicked, throttled, insulted, expelled and murderd, because it is a known fact that they are delicate in nature. As a matter of fact, all these things I have just mentioned are done by men who are cowards, who are scared of other men, and are just abusing women. So the government is now trying to protect them. If you notice, ever since there was a call for women to lay charges against women abusers, the rate of abused women has come down. They feel that they are now free. Women were provoked by men, but they never in turn abused them. Everybody has dignity from birth as well as a right to be respected and his

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dignity protected. There is no woman who desired her dignity to be lowered by man, my friend.

Nolitha : Ukupheliswa kwentambo kwenze izikrelemnqa zangabi naxhala lakuvalelwa, kuba ziza kuthi zakuphuma ejele, ziphinde ziqhubeleke nomsebenzi wazo wobukrelemnqa. Uyibona njani ke leyo Machwayi kuba siyaphela kukubulawa,kukubelwa imfuyo, ukuqhekezelwa nokubelwa imali yethu ezibhankini.

The abolition of death sentence has caused criminals not to fear imprisonement, because once out of jail, they would continue with their work of criminality. How do you view this Machwayi, we are dehumanised by being killed, stocktheft, burglary and theft of our money from the banks?

Chwayita : Nakuloo nto yokupheliswa kwentambo, uRhulumente uzama ukukhusela abantu,kuba kuthiwa akukho namnye umntu onelungelo lokungcungcuthekiswa nangayiphi na indlela.Kuthiwa wonke ubani unelungelo lokungaphathwa ngendlela ekhohlakeleyo, engenabuntu okanye ethoba isidima.

Even there, on the issue of death sentence, the government is trying to protect the people as it is said there is nobody who has a right to be illtreated by any means. It is further said that everyone has a right not to be treated in a cruel manner, inhumane or in a manner which lowers ones's dignity.

Nolitha : Kukho ulwaluko lwamakhwenkwe olwalusenzeka kakuhle kudala, engangeneleli lo Rhulumentendini. Ngoku kutheni kwisiko lemveli yakwaNtu, sele engenise oogqirha abafunde izinto zenkcubeko yaseNtshona? Azisengelwa phantsi ke ngoku iimfundiso zeengcibi amakhankatha akwaNtu? Noko ngathi ugabadele ngoku uRhulumente, kuba udibanisa izinto ezahluke kakhulu, inkcubeko yemveli neyaseNtshona.

There is an issue of circumcision which used to go on smoothly without government involvement long ago. Why has the

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government involved western trained medical practitioners in a traditional custom? Are lessons of traditional surgeons and nurses not being degraded in this manner? It seems by now that the government has gone alone too far, by putting together things that are dichotomous, traditional and western culture.

Chwayita : Kudala kaloku mhlobo wam babengasweleki kangaka abakhwetha. Into edala uRhulumente angenelele lizinga eliphezulu abasweleka ngalo abakhwetha. Kule mihla yangoku amakhwenkwe angena engaphantsi kweshumi elinesibhozo leminyaka, kuba ayazimela emakhaya. Ingcibi iboluse ngaphandle kwemvume yabazali, kuba Ifuna imali, kanti kudala yayingenzeki loo nto. Abantwana beli xesha abomelelanga njengaba bakudala. Aba babulawa nayile nto yokuba kuthiwe mabangaseli manzi iintsuku ezisibhozo. Oogqirha bajonga nococeko lwezi ndawo bahlala kuzo, ukutya abakutyayo, ukuhlanjwa kwezandla ziingcibi phambi kokuba zaluse amakhwenkwe. Bacetyiswe ukuba umdlanga kufuneka uhlanjiwe, phambi kokuba kwaluswe inkwenkwe nganye, ukunqanda ukuba bosulelane ngezifo.

In the olden days circums were not dying the way they do my friend. The reason for government involvement is the high rate of death of circums. Nowadays, boys below the age of eighteen years enter circumcision schools without the knowledge of parents. The traditional surgeons circumcise them without the consent of parents, because they need money, yet it was not the case long ago. Children now are not as strong as those of long ago. These are also killed by being in eight days period without drinking water. Medical practitioners are there to look into such things, and let them drink water. They are also there to improve conditions of hygiene where circums stay, cleansing of hands, food they eat and cleansing of utensils used by traditional surgeons and nurses as well as cleansing of some parts on the boys prior to circumcision. This exercise helps to defer infection from spreading from circum to another.

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Nolitha : Machwayi undicacisele kakhulu ngezinto ebendizibona zingumnqa, zikwalihlazo kum zisenziwa nguRhulumente. Ngoku into nganye ayenzayo undicacisele ukuba inezizathu zayo ezibalulekileyo. Ngoku ndiza kutshintsha kwimo ebendimjonga ngayo uRhulumente, kuba ndimbona engumncedi woluntu lonke luphela. Umntu ngamnye ukhuselekile.

Machwayi you have done a lot to explain to me about things I could not understand, which look suprising and disgraceful to me though done by the government. Now it is clear to me that there are tangible reasons for everything that the government embarks on. I am now going to change my attitude towards the government, because I see it as a helper of all communities, and each individual is secured.

1.1 GOAL IDENTIFICATION

Chwayita wants to change Nolitha's opinion or behaviour towards government action plans. The influence goal that has been used by Chwayita to persuade Nolitha to try to change her orientation, i.e. opinion or behaviour with regard to a **"political issue"**, that is, she wants her to locate and access a number of different types of strategies used by the government concerning the welfare of the people.

1.2 ARGUMENTS AGAINST COMPLIANCE

Nolitha does not want to comply with Chwayita's persistent arguments, to change her opinion or behaviour towards government plans of actions. She uses five arguments which are directed at the government's decisions.

- Firstly, she accuses the government for passing the laws which are not parallel to African traditions. There is a law which allows the termination of pregnancy. Perhaps the person killed would be helpful to the whole nation. Killing is a sin. (Imithetho epasisiweyo iyakhabana nezithethe zethu

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thina bantu abaNtsundu. Kukho umthetho ovumela ukuqhomfwa kwezisu. Mhlawumbi kunokubulawa umntu obeyakuba luncedo kwisizwe siphela, kwaye sisono ukubulala.) Even in the Bible in Eksodus chapter twenty, verse thirteen in the ten commandments it is said, **"Thou shall not kill"**. These laws have looked down upon the human life. (NaseBhayibhileni kwincwadi eyi Eksodus, isahluko samashumi amabini, ivesi yeshumi elinesithathu kwimithetho elishumi kuthiwa, **"Uze ungabulali"**, ubomi bomntu bujongelwe phantsi.

- Secondly, Nolitha is not happy about the abolition of corporal punishment, both at schools and at home. The law allows the children to lay a charge against a parent, or a teacher then they are found guilty and should be convicted. (Kukho umthetho othi mabangabethwa abantwana ezikolweni nasemakhaya. Ukuba babethiwe, banelungelo lokumangala. Lowo umangalelweyo ukuba ufunyanwa enetyala, agwetywe.)
- Thirdly, Nolitha further tells Chwayita that she is not happy about the law which allows females to lay charges for conviction against men who illtreat them. Previously, differences were used to be settled amicably by the in-laws, only, not by the government laws. (Kulo Rhulumente, xa abantu basetyhini bephatheke kakubi ngamadoda, kufuneka bawamangalele. Iingxabano zabantu zazithethwa ngabantu bekhaya, kugwetywe kakuhle. Andazi ukuba ungena phi uRhulumente)
- Fourthly, Nolitha criticizes the abolition of death sentence. Because of that, criminals do not fear imprisonment, instead they continue breaking the laws such as killing people, stock theft, burglary and withdrawal of people's money from the banks. (Ukupheliswa kwentambo, kwenze ukuba abophuli mthetho bangoyiki kubanjwa bavalelwe, kuba ukuphuma kwabo, babulala abantu, bebe imfuyo, baqhekeze bakhuphe neemali zabantu ebhankini)
- Nolitha's fifth argument is about the involvement of the government in tne circumcision process. The Western medical practitioners are not supposed to disturb this prolonged and stable African traditional custom, because that is the duty of traditional surgeons. (Kukho ulwaluko lwamakhwenkwe obelufudula lusenziwa kakuhle mandulo. URhulumente ungenise oogqirha

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abafunde izinto zenkcubeko yaseNtshona, kanti ke ngumsebenzi weengcibi namakhankatha akwaNtu lowo.)

1.3 ARGUMENTS FOR COMPLIANCE

Chwayita tries by all means to convince Nolitha to change her opinion or behaviour towards government action plans. She uses five arguments to persuade her friend.

- In her first argument she defends the abortion. She says, there are tangible reasons for the termination of pregnancy. The government is protecting the women's rights. Abortion is helpful to a raped woman, who might fall pregnant as a result of rape. That woman is allowed to terminate pregnancy in order to get rid of that unwanted baby. This abortion is assisting the sick women who might die. Sometimes a woman becomes pregnant while schooling, having no financial preparations for the coming baby and abortion helps. (Kwizigqibo zokukhupha izisu uRhulumente uncedisana namalungelo abantu basetyhini, kumntu odlwenguliweyo, ogulayo, okanye othe wakhulelwa engenamali okanye efunda.)
- In her second argument concerning corporal punishment, Chwayita argues that the government has abolished corporal punishment on the grounds that, our country is independent. In the independent countries everyone has dignity from birth, and has a right to be respected and protected, no matter how old he or she is. (Kwilizwe elizimeleyo wonke ubani unesidima semvelo, kunye nelungelo lokuhlonitshwa, nokuba ungakanani na.) Children are not supposed to be discriminated against in terms of race, religion, sex, colour, physical appearance, age and place of origin. (Abantu akufuneki bacalulwe, ngokobuhlanga, inkonzo, isini, ibala, imilo, ubudala kunye nendawo azalelwe kuyo.)
- Thirdly, Chwayita convinces Nolitha that the government law which protects females is highly appreciated. Women have long been victimized by men. (Kudala abasetyhini baxhatshazwa ngamadoda, ngoku ukhona umthetho obakhuselayo.) Chwayita tells Nolitha that, ever since there was

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a law that says women should lay charges against their abusers, the rate of violence against females has come down. (Oko kwathiwa abasetyhini mabamangale xa bexhatshazwa, latsho lehla izinga lokuxhatshazwa kwabo.)

- Chwayita's fourth argument is about the abolition of death sentence.She says the government is trying to protect the people. The law says, there is nobody who has a right to be illtreated by any means. (Umthetho kaRhulumente uthi akukho namnye umntu onelungelo lokungcungcuthekisa nangayiphi na indlela.)
- Fifthly, Chwayita argues about the involvement of the government in the circumcision processes. She tells Nolitha that the reason for government's involvement is the high rate of death of the circums. (URhulumente ungenelela kuba ebona izinga lokusweleka kwabakhwetha.) Nowadays the traditional circumcision surgeons have a tendency of rushing for some money. They circumcise boys who are below eighteen years of age, without the knowledge of their parents. (Kule mihla iingcibi zinyolukele imali. Zolusa amakhwenkwe angaphantsi kweshumi elinesibhozo leminyaka, zingaxelelanga nabazali.) Medical doctors are there to improve cleanliness. Traditional surgeons ought to wash their hands thoroughly before circumcising, and clean utensils they are using for each circum to avoid infection. (Oogqirha bangenelela kulwaluko, kuba bekhuthaza ucoceko olunje ngokuba iingcibi zihlambisise izandla ngaphambi kokuba zaluse. Nemidlanga le ziyihlambe, emva kokwalusa inkwenkwe nganye, ukukhusela usulelwano ngezifo.)

1.4 COMPLIANCE

After five strong persuasive arguments from Chwayita, Nolitha then complies with the request that, she should change her opinion or behavior towards government action plans. Nolitha then praises Chwayita that, she has done a lot to explain to her about government policies. (Undicacisele kakhulu ngezinto ebendizibona zingumnqa, zikwalihlazo kum zisenziwa nguRhulumente.) She further tells Chwayita that she is now going to change her attiude and behaviour towards the government, because it is the helper of each and every

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one in the community. (Ndiza kutshintsha kwimo ebendimjonge ngayo uRhulumente. Ndimbona engumncedi woluntu lonke l`uphela. Umntu ngamnye ukhuselekile.)

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PERSUASIVE MESSAGE NO. 3

Sandiso wants Luvuyo to accompany him to a party.

Dialogue between Sandiso and Luvuyo.

Sandiso : Luvuyo, ndimenywe epatini eMthatha ngoMgqibelo. Ndicela undikhaphe.
Luvuyo, I have been invited to a party in Mthatha on Saturday. I hereby ask you to accompany me.

Luvuyo : Hayi mfondini, kumenywe wena wedwa phaya nje. Kungenzeka ukuba sele kulungiselelwe umntu omnye, wena ke ukutsho oko.
My *friend, only yourself has been invited there. It may so happen that, arrangements have been made for only one person, yourself.*

Sandiso : Hayi wena ntanga ungabi nexhala ngomcimbi wemali, kuba siza kuzolandwa, siphinde sibuyiswe. Ntanga kuza kuba mnandi phaya ndiyakuthembisa.
No, my friend do not worry about the question of money, transport will be sent out to fetch us, and then bring us back. Furthermore, I promise you my friend we shall enjoy ourselves there.

Luvuyo : Mhlobo wam, ngendikukhapha, into kunayo utsho sele lufikile olu suku lwale pati. Ngoku ke ntanga bendingazilungiselelanga. Xola mhlob'am andinako.
My friend, I could accompany you, but because you tell me on the day of the party, I cannot, as I have not prepared myself. I am sorry my friend I am unable to.

Sandiso : Mfondini uza kuphoswa, kuba iintombi ziza kube zininzi phaya, kukho neqela lomculo odumileyo, nelona qela olithanda gqitha, iMafikizolo. Masihambe ntanga, ulonwabo luninzi phaya. Nalaa band

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ekuthiwa yiBella Bianca, iza kube ikho. Nesicathamiya siza kuba lapho.

Masiye kuchitha isithukuthezi tshomi. Umntu akafumani nto ngokuhlala endaweni enye.*My friend, you will miss girls, because they will be any there. In addition to that, a famous music group will lso be in attendance, Mafikizolo a group you like most. Let us go friend, there is a lot of happiness there. Bella Bianca band and Sicathamiya will be there as well. Let us go to while away time, friend. One gets no gain by being at one place.*

Luvuyo : Mhlobo wam ndiyaziva zonke ezi zinto ozibalileyo, kunjalo nje beziya kundonwabisa, kodwa Sandiso andazi ukuba nditheni na. Andinqweneli kuya epatini. Lilonke ke andiyi. Ungakhathazeki yiloo nto. Mhlawumbi ndinokuvelelwa yinto embi, xa ndinokunyanzelisa ndiye kulaa pati. Kusenokwenzeka ukuba zizinyanya zakuthi ezi zingavumiyo. Xola Jola, andiphumeleli. NgoMgqibelo andiyi ndawo, ndiza kube ndiphumle endlwini yam.

My friend I do understand all what you have mentioned, and in actual fact these would make me happy, but Sandiso, I do not know what is wrong with me. I do not feel like going, and this must not worry yourself. If I may force matters and go to that party, perhaps something bad can happen to me. It may so happen that my ancestors are against this whole issue. Accept my apology Jola, I am going nowhere, instead I will be resting in my house.

1.1 GOAL IDENTIFICATION

Sandiso has been invited by Luvuyo to a party on Saturday at Mthatha. As he does not want to go alone to the party, he wants his friend Luvuyo to accompany him to the party. (Ndimenywe epatini eMthatha, ndicela undikhaphe.)The influence goal that Sandiso has used to persuade Luvuyo to accompany him to the party is the goal of **gain assistance** in which he wants her **“to do a favour”,** that is, he wants Luvuyo to be part of the party. The activity that they will be sharing is the party at Mthatha.

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1.2 ARGUMENTS AGAINST COMPLIANCE

However, Luvuyo does not want to go to the party. (Nguwe wedwa omenyiweyo.) Furthermore, he feels that, he will only be a hindrace to Sandiso. (Kulungiselelwe wena wedwa phaya)

1.3 ARGUMENTS FOR COMPLIANCE

Sandiso then advances three arguments to persuade Luvuyo to go with him to the party.

- In the first place, he allays the problem of the possibility that Luvuyo might be morosed. (kuza kuba mnandi phaya ndiya kuthembisa)
- In the second place, Sandiso assures Luvuyo that there will be variety of girls there. In addition to that, a famous music group called Mafikizolo will also be there. (Iindidi ngeendidi zeentombi ziya kube zikho epatini. Ngaphezulu kukho neqela lomculo odumileyo nelona olithandayo iMafikizolo)
- Thirdly Sandiso tells his friend that a well known band called Bella Bianca will also be there. Even Sicathamiya music will be there as well. He tells him to go to while away time. (Iband eyiBella Bianca iza kube ikhona. Masiye kuchitha isithukuthezi. Nomculo wesicathamiya uya kusonwabisa apho.)

1.4 RESISTANCE

Sandiso's three strong arguments do not change Luvuyo's decisions. (Ndiyaziva zonke ezi zinto ozibalileyo, beziya kundonwabisa, kodwa andinqweneli kuya epatini) Luvuyo further mentions the fact that, may be the ancestors are against this whole issue. (Kusenokwenzeka ukuba zizinyanya zakowethu ezingavumiyo ukuba ndiye epatini.)

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PERSUASIVE MESSAGE NO. 4

Nombhedesho wants Sipho to go back to school next year.

Dialogue between Nombhedesho and Sipho

Nombhedesho : Tyhini molo Sipho! Awusemhle ngako, utyebile, umhlophe. Wemka esikolweni wayaphi kakade?
Hello Sipho, How beautiful you are, fat and light in complexion! From school where did you go to?

Sipho : NdiseGoli mna, ndisebenza imali, wena ulibele kukuzilibazisa esikolweni. Ina ! (Upha uNombhedesho ishumi leerandi).
I am in Gauteng, working for money while you delay yourself at school. Take this! (Giving R10 gift to Nombhedesho)

Nombhedesho : Uzikhande ngenyheke etyeni ke tana ndikuxelele. Ungathini ukulahla imfundo, isitshixo sokuvula iingcango? Nokuba urhola loo mali olilisela ngayo Sipho, usebenza nzima eGoli, uza kukhawuleza ube lixhego zizivubeko zomsebenzi onzima. Umntu ofundileyo usebenza umsebenzi olula nasemgodini apho. Mna Syphor ndikucebisa ukuba uphindele esikolweni. Ndiyazi ukuba ukhutshwe zizibalo obungazazi ngolona hlobo.
I must tell you, you have made a grave mistake. Why did you do away with education, the key for opening doors? Even if you get that money you are talking about Sipho, you do hard work, which will cause chronic pains in your body and you will become old before time. An educated person does a light job even underground. My advice Sipho is that, go back to school. I am aware that you left

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school, because of mathematics which you did not know at all.

Sipho : Unyanisile Bhedi, zanditheza amandla izibalo, kodwa soze ndiphindele esikolweni sendiqhele imali, ndithenga yonke into endiyithandayo. Ndingahlekwa ngabahlobo bam endisebenza nabo, xa ndisithi ndiphindela esikolweni.
That is true Bhedi, mathematics demoralized me, but I will never go back to school, because I am now used to getting money, which enables me to buy whatever I like. Should I say, I go back to school, my friend at work can laugh at me.

Nombhedesho : Mna Sipho ndikucebisa ukuba uphinde esikolweni, uziyeke izibalo ezikoyisayo, wenze izifundo zegeneral. Umntu owenze ezo zifundo, naye unamathuba okwenza izifundo zomthetho, aze abe ligqwetha okanye umantyi. Futhi ke wena Sipho uliciko lokuthetha, ungamelana nezomthetho. Nakwiingxoxo-mpikiswano ubusigqwesa sonke kwibanga lesibhozo. Ubulilungu lebhunga labafundi eliphambili, uhlonitshiwe ngabafundi, bekuphulaphula. Xa becinga ugwayimbo,ububabonisa kakuhle, ubacacisele ukuba izinto akufuneki zilawulwe ngegqudu,kufuneka uthethathethwano.
I advise you Sipho to go back to school , and change maths which is hard to you for General subjects. A person who has done those subjects has chances of doing law , which qualifies him to become a lawyer or a magistrate. In addition,Syphor you are eloquent and you can be good in law. In debates you were excellent in Grade 10 you were the top member of the student's council , respected and listened to by the students. When they considered going on strike, you talked nicely to them with an advice that, things need not be done by force, but through negotiations.

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Sipho : Utsho na Bhedi ? (efane exakiwe nakukuba athini).
Is that so Bhedi ? (not knowing what to do)

Nombhedesho : Buya maan Syphor eGoli. Wena ubunaso nesiphiwo sokuthandwa nangabefundisi-ntsapho. Ndiyacinga ukuba usayikhumbula imini esasibethelwa ingxolo. Inqununu yakuyeka wena isithi awungeze ungxole. Wakubuya, ndiza kukuncedisa ngokukufunela abafundi abazaziyo ezi zifundo uza kuziqala , kuba bakhona oomagrazula endibaziyo kuzo.
Come home Syphor. You were fortunate in that, teachers were fond of you. I think, you still remember the day when we were being thrashed because of making noise. Even then, if you still remember the principal left you alone, saying you did not make noise. When you come, I will assist you to find good students in the subjects that you are going to do for the first time.

Sipho : Kodwa ke Bhedi mandikhe ndiphinde okokugqibela kulo unyaka, ndiphindele esikolweni kunyaka ongaphaya kwalo uzayo.
Well Bhedi, let me remain at work for the last time this year, and then come back to school the year after next year.

Nombhedesho : Ngeze ndiyivumele ke leyo , kuba kaloku ngokuya kuhamba iminyaka, uya ukhula nawe, uza kutyhafiswa kukuba mdala phakathi kweentsana. Njengoko ubugqwesa kwezemidlalo, mhlawumbi uThixo anganawe, wonyulwe ube ngummeli wequmrhu labafundi emidlalweni, wohlukane nefotsholo yaseGoli. Isakhono sakho kwimidlalo sibalulekile.
I disagree because years are going by, and you are growing up and becoming old. The fact that you are old among young students, may perhaps discourage you. As

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you need to excel in sport ,perhaps God may be with you to get elected to represent students in sport council, thereby doing away with hard work of Gauteng. Your potential in sport is important.

Sipho : Kaloku Bhedi ndithi kuwe kufuneka ndiqale ndiqokelele imali kunyaka ozayo , ndizithengele ngemali yam iimfuno zesikolo.

Yes Bhedi , listen it is necessary for me, to first organize some money the whole of the next year, to enable me to pay for my school needs.

Nombhedesho : Sipho kukho into ongayiqondiyo yokuba, mhlawumbi ndithetha nawe nje, ndithunywe nguYehova kuwe ngendlela efihlakeleyo.Ndicela siguqe sithandaze, njengoko usazi ukuba wayesitsho utitshalakazi weguidance ukuba xa kukho ingxaki, umfundi ngamnye abokhe athandaze, kuba izicelo ziyaviwa nguThixo (Baguqe, atsho ngodlwabevu lomthandazo uNombhedesho, owatsho walila uSipho).

Sipho there is something you don't understand. May be god speaks to you through me in a secret way, who knows? May we possible kneel down and pray. You will recall that this used to be a suggestion of guidance educator that whenever there was a problem , each student should pray, for God listens to request. (They kneel down , Nombhedesho made a touching prayer which caused Sipho to cry)

Sipho : Bhedi umthandazo wakho utsho kwabanda amazantsi entliziyo. Ndiyakungqinela xa usithi mhlawumbi awutsho ngokwakho le nto yesikolo, koko uyithunywe nguYehova, ozama ukundihlangula kule ngxaki ndikuyo. Bhedi mandiyithethe inyaniso yokuba umsebenzi endiwenzayo unzima kakhulu. Yonke imihla ndilala ndidiniwe, umzimba

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ubuhlungu wonke, ngathi bendibethwa. Linye qwaba emandilitsho kuwe , ndibuyela esikolweni, sele ndinefuthe lokokuba ndiphumelele emagqabini, zisakuvulwa izikolo. Ndiza kuthatha yonke impahla yam eGoli Bhedi. Ndiyabulela.

Bhedi your prayer touched the bottom of my heart. It is true that perhaps the issue is from God who tries to rescue me from the problem which I find myself in. Bhedi as the matter of fact, it is true that I am doing hard work. Everyday I feel tired and go to bed like that, feeling pains all over the body as if I was assaulted. Let me tell you one thing, I am going back to school with a feeling of passing with distinctions when the schools are opened. I am going to fetch all my belongings from Gauteng Bhedi.

Nombhedesho : (Encumile, egona uSipho engcangcazela luvuyo) Sipho ungake uvumele usathana adlale ngawe, ngokuba uphinde ubenezinye iingcinga ngesikolo wakuba wehlukene nam, kuba unokuvelelwa ngamashwa.

(Smiling hugging Sipho with extreme happiness) Sipho, do not think otherwise after we have departed, because you may have misfortunes.

1.1 GOAL IDENTIFICATION

Nombhedesho is sympathetic towards Sipho who is a dropout from school. She tries to persuade him to go back to school next year. The influence goal she has used is the goal of **give advice** with regard to **"life style"**, that is, she wants her friend Sipho to change his decisions.

1.2 ARGUMENTS AGAINST COMPLIANCE

- Sipho is against Nombhedesho's influence. He argues that schooling is delaying Nombhedesho's time.

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- Sipho also gives Nombhedesho some money. (Ndisebenza imali eGoli mna, ulibele kukuzilibazisa esikolweni.) Sipho also tells Nombhedesho that his friends can laugh at him.(Ndingahlekwa nangabahlobo bam endisebenza nabo, xa ndisithi ndiphindela esikolweni).
- He furthermore argues that he wants to continue working the following year, he will never go back to school, because he is now used to getting money which enables him to buy whatever he likes. (Soze ndiphindele esikolweni, kuba sendiqhele imali, ndithenge yonke into endiyithandayo.)

1.3 ARGUMENTS FOR COMPLIANCE

Nombhedesho advances four arguments to persuade Sipho to go back to school next year.

- Firstly she convinces Sipho that she have made a mistake doing away with education, the key for opening doors. (uzikhande ngenyheke etyeni, ungathini ukulahla imfundo, isitshixo sokuvula iingcango?)
- Secondly, Bhedi tells Sipho that, even if he gets some money, he does very hard work which will cause chronic pains in his body. An educated person does a light job even underground. (Nokuba ufumana loo mali, usebenza nzima. Loo msebenzi uza kukwenza ube nezivubeko. Umntu ofundileyo usebenza umsebenzi olula nalapho emgodini.)
- Thirdly, Nombhedesho advises Sipho to do away with mathematics which is difficult and replaces it with general subjects. Anyone who has done those subjects has chances of doing law, which qualifies him to become either a lawyer or a magistrate. (Ndikucebisa ukuba uziyeke izibalo ezikoyisayo, wenze izifundo zegeneral. Umntu owenze ezo zifundo, unamathuba okwenza izifundo zomthetho, abe ligqwetha okanye umantyi)
- Fourthly, Bhedi reminds Sipho that he was fortunate at school, because teachers were fond of him. He further promises him that he will assist him to find good students in the subjects that he is going to do for the first time. (Wena ubuthandwa naziititshala. Ngaphezulu ndiza kukufunela abafundi abaziincutshe kwezi zifundo oza kube uziqala bakuncedise kangangoko.)

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Nombhedesho also asks Sipho to allow her to pray for him. (Masiguqe sikhe sithandaze Sipho)

1.4 COMPLIANCE

Sipho accepts Nombhedesho's request. He promises that there is no other way round, but to go back to school next year. He further tells Nombhedesho that her prayer touched the bottom of his heart. It is true that perhaps the issue about going back to school is from God who tries to rescue him from the problem which he finds himself in. (Akukho ndlela yimbi ngoku, kungcono ndiphindele esikolweni kunyaka ozayo. Umthandazo wakho utsho kwabanda amazantsi entliziyo. Liyinene elithi mhlawumbi awuyitsho ngokwakho le nto yesikolo, koko uyithunywe nguYehova ozama ukundihlangula kule ngxaki ndikuyo)

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PERSUASIVE MESSAGE NO. 5

Thamie wants to change his friend's opinion of unemployment.

Dialogue between Thamie and Nondumiso.

Thamie : Uyabona Ndumie ukuba izinga lokungaqeshwa apha eMzantsi Afrika liya libheka phambili unyaka nonyaka? Ucinga ukuba yintoni unobangela wale nto embi kangaka?
Do you see that the rate of unemployment here in South Africa is going further year by year Ndumie? What do you think is the reason for this very bad thing?

Nondumiso : Ayibuzwa nokubuzwa kaloku leyo Thamie. Kukunganyaniseki kwalo Rhulumente wethu, obecele abantu ukuba bamvotele, emva kovoto, uza kuvelisa imisebenzi,akukho mntu ongazi kuqeshwa.Baqeshwe phi ke abantu,besahleli emakhaya, belambe izisu zithe nca emqolo nje?
That is not worth asking Thamie. It is the lack of truth on the part of this government of ours which, having requested people to vote for it, indicated to embark on job creation after elections so that nobody would not be employed. Where have people been employed? They are still at home, hungry like anything.

Thamie : Kunjalo Ndumie abantu abaqeshwa bayalamba. Bengaqeshwa nje ayikho imisebenzi. Xa ingekho imisebenzi bona bahlaleleni bengalimi umhlaba, batyale, bathengise. Mna andisiboni isizathu sokuba babambelele ezidleleni besenamandla okusebenza.
Is it so Ndumie, people are not employed and they become hungry. They are not employed because there are no jobs. That there are no jobs, why do they not till the land, plant and sell. I see no reason why they should be morosed, while still powerful to work.

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Nondumiso : Ayikho ke le oyithethayo yokuba kufuneka abantu balime,bathenge imbewu,batyale, bathengise. Baza kuyithatha phi imali yokuqesha iitrekitari, neyokuthenga imbewu,bengenayo neyokuthenga ukutya abaza kukutya ngoku?

There is no such a thing that people need to plough the land, buy and plant seed, and then sell. Where are they going to get money to hire tractors, and money to purchase seed, when they have none to buy food to eat now?

Thamie : Baza kulima ngezandla ezi zabo, baboleke imali yokuthenga imbewu kwaba abarhola inkamnkam. Into endiyibonayo mna, abantu kunye nabantwana babo bonqena oku okubi. Into abayenzayo kukusoloko begxeka uRhulumente. Ngemali uRhulumente wakha izikolo,iiklinikhi,izindlu zabantu, iiblorho. Wenze iindlela ezininzi. Kuzo zonke ezi ndawo enze kuzo ezi zinto ndizikhankanyileyo,uqesha abantu baloo ndawo, baphelelwe ngumsebenzi isakugqitywa loo nto ibisakhiwa bekhe baxhamla noko.

They are going to plough with their own hands and borrow money for buying seed from those who earn social grant. What is clear to me is that, people and their children are too lazy. What they do is to always criticize the government. The government build schools, clinics, RDP houses and bridges with money. At all these places constructions have made, people of these places area employed, and are out of work after completion of construction works, but they will have benefited.

Nondumiso : Uthini Thamie ngabantu abanemfundo enomsila belilifa lentsini, behlekwa ngabantu abangafundanga, ababhuqeka nabo emakhaya, ngenxa yokungaqeshwa? Xa bafuna umsebenzi, kuthiwa kufunwa umntu onamava kuloo msebenzi.Ngamava abaza kuwathatha phi bephuma ezikolweni? Lihlazo noko elo.

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Thamie what about people with degrees who are being laughed at by uneducated people, being at home also unemployed. When looking for work, it is said only an experienced person in that particular job is needed. Where shall they get that experience from, being fresh from school? This is a disgrace.

Thamie : Ndithi kuwe abantu abangekaqeshwa, kungcono balinde, bezenzela nokuba yintoni na, enokuthi ibangenisele imali. Abantu abanemfundo enomsila, kuza kuba ngabokuqala ukuthathwa, mhla kwavela imisebenzi. Banokube belima, bathengise, benze imisebenzi yezandla bathengise. Khumbula kaloku ukuba uRhulumente ngemali uhlawula abantu abadala, abakhubazekileyo, abagulayo kunye neentsana.Uthi ke yimali enokuvela phi le yokuqesha wonke umntu?

I am telling you that people who are not yet employed should better wait, doing whatever that may make money for them. University graduates will be first considered for employment when work opportunities come about.They may plough land, sell and create handwork and then sell. Remember as well that the, government spends money to pay old age pensioners, disabled children and sick people. Where do you think this money can come from to employ everyone.

Nondumiso : Umhlola ngulo wokuba xa kugwayimba aba bantu abasele beqeshiwe, befuna ukunyuselwa imali, uyabanika uRhulumente. Bonke abantu abakwizikhundla eziphezulu ebuRhulumenteni namalungu epalamente, bafumana imali eninzi, xa kufuneka kuqeshwe abantu, kuthiwe akukho mali.

What is not understandable is that, whenever the already employed people go on strike for salary increases, the government gives them. All high ranking government officials including members of parliament get a lot of money, but when

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there is a need to employ people, it is said there is no money.

Thamie : Kunyanzelekile ukuba banikwe imali eninzi aba bantu,kuba nomsebenzi wabo mninzi. Abalali, bangena iintlanganiso ubusuku nemini, bezamela ukuba eli lizwe lingahluthwa. Xa benokuyekelela, singalimala. Bayakhuthazwa ngale mali abayinikwayo. Bahamba belala kwiindawo ngeendawo. Basinda ezingozini ezininzi, belwela thinasonke. Banyamezele ukugxekwa, ukuthukwa nokunqolotywa. Abantu bona mabazifundiseukulinda, xa bengekafumani msebenzi, babe bezizamela, kuza kulunga ngenye imini.

It is a matter of must that these people should be given a lot of money, because they do a lot of work.They attend meetings day and night, trying to defend the country. Should they loose, then we could get injured. They are encouraged by the money given to them. They go about sleeping in various places, escaping from a number of accidents and fighting for all of us. They tolerate criticisms, insulting language and individual secret killings. People should teach themselves to wait when they have not yet been employed, trying to do things for themselves, and things will be okay one day.

Nondumiso : Thamie ndiyaziva zonke iintetho ozithethileyo malunga nokunqongophala kwengqesho. Eneneni, akukho mntu ongazibona ephumelela engakhange asokole ezama impumelelo. Nam ndiza kufika ndibacacisele apho ndihlala khona.

Thamie I understand all what you have said with regards to the lack of employment. Indeed, no one should see himself succeeding without hardwork. I will clarify this for them where I stay.

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1.1 GOAL IDENTIFICATION

Thamie needs to change his friend's opinion concerning unemployment. Thamie has used the influence goal called **change orientation** on **"social issue"**, that is, she is keen to share information about unemployment, and then describe personal responsibilities. She also needs to motivate her friend to be enthusiastic in the participation process in order to plan how to reach the proper goals.

1.2 ARGUMENTS AGAINST COMPLIANCE

However, Nondumiso does not want to comply with Thamie's arguments about unemployment.

- Firstly she accuses the government to be unreliable, because having requested people to vote for it, they indicated to embark on job creation after elections, so that nobody would not be unemployed. (Into edala kungaqeshwa kukunganyaniseki kwalo Rhulumente wethu obecele abantu ukuba bamvotele, emva kovoto, uza kuvelisa imisebenzi, kungabikho mntu ongaqeshwanga)
- Secondly, Nondumiso enlightens Thamie that, it is impossible for unemployed people to cultivate the land, buy and plant seed and then sell, because they have no money to hire tractors, to purchase seeds. (Abantu njengoko bengaqeshwanga, baza kuyithatha phi imali yokuqesha iitrekitari, yokuthenga imbewu, bengenayo neyokuthenga ukutya?)
- Thirdly, Nondumiso tells Thamie that, the unemployment of graduates is an absolutely disgraceful incident. They are being laughed at by uneducated people. When looking for a job, it is said only an experienced person is required in that particular job. When shall people get experience, because they are fresh from school ? (Abantu abanemfundo enomsila abaqeswa. Bayahlekwa ngabantu abangafundanga. Xa abantu befuna ingqesho, kuthiwa kufunwa umntu onamava kuloo msebenzi. Ngamava abaza kuwathatha phi bephuma ezikolweni?)

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- Fourthly, Nondumiso further tells Thamie that whenever the already employed people go on strike for salary increase, the government complies with their request and pay them. All high ranking government officials including members of parliament get a lot of money, but when there is a need to employ people, it is said there is no money. (Xa kugwayimba aba bantu abasengqeshweni befuna ukunyuselwa imali, baya yinikwa. Aba bakwizikhundla eziphezulu ebuRhulumenteni, bafumana imali eninzi, xa kufuneka kuqeshwe abantu, kuthiwe akukho mali.)

1.3 ARGUMENTS FOR COMPLIANCE

- Thamie convinces Nondumiso that people are not employed, because there are no jobs. They should devise other means to survive, such as to cultivate the land, to purchase the fertilizers and crops, grow and sell them. (Bengaqeshwa nje ayikho imisebenzi, ngebelima umhlaba, bathenge izichumiso, batyale, baze bathengise.)
- Secondly, Thamie tells Nondumiso that, people should plough with their hands, and borrow some money for buying fertilizer and crops from those who earn the social grant. People are lazy. Theirs is to criticize the government. The money from the government is to build the schools,clinics, RDP houses, roads and bridges. (Abantu ngebeboleka imali kwaba abarhola inkankam. Abantu bayonqena, into abayenzayo kusoloko begxekana noRhulumente, kanti ke uRhulumente imali uyisebenzisela ukwakha izikolo, iiklinikhi, izindlu, iindlela neeblorho.)
- Thirdly, Thamie needs Nondumiso to understand that government cannot do otherwise, because the money from it, is used to pay the old age pensioners,disabled people, children's grants and sick people. (URhulumente ngemali uhlawula abantu abadala, abantwana, kunye nabakhubazekileyo.)
- Fourthly, Thamie tells Nondumiso that it is a matter of must that these people should be given a lot of money, because they are working very hard to defend the country from being destroyed by many obstacles that can stop progress.(Kunyanzelekile ukuba banikwe imali eninzi abakwizikhundla eziphezulu

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ebuRhulumenteni, kuba basebenza nzima, belwela eli lizwe ukuba lingatshatyalaliswa zizinto ezimbi ezingadodobalisa inkqubela)

1.4 COMPLIANCE

Nondumiso finally accepts Thamie's arguments and then she has changed her opinion of unemployment.(Eneneni Thamie akukho mntu ongazibona ephumelele ebomini,engakhange asokole,ezama impumelelo.) She tells Thamie that she is also going to explain the problems that are the causes of unemployment.)

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PERSUASIVE MESSAGE NO. 6

Gaba wants to divorce his wife because she has a secret lover. He is speaking about this issue with his friend Tshonyane.

Dialogue between Tshonyane and Gaba.

Gaba : Mhlob'am ndinengxaki enkulu. Ndidiniwe kukondla umfazi wam okrexezayo, kangangokuba indihlupha kakhulu le nto, andisakutyi nokutya andinika kona. Ndiyahamba ndiye kutya ekhayakhulu. Phezolo ebendibuza ukuba kutheni na ndingasakutyi ukutya kwakhe. Ndisuke ndanomsindo ndamqhwaba ngempama, ndimxelela ukuba uyandigezela.
My friend I have a big problem. I am fed up to maintain my adulterous wife. This is so disturbing to me that I don't even eat her food. I rather go and eat at my father's place. Yesterday she was asking me why I do not even eat her food. I then became angry and beat her with an open hand telling her that she is silly.

Tshonyane : Yinto obuyiva phi wena leyo? Umbambile mfondini uMantlane naloo ndoda ?
Where did you get this from? Have you caught Mantlane with that man?

Gaba : Hayi andimbambanga.Yinto ethethwa apha ekuhlaleni, kangangokuba sendiyintlekisa asezindywaleni
No I have not. It is just a hearsay that has spread locally, in so much that I am a laughing stock even at beer drinking places.

Tshonyane : Ubuyiva ngabani wena loo nto?
Who told you that?

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Gaba : Lo mntu obendixelela ezi ndaba uthe ndingaze ndimchaze nanini na, nakubani na, kuba uyandihlebela, kuba udikwe yinto yokuba ndibe ndililifa lentsini.
The person who told me these news wanted me not to reveal this to anybody and at any time.

Tshonyane : Mfondini! Musa ukudlala apha. Kutheni le nto uwenza lula kangaka umtshato, uyinto enzima kangaka? Utheth'uba ngoku uza kohlukana nomkakho ngenxa kandiva? Hayi! hayi! Yiba sezingqondweni mfondini umdala. Ngapha koko uMantlane ngumfazi wasemathileni, wena ubumelwe kukuba uyibuze kakuhle le nto kuye ninobabini, xa inoyisa, ubize abakowenu ithethwe le nto.
My friend! Do not play. Why do you take marriage so light, yet it is something important? Do you mean to say that you are now to be in separation with your wife, because of hearsay? No! no! be in your normal senses my friend you are old enough. Above all, Mantlane is the wife of the whole clan, you could have first discussed this together and if no solution, refer it to your clan members for further discussion.

Gaba : Leyo into andisoze ndiyenze, tu! tu! tu!, kuba umfazi soze avume ukuba uyakrexeza. Mna ndimelwe kukuba ndithi makathathe konke okwakhe, aphume aphele emzini wam.
Under no circumstances shall I ever do that, because a woman shall never admit adultery. What I must do is to tell her to pick up all her belongings and leave my home.

Tshonyane : Uhlale nabani? Bona abantwana bagcinwe ngubani?
With whom are you going to stay? And who is going to take care of children?

Gaba : Ngeke kube yingxaki leyo kum Tshonyane. Ndingathatha omnye umfazi. Abantu ababhinqileyo bangangoboya benja ukuba baninzi mfondini phandl'apha.

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This could not be a problem to me Tshonyane. I can marry another woman. My friend, women are too many outside.

Tshonyane : Hayi awuthethi ke ngoku xa utshoyo, kuba abafani aba bantu. UMantlane naye ngumntwana wabantu, njengokuba umbethela undiva nje. Unabazali bakhe namawabo akayonto yokuxhatshazwa nguwe. Ngaphaya koko lo mntu othi unkosikazi wakho uyakrexeza, kusenokwenzeka ukuba nguye kanye ofuna uMantlane, koko uzamela ukunixabanisa, kuba enibona ukuba niyevana.
No, there is no sense in that, because women are not the same. Mantlane is somebody's child, and it is wrong for you to beat her, because of hearsay. She is not something to be abused by yourself. Above all, it may so happen that, the person who brought you the news is the very one who wants to be inlove with Mantlane. Also, that because he knows you are a good couple, he tries to make you disagree with each other.

Gaba : Utsho na Tshonyane mfondini?
Is that so Tshonyane my friend?

Tshonyane : Inganjalo kanti loo nto. Mna ndikucebisa ukuba uhlale nonkosikazi wakho njengakuqala, utye ukutya akuphekele kona. Le nto ubuyixelelwa ngulo mntu onixabanisayo uyijonge ukuba iyenzeka na, kuba akukho nto ifihlakala kuphele. Mhlawumbi akukho kwaloo nto. Uya kumjonga kuphele iminyaka.
It may be so. I advise you to stay with your wife as before and eat the food she has cooked for you. What you heard from this person who makes you to quarrel, has to be observed by you to see if it happens, because nothing is hidden for ever. Perhaps, there is no such a thing, in this case you will watch for years.

Gaba : Ndatsho ndazisola ke ngoku ngokumqhwaba, kuba usadumbe ubuso.

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I'm sorry to have beaten her with an open hand, because her face is still swollen.

Tshonyane : Lo mfazi mfondini ukuzalele. Wena ufuna ukwenza abantwana bakho iinkedama. Bakushiywa ngunina ungakwazela phi ukubahoya? Elona xesha oza kuhlekwa ngabantu, uhlekwe kanye nangulo okuzisele iindaba zobuxoki, leli lokuba usisikhova uhleli abantwana ubanesa. Ayilulanga le nto oyitshoyo yokuzeka omnye umfazi, kuba akazufika abaphathe kakuhle aba bantwana. *This woman has given birth to your children, now you want to make your children orphans after their mother has left them. Would you know how to care for them? The real time that people will laugh at you, even by the one who brought you false news, will be when you are only by yourself, and looking after the children. What you are telling me regarding re-marrying is not easy, because these children will not be well treated by that wife.*

Gaba : Mfondini! Ayinyani onke amazwi akho, kangangokuba ndiza kucela uxolo kuNtlanekazi, unina wabantwana bam.Ndiza kumsa eklinikhi njengoko ubuso bakhe budumbile. Ndiza kuxoka ngokuba ndimbethiswe yinto yokuba bendinxilile.
My friend! Your words are all true in as much that I am going to apologise to Ntlanekazi, the mother of my children. I will take her to the clinic as her face is swollen. I will give false statement that I beat her, because I was drunk.

1.1 GOAL IDENTIFICATION

Gaba tells Tshonyane that, his wife has a secret lover. However, he cannot tolerate adultery. Tshonyane wants to change Gaba's decisions. The influence goal that Tshonyane has used to persuade Gaba to change his decisions is **Give advice** on lifestyle, that is, Tshonyane wants Gaba not to divorce his wife, because of hearsay.

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1.2 ARGUMENTS AGAINST COMPLIANCE

Gaba does not want to stay with a woman who has committed adultery. (Mna ndifuna athethe konke okwakhe, aphume aphelele emzini wam.) Further more Gaba tells Tshonyane that the choice is wide for men to choose another woman. (Abantu ababhinqileyo bangangoboya bezinja ukuba baninzi)

1.3 ARGUMENTS FOR COMPLIANCE

Tshonyane then advances arguments to persuade Gaba to change his decisions of divorcing his wife.

- Firstly, He tells Gaba that, he should have investigated the matter with his wife first (ngowuyibuzile into niyikhwahle nobabini).
- Secondly Tshonyane advises Gaba that the person who says that Mantlane has a secret lover might have the intensions of being in love with Gaba's wife (lowo kusenokwenzeka ukuba ngulo ofuna ukuthandana nomfazi wakho.)
- Thirdly Tshonyane advises Gaba that he will make his children orphans, because the man cannot upbring the children properly. (Abantwana uya kubenza iinkedama,kuba indoda ngeze imelane nokukhulisa abantwana.)

1.4 COMPLIANCE

Gaba accepts Tshonyane's advices and regards them as the truth and eye-opener (Ndivile, ayinyani onke amazwi akho) I ought to apologise to my wife (Ndiza kucela uxolo kuNtlanekazi.)

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PERSUASIVE MESSAGE NO. 7

Xoliswa gives advices to Zingisa to relax and enjoy the holiday.

Dialogue between Xoliswa and Zingisa.

Xoliswa : Njengokuba useholideyini, kutheni wazixakekisa ngokuba uhleli ujongene neencwadi, ubhala into engapheliyo?
As you are on holiday, why do you keep yourself busy looking at books, writing something which does not end?

Zingisa : (Efinge iintshiya enomsindo) Ikuhlupha ngantoni into yokuxakeka kwam Xoliswa? Uyazi kona ukuba ndifunda, ndibhale ntoni?
(Annoyed) What does my being busy worry you about Xoliswa? Do you actually know what I am reading and writing?

Xoliswa : Nokuba ufunda, okanye ubhala ntoni na, ayilunganga loo nto oyenzayo, kuba njengoko ubukade ungekho unyaka wonke, umelwe kukuhlala nabantu balapha ekhaya, uncokole nabo. Ungapheleli kwaba balapha. Uye kwizihlobo zakho ubeke namatye kwabaswelekileyo, uvelele nabagulayo. Nabaphilileyo baya kunqwenela ukukubona, kuba bakugqibela kudala.
It does not matter what you are reading or writing, what you are doing is not right, because you ought to stay and engage in conversation with people here at home, as you were away for a year. Do not end here but go out to all your relatives, put stones on the tombs of the deceased and visit the sick. Even those still alive are desirous of seeing you, because they miss you.

Zingisa : Andiyikhathalelanga yonke le nto ondixelela yona, kuba aba bantu othetha ngabo, abaz'ukundinceda nganto kule nto ndiyifunayo nendiyibhalayo. Baza kube bendixelela izinto zochuku, endingazi kuzenza nto mna. Andinamdla weendaba zabo. Abaswelekayo abantu basweleka, abazuvuka, kuba ndisuke ndayobeka amatye.

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I do not care about what you are telling me because the people you are talking about are not going to help me in what I am reading and writing. They will be telling me about nonsenses, that I am going to do nothing about. I am not interested in their news. Those who died, died and will not come to life again just because I have put stones on their tombs.

Xoliswa : Nalapha ekhaya kufuneka usebenze, ungahlali kwezi ncwadi. Ucinga ukuba ngubani oza kumane ephekela wena, ekuzisela ukutya, ngathi uyagula, uphilile? Kufuneka siye ecaweni, ebholeni, ekhonsathini, ezipatini, emitshatweni, kugqatso loonobuhle nasemigidini, ukhe utshintshe ingqondo, kuba ezi ncwadi ziza kukugulisa. Iholide yenzelwe ukuba umntu akhe atshintshe ingqondo. Uza kuzibhala ezi ncwadi zakho ngeemini ezithile, hayi yonke imihla, ngalo lonke ixesha.

Even here at home you need to work, and not concentrate on these books. In your opinion, who will always cook for you, bring you food as if you are sick while you are healthy ? We need to go to church, play grounds, concerts, parties, wedding ceremonies, beauty contests, ritual ceremonies in order to change your mind, because these books will make you sick. During holidays everyone changes his or her mind. You are going to do these books on special days, not everyday and every time.

Zingisa : Ndiyayazi mna into endiyenzayo. Andifuni kuhamba zonke ezi ziyunguma ondixelela ngazo, kuba akukho nto endiza kuyizuza ngokuhamba zona. Kanti xa ndihleli apha, ndifunda, ndibhale ezi ncwadi, ndiza kuzuza lukhulu. Ungaphindi undizisele kutya. Ndiza kuziphekela ngexesha endikufuna ngalo ukutya. Aba bantu othi bafuna ukundibona, andibahoyanga nokuba bathe ndinolunya. Umntu ofuna mna, makeze kum, Ndiza kumnika imizuzu emine kuphela, ahambe, kuba ndixakekile mna.

I know what I am doing. I do not want to go to all these public places you are telling me about, because there is nothing I am

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going to gain for going there, and yet when I am sitting here, reading and writing these books I am going to gain a lot. Do not bring me food any more. I will cook food for myself when I need it. These people you say they need to see me, I do not care about them, even if they rergard me as being conceited. One who needs me should come to me, and I will give him only four minutes and then off he or she goes, because I am busy.

Xoliswa : Le mpakamo onayo ayizi kukwenzela nto mhlobo wam. Uza kuba nengxaki enkulu ngenye imini, ubafune abantu ukuba bakuncede ngaloo mzuzu, bangavumi, kuba uchasele kubo, kanti ke isandla sihlamba esinye. Mhlawumbi ugule, ungakwazi kuzenzela nto, uqale ufune ukuhoywa. Usemncinane kakhulu mhlobo wam, kufuneka udibane nabanye abantwana uncokole.

Your having a high opinion of yourself is not going to do anything for you my friend, you will have a big problem one day and need people to help you at that short moment. They will refuse on the grounds that you are at a distance from them, whereas people help one another. You may, perhaps get sick, being unable to do something for yourself, and begin to need care. You are too young my friend, you need to mix and converse with other children.

Zingisa : Andiphindi ndithethe enye into engenye mna Xoliswa. Suka apha, uyandiphazamisa. Undilibazisile, kuba ngeli xesha uthetha, uzama ukuzenza ngcono ngam, ngendibhale eninzi into. Andinamsebenzi nabantu mna. Vala loo mlomo. Ukuba ukhe waphinda wathetha, ndiya kukuphoxa gqitha. Ndiya kukwenza into ongasayi kuze uyilibale. (UXoliswa uphuma edanile.)

I am not going to say any other thing Xoliswa, get away from here you are disturbing me. You have delayed me because by the time you are talking, trying to be better about me, I could have written a lot. I do not care about people. Close that mouth, I will embarras you too much, once you speak again. I will do you something you will never forget. (Xoliswa goes out disappointed).

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1.1 GOAL IDENTIFICATION

Xoliswa gives advices to Zingisa to relax and enjoy the holiday. The influence goal that has been used by Xoliswa is **Give advice** on "**lifestyle**", that is, she wants her friend to plan and differentiate between work and leisure time. She also wants her friend to know that every person regardless of race, class, colour, age, gender or any other distinguishing factor, has the inherent wisdom and responsibility to contribute to the welfare of the community.

1.2 ARGUMENTS AGAINST COMPLIANCE

- Firstly, Zingisa does not comply with her friends's request of relaxing and enjoying the holiday. (Ikuhlupha ngantoni into yokuxakeka kwam Xoliswa? Uyazi kona ukuba ndifunda, ndibhale ntoni?)
- Secondly, Zingisa angrily tells Xoliswa that she should leave her alone, she does not care of what people will say about her, because she is not interested in their news.
- Thirdly, Zingisa further convinces Xoliswa that she is not interested in attending activities, because she is not going to gain anything from them.(Andifuni kuhamba zonke ezi ziyunguma ondixelela ngazo, kuba akukho nto endiza kuyizuza ngokuhamba zona, ndixakekile mna.)

1.3 ARGUMENTS FOR COMPLIANCE

- Firstly, Xoliswa tells her friend Zingisa that it does not matter what she is reading or writing, what she is doing is not right, because she is supposed to stay and talk with people here at her home as she was away for a year. (Nokuba ufunda, okanye ubhala ntoni na, ayilunganga loo nto oyenzayo, kuba njengoko ubukade ungekho unyaka wonke, umelwe kukuhlala nabantu balapha ekhaya, uncokole nabo.)
- Secondly, she tells Zingisa that she is supposed to go out to her relatives and pay generous tribute to the graves of the deceased, and visit the sick.

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Even those who are still alive are keen to see her, because they last saw her long ago. (Akufuneki uphelele kwabalapha abantu, kufuneka uye kwizihlobo zakho ubeke namatye kwabaswelekayo uvelele nabagulayo. Nabaphilileyo baya kunqwenela ukukubona, kuba bakugqibela kudala.)

- Thirdly, Xoliswa tries to convince Zingisa that, she needs to work, and not to concentrate on these books, because there is nobody to cook for her everytime, as if she is sick. (Ucinga ukuba ngubani umntu oza kumana ephekela wena, ngathi uyagula.)
- Fourthly, Xoliswa tells Zingisa that she is not going to get anything from being conceited. She will have a big problem one day, and then need people to help her. People will refuse on the ground that she was at a distance from them. (Le mpakamo onayo ayizi kukwenzela nto. Uza kuba nengxaki enkulu ngenye imini, ubafune aba bantu ububatshikilela ukuba bakuncede, bangavumi kuba uchasele kubo.)

1.4 RESISTANCE

Four strong arguments from Xoliswa persuading Zingisa to relax and enjoy the holiday never changed her opinion or behaviour. She tells Xoliswa to get away from her, because she is disturbing and delaying her. (Suka apha uyandiphazamisa, undilibazisa) She says she will embarrass her once she speaks again. She will do her something she will never forget. (Ndiya kukuphoxa ukuba ukhe waphinda wathetha. Ndiya kukwenza into ongasayi kuze uyilibale.)

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PERSUASIVE MESSAGE NO. 8

Nonkululeko wants to change her friend's behaviour towards poor people.

Dialogue between Nonkululeko and her friend Bulelwa.

Bulelwa : Nkulie, andisadikwe ngako tshomi nguMangobese ohleli etsho ngeengcaba eziphatshileyo, eze kundifundekela ngokucela into etyiwayo, emdaka nokuba mdaka enuka. Tshomi ndimgxothe okomshologu phezolo, ndimthuka nokumthuka, ndisenzela ukuba angaze aphinde eze.

Nkuli, how fed up I am my friend with Mangobese, who with her small pale legs, always come to worry me by asking for something to eat, and being dirty with an offensive smell. Friend, I chased her like anything yesterday, swearing at her, so that she could not come back.

Nonkululeko : Awucingi kaloku mhlob'am ukuba obo bumdaka, nokuphatsha, nokunuka kwenziwa kukungabi namali yokuthenga isepha yokuhlamba? Khumbula kaloku ukuba uMangobese waswelekelwa ngumyeni, emshiya nesihlanu sonke sabantwana.

My friend do not you think that, untidiness and smell are caused by lack of money with which to buy soap for washing? Remember that Mangobe's husband passed away, leaving her with five kids.

Bulelwa : Ndingena phi mna apho? Ndiyinto yokondla iimbedlenge mna kakade? NdinguRhulumente yena onentaphane yemali? Ndibila ndisoma mna, ndisebenzela abantwana bam.

Do I have anything to do with that? Am I something to maintain poor people or am I the government which has a lot of money? I work hard for my children.

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Nonkululeko : Naye laa mfazi shame akahlalanga, uyazama ukubamba izikorobho. Nakwiveki ephelileyo eberhela ingca phaya kwammelwane wam. Le mali ayifumanayo, iwa nganeno kweemfuno zakhe, kuba abantwana bakhe baninzi.
Even that woman is not sitting. She is trying to embark on temporary jobs in so much that, last week she was cutting grass at my neighbour's place. The money she gets falls shot of her needs, because of a large number of her children.

Bulelwa : Uyakuthanda ukufane ube uthethelela wena. Soze mna ndinikise ngemali yabantwana kwizibhadubhadu ezingooMangobese, izinto ezihamba zizenza iintsizana kule mizi yethu.
You like to talk for others. I shall never just give My children's money to wanderers like Mangobese. Things that go about making themselves miserable in our homes.

Nonkululeko : Khumbula kaloku mhlobo ukuba uThixo usidale safana neminwe, yona ingalinganiyo. Xa wena ekunikile ithamsanqa lokuba ube kweli qela labantu abafundileyo, kumele ukuba umbulele ngokunceda abahluphekileyo.
Remember friend that God created us to be like fingers which are not equal. When he has given you good luck to be in the elite, you ought to be thankful to him by helping the needy.

Bulelwa : Ndim kaloku owenze wahlupheka uMangobese?
Am I responsible for Mangobese's poverty?

Nonkululeko : Andifuni nokukuqhatha mna ntanga, sisono esibi nelishwa ukuhesha, uthuke umntu ohlupheke ngolwaa hlobo. Mhlawumbi ebesiza kuwe nje, kudala ezula, kubuhlungu iinyawo. Nesepha unokumnika ichebetyu ahlambe, umcuntsulele ukutya. Ihlwempu Bulie alifuni nanto ininzi. Libulela leyo eliyinikwayo nokuba ingangakanani na, kuba belingenanto kakade. Awusazi nesizathu

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esidala wabe akafundanga. Mhlawumbi le hambo nzima usuke nayo emva.

I don't want to tell you lies friend, it is a serious sin and misfortune to threaten to expel and swear at a poor person like that. Perhaps, before she came to you she has long been going about. You can give her a piece of soap to wash and a little bit of food. A poor person Bulie does not need too much. She is thankful for what is given to her, no matter how much it is. The reason being that she has had nothing, and you do not know the reason why she is not educated. Perhaps she has inherited this situation.

Bulelwa : Hayi ke ngoku mhlobo wam undenze ixhala, xa uthetha nangamashwa. Kuse kwakubi kum. Ndiza kuthuma umntwana Nkulie, ambize uNgobi, ndimphe ukutya nesepha, namafutha okuthambisa, noko andinakuthanda ukuba ndide ndibe namashwa, ukutya kukuninzi apha endlwini.NoThixo angandohlwaya nyhani, nam ndibone ukuba izinto azindihambeli kakuhle emsebenzini,kanti ziinyembezi zikaMangobese.

My friend you have made me anxious when you talk about misfortunes. I am worried, I will send a child to call Ngobi Nkulie, so that I can give her food, soap and vaseline. I would not like to have bad luck while there is a lot of food here in the house. Indeed, God can punish me to an extent that, I can see things not going well for me at work because of Mangobese's tears.

1.1 GOAL IDENTIFICATION

Bulelwa has a negative behaviour towards poor people. Nonkululeko wants to change Bulelwa's behaviour. The influence goal that Nonkululeko has used to persuade Bulelwa to change her behaviour is the goal of **change orientation** on a **"social issue"**, that is, she wants Bulelwa to change her behaviour.

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1.2 ARGUMENTS AGAINST COMPLIANCE

Bulelwa does not want to give Mangobese some food.(Ndimgxothe okomshologu phezolo,ndimthuka nokumthuka, ukuze angaphinde eze).Furthermore, she emphasizes the fact that she is not the government which has plenty of money for maintaining poor people (NdinguRhulumente, yena onentaphane yemali yokondla iimbedlenge?)

1.3 ARGUMENTS FOR COMPLIANCE

Nonkululeko then advances three arguments to persuade Bulelwa to stop this negative behaviour towards poor people.

- Firstly, she tells Bulelwa that Mangobese is a widow. Her husband left her with a heavy burden of maintaining five children.
- In the second place,Nonkululeko reminds Bulelwa that, Mangobese is not starving because of laziness. She is also doing piece jobs (Kwiveki ephelileyo eberhela ingca kwammelwane)
- Thirdly, Nonkululeko tells Bulelwa that, she should be a God fearing person and guilty conscious about poor people(uThixo usidale sangalingani,khon'ukuze abanezinto bancede abahluphekileyo. Ihlwempu liyenela nokuba ulipha into engakanani na)

1.4 COMPLIANCE

Bulelwa accepts Nonkululeko's advices after she has considered that they are reasonable (Undenze ixhala xa uthetha ngamashwa anokundivelela, ndiza kumbiza uMangobese ndimphe ukutya kunye namafutha okuthambisa)

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PERSUASIVE MESSAGE NO. 9

Sindiswa wants to obtain permission from her mother Mampinge to go to a party.

Dialogue between Sindiswa and her mother Mampinge.

Sindiswa : Mama! NgoMgqibelo yipati yokuzalwa kaFundiswa, umhlobo wam, lo endakhe ndeza naye apha ekhaya. Ndicela ukuya kuloo pati. Wayekhona naye epatini yam yokuzalwa.
Mother! Saturday will be my friend Fundiswa's birthday party whom I once came home with. I am requesting to go to that party. She was also present at my birthday party as well.

Mampinge : Ingaliphi ixesha loo pati? Phi?
What time is that party and where?

Sindiswa : Isebusuku mama, eBhayi.
It will be at night mum, in Port Elizabeth.

Mampinge : Uphambene! Kukangaphi ndikuxelela ngobungozi bokuhamba iziyunguma ezisebusuku, ufuna ndide ndithini mntwanandini, ukuze ukholelwe?
You are mad! How often do I tell you about the danger of attending public activities at night. What do you want me to say you child, in order that you believe?

Sindiswa : Akunakubakho ngozi mama, kuba sihamba ngeveni kabhuti kaNokulunga, uNokulunga, uThembeka, uNontuthuzelo noNosicelo.
There could be no danger mum, because we travel by a van belonging to Nokulunga's brother, with Nokulunga, Thembeka, Nontuthuzelo and Nosicelo.

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Mampinge : Uva xa kusithiwani mntwanandini? Ndithi kuwe awuyi patini qwaba ke. Ufuna amakhwenkwe ngoku? Ufuna ukumitha, njengokuba edlala ngani kangaka la makhwenkwe ebusuku?

How would one talk in order for you to listen? I say to you, you are not going to a party, not at all. Do you want boys now? You want to get pregnant as the boys do as they like about you at night?

Sindiswa : Mama! Ndiyacela Mpinga, Mawawa! Ndlovu edla igoduka, andinakho ukumphoxa uFundiswa, kuba ngumhlobo wam osenyongweni. Njengoko kungekho mali kakuhle apha ekhaya, ndincedwa nguye esikolweni, andihlawulele ukutya, iimali zokuhamba, kunye nazo zonke izinto ezifuna imalana engephi, kuba abazali bakhe bangoosomashishini abadumileyo kwela Bhayi. Ndingaphinde ndincedwe ngubani ke ngoku mama? (echiphichiphiza)

Mumm! I am asking Mpinga, Mawawa! The elephant that is going home eating, I cannot disappoint Fundiswa, because she is my bosom friend. Since there is little money here at home, she is my helper at school, paying for my food, fares and everything which needs pocket money, because his parents are famous business people in that Port Elizaberth, and who else can now help me mum? (crying quietly)

Mampinge : Ufane walila ezo nyembezi zenkohliso. Andinamsebenzi nazo tu, ndithi kuwe andinantombazana engahamba into esebusuku, kuba niyalimala ngokubhukuqa nezi moto, niyaxhiwulwa ngala makhwenkwe, abaleke nani. Ngamanye amaxesha anidlwengule, okanye anibulale. Ndingayintoni ke ukuswelekelwa nguwe ikuphela kwakho intombi kulo mzi?

Even if you are crying, as it is, those are deceiving tears which I do not care about. I maintain that I do not have a girl that can go to an event at night, because you may get injured due to overturning motor cars, you may be kidnapped by these boys

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and run away with you. At times they raped or kill you. How could I feel if you die being the only girl at this home.

Sindiswa : Kodwa wena mama uzenza nzima izinto. Uhleli ulumkele into engekehli. Kungcono ndifowunele abazali bakhe, bona bafowunele wena, bakuqinisekise ukuba andizukwenzeka nto phaya emzini wabo, kuba ngabazali abahloniphekileyo kakhulu kwela Bhayi. Khumbula kaloku mama ukuba ndakhe ndayochitha ikhefu ngexesha leeholide zikaDisemba, ndahlala inyanga yonke, sihamba ezi pati sinoFundiswa, andizange ndenzeke nto. Kungcono ndize kulandwa ngabazali bakaFundiswa ke Mama.

But mum you make things difficult. You are always careful of what has not happened yet. I better phone her parents, so that they in turn phone you, ensuring you that nothing will happen to me while at their home, because they are very respected parents in that Port Elizabeth. Mummy, please remember that I was once on holiday there, during December holidays. I spent the whole month there attending these parties together with Fundiswa and nothing ever happened to me. Mum, it is better that Fundiswa's parents must come to fetch me.

Mampinge : Sindiswa, andinamsebenzi nayo yonke le nto oyithethayo. Awuyi patini qha, kunjalo nje andiphindi ndithethe enye into, nokuba sele ushwabula okanye uzama ukundijika ngobuciko bakho. Thula tu ngoku mntwana ndini ongenasimilo, kutheni ndaphendulana nawe? Ndithi awuyi apho. Ukuba unokuya apho ngenkani, uze uvelelwe yinto embi, ungakhe undixelele mna, kuba bendithe, musa ukuya apho. Ufuna ukuzilawula ngoku kulo mzi?

I do not care about all what you are saying Sindiswa, you are not going to a party that is all. Nothing else I am going to say whether you curse or try toeloquently persuade me. Shut up now, you silly child, why do I exchange words with you? I say you do not go there, and if you could go by force and then something bad happens to you, do not even tell me, because I

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said do not go. Do you now want to do as you like at this home?

Sindiswa : Mama, yonke le nto oyithethayo, ingena kwindlebe yasekunene, iphume kweyasekhohlo. Ndiyaya epatini yokuzalwa kaFundiswa naphantsi kwaziphi na iimeko, uthanda, ungathandi, kuba ndikucacisele ngokwaneleyo. Le yokundalela, yichild abuse. Ukuba ndivelelwe yinto embi, ndiya kuzibonela. (Wathabatha ibhegi yakhe wahamba waya esikhululweni sikaduladula oya eBhayi.)
Mother, I disregard all what you are telling me and I will go to Sindiswa's birthday party under any circumstances, because I explained to you adequately. To forbid me is child abuse. If something bad happens to me, I will see for myself. (she took her bag and went to the Port Elizabeth bus rank.)

1.1 GOAL IDENTIFICATION

Sindiswa wants to obtain permission from her mother Mampinga to go to a party. The influence goal that Sindiswa has used to persuade Mampinge to allow her to go to a party, is the goal of **"obtain a permission"**, that is, Sindiswa wants to secure the endorsement of her mother, (the one who has power) to be allowed to go to a party. (Mama, ngoMgqibelo yipati kaFundiswa lo endakhe ndeza naye apha ekhaya. Ndicela ukuya.)

1.2 ARGUMENTS AGAINST COMPLIANCE

Sindiswa's mother, Mampinge, resists the request from her daughter. (Uphambene! Kukangaphi ndikuxelela ngobungozi bokuhamba iziyunguma ezisebusuku? Ufuna ndide ndithini ukuze ukholelwe?) Mampinge further uses two arguments which are directed at attending parties.

- Fisrtly, she tells her daughter that she does not want a girl to attend night clubs, because they get injured due to overturning vehicles. The boys usually kidnap them, and at times they are raped or killed. (Xa niye kwezi pati

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ezisebusuku niyalimala ngokubhukuqa nezi moto,niyaxhiwulwa ngala makhwenkwe abaleke nani. Ngamanye amaxesha anidlwengule okanye anibulale).

- Secondly, Mampinge does not want to listen to other arguments from her daughter. She further tells her that, if she can go to the party without her consent, she (Sindiswa) must not tell her mother about her misfortune. (Andiphindi ndithethe enye into mna ngoku, awuyi patini qha. Ukuba unokuya apho ngenkani, uze uvelelwe yinto embi, ungakhe undixelele mna)

1.3 ARGUMENTS FOR COMPLIANCE

Sindiswa does not accept her mother's arguments who is against parties. She uses four arguments in favour of her request for convincing her mother Mampinge to allow her to go to her friend's birthday party.

- In the first place, she exhorts her mother to look favourable on her friend's birthday party, because Fundiswa was also present at Sindiswa's birthday party. (Ndicela ukuya kwipati yokuzalwa kuka Fundiswa kuba naye wayekhona kwipati yokuzalwa kwam)
- Secondly, Sindiswa assures her mother that there could be no danger, because they are travelling by a van which belongs to Nokulunga's brother, with Nokulunga, Thembeka, Nontuthuzelo and Nosicelo. (Akunakubakho ngozi mama, kuba sihamba ngeveni kabhuti kaNokulunga, nguNokulunga, Thembeka, uNontuthuzelo noNosicelo.)
- Thirdly, Sindiswa tells her mother that she cannot disappoint Fundiswa, because as there is little money at her home, Fundiswa is her helper at school. She pays for her food, fares and everything which needs pocket money, because Fundiswa's parents are famous business people in Port Elizabeth. (Andinakho ukuphoxa uFundiswa, kuba ngumhlobo wam osenyongweni. Njengoko kungekho mali kakuhle apha ekhaya, ndincedwa nguye esikolweni, andihlawulele ukutya, imali yokuhamba, kunye nazo zonke izinto ezifuna imalana engephi, kuba abazali bakhe bangoosomashishini abadumileyo eBhayi.)

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- Fourthly, Sindiswa convinces her mother that, going to Fundiswa's party will not have any harm, because she was once on December holidays at Fundiswa's home, and she spent the whole month there attending these parties together with Fundiswa, and nothing ever happened to her. (Khumbula kaloku mama ukuba ndakhe ndayochitha ikhefu ngexesha leeholide zikaDisemba, ndahlala inyanga yonke, sihamba ezi pati sinoFundiswa. Andizange ndenzeke nto.)

1.4 RESISTANCE

After having counter argued with her mother, Sindiswa resists. She tells her mother that she is going to her friend's birthday party, no matter how the situation is. She tells her mother that, what she has told her is child abuse. If something can happen at the party, it will be her (Sindiswa's) own responsibility. (She took his luggage and went to the station to boarder Port Elizabeth bus.)
(Yonke le nto oyithethayo, ingena kwindlebe yasekunene, iphume kweyasekhohlo. Ndiyaya epatini yokuzalwa kukaFundiswa, naphantsi kwaziphi na iimeko, uthanda, ungathandi, kuba ndikucacisele ngokwaneleyo. Le yokundalela ukuba ndiye epatini yichild abuse. Ukuba ndivelelwe yinto embi, ndiya kuzibonela) (Wathabatha ibhegi yakhe wahamba.)

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PERSUASIVE MESSAGE NO. 10

Sigqibo wants Thembani to clean his room.

Dialogue between Sigqibo and his friend Thembani.

Sigqibo : Thembani mfondini! Yintoni wahlala endlwini emdaka ngolu hlobo, ngathi akuhlali mntu ophilayo? Coca indlu le, ungabe unyamezele ukudliwa ziincukuthu.
Thembani my friend! Why do you stay in a dirty house like this? It looks like no normal person stays in here. Clean this house to stop tolerating being bitten by bedbugs.

Thembani : Sigqibo, sele ucoce kangakani kuleya yakho indlu, sele uze kundixelela ngokucoca indlu yam? Ungena phi wena ekutyiweni kwam ziincukuhtu. Yahlukana neencukuthu zendlu yam.
Sigqibo how far have you gone to clean your house, that you have now come to tell me about cleaning mine? Where do you enter in my being bitten by bedbugs? Get rid of my house bedbugs.

Sigqibo : Thembani! Uyaziva ukuba uthini phofu mfondini? Awunazo neentloni zokundibuza ukuba ndingenaphi kuloo nto mna. Uthi uphilile kakuhle? Uyahlekwa ngabantu bonke apha.
Thembani! Do you hear what you are saying. You are not even ashamed of asking me where do I enter into that thing. Are you really normal? Everybody laughs at you here.

Thembani : Ngabantu obakhathalele ngantoni abo undixelela ngabo? Umntu ngamnye ogxeka ubumdaka bendlu yam ubomthumela apha kum, ndizokumphoxa gqitha,ndimbuze ukuba uzigqibile na iingxaki zakhe.
Why do you care for those people you are telling me about? Please send each person criticizing the dirty condition of my

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room to me, so as to fix him or her up and ask if he or she has finished his problems.

Sigqibo : Tera mfo wethu! Yhini ndikuthenbe kangaka, kanti ndithembe umntu ongazi kufuna kucetyiswa ngobuxelegu. Uyazi into yokuba uhlekwa nangamantombazana? Kuba ingundaba mlonyeni le nto yobunyhukunyhuku bendlu yakho.

Tera my brother! Ugh! The way I'm trusting you, not knowing that I trust a person who will not need to be advised about untidiness. Are you aware that even girls laugh at you? The reason being that, the dirty condition of your house is talked about always.

Thembani : Sigqibo undidinile maan khawundiyeke torho yintoni kanye oyifuna kum? Akuhlekwa wena, kuhlekwa mna. Ngaphaya koko, intombi endithandayo, iya kundithanda nokuba kunjani na endlwini yam.

Sigqibo I am tired of you. Leave me alone, what actually do you really want from me? You are not being laughed at, why bother ? On top of that, the girl that loves me will do so no matter what my house condition is.

Sigqibo : Uthi awuphambananga Thembani xa unokucetyiswa ube ubhoxa. Uza kugula sisifo sephepha, semiphunga, umkhuhlane ongapheliyo, ikholera nezinye izifo ezininzi, kuba kuhleli kuzele iimpukane, amaphela, izigcawu, iincukuthu, iintakumba kunye neengcongconi kule ndlu yakho. Neempuku ziyazenzela nje, kuba indlu yakho izitya ziqala emnyango ziye kuma entla. Zimdaka zihleli zizele iimpukane namaphela. Awuvuli neefestile ezi. Kuyanuka endlwini yakho.

Are you not mad Thembani ? When you do not co-operate while being advised, you are going to suffer from TB, asthma, chronic flu, cholera and some other many diseases, because there are many flies, cockroaches, spiders, bedbugs, fleas and mosquitoes. Even rats do as they please, because in your house dishes are

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lying about from the entrance to the opposite end, all being dirty,full of flies and cockroaches. You do not even open windows and as such your house has an offensive smell.

Thembani : Utsho na mhlob'am?
Do you say so my friend?

Sigqibo : Uyagula khona ngoku. Awuziboni ukuba unokhohlokhohlo olungapheliyo? Umlomo ubomvu,nobuso buse baxweba. Uya uphela nasesiqwini. Soze uphinde undibone ndisiya endlwini yakho mna, kuba ndthi ndifika, ndibe ndihlangatyezwa livumba elibi nenkunkuma eninzi.Nebhedi yakho ineengubo nemiqamelo emdaka ngathi kulala ihagu.Ndiyakubongoza ukuba ucoce indlu.Ndincedisana nabazali nezihlobo zakho eziza kuphulukwa ngunyana omhle njengawe lo noseligatyana elincinane.
You are sick especially now. Can you not see that you have chronic cough? Your mouth is reddish and the face is pale. You gradually lose weight. You will never see me going to your house, because on arrival, an offensive smell and a lot of refuse come towards me. There are dirty blankets and pillow cases on your bed as if pigs sleep in there. I implore you to clean the house. I am assisting your parents and relatives who are to lose a young, handsome son, yourself.

Thembani : Wathetha kabuhlungu ke ngoku xa usithi soze uphinde uye endlwini yam, ekubeni ndincedwa nguwe kuzo zonke iingxaki zam. Enye into zonke ezi zinto ozibalileyo nyhani zikhona emzimbeni wam, nokufa akukude kum. Ngomso Rhadebe ndiza kuvuka ngentsimbi yesithandathu,ndicoce igumbi lam, ndithenge amayeza okubulala izinambuzane, ndizibulale. Ndihlambe zonke izinto ezimdaka. Ndiqinisekile uza kubakho umahluko empilweni yam. Ndiyabulela kakhulu ngeengcebiso zakho.
You are now talking unpleasantly, when you say you will never again go to my house, while I am being helped by yourself in

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all my problems. Another thing, it is true that all what you have mentioned is there in my body, and death may not be far from me. Radebe, tomorrow I will wake up at 6 o'clock and clean up my room. I will also purchase medicines with which I will kill creatures and wash all dirty things. I am sure there will be a difference in my health. I am thankful to you for your advices.

1.1 GOAL IDENTIFICATION

Sigqibo persuades Thembani to clean his room. (Thembani's room). The influence goal that Sigqibo has used to influence Thembani is **give advice** on **"lifestyle"**, that is, Sigqibo wants Thembani to stop this filthy habit of staying in a dirty room.

1.2 ARGUMENTS AGAINST COMPLIANCE

However, Thembani tells Sigqibo that he should mind his own business, and get rid of his house bedbugs (sele ucoce kangakanani kweyakho indlu, ungena phi wena ekutyiweni kwam ziincukuthu zendlu yam?)Thembani continues to tell Sigqibo that he should leave him alone, because the girl that loves him will do so, no matter what his house condition is (khawundiyeke torho, intombi endithandayo, iya kundithanda nokuba kunjani na endlwini yam).

1.3 ARGUMENTS FOR COMPLIANCE

- Firstly, Sigqibo decides to use three arguments to persuade Thembani to clean his room (Thembani's room) He instructs him to clean the house to stop tolerating being bitten by bedbugs (ungabe unyamezele ukudliwa ziincukuthu).
- Secondly, Sigqibo warns Thembani that, he is going to suffer from T.B. , Asthma, flue, cholera and many more diseases. (Uza kuba nesifo sephepha, semiphunga, umkhuhlane, ikholera nezinye izifo ezininzi).
- Thirdly, Sigqibo tells Thembani that he has persistant cough, his mouth is reddish and face is pale, he is becoming thinner and thinner (Awuziboni

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ukuba unokhohlokhohlo olungapheliyo, umlomo ubomvu, nobuso buse baxweba, uya ubhitya). Sigqibo also tells Thembani that he will never again go to his room. (Soze ndiphinde ndiye endlwini yakho)

1.4 COMPLIANCE

At last Thembani complies with Sigqibo's request. He tells him that on the following day he is going to wake up at six o'clock in the morning and clean up the room and buy insecticides for killing all the insects that are in the room. (Ngomso ndiza kuvuka ngentsimbi yesithandathu kusasa, ndicoce igumbi lam, ndithenge amayeza okubulala zonke izinambuzane ezikule ndlu).

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PERSUASIVE MESSAGE NO. 11

Sive wants to obtain permission from his father Zikhali to play soccer.

Dialogue between Sive and Zikhali

Sive : Tata ndicela ukuba ngumdlali webhola ekhatywayo, kuba zonke iintanga zam ziyayidlala , kwaye kudala zindicenga, kodwa ndingavumi ngelithi kufuneka ndiqale ndicele kuwe.
Daddy, I am requesting a permission to be a soccer player. The reason being that, all my equals are players and as such they have long been persuading me to join, but I refused on the grounds that I should first refer a request to yourself.

Zikhali : Hayi kwedini, awuzukuyenza loo nto apha. Uza kuthini xa usaphuka apha? Ayilunganga le bhola yenu niyithanda kunene.
No boy, you are not going to do that here. What are you going to do in case you get a fracture? This soccer of yours that you like very much is not good.

Sive : Naba nje tata nooSandiso beyidlala, kodwa abaphuki. Enye into kaloku tata kungenzeka ukuba yeyona talente yam le yokudlala ibhola.
Dad, here are Sandiso's, they play it, but they do not get fractured. Another thing Dad, it may so happen that playing soccer is my real talent.

Zikhali : Kwedini! Ngoobani abanye abadlala le bhola, abasele bephumele? Ndive xa ndisithi ibhola iyaphula. Awubaboni kakade ooSiyavuya aba ukuba bahamba ngeentonga, ngenxa yale bhola?
You boy! Who are other players that have won. Boy, listen to me when suggesting that soccer causes fractures. Can you not see Siyavuya's that they walk on crutches because of this soccer?

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Sive : Tata kaloku khumbula ukuba ngeliya xesha kwakudlala oobhuti Siyavuya, zazingekabikho izihlangu zokudlala ibhola. Umzekelo wabantu abasele bephumelele ngenxa yebhola nguSiyabonga Nomvethe, Doctor Khumalo nabanye. Abo bantu ke tata banemizi emihle, iimoto namashishini, ngenxa yebhola. Mhlawumbi nam ndingaze ndifane nabo ngenye imini, itsho iphele intlupheko kweli khaya. Mna nabazali bam sibe zizinhanha bengakhange bayilindele loo nto abantu.

Dad, please remember that at the time of brother Siyavuya, football boots were not yet there. Dr khumalo, Siyabonga Nomvethe and others are an example of those who are successful because of soccer. They have beautiful homes, motorcars and businesses because of soccer. Maybe I will be like them one day, and difficulty ends at this home. My parents and I become very rich without other people's expectation.

Zikhali : Unyanisile kwedini, ooDoctor Khumalo abaziintanga zethu, banezinto ngaphezu kwethu. Hamba nyana uye kudlala ibhola mfowam mhlawumbi nawe uya kuba nguDoctor Khumalo wangomso.

You are correct boy. Dr khumalo and others are our equals, but they possess much more assets than we do. Go and play football my son perhaps, you will be Dr Khumalo of tomorrow.

1.1 GOAL IDENTIFICATION

Sive tries to persuade his father Zikhali to allow him to play soccer. Zikhali criticizes his son's opinion about playing soccer. (Andiluthandi olu hlobo lwebhola, kuba uza kwaphuka.) The goal that has been used by Sive is to, **"obtain permission"**, that is, Sive is keen on playing soccer. He is an obedient child who wants to consult his father before joining soccer team. (Tata, ndicela ukuba ngumdlali webhola ekhatywayo, kudala ndicengwa ziintanga zam, ndingavumi ngelithi, kufuneka ndiqale ndicele kuwe.)

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1.2 ARGUMENTS AGAINST COMPLIANCE

Zikhali tells Sive to mention other players that have succeeded because of soccer. (Ngoobani abadlali besoka abasele bephumelele?) Zikhali further mentions Siyavuya who walks on crutches because of soccer. (Awuboni uSiyavuya uhamba ngeentonga, ngenxa yale soka?)

1.3 ARGUMENTS FOR COMPLIANCE

Sive uses three arguments to persuade his father to allow him to play soccer.

- In his first argument he tells his father that, it may so happen that, playing soccer is his real talent. (Kungenzeka ukuba ukudlala le soka yiyona talente yam.)
- Sive's second argument is based on the fact that, Siyavuya had a fracture because he had no football shoes. They are now available. (Ngelaa xesha looSiyavuya zazingekabikho izihlangu zokudlala ibhola.)
- Thirdly, Sive mentions successful soccer players such as Dr Khumalo, Siyabonga Nomvethe,Teenage Dladla, Mark Fish and many more.(Abadlali abangaba:- Siyabonga Nomvethe, Dr Khumalo, Teenage Dladla, Mark Fish nabanye abaninzi babenempumelelo kwezemidlalo.) All those mentioned above have beautiful houses, vehicles and businesses because of soccer. (Aba bantu banemizi emihle, iimoto namashishini,ngenxa yebhola.) Maybe I will be like them one day, and hardship ends at this home. My parents and I can be rich unexpectedly. (Ndingafana nabo ngenye imini, itsho iphele intlupheko kweli khaya. Mna nabazali bam sibe zizinhanha kungalindelekanga.)

1.4 COMPLIANCE

Zikhali complies with Sive's request, after he has considered three arguments of being persuaded to allow his son to play soccer. (Unyanisile kwedini. Hamba uye kudlala isoka.)

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PERSUASIVE MESSAGE NO. 12

Nomboniso wants Nombeko to come to her place for a visit.

Dialogue between Nomboniso and Nombeko.

Nomboniso : Mbekie mhlobo wam, ndifuna khe uze apho ndihlala khona eMonti.
Mbekie my friend, I would appreciate it if you could come to where I stay in East London.

Nombeko : Andinakho mna ukuya eMonti mhlobo wam. Andinakho ukushiya indlu yam ingenamntu, kuba kuyaqhekezwa apha eMthatha. Ngoko ke mhlobo wam xola, kuba izinga lokuqhekeza lisuke laphezulu apha eMthatha. Kuqhekezwe kabini apha kwammelwane wam.
It would not be possible for me to go to East London my friend. I cannot leave my house alone, because there is burglary here in Mthatha. Excuse me, I cannot, because of a high level of burglary in so much that it has just occurred twice at my eighbour's house.

Nomboniso : Hayi uza kucela umntu akugadele indlu yakho. Yimpela veki nje qha mhlobo wam le siza kuyihlala phaya eMonti. Ukuba unengxaki yemali, ungabi naxhala ndikhona, siza kuhamba ngale moto yasemsebenzini wam, siphinde sibuye kwangayo.
No, you will arrange with somebody to look after your house. We will remain in East London for the weekend only. If you have a money problem, do not worry,I am available, and we will travel to and fro by my work car.

Nombeko : Nomboniso, uva xa kusithiwani umthetho lo wakho? Akuva ukuba ndithi kuyaqhekezwa apha eNgangelizwe? Ngubani umntu ongavuma ukugcina indlu yam?

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How would one talk to you, in order that you listen and understand? Do you not understand that there is burglary here at Ngangelizwe? Who can agree to look after my house?

Nomboniso : Mamela mhlobo wam, ukuba akukho mntu, ndiza kukucelela laa ntwana yasekhaya ifunda eSt Johns ukuba mayize kukugcinela indlu yakho, iza kuvuma ke yona ndiqinisekile ngaleyo into.
Listen my friend, if there is nobody, I am going to arrange with someone at home, who is schooling at St Johns, to look after your house. I am sure he will agree.

Nombeko : Hayi bo! Bonie mhlobo wam, yintoni le ingaka kweli Monti lakho? Andinakushiya indlu yam emntwaneni mna. Mhlobo wam musa ukube uzihlupha ngokundicenga, andiyi apho mna xola Jola.
No, Bonie my friend, what is it that is in East London? I cannot leave my house with a child, and more so my friend, do not worry yourself by imploring me. I do not go there, I am sorry Jola.

Nomboniso : Mbekie yintoni wena wanentloko elukhuni olu hlobo masihambe, ukhe ubone nezinye iindawo, ungabi gathi wabethelelwa kulo Mthatha nale Ngangelizwe yakho (uyahleka). Mamela ke Nombeko ntanga, ukuba ungaya phaya, ungatsho uye naselwandle, uye kukhupha amashwa, ubone nabafana abahle, nemiboniso bhanyabhanya, ubone nezindlu ezintle ngaphezulu kwala matyotyombe alapha eMthatha.
Mbekie what is wrong with you, being so hard to understand ? Let us go, so that you may see some other places and cease to be looked at, as being obliged not to leave this Mthatha and Ngangelizwe of yours (laughing). Listen Nombeko friend, if we can go there, you could have a chance of going to the sea and let misfortunes go off. You may as well see handsome young

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men, bioscope and beautiful buildings that are more beautiful as compared to Mthatha shacks.

Nombeko : Uyabona ke Boniboni ntanga, yonke le ndebelefele undixelela yona, ingena kwindlebe engapha, iye kuphuma kule ingapha. Ukuba andiyanga lwandle ndiza kuba nantoni na? Ude uthuke indawo yalapha nje, ngokungathi aninawo nina amatyotyombe. Uphilile kakuhle nje Nomboniso? Kudala ndaya ke nakolo lwandle ugabisa ngalo, andiboniswa nto.

You see my friend Boniboni, all you are telling me is of no importance, and I do not even apply my mind on it. What will happen to me if I have not gone to the sea side? You even ridicule this area as if you do not have shacks in your own place. Nomboniso are you normal? I have long been to that sea you are bragging about, and I do not see a thing.

Nomboniso : Mbekie ungumntu onjani kanti umthetho lo wakho? Wazalelwa apha, wakhulela apha, wafunda apha, wasebenza apha, kodwa phezu koko awufuni kuhamba apha. Ndikuncamile ke ngoku Nombeko, xa ungafuni, yeka. Uyabona ke awusayi kuze uphinde undibone ndithi cakatha owam umcondo kule ndlu yakho, xa nawe ungafuni ukuya kweyam. Kulungile sala kamnandi Madlamini.(Atsho akhawuleze ahambe)

Mbekie what type of a person are you? You were born and grew up here. You also attended school here, and took up employment here. On top of all that, you do not want to go from here. I have given up now Nombeko, if you do not feel like complying, better leave it. You see, you will never see me in your house again, if you do not want to go to mine. Okay, goodbye Madlamini (She quickly goes away).

Nombeko : Nomboniso, andiyi eMonti. Musa ukundiqweqwedisa ndingafuni, kuba ndikuxelele ukuba andinakho ukushiya indlu yam, kuba kuyaqhekezwa kulaa ndawo. Ndonqena ukuba ndiqhekezelwe,

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kungekho nto ibalulekileyo endiya kuyo eMonti. Cela omnye umntu aye kwakho, ayikho enye into endiya kuphinda ndiyithethe, nokuba ungathetha uthini na.

Nomboniso I do not go to East London. Do not force me against my will, because I told you that I cannot leave my house due to burglary in that area. I am scared of my house being burgled, while there is nothing important which caused me to go to East London. Request someone else to go to your place. There is nothing else I am going to say, despite what you might say.

1.1 GOAL IDENTIFICATION

Nomboniso requests Nombeko to come to her place for a visit. The influence goal that has been used by Nomboniso to request Nombeko to come to her place for a visit is, **"share activity"**, that is, she wants her friend to spend time with her.

1.2 ARGUMENTS AGAINST COMPLIANCE

Nombeko is not prepared to accept Nomboniso's requests to come to her place for a visit.

- Her first argument is having a fear of leaving her house because of burglary in Mthatha. She mentions two incidents of burglary that occurred at his neighbour's house. (Andinakho ukushiya indlu yam, kuba izinga lokuqhekezwa liphezulu kule ndawo. Kuqhekezwe kabini kwammelwane wam)
- Secondly, she tells Nomboniso that there is nobody who can agree to look after her house. (Akukho mntu onokuvuma ukundigcinela indlu yam.)
- Thirdly Nombeko argues that she has gone to the seaside for many times.Now she is not interested.(Kudala ndaya elwandle andiboniswa nto.)
- Fourthly, Nombeko tells Nomboniso not to force her to visit her place. She should request someone else to go to her place. (Musa ukundiqweqwedisa Nomboniso. Kungcono ucele omnye umntu eze apho kwakho.)

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1.3 ARGUMENTS FOR COMPLIANCE

Nomboniso tries to convince Nombeko to come and visit her to her place. She has used three arguments.

- Firstly, she tells Nombeko that she will arrange with someone to look after the house. (Ndiza kukufunela umntu akugadele indlu yakho.) If she has a money problem, she must not worry, because they will travel to and from by her sister's car. (Ukuba unengxaki yokuba ungabinamali,musa ukukhathazeka yiloo to, kuba siza kuhamba ngale moto kadade wethu, siphinde sibuye kwangayo.)
- Secondly, Nomboniso tells Nombeko that, if there is nobody to look after her house, she will arrange her relative, a child who is schooling at St Johns to look after it. (Ukuba awufumani mntu, ndiza kukucelela laa ntwana endizalana nayo ifunda eSt Johns ukuba ikugadele indlu yakho)
- Thirdly, Nomboniso tries to convince Nombeko that, she should visit her place to see some other places. She further tells her that, they will enjoy this visit by going to the seaside to get rid of all the misfortunes. She will as well meet handsome young men, attend cinema, beauty contests, zoo, concerts, football matches and many more interesting things. (Xa undindwendwela ungabona ezinye iindawo. Siya kuya elwandle sizonwabise khona, sikhuphe namashwa xa siqubha, kukho nabafana ongadibana nabo apha. Siye kwimiboniso bhanyabhanya, kukhuphiswano loonobuhle, kugcino lwezilwanyana, kwiikhonsathi, sibukele nebhola nezinto ezininzi ezinomdla.)
- Fourthly, Nomboniso tells Nombeko that, she was born and grew at her place, attended school there, and employed there. There is no reason why she does not want to go to other places. (Nombeko andisazi isizathu esidala ungafuni kundindwendwela, kuba uzalelwe apha kule ndawo yakho, wakhulela kuyo, wafunda apha, wasebenza apha.
- Fifthly, Nomboniso also tells Nombeko that she is selfish, she will never see her in her place again, if she does not want to go to hers. (Nombeko awumcingeli umntu. Nam andisayi kuze ndiphinde ndiye endlwini yakho, xa ungafuni kuza kweyam nawe)

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1.4 RESISTANCE

Nomboniso's five arguments for compliance did not change Nombeko to comply with Nomboniso's request to come to her place for a visit. Nombeko tells Nomboniso that she should not be forced by her to go to her place against her will. She has told her that, she cannot leave her house due to high rate of burglary at Mthatha. (Nomboniso, andiyi eMonti. Musa ukundiqweqwedisa ndingafuni, kuba ndikuxelele ukuba andinakho ukushiya indlu yam, ngenxa yezinga eliphezulu loqhekezo zindlu.) Nombeko further tells Nomboniso to request someone else to visit her, because there is nothing else she is going to say despite what she might say. (Cela omnye umntu aye kwakho, ayikho enye into endiya kuphinde ndiyithetha mna, nokuba ungathetha uthini na.)

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PERSUASIVE MESSAGE NO. 13

Xolani wants to bring to an end an arragement of staying together with Bheki in a flat.

Dialogue between Xolani and Bheki.

Xolani : Bheki mhlobo wam, ndiza neendaba ezimbi kuwe. Ndicela uzamkele, kuba nam bendingazi ukuba kuza kuba njalo. Ntangam njengoko besigqibe ekubeni siza kuhlala sobabini kulo nyaka kulaa flethi yakwatata uDaniso, ezo zigqibo zethu zitshintshile ngoku ntanga.
Bheki my friend, I bring you sad news, and I ask you to accept it, for I have not known that the situation would be like this. My friend, as we have decided to stay together this year in that flat belonging to Mr Daniso, such decisions of ours have now changed.

Bheki : (Ejalile, ekhangeleka othukile zezi ndaba) Ngeke ndiphoxwe nguwe, nokuba sekutheni na mhlobo wam, kuba kudala sincedana, sisenzelana izinto ezinkulu. Uyandazi ukuba ndingumntu onjani. Akukho nomnye umntu ondazi ngaphezu kwakho, kangangokuba sesithathana njengabantu abazalanayo. Xa undixelela ngeli xesha uthi ndingaba sayifumana phi indawo, usazi nawe ukuba inqabile? Sele ndixelele nabazali bam ukuba siza kuhlala kunye.
(Contrite) You cannot let me down under any circumstances my friend, for a long time we have been helping each other with big deals at times. You know my personality more than anybody else. As a result we regard ourselves as relatives. Where do you think I can get a place that you are telling me at this time, knowing how scarce it is? The worst part I have already told my parents that we will stay together.

Xolani : Mhlobo wam, ibingeyizo njongo zam ukukuphoxa, bendikufuna ukuhlala nawe, ingxaki yeyokuba kubuye umntwana wasekhaya uSive, lo obefunda eMonti. Uza kufunda apha eQonce kulo nyaka, sihlale

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kunye, kuba uye wakhathazwa yimpilo phaya, abazali bam bathi makabuye eze kufunda eQonce.

My friend it was not my aim to let you down, I wanted to stay with you, but the problem is that, my younger brother Sive who was schooling in East London has come back. He will be schooling here in King Williams Town this year, and we will stay together at the request of my parents that he should do schooling here in King Wlliams Town due to ill health.

Bheki : Leyo into ke Dlamini incinane kakhulu, kuba nam ndingangowesithathu apho.

Dlamini this is not an issue, because I can be the third one there.

Xolani : Libala ke ngento yokuba ungangowesithathu, kuba incinane laa flethi, azinakho ukungena iibhedi ezintathu. Kwale yesibini yalo mntwana wakuthi, iza kungena ngenxa yokuba iyisingle bed. Ayikho enye into endinokuyithetha, nendinokuyenza malunga nalo mba weflethi. Wena zama enye indawo qha.

That flat is small to accommodate us all including three beds, so forget about being the third one. The second one belonging to a child I am a sibling with, will get in because it is a single bed. Nothing else I can say rergading the question of a flat, except that look for another accommodation, that is all.

Bheki : Xolani, ndikuvile, kufuneka ndizule kube buhlungu iinyawo namhlanje, ndifuna indawo yokuhlala, kuba awuzi kuyandisa loo flethi xa incinane.

I get your point Xolani. Today I need to go about looking for accommodation, because you cannot enlarge that flat if it is small.

1.1 GOAL IDENTIFICATION

Xolani wants to bring an end to an arrangement of staying together with Bheki in a flat, because of a problem which has disturbed their decisions. The

influence goal that has been used by Xolani to persuade Bheki to bring an end to an arrangement of staying together with Bheki in a flat is, **change relationship**, i.e. **De-escalate** the level of intimacy, that is, Xolani has a good mental ability of learning, obedience, understanding, reasoning and foresight. (Njengoko besigqibile ekubeni siza kuhlala sobabini, ezo zigqibo zitshintshile ngoku ntanga)

1.2 ARGUMENTS AGAINST COMPLIANCE

- Bheki does not want to accept Xolani's request. He tells him that he cannot let him down under any circumstances, because they have been helping each other for a long time, with the most important matters. (Ngeke ndiphoxwe nguwe, kuba kudala sincedana, sisenzelana izinto ezinkulu)
- Bheki further tells Xolani that he knows his personality more than anyone else. As a result they regard themselves as relatives. Bheki also tells Xolani that there is scarcity of flats. So it can be difficult for him to get another one. (Akukho namnye umntu ondazi ngaphezu kwakho, kangangokuba sesithathana njengabantu abazalanayo. Indawo yokuhlala inqabile kunganzima ukuba ndifumane enye.
- Bheki tells Xolani that he has already told his parents that they will stay together. (Sele ndixelele nabazali bam ukuba ndiza kuhlala nawe.) Bheki informs Xolani that he can be the third one in a flat. (Ndingangowesithathu apho.)

1.3 ARGUMENTS FOR COMPLIANCE

Xolani then advances two arguments to persuade Bheki to bring an end an agreement of staying together in a flat.

- Firstly, he informs Bheki that it was not his aim to let him down. It is because, his younger brother Sive who was schooling in East London is going to attend school in King Williams Town this year and they will stay together at the request of their parents. He is going to be in King Williams Town due to ill health. (Ibingeyizizo iinjongo zam ukukuphoxa, bendikufuna

ukuhlala nawe. Kubuye umntwana wasekhaya uSive lo obefunda eMonti. Ngoku uza kufunda eKing Williams Town, kuba ubuyiswe yimpilo. Abazali bam ngabo abathe masihlale sobabini sinomninawa wam.)

- Secondly, Xolani tells Bheki that the flat is too small, It can be difficult for three of them to stay in it. My younger brother is going to use a single bed.There is nothing else that Xolani can say regarding the question of a flat, except that Bheki should look for another accommodation elsewhere. (Le ndlu incinane ngeze kungene umntu wesithathu. NoSive uza kusebenzisa iSingle bed. Ayikho enye into endinokuyithetha, nendinokuyenza malunga nalo mba weflethi. Wena zama enye indawo.)

1.4 COMPLIANCE

After two strong arguments from Xolani about to bring an end an arrangement of staying together with Bheki in a flat, Bheki complies with the request. He tells Xolani that he is going to go about looking for accommodation, because he cannot enlarge that flat, it is too small. (Ndikuvile, kufuneka ndizule kube buhlungu iinyawo, ndifune indawo yokuhlala, kuba awuzi kuyandisa le ndlu incinane.)

PERSUASIVE MESSAGE NO. 14

Thembisa wants Makhaya to fix the plumbing bathroom in a flat.

Dialogue between Thembisa and Makhaya.

Thembisa : Bhuti, ndicela ude uye kugqibezela kaloku elaa gumbi lam lokuhlambela, wawungaligqibanga, kuba ndifuna ukulisebenzisa ngoku.
Brother, I request you to go and finish up my bathroom, which you left incomplete, because I want to use it now.

Makhaya : Hayi bo sisi wam, ndagqiba ukusebenza kwakho kaloku, uthetha ngeliphi igumbi ngoku wena?
Ugh! My sister, I finished up working at your place,which room are you referring to now?

Thembisa : Bhuti wawungagqibanga ukulungisa igumbi lokuhlambela,kaloku khumbula. Kwaye kwaphela izinto okwakha ungekagqibi. Sele ndizithengile ke ngoku. Ndicela uye kugqibezela bhuti torho.
Brother please remember you did not finish repairing the bathroom. The reason is that, the bulding material as finished before completion of the work. I implore you to go and finish please brother, because I have bought the building material now.

Makhaya : Sisi, ndandithe kuwe funa omnye umntu, xa uphelelwe zizinto zokwakha, kuba mna ndixakekile. Saye savumelana sisi.
Sissy, I told you to find somebody else when your building material got finished, because I am busy. We both agreed on this.

Thembisa : Uthini ke ngoku ngemali le esele ndakubhatala yona? Uza kuyibuyisa?Bhuti andinakufuna omnye umntu, kuba yayisele inguwe owuqalileyo umsebenzi, qha, wena hamba uye

kugqibezela umsebenzi wakho, kungenjalo ndiza kuya emapoliseni, xa ungafuni sele imali ingakuwe.
What about the money I already paid you? Are you going to pay it back? Brother I cannot look for someone else, because you had already started the job. You should go and complete your job, otherwise I shall refer this matter to the police, if you do not comply, yet.

Makhaya : Hayi sisi, ungade undise emapoliseni, ndiyakhumbula ke ngoku. Ungulo ohlala eMbuqe kanene sisi? Hayi ndiyakhumbula ke ngoku, ndiza kuya ngomso oku kusayo. Ungakhathazeki sisi, ndiyaxolisa, kuba ndingumntu olibalayo umthetho lo wam.
No sissy, you do not have to take me to the police because I remember this matter now. Are you the one staying at Mbuqe? I remember you now, and I shall go there tomorrow morning. Please sissy do not worry, I apologise for this, the reason being that I am forgetful.

1.1 GOAL IDENTIFICATION

Thembisa wants Makhaya to fix the bathroom in her flat. He previously fixed the bathroom, but did not finish, and never come back. Thembisa reminds him to fulfill a previous commitment. (Bhuti, ndicela ude uye kugqibezela elaa gumbi lam lokuhlambela, kuba wawungaligqibanga). The influence goal that Thembisa has used to persuade Makhaya to fix the bathroom in her flat, is the goal of **“enforce an obligation”**, that is, Thembisa wants to remind Makhaya about the work he did not complete.

1.2 ARGUMENTS AGAINST COMPLIANCE

- However, Makhaya is denying that he did not finish up working at Thembisa’s place. He asks her, which room she is refering to. (Sisi ndagqiba ukusebenza kwakho mna. Leliphi eli gumbi uthetha ngalo?)

- Secondly, Makhaya tells Thembisa that he told her to find somebody else, when her material got finished, because he is busy and they both agreed. (Ndandithe kuwe, funa omnye xa uphelelwe zizinto zokwakha,kuba mna ndixakekile. Saye savumelana sobabini.)

1.3 ARGUMENTS FOR COMPLIANCE

Thembisa does not accept Makhaya's arguments who says that he told her to find another person, because he is busy. She uses three arguments.

- Firstly, she reminds Makhaya that she did not finish fixing the bathroom. The reason was that, the building material was finished, before completion of the work. (Bhuti wawungagqibanga ukulungisa igumbi lokuhlambela,kuba kwaye kwaphela izixhobo zokwakha ungekagqibi. Ndizithengile ke ngoku, ndicela uye kugqibezela.)
- Secondly, Thembisa reminds Makhaya about the money she already paid. She further asks whether she is going to pay it back. (Uthini ngemali le esele ndakubhatala yona? Uza kuyibuyisa?)
- Thirdly, Thembisa tells Makhaya that she cannot look for someone else to finish up the job, because he had already started the job. Thembisa also tells Makhaya that if he refuses to complete the job, she will refer this matter to the police. (Andinakho ukufuna omnye umntu, kuba yayisele inguwe owuqalile lo msebenzi. Kungenjalo ndiyomangala emapoliseni, xa ungafuni kugqibezela, sele imali ingakuwe.)

1.4 COMPLIANCE

Thembisa's arguments for compliance persuaded Makhaya to comply with her request. He tells Thembisa not to take the matter to the police, because he remembers the matter. He will go and fix the bathroom the following day. (Ungade undise emapoliseni, ndiyakhumbula ngoku ukuba uhlala eMbuqe. Ndiza kuya ngomso kusasa) Makhaya also tells Thembisa that he apologises for this, because he is very much forgetful. (Ndiyaxolisa Thembisa, ndingumntu olibalayo.)

PERSUASIVE MESSAGE NO. 15

Sizwe wants Qiqa to stop trying to fight.

Dialogue between Sizwe and Qiqa.

Sizwe : Qiqa, utheni wanje ebusweni mfondini? Uyawalwile? Musa ukuyithanda le nto yokulwa maan mfondini, ayilunganga le nto uyenzayo imbi. Uza kubulawa ngabantu aba. Akukho kuQumbu apha kuseKapa.
Qiqa why are you like this on the face brother? You must have fought as usual. Fighting is not a right thing, please stop liking it brother, because it is not in Qumbu here but in CapeTown, and as such people will kill you.

Qiqa : Jonga apha Sizwe andilogwala landoda mna. Intle into yokuba ube ugezelwa ngala matshipha apha eKapa? Ndifuna ukuzibonakalisa ukuba ndilikroti mna, nalapho ndisuka khona. Wena ke uya kusala wedwa udlala la matshipha ageza kangaka. Mfo,yahlukana nale nto yokuba uhleli undibiza ukuba bendisilwa xa bekutheni? Andiyalezwanga kuwe mna apha maan. Uyandiva Sizwe (engxamile eqhale amehlo)
Sizwe look here, I am not a coward man. Is it a good thing for people who do not go home to always misbehave to you here in CapeTown? I want to present myself to be viewed as being a daring person, even where I come from. These silly people will move you about irregularly, and they will do this to you alone. Brother, do not always ask me the reason why I fought. Man! I am not under your direct care here (angry with open eyes).

Sizwe : Yhe maan Qiqa, ude ube namabhongo okuba ulikroti nalapho usuka khona, ucinga ukuba intle le nto uyenzayo? Uthini ngezinxenxe ezi apha ebusweni? (Uyahleka) Umbi mfo kabawo usuke wangathi usisigebenga khona ngoku. Zeziphi iintombi ezingathanda wena, xa umbi uyile nto uyiyo? Yeka ukuba ngathi uliqaba negeza maan

mfondini. Kunokuba bathini abantu osebenza nabo, xa umbi unje. Unezinxenxe kukubethwa, wophuke nezinyo.

Qiqa, that you are having excessive self-esteem of being bold even where you come from, do you think or suggest that what you are doing is good? What about the marks that are all over the face? (laughing) You are so ugly my brother just like a murderer. Which girls can love you being so ugly as you are? Do not be like an illiterate person or a madman. What do people you work with, say when you are so ugly? You have lashes and a broken tooth caused by being beaten.

Qiqa : Ufane walilisela ngobubi bam mfondini, andiyinakanga yonke loo nto mna andinakho ukuyinyamezela into yokuchanyelwa yenye indoda emlonyeni mna maan. NdinguGcwanini mna uSibewu,ndisaya kulwa, xa kunyanzelekile ukuba mandilwe.

You always talk about my ugliness friend, but this is something I do not care about. I cannot tolerate being ridiculed by another man. My name is Gcwanini, Sibewu and I shall fight, if necessary.

Sizwe : Qiqa uphilile kakuhle apha entloko? Uyazi mfowethu andithandi ukukubona utshabalala ndijongile. Kukho intetho apha esiXhoseni ethi. **"Kulogwala kuyahlekwa, kulokroti kuyalilwa"** kuthethwa ngam nawe ke mhlobo wam, kuba abazali bakho bafumana iimfonomfono ezisoloko zibika ukuba uQiqa ulimele, ebesilwa, batsho babenyembezana. Mfondini yeka le nto uyenzayo, kuba uphethe abazali bakho kakubi yile nto yakho yokusoloko usilwa lonke ixesha.

Are you normal Qiqa? You know what, I do not like to see you perishing in my presence. There is a Xhosa saying that ***"Consequences of being audacious are worse than those of being a coward"****. This my friend, refers to you and me. As you know, your parents always receive telephone calls to the fact that Qiqa is injured due to a fight. This causes parents to be worried, and I advise you to do away with this thing you like most. The fact that*

you always engaged in fighting all the time, puts your parents in a bad condition.

Qiqa : Uyabona ke Sizwe umama notata bayayazi nabo into yokuba ukulwa kusegazini kum. Endaweni yokuba babenyembezana, ngabula wena bayavuya, kuba bayayazi ukuba ndilikroti (ebobotheka luncumo). Ngoko ke mhlobo wam sukubacingela nokubacingela bona. Ukongeza apho, ukuba ucinga ukuba mna ndiza kunyamezela ukugezelwa, libala ntanga.

You see Sizwe, mother and father know I am fond of fighting, instead of being morosed, they will be happy, because they know I am actively courageous(smiling).Therefore, do not even think for them my friend. In addition, if you think I will tolerate silliness, just forget friend.

Sizwe : (Ebufutheka ngumsindo) Awubhadlanga Qiqa nyhani awubhadlanga. Ucinga ukuba abazali bakho bangamageza kakade? Bangavuya xa umana ungxivela xa uhamba, kuba ubethiwe? Bhadla Qiqa umdala ungaka nje. Ungathi uhleli umbona umama wakho ukuba akanampilo kakuhle, ube wena umkhathaza, ngokumana usilwa lonke ixesha? Uza kuphulukana nobom usemncinci, ndikuxelele mna. Ufuna ukuba, kuze kube kutyholwa abantu aba xa sele ufile ngenxa yoku kulwa?

(Angry) You are not normal, not at all. Do you think your parents are mad? Would they be pleased finding you limping at times because of being beaten? Be in a state of normality Qiqa, because you are old now. Already, you see your mother's dwindling health, but you worry her by always fighting,I am telling you, you will lose life young as you are. Do you want other people blamed after you have died of fighting ?

Qiqa : Utsho nje nawe ukuba ndiza kufa ngenxa yokulwa. Akwazi ukuba ijoni lifela emfazweni ?(uhleka isiqhazolo sentsini)

You concur with me that I will die of fighting. Do you not know that the soldier dies at war?(Laughing loudly)

Sizwe : Akubhadlanga nyhani Qiqa. Ndiya zihlamba ezam izandla ngoku, kuba ndikuncamile. Ungaze uphinde uthi mandikuthobe, xa udumbile ubethiwe, uyandiva Qiqa?

Qiqa, It is true that you are not normal. I am giving up on you. Never again say I must soothe you when part or parts of your body get swollen due to being beaten.

Qiqa : Andinamsebenzi nayo yonke le nto oyithethayo Sizwe gwala ndini. Mna ndiya kulwa ndide ndiyeke, kuba ndiphelelwe ngamandla. Andifuni kudelelwa nangubani na kakade. Le ondixelela yona yokuba ndiza kufa kukubethwa, andiyikhathalelanga, kuba nawe uhleli uza kufa ngenye imini, ungabulawa kukubethwa ke wena gwala ndini, ubulawa nje yenye into. Into yokuba usithi ndizele izivubeko neziva ezibonakalayo emzimbeni wam, yiyona nto ndiyithandayo leyo, ndize kubonwa ngabantu ukuba andilogwala. Ndiyoyikwa nangoku ngabantu abaninzi.

I do not care about all you are telling me Sizwe, you coward. I shall fight up to the bitter end, because I do not want to be looked down upon by anybody. What you are telling me that I will die of being beaten, is something I do not care about, because you, yourself, will die one day, and die of something else, not by being beaten you coward. For you to say I am full of painful lashes and visible marks on my body, is something I am fond of, so that people should look at me as being not a coward. As a result, I am being feared by a number of people.

1.1 GOAL IDENTIFICATION

Sizwe requests Qiqa to stop trying to fight. The influence goal that has been used by Sizwe to persuade Qiqa to stop fighting is **Give advice** on **“lifestyle”**, that is, he wants Qiqa to change his behaviour, attitude and social perception, the process by which people come to understand one another. (Kutheni Qiqa wadumba wanje ebusweni uyawalwile kwakhona?)

1.2 ARGUMENTS AGAINST COMPLIANCE

Qiqa resists Sizwe's request to stop trying to fight.

- Firstly, Qiqa tells Sizwe that he is fighting, because he is not a coward. He wants to present himself to view as being a bold person. (Andilogwala mna. Ndifuna ukuzibonakalisa ukuba ndilikroti) Qiqa tells Sizwe not to ask him the reason for fighting. (Musa ukuba ube undibuza ukuba bendisilwa xa bekutheni.)
- Secondly, Qiqa tells Sizwe that he does not care about his ugliness, because of scars. He cannot tolerate being ridiculed by another man, the only thing is to fight. (Andinakuze ndiyinyamezele into yokuchanyelwa ngenye indoda emlonyeni mna. Ndiza kulwa qha)
- Thirdly, Qiqa tells Sizwe that, his parents know that he is fond of fighting. Instead of becoming down hearted they will be happy, for they know that I am a hero. In addition, if Sizwe thinks that he (Qiqa) will tolerate silliness, he should forget. (Abazali bam bayayazi into yokuba ukulwa kusegazini kum. Xa besiva ukuba ndiyalwa, bayavuya, kuba bayazi ukuba ndilikroti. Andinakho ukunyamezela ukugezelwa mna).

1.3 ARGUMENTS FOR COMPLIANCE

Sizwe does not accept Qiqa's argument who says that he will never stop fighting, because he is not a coward, but a hero.

- Firstly Sizwe tells Qiqa that he is going to be killed by people. (Uza kubulawa ngabantu, njengokuba uthanda ukulwa.)
- Secondly, Sizwe tells Qiqa that he is ugly, because of the scars which are all over the face because of fighting. There is not a single girl who can be inlove with him. He is like a monster. (Ebusweni unezinxenxe, ngenxa yokuba usoloko usilwa, Ezi zinxenxe zikwenze wambi. Akukho nenye intombi enokuze ithandane nomntu ombi ngathi sisigebenga.)

- Thirdly, Sizwe tries to convince Qiqa that he would not like to be destroyed in his presence. There is xhosa idiom which says, **“Consequences of being audacious are worse than those of being a coward”**. (Andithandi ukuba ndikubone utshabalala ndijongile. Kukho intetho apha esixhoseni ethi, **“ Kulogwala kuyahlekwa, kulokroti kuyalilwa”.** Sizwe tells Qiqa that he is worrying his parents, because of this bad behaviour. (Uyabahlupha abazali bakho, ngenxa yesi simo sakho esigwenxa.)
- Fourthly, Sizwe says, he is now going to give up. Qiqa should never again say he should soothe him, when his body is swollen due to being bitten. (Ndiyazihlamba ezam izandla ngoku, kuba ndikuncamile. Ungaze uphinde uthi mandikuthobe xa udumbile, ubethiwe.)

1.4 RESISTANCE

Qiqa does not comply with Sizwe’s arguments. He tells him that, he does not care about what he is talking about, because Sizwe is a coward. He tells Sizwe that he will fight until he is helpless. He is not afraid of death and scars which are all over the body. Scars are reflection of heroworship, even now people are afraid of him. (Andinamsebenzi nayo yonke le nto oyithethayo Sizwe gwala ndini. Ndiya kulwa, ndiyeke ndakuphelelwa ngamandla. Andinamsebenzi nakufa mna. Izivubeko endinazo ndiyazithanda, kuba ndiyoyikwa ngabantu abaninzi kuba ndingumlwi.)

PERSUASIVE MESSAGE NO. 16

Zamile is dating his girl friend Nokulunga.

Dialogue between Zamile and Nokulunga

Zamile : Lungie, kule veki ezayo ngoLwesihlanu, ndicela ukuba siye eMzamba. Uhambo olu lolokuba siye konwaba elwandle,silale kweziya ezintle, ezinamaxabiso aphezulu izindlu. Siya kubuya ngoMvulo, kuba olu hambo ndilulungiselele ngokwasezimalini.
Lungie I would appreciate going to the Wild Coast Casino with you next Friday. The purpose of the journey is to enjoy ourselves at the seaside and sleep in those beautiful and expensive rooms. Since I have budgeted for this journey, we will come back on Monday.

Nokulunga : (Ekhuza, eqhwaba izandla). Awuphuphi kodwa? Ndakuxelela kakuhle yonke imeko yasekhaya, ukuba akufuneki bayazi abazali bam into yokuba ndiyathandana, kuba babethe ndingaze ndiyenze loo nto. Ke ngoku, xa benokuva ukuba bendihambe nenkwenkwe iintsuku ezingaka, bangandibetha bandenzakalise okanye bandigxothe emzini wabo.
(Shouting surprisingly and clapping hands). Are you not day dreaming? I told you all about my home that my parents should not know that I am inlove, because they warned me not to do that. Should they know I have gone out with a young man for some days, they can either injure or chase me away from home.

Zamile : Kutheni na wena waligwala kangaka Lungie? Kaloku awuzi kubaxelela abazali bakho ukuba uhamba nendoda. Unokuthi uya esihlobeni sakho, okanye enkonzweni, okanye uthi uhamba nabanye, niya elwandle. Nawe uza kuqina xa uthetha nabo, ukuze ungabonakali ukuba uthetha iqhinga. Kufuneka ubaxelele

le nto mhla bonwabileyo, kuba ukuba kukho into ebaphazamisileyo, wena ube ubaxelela ngale nto, banokungavumi.

Why are you so frightened Lungie? In actual fact, you are not to tell your parents that you are in the company of a man. You may mention a visit to your relative, a church gathering or you are going to the seaside with others. You will talk to them with confidence, so that there can be no suspicion of talking lies.Make it a point that you tell them while they are happy, because if something has disturbed them, they may be angry with you.

Nokulunga : Xa ndisithi ndiya esihlobeni nasenkonzweni, ndingadula, kuba abam abazali bayafowuna, bazame ukuqinisekisa ngohambo lwam. Eyokuya elwandle nabanye, yile engafunwayo ke, andingeze ndiyikhankanye kubo, bangathi ndiya bagezela.

If I say I am going to a relative or to a church service, I can be proved a liar, because my parents have a tendency to verify. Going to the seaside with others is something my parents hate, so I cannot even ention it, because they can regard it as sillines.

Zamile : Lungie sithandwa sam, njengoko ubhuti wakho, lo olingana nam, esebenza eRhawutini, eyazi into yokuba ndithandana nawe, ndiza kufowunela yena ndimchazele gento yokuba ndifuna ukuya kukonwabisa elwandle intsuku ezintathu. Ke yena uza kufowunela abazali bakho, akucele ukuba uye kuchitha iholide zehlobo kuye iveki. Thina ke siya kuya eMzamba iintsuku ezintathu, emva kwezo ntsuku uye eRhawutini kuye.

Lungie my dear,your brother who is my equal and who works in Gauteng knows about this affair, what if I explain to him telephonically that I intend going out to the seaside with you for three days, and further request him to ask your parents to release you to spend summer holidays with him for a week.

We will then go to the casino and remain there for three days. After that you will proceed to Gauteng.

Nokulunga : Langcono ke elo icebo, kuba ndiyevana nobhuti, kunjalo nje uyakwazi nyhani. Imali yokuya eGoli ndiza kuyithatha phi ke?
That is a better idea, because my brother likes me and he knows you as well. Where shall I get a fare to Gauteng?

Zamile : Musa ukuyibuza loo nto. Uza kuyifumana kum kaloku Lungie. Kutheni uthandabuza nje ukuba ndiya kuthanda? Le mali Jwarha lam, ndiza kukunika kwanamhlanje, uqiniseke ukuba ndinyanisile. Ndiya kuqinisekisa ukuba kolu hambo lwethu, ndiya kubuhlonipha kangangoko ubuntombi bakho sithandwa sam, kuba ndiyazi ukuba uyazidla ngabo. Ndiya kukuthengela izinto ozinqwenelayo.
Do not even ask that Lungie, you will get it from me. Why do you doubt my love for you? My Jwara, I will give this money to you today to prove what I am saying is true. I assure you my dear to respect your virginity throughout our journey, because I know for a fact that you are proud of it. I will buy you things that you need.

Nokulunga : Kulungile ke Miya wam omhle, ndiza kulungisa iimpahla zam, ndilindele usuku esiya kunduluka ngalo.
It is okay my beautiful Miya, I will prepare myself and wait for the day on which to leave.

1.1 GOAL IDENTIFICATION

Zamile is dating his girl friend Nokulunga. He wants them to go to Mzamba holiday resort for three consecutive days, from Friday to Monday. (Kule veki ezayo ngoLwesihlanu, ndicela siye elwandle eMzamba. Siya kubuya ngoMvulo) The influence goal that Zamile has used is **change relationship**, i.e. **“initiative”**,

that is, he wants Nokulunga to go and enjoy pleasure and social activities at the seaside with him.

1.2 ARGUMENTS AGAINST COMPLIANCE

Nokulunga is afraid of her parents. She does not want to accept Zamile's request.

- Firstly, she asks whether Zamile is day dreaming or not, because she told him that her parents are too strict, to the extent that they do not even want to know that she is involve, because they warned her not to do that. (Awuphuphi kodwa! Ndakuxelela ukuba abazali bam akufuneki bazi into yokuba ndiyathandana, kuba babethe ndingaze ndiyenze loo nto)
- Secondly, should they know I have gone out with a boy for some days, they can beat and injure or chase me away from home. (Xa benokuva ukuba bendihambe nenkwenkwe iintsuku ezingaka, bangandibetha bandenzakalise okanye bandigxothe emzini wabo)
- Thirdly, Nokulunga tells Zamile that, if she can say to her parents that she is going to a relative, or to a church occasion, she can be proved as a liar, because her parents have a tendency of verifying her journeys. (Xa ndisithi ndiya esihlobeni nasenkonzweni ndingadula, kuba abam abazali bayafowuna, bazame ukuqiniseka ngohambo lwam.) Going to the seaside with others is something her parents hate, so she cannot even mention it, because they can regard it as silliness. (Eyokuya elwandle nabanye into, yile engafunwayo ngabazali bam, bangathi ndiyabagezela xa ndisitsho loo nto)

1.3 ARGUMENTS FOR COMPLIANCE

Zamile then advances three arguments to persuade Nokulunga to go with him to Mzamba holiday resort for three consecutive days.

- Firstly, he promises Nokulunga that the purpose of the journey is to enjoy themselves at the seaside and sleep in the most beautiful and expensive

rooms, because he has well budgeted for the journey. (Injongo yolu hambo yeyokuba siye konwaba elwandle, silale kweziya ezintle, ezinamaxabiso aphezulu izindlu zokulala. Olu hambo ndilulungiselele, kuba ndinemali eyoneleyo)

- Secondly, Zamile tells Nokulunga not to be a coward, because she is not going to tell her parents that she is accompanying the boy friend. She might mention a visit to a close relative, a church occasion or going to the seaside with others. (Kutheni uligwala kangaka? Awuzi kubaxelela abazali bakho ukuba uhamba nendoda. Unokubaxelela ukuba uya esihlobeni sakho, enkonzweni okanye uhamba nabanye, niya elwandle.)
- Thirdly, Zamile tells Nokulunga that she will talk to them with confidence, so that there can be no suspicion of talking lies. Tell them while they are happy. (Uza kuqina xa uthetha nabazali bakho, ukuze ungabonakali ukuba uthetha iqhinga. Baxelele le nto mhla bonwabileyo.)
- Fourthly, Zamile persuades Nokulunga that as her brother who works in Gauteng knows about their affair, what if he explains to him telephonically that he intends going out to the seaside with her for three days and further requests him to ask her parents to release her to spend summer holidays with him for a week. (Njengoko ubhuti wakho osebenza eRhawutini eyazi into yokuba ndithandana nawe, ndiza kufowunela yena, ndimchazele ukuba siza kuya eMzamba iintsuku ezintathu. Yena uza kufowunela abazali bakho, akucele ukuba uye kuchitha iholide zehlobo kuye iveki)
- Fifthly, Zamile tells Nokulunga that she should not bother herself about money, because he is going to give her some money. Zamile assures Nokulunga to respect her virginity throughout their journey, because he knows that she is proud of it. (Ndiya kuqinisekisa ukuba kolu hambo lwethu, ndiya kubuhlonipha ubuntombi bakho, kuba ndiyakwazi ukuba uyazidla ngabo) He will buy everything that Nokulunga will need. (Ndiya kukuthengela yonke into oyifunayo)

1.4 COMPLIANCE

After five tangible arguments from Zamile, persuading Nokulunga to comply with his request to go out to Mzamba with him, Nokulunga complies with Zamile's request. (Kulungile ke Miya wam omhle, ndiza kulungisa iimpahla zam, ndilindele usuku esiza kunduluka ngalo.)

PERSUASIVE MESSAGE NO. 17

Nobandile requests marriage arrangements.

Dialogue between Nobandile and Mazulu.

Nobandile : (Uyankqonkqoza kwindlu, anxibela kuyo unina) Nkqo! Nkqo! Mama.
(Knocking at the door of the room where her mother is dressing) Knock! Knock ! mother.

Mazulu : Ufuna ntoni? Ndisanxiba apha ixesha selindishiyile, ndiya esingcwabeni kwaNtlangano (ebufutheka ngumsindo, kodwa evula.)
What do you want? I am still clothing and in a hurry as I m attending Ntlangano's funeral (A bit angry but opening.)

Nobandile : Kukho umcinjana nje endinqwenela ukuba siwuthi qhwi, phambi kokuba uhambe.
There is a minor issue which I desire us to attend to before you go.

Mazulu : Hayi! Hayi! Musa ukundigezela wena sele ndilate, sekuphunywe phandle kulaa mzi.
No! no! Do not be silly I am already late, everybody is outside at that homestead already.

Nobandile : Mama! Ninje ke nina bazali ukungasihoyi thina bantwana. Uyandifokofa,ungazi nokuba ndiza kuthini kuwe ngantoni? Ibitheni? Phi? Nini? Kodwa wena ufuna ndikuphulaphule ngalo lonke ixesha undifuna. Le nto oyenzayo kum ibonisa mhlophe nje ukuba awundinakanga.Xa ndinokungahoywa nguwe undizala, usadla amazimba, ucinga ukuba ndinokukhathalelwa ngubani, kuba nguwe kuphela umama wam.

Mother! You parents act in this manner to ignore us children. You disregard me not knowing what I am going to say to you, about what? Which did what? Where? And when? But you want me to listen to you everytime you need me. What you are doing to me arly indicates that you do not care for me. When I am not being cared for by you being my biological mother, and still alive,who else do you think can take care of me, because you are the only mother of mine?

Mazulu : (Edanile ehlala phantsi) Ubuza kuthini ke Mambanjwa?
(Sitting down disappointed) What were you going to say Mambanjwa?

Nobandile : Zulu kaNtombela, kukho isoka elithi lifuna ukundizeka. LelakwaVa eMthatha kwaThoyana isiduko.
Zulu of Ntombela there is a bachelor that has proposed marriage to me. He belongs to Va family in Mthatha and Thoyana is his clan name.

Mazulu : Yho! Yho! Yho! Ngumhlola wantoni lo undixelela wona mntwana ndini?
What is it that you are telling me. What do you say Nobandile?

Nobandile : Zulu, Nofisa, phulaphula kaloku, ndiqonde ukuba mandize kuwe nezi ndaba, ndicinga ukuba uya kuzivuyela.
Zulu, Nofisa listen, I realized that I must come to you thinking that you will be happy about this news.

Mazulu : Ndingazivuyela kanjani? Ungenda njani ungekayibuyisi imali engaka esikufundise ngayo? Ubusibona apha sinoyihlo sihamba sitena, sihlakula, sisebenza ezigadini kule mizi, sitshiswa lilanga, sidliwa yingqele, sivukuza imibethe sizamela wena ukuba ufunde, siyintlekisa kule lali.

How can I be happy about this news? How can you marry before paying back that lot of money we spent for your education ? You saw your father and I going about making bricks, digging up weeds, working in gardens at these homesteads exposed to hot and cold weather, and also to dew in the morning, trying to make ends meet for your education. We were a laughing stock in this location.

Nobandile : Ndiyayiva yonke into oyithethayo, kodwa yazi ukuba nguwe kuphela ithemba lam elinokundisombululela iingxaki zam
I understand all what you say, but you should know, you are the only one who can solve my problems.

Mazulu : Unyanisile ke apho sana lwam ndim ithemba lakho.
Yes, you are correct my baby. I am the one you trust.

Nobandile : Mama, kuyo yonke into, cingela ubomi bam. Lithamsanqa into yokuba ndibonwe ngulo mfana, kuba ebeneentombi ezininzi, kodwa wakhetha mna, ngokubona iimpawu endinazo zobufazi. Khumbula kaloku Zulu omhle ukuba undiqeqeshile ngokundixelela ukuba umntwana oyintombazana kufuneka aziphathe kakuhle, abe nembeko, ahloniphe wonke umntu, isulungeke into ephuma emlonyeni. Ndiyothuka ngoku xa inguwe ncakasana ophikisa yonke imfundiso yakho edale ndabonwa.
Mother, of all things, think about my life. It is a fortune that I have been seen by this young bachelor, because he was inlove with many women, but he chose me, because of features of a wife that I have. Remember Zulu that you have brought me up in the desired manner that a girl has to behave, have respect and speak nicely. I am surprised that you now contradict all your lessons which caused me to be chosen.

Mazulu : (Umsindo wehlile) Ewe kona ntomb'am kunjalo sisi. Lenza ntoni? Phi? Eli soka.

(Anger subsided) Yes, of course my daughter it is so. What is this man doing and where?

Nobandile : Lisafunda ibanga lethoba.
He is still doing grade 11.

Mazulu : Yhe haa-ke bawo! (Watsho eqhwaba izandla) Uthi awuphambananga kodwa? Ngumntwana wesikolo oza kumenza ntoni lowo? Uza kufundisa indoda ngoku sidenge ndini ngale mali ufanele ukuba usinike yona? Uza kukulobola ngantoni esafunda?
Ha! Are you not mad? What are you going to do about a leaner? Are you going to send a man to school, you fool and pay with the money you are supposed to give to us ? And how is he going to pay lobola being a learner?

Nobandile : Uyinkulu kowabo mama uSandiso, uza kulotyolelwa nguyise noyise omncinci. Imfundo uya zizamela ngokumana ebamba izingxungxo, xa kuvalwe izikolo, atsho ahlawule iimfuno zesikolo.
Mother, Sandiso is the first born at his home. His father and his uncle will pay lobola for him.Concerning his education, he embarks on temporarly jobs when schools are closed, and pays for his school needs out of that.

Mazulu : Kanti ngumyeni ohlupheke olo hlobo lo unebhongo kangaka ngaye? Inene, isala kutyelwa sibona ngolophu. Lithobele elamaXhosa xa lisithi**, "Igugu lingabalikhulu umbombo uyaqhosha"**
Is he such a poor man whom you are proud of ? Indeed, if you do not listen to advices you may Experience consequences, thereafter my daughter listen to the Xhosa idiom which says that, ***"Boasting too much may cause disappointment."***

Nobandile : Mama! Zulu kaNtombela! Nofisa! Isiziba siviwa ngodondolo. Mhlawumbi kunokuqala kusweleke wena notata, nindishiye ndingenamntu wokuba andihoye, andigcine,ebubini nasebumnandini, kuba nawe uyayazi into yokuba izihlobo, azinakundenzela nto, endaweni yokundinceda zingandihleka, zindenzele amayelenqe, zizame nokutshabalalisa nalo mzi. USiyabonga umnakwethu uza kuzeka, ndihlale kakubi nguye nomkakhe, kanti ukuba ndisemzini wam, sinokuhlala sivana.

Suppose you and father pass away, living me only by myself without anyone next to me even during good and bad times. You are well aware that nothing can be done for me by my relatives. Theirs is to laugh at me and be at a distance when I am in difficulties. They are likely to organise plots for me and destroy this home of ours. My brother Siyabonga is about to marry, he and his wife will cause problems to me but if I am at my own place we can remain in good terms.

Mazulu : Khon'ungatshongo mntwana wam, iba njalo kanye intlalo, xa abantu abadala bengasekho.

Well, my child it is a fact, life is like that when old people are no more there.

Nobandile : Laa mfana mama uza kude agqibe ukufunda, kuba unengqondo ekrelekrele. Ukwendela emntwini ohluphekileyo mama kukona okulungileyo, kuba uyayigcina inkosikazi, uyayazi intlupheko. Enye into laa mfo Zulu unentliziyo entle, uqeqeshekile, unembeko, ungumshumayeli owaziwayo. Nosisi Lumka Gwabeni, lo waseTshungwana kwatat'uVela wendela emfaneni osafundayo, sele esebenza yena. Ngoku banengqili yomzi, kuba umfana wafunda wagqiba, baze bancedisana, xa umyeni sele esebenza naye.

That young man mother will eventually finish schooling, because he is bright. To be married by a poor man mother is the right thing, because he knows hardship and as such, he maintains a

wife. Furthermore, he is a good person, well behaving with respect and he is a well known preacher. Even Sissy Lumka Gwabeni of Mr Vela from Tshungwana location got married to a student while already working. They have a big home by now, because they help each other, after the husband had finished schooling.

Mazulu : Hayi ke ntomb'am uyavakala ngoku kum. Makaqhube alobole sibone ke lo mfana wakho, kuba undicacisele ngaye ndonela. Mhlawumbi ngoyena oya kukugcina kwaba bafana ababagezela kangaka abantwana babantu.
Oh no, my girl I am convinced, he should carry on paying lobola because you have explained to me about him. Maybe he will take care of you, because other men usually illtreat wives.

1.1 GOAL IDENTIFICATION

Nobandile requests marriage arrangements from her mother Mazulu, because her boyfriend Sandiso wants them to be married. The influence goal that Nobandile has used is **"obtain permission"**. She wants to secure endorsement of someone in power. (Zulu kaNtombela, kukho isoka lakwaVa eMthatha. Eli soka lifuna ukuba nditshate nalo.)

1.2 ARGUMENTS AGAINST COMPLIANCE

Nobandile's mother resists this request from her daughter. She tells her daughter that, she cannot marry before paying back a lot of money spent for her education. (Ungenda kanjani kaloku ungekayibuyisi imali engaka esikufundise ngayo?) She further tells Nobandile that she was there and saw her parents going about making the bricks, digging up weeds from the gardens, and plastering mudbricks huts at the homesteads for her sake, and they were a laughing stock in this location. (Ubusibona apha sinoyihlo sihamba sitena, sihlakula, sitshiswa lilanga, sidliwa yingqele, sivukuza imibethe, sizamela

wena ukuba ufunde. Siyintlekisa kule lali.) Thirdly, Mazulu does not want her child to be married to a student. (Ngumntwana wesikolo oza kumenza ntoni lowo? Uza kufundisa indoda ngoku sidenge ndini ngale mali ekufuneka usinike yona? Uza kukulobola ngantoni umntu osafundayo?)

1.3 ARGUMENTS FOR COMPLIANCE

Nobandile does not accept the arguments from her mother who is against Sandiso. She uses arguments in favour of her request for compliance of her mother in their marriage.

- Firstly, she exhorts her mother to look favourable on Sandiso as a person, and not only as a student. (Uyinkulu kowabo uSandiso, uza kulotyolelwa nguyise kunye noyise omncinci)
- Secondly Nobandile informed her mother that of all things she should think about Nobandlile's life, because it is a fortune that she has been seen by this bachelor, because he was involved with many ladies, he chose her, because of features of a wife that she has. (Mama kuyo yonke into, cingela ubomi bam. Lithamsanqa ukuba ndibonwe ngulo mfana, kuba ebeneentombi ezininzi, kodwa wakhetha mna, ngokubona iimpawu endinazo zobufazi.)
- Thirdly, Nobandile further tells her mother that, she should allow her to marry this man, suppose her parents pass away leaving her only by herself without anyone to take care of her, who can help her? Siyabonga is about to marry, he and his wife will cause many problems to her. If she is at her own place, they will remain in good terms. (Isiziba siviwa ngodondolo. Mhlawumbi kunokuqala kusweleke nina bazali bam, nindishiye ndingenamntu wokundihoya, andigcine ebubini nasebumnandini. USiyabonga umntakwethu uza kuzeka, ndihlale kakubi nguye nomkakhe, kanti ukuba ndisemzini wam, sinokuhlala sivana)
- Fourthly Nobandile assures Mazulu that, Sandiso will eventually finish schooling, because he is bright. Another thing is, to be married by a poor man is the right thing, because he knows hardship, he is the only person who will look after her. Futhermore that person is a good, well behaving preacher. (Laa mfana mama uzakude agqibe ukufunda, kuba unengqondo

ekrelekrele. Ukwendela emntwini ohluphekileyo kukona kulungileyo, kuba uyayazi intlupheko. Enye into laa mfana unentliziyo entle, uqeqeshekile, unembeko, ungumshumayeli owaziwayo.)

1.4 COMPLIANCE

Nobandile's four arguments for compliance persuaded her mother to comply with her request. The argument which seems to be the decisive one is the fact that, Sandiso is bright, obedient and a well known preacher who knows difficulties encountered by people. (USandiso unengqondo ekrelekrele, unentliziyo entle, uqeqeshekile, unembeko kwaye ukwangumshumayeli owaziwayo) The mother becomes happy now, because she is thus concerned with the status of Sandiso. She then gives her, permission for wedding arrangements to proceed. (Hayi ke ntombi yam ndiyakuva, undicacisele ngalo mfana, ndonela. Makaqhube alobole, mhlawumbi nguyena oya kukugcina kwaba bafana ababagezela kangaka abantwana babantu)

PERSUASIVE MESSAGE NO. 18

Themba wants his friend Loyiso to change his friends

Dialogue between Themba and Loyiso.

Themba : Loyiso! Uvelaphi ebusuku kangaka? Ayilunganga le nto oyenzayo yokusoloko uyabula ebusuku, kuba ilizwe lonakele ngoku. Ubuhamba nabani?
Loyiso! Where do you come from at this time of the night? Going about at night is a bad thing, because the country has gone wrong. With whom have you been going?

Loyiso : Ndivela edolophini. Bendihamba noSkara kunye noBra Joe ngemoto yabo.
I am coming from town. We were together with Skara and Bra Joe, traveling by their car.

Themba : (Othukile)Yho!Yho! Uyabazi kakuhle aba bantwana ukuba ngabaqhekezi bezindlu,bekwangamasela eemoto? Kudala bebanjwa. Ungenwe yini Loyiso? Nale moto othi yeyabo wena, awuyazi ukuba yeyobusela. Badibana namanye amasela kwenziwe iintlonti.
(Frightened).Whoo-ho-ho! Are you well aware that these children are house burglars, car thieves as well? They got arrested many times, what is wrong with you Loyiso! The very car you say it is theirs, you do not know that it was stolen.They come together with other thieves and engage in criminal activities.

Loyiso : Bubuxoki bonke obu ondixelela bona Themba. USkara noBra Joe ngabantwana bakasomashishini ovunyiweyo. Abazali babo baneebhasi ezintandathu ezihamba imigama emide, baneevenkile ezimbini ezithengisa izinto ezinxitywayo nezityiwayo. Banaso nesilarha. Jonga apha Themba ubungqina bobu butyebi, aba

bafana bandigcinise amawaka angamashumi amabini eerandi kunye nalo mpu, kuba bebegade kwelaa shishini lotywala lakowabo.
Themba all you are telling me is lies. Both Skara and Bra Joe are children of a prominent business man. Their parents have three long distance buses, a large bottle store, two drapery shops and a butchery. Look here Themba, the proof of this wealth is that, these young men have given me twenty thousand rands and this gun to be kept safely, because they were looking after their parents's bottle store.

Themba : Loyiso musa ukuzenza umntwana umdala kangaka. Le mali, nalo mpu abakunike wona benzela ukuba nawe ubanjwe. Phindisa ezi zinto wena uhlukane naba tsotsi.
Loyiso do not behave like a child at your age. They have given you this money and the gun in order for you to be arrested as well. Return these things and get rid of these criminals.

Loyiso : Ngaba bangandenzela iyelenqe aba bantu, ndibathanda, kwaye ndibathembe kangaka?
Could these people conspire against me, despite the way I like and trust them?

Themba : Baya kuqhatha ngokuthi abazali babo bangoosomashishini. Ndiyabazi mna, abazali babo, ngabantu abahlupheke kakhulu, kangangokuba ndifuna siye kutat' uBhaliwe,akuchazele ngaba bantwana nabazali babo ngomso oku. Mhlawumbi babulele umntu ngalo mpu. Xa ubanjiwe kuwe umpu ke, nguwe umbulali. Ungathi ubuyithatha phi imali engaka ungaphangeli? Kuba bangakuphika xa usithi uyinikwe ngabo. Kunjalo nje ndiya kuyeka mna ngoku, xa unephike. Kodwa uya kundicinga, xa sele ugwetywe ubomi entolongweni. **"Isala kutyelwa sibona ngolophu".**
They are telling lies by suggesting that their parents are business people. I know them to be very poor, in as much that I am desirous of approaching Mr. Bhaliwe with you tomorrow, so that he

can explain to you about these children and their parents. Perhaps, they have murdered a person with this gun. If an illegally used gun is found in your possession, you are responsible. And, where would you say you got this large sum of money from, being unemployed? They may deny knowledge of yourself when you say you got it from them. I leave you alone if you do not want to listen, but you will think of me after you have been sentenced for life. One who does not want to listen suffers consequences.

Loyiso : Ndiyakuva ke ngoku mhlobo wam, uthetha inyaniso. Ndisuke ndanoloyiko lwale mvano yam naba bafo. Namhlanje ndiya kubo. Ndisa le mali nalo mpu. Ndohlukene nabo umphelo. Soze uphinde undibone ndihamba nabo. Kufuneka ndibabaleke, ndiye kuhlala kutata eBhayi. Undincedile mhlobo wam, ukuba ubungekho, bendiya kuphalala ubomi bam bonke.

I get you now my friend, you are talking the truth. I have become scared of our friendship in as much that today I am returning this money and gun to them. Our friendship has now come to an end for ever, you will never see me in their company. I need to run away from them and stay with my father in Port Elizabeth. You have helped me my friend, had you not been there, I would be a nuisance for the rest of my life.

1.1 GOAL IDENTIFICATION

Themba wants his friend Loyiso to change his friends, because they are the thugs. The influence goal that Themba has used is **Give advice** on **"lifestyle"**, that is, he advises Loyiso to stop wandering at night, because of high crime rate. (Ayilunganga into yokusoloko uyabula ebusuku, kuba ilizwe libi.)

1.2 ARGUMENTS AGAINST COMPLIANCE

- Loyiso does not believe Themba's explanation about Loyiso's friends that they are thugs. (Bubuxoki bonke obu undixelela bona.)

- Furthermore he tells Themba that his friends cannot be thugs, because their parents are very rich. They have three long distance buses, a big bottle store, two shops for clothes and restaurant and also a butchery. (Abazali babo baneebhasi ezintathu ezihamba imigama emide. Banevenkile enkulu ethengisa utywala. Baneevenkile ezimbini ezithengisa izinto ezinxitywayo. Banaso nesilarha.)
- Loyiso tells Themba that he had been given twenty thousand rands and a gun by his friends to keep them safely. That money is from their parents businesses. They are using the gun while they are patrolling their parents businesses. (Bandigcinise amawaka angamashumi amabini eerandi nompu. Loo mali ivela kula mashishini akowabo. Umpu ngulo abagada ngawo amashishini.)

1.3 ARGUMENTS FOR COMPLIANCE

Themba has used three arguments to persuade Loyiso to change his friends, because they are the thugs.

- Firstly, he tells Loyiso that his friends are burglars, and also vehicle thieves. They have long been arrested for many crimes.(Ngabaqhekezi, amasela eemoto, kudala bebanjelwa intlonti eninzi)
- Secondly, Themba advises Loyiso that, these thugs have left the money and gun, so that Loyiso be also arrested. (Le mali nalo mpu abakunike wona benzela ukuba nawe ubanjwe.)
- Thirdly, Themba tells Loyiso that these thugs' parents are not the rich people, but the poorest of the poor. Mr. Bhaliwe can confirm that fact. There could be a possibility that the thug's gun have killed many people. If the police can come and arrest you, what can you tell them where you got such a lumpsum, that you are not working. (Abazali babahlobo bakho bangamahlwempu. Angangqina utat' Bhaliwe. Kungenzeka ukuba lo mpu kudala ubulala abantu. Xa unokubanjwa unemali eninzi kangaka, unokuthi uyithabatha phi ungaphangeli?)

1.4 COMPLIANCE

Themba's arguments for compliance persuaded Loyiso to comply with his request of doing away with thugs. (Ndiya kuva ke ngoku mhlobo wam uthetha inyaniso. Ndohlukene nabo umphelo. Loyiso further thanks his friend Themba for rescuing him from danger. (Undincedile, ukuba ubungekho, bendiya kuphalala ubomi bam.)

PERSUASIVE MESSAGE NO. 19

Linda wants to borrow a car from his friend Sipho.

Dialogue between Linda and Sipho.

Linda : Sipho mhlobo wam, ndinengxaki apha mfondini, ngethemba lokuba uza kukwazi ukundinceda ekuyiphumezeni. Kule veki ezayo ndiza kube ndisiya eKapa entlanganisweni yebhunga labafundi jikelele. Ngoku ke ntanga ndicela ukuba undiboleke imoto yakho.
Sipho my friend, I have a problem which I hope you will be able to help solve for me. Next week I will be attending the General Students Council meeting in CapeTown. Now friend I am borrowing your motorcar.

Sipho : Mfondini asiyomoto yesikolo le, yeyam. Lilonke ke andinakho ukukunika imoto yam. Yiya komnye umntu. Kutheni wafuna le yam imoto? Yitsho phaya kwinqununu yesikolo ikuboleke le yayo imoto, hayi le yam. Xola Dosini.
This car is not something for school matters, but it is mine.Therefore, I cannot give it to you. Why do you need this one of mine? Try someone else or the headmaster of the school to borrow you his own not my own car. Dosini sorry I cannot help you.

Linda : Mamela Sipho mfo wethu, ipetrol iza kugalelwa sisikolo mfondini. Kwakhona, ndiyiboleka kuwe nje imoto, kungenxa yokuba ungumhlobo wam. Ndincede Nxuba, ndincede Rhudulu.
Listen my brother Sipho, petrol costs will be the school's responsibility. Another important thing is that, I borrow this car from you, because you are my friend. Please help me *Nxuba, help me Rhudulu.*

Sipho : Linda mfondini ndithi andizi kukunika imoto yam. Angathini utata xa enokuva ukuba mna ndiboleka isikolo imoto andithengele yona?Xa

isonakala imoto yam iza kulungiswa ngubani? Hayi andinakukwazi mhlobo wam. Kukude gqitha enye into eKapa. Xola mhlobo wam andivumi tu.

Linda my brother, I maintain that I am not going to give you my car. What would my father say, should he hear that I borrow the school the car that he actually bought for me. If it happens to have a fault, who will be responsible for its repairs ? No, I cannot help you my friend, CapeTown is too far, therefore I cannot help you at all.

Linda : Sipho! Imoto yakho ayinakonakala mfondini, ndiyakwazi ukuqhuba, nawe uyayazi loo nto. Ukuba kwenzekile yonakala, isikolo siza kuyilungisa. Ucinga ukuba uza kuxelelwa ngubani utata wakho, kuba useMount Frere nje yena? Yini mhlobo wam sele ndilahlwa nanguwe na ngoku?

Sipho! Nothing wrong can happen to your car because, as you know, I know how to drive, and if it happens that it gets faulty, the school will be responsible for its repairs. Who do you think can inform your father at Mt Frere? My friend please help me. Am I being abandoned by you now?

Sipho : Mfo, andifuni kuxabana notata mna, ngenxa yesikolo esingathengi zimoto. Xa inokubiwa phaya eKapa, ndingathi ibiye kufuna ntoni imoto eKapa, ndibe mna ndilapha eMthatha? Khawufane ucinge nawe Linda mfondini. Zikhona nje iimoto ezibolekisayo apha edolophini, kutheni ungayifuni khona?

Friend, I don't want to disagree with my father, because of a school which does not buy cars. Should it be stolen in Cape Town, what would I say it went to CapeTown for, leaving me here in Mthatha? Just think about it Linda yourself. There are cars here in town for borrowing, why do you not go there for them?

Linda : Sipho ayinakubiwa imoto yakho phaya.Ukhuseleko luza kube luluqilima, ndiya kuthembisa mhlobo wam. Uyazi nawe Sipho mfo wethu ukuba ezaa moto kubolekiswa ngazo phaya edolophini, kufuneka uyibhalisele

inyanga isekude, okanye le mini uyifuna ngayo, ibe isekude. Yini mhlobo wam, ndide ndikucenge kangaka, awunalusizi na wena?

Sipho your car cannot be stolen there I promise you my friend, because security will be tight. Sipho my brother you know, that the cars for borrowing which are in town need one to book in time, at least a month before. Why my friend do I have to persuade you like this? Are you not sympathetic?

Sipho : Linda, ngeke yenzeke yonke le nto uyithethayo. Imoto yam iza kubuya ityiwe ngumhlwa wolwandle phaya kulaa nto yeli Kapa ulilisela ngalo. Xa sele igugile, ndibe sele ndiyithatha phi enye? Usizi aludliwa mhlobo wam. Uyabona ukuba ubusithi ubuza kuhamba ingxaki yakho, okanye eyakowenu, bendiza kukunika, ngoku uza kuhamba ingxaki yesikolo, unotshe mhlobo wam.

All what you are saying will not happen. My car will be damaged by rust caused by sea in Cape Town. Where shall I get another one, in case this one is damaged? It never helps to be sympathetic at times,you see my friend, if you were saying you were to go for your own business or your home's, I was going to give it to you. I cannot give it to you for school business, not at all my friend.

Linda : Yintoni eza kubangela ukuba ndiye elwandle ngemoto yomntu Sipho? Laa Dyunivesithi ikude lee elwandle. Ndiya kucela mhlobo wam, yini ukuba lukhuni kangaka, ngathi awundazi.

Sipho what will cause me to go to the seaside by somebody's car? Furthermore, that University is far away from the sea. I implore you my friend, why are you so hard as if you do not know me?

Sipho : Hayi mfondini awuzi kuyifumana imoto yam. Andiphindi ndithethe mna ngoku.

No my friend you will not get my car, and I will not talk anymore.

Linda : Sipho, kunyanisiwe xa kusithiwa, **"Isityeba mva sinqol'intaba"**. Kutshiwo abantu abafana nawe lo ke mfo kabawo. Uyazi ke le nto

ndiya kuyo, iza kuphinda incede kwawena ngomso. Kulungile Sipho, xa undilahla, andinakuze ndiphinde ndifune nto kuwe. Ngoku sele undijikela kanje, kodwa izolo oku bendikuboleka iincwadi zam, ukuze wenze umsebenzi wesikolo, ngoku undijikele, kulungile Sipho. Uyabona ke, ungaze uphinde ufune nto kum. Nam andiphindi ndifune nto kuwe, uyandiva Sipho?

Sipho, it is a fact to say one who has become resourceful at a later stage becomes reluctant to be helpful to the needy. This is reffered to people like yourself, my brother. You know what? What I am going there for, will also help you too. Okay Sipho, now that you abandon me, I shall never ask for your assistance again. Now you turn against me in this manner, whereas only yesterday I borrowed you my books to enable you to do your school work.You see, never seek anything from me, and I shall never seek anything from you as well. Do you get me Sipho?

Sipho : Musa ukucinga ukuba ndiyahlupheka xa usithi awusayi kuze ufune nto apha kum, naxa usithi izolo oku ubundiboleka iincwadi zakho, ukuze ndenze umsebenzi wesikolo. Uthelekisa izinto ezingafaniyo imoto neencwadi, ekubeni imoto ibalulekile ngaphezulu kweencwadi. Ungaze uphinde undiboleke iincwadi zakho mna. Baninzi abafundi abangandiboleka. Imoto awuzi kuyifumana.

Do not think I am worried when you say you will never seek anything from me, and also that only yesterday you borrowed me your books in order for me to do school work. You talk about two different things, a car and books, yet a car is more important than books. Never borrow me your books again, because many students may borrow me some, and you are not going to get the car.

1.1 GOAL IDENTIFICATION

Linda requests his friend Sipho to borrow him a car. The goal that he has used to persuade Sipho is **Gain assistance** to obtain an **"object"**, that is, he

wants to receive this car temporarily with the intention of returning it. (Ndicela ukuba undincede undiboleke imoto yakho)

1.2 ARGUMENTS AGAINST COMPLIANCE

- Sipho argues that his car is not something for school matters, because it is his, Linda should try someone else. (Imoto yam ayinakho ukulungisa izinto zesikolo. Ndicela uboleke komnye umntu)
- Secondly, he informs Linda that his father cannot allow that, because he bought the car for him. Nobody will be responsible for the repairs.
- Furthermore Cape Town is too far. (Utata ngeze avume ndibolekise ngale moto,kuba ndayithengelwa nguye. Ukuba inokonakala, akukho mntu onokuze ayilungise. Ngaphezulu koko, kukude kakhulu eKapa.) Sipho asks Linda whether there could be anyone responsible when the car has been stolen in Cape Town. There are cars here in town ready to be borrowed by anyone. (Ngubani onokuthatha inxaxheba, xa imoto yam yebiwe. Zikhona iimoto ezibolekisa nabani na phaya edolophini.) Linda also tells Sipho that his car can also be damaged by the rust caused by sea. (Mfondini isenokudliwa lulwandle imoto yam.) Sipho tells Linda that he is not going to say anything now concerning borrowing a car, because he is not going to get it. (Andinakuphinda ndithethe enye into emalunga nemoto mna ngoku, kuba andizi kukunika)

1.3 ARGUMENTS FOR COMPLIANCE

Linda advances three arguments persuading Sipho to borrow him a car.

- Firstly, he tells Sipho that petrol costs will be the school's responsibility. Another important thing, Sipho is his bosom friend. (Ipetrol iza kugalelwa ndim. Enye into khumbula ukuba ungumhlobo wam osenyongweni.)
- Secondly, Linda assures Sipho that his car will not have any problem, because he is a good and careful driver. If something could happen, the school management will be fully responsible for the damages. (Ndiya kuqinisekisa ukuba imoto yakho ayinakonakala. Ukuba kungakho ingxaki

kuyo, abaphathi besikolo baya kuthabatha inxaxheba, ibe luxanduva lwabo lonke olo.)

- Thirdly, Linda also assures Sipho that his car cannot be stolen in Cape Town, because security will be tight. (Ayinakubiwa imoto yakho eKapa, kuba ukhuseleko luya kuba luqilima phaya)
- Fourthly, he tells Sipho that he will not go to the seaside by somebody's car. (Andinakuya lwandle ngemoto yomntu)
- Fifthly, Linda tells Sipho that, if he has abandoned him like this, he will never ask for any assistance from him again, whereas only yesterday he borrowed him his books to enable him to do school work. He told Sipho that he will never seek anything from him. (Xa undilahla ngolu hlobo, andinakuze ndifune nto kuwe nanini na, ndikuboleka iincwadi zam ukuba wenze umsebenzi wesikolo)

1.4 RESISTANCE

Despite five arguments from Linda persuading Sipho to borrow him his car, Sipho does not comply with Linda's requests, instead he resists. (Ungaze uphinde undiboleke iincwadi zakho. Baninzi abafundi abanokundiboleka) Sipho tells him that he is not going to get the car. (Imoto awuzi kuyifumana)

PERSUASIVE MESSAGE NO. 20

Sanele wants Mfundiso to marry a certain girl.

Dialogue between Mfundiso and Sanele.

Mfundiso : Sanele, ndifuna ukutshata kulo nyaka uzayo. Futhi ke intombi sele ndiyibonile. Ndithethile nayo, kunjalo nje iyaphangela laa ntombi mfowethu.
Sanele, I intend to marry next year. Futhermore, I have arranged with the lady who is my choice, and what I like is that she is working.

Sanele : Zamnandi ezo ndaba mkhuluwa, xa kuthe kanti uza kuthatha umfazi, emva kwethuba elide kangaka wenza nzima laa ntombi yakwaMgasa. Unyanisile bhuti ukhuthele laa mntwana. Ufumene umfazi ke phaya, hayi ezi zinto zazekwa ngooZwelethemba. Wenza kakuhle futhi uthathe umama lo womntwana wakho, ungabe usokol…(Amqhawule uMfundiso engekagqibi ukuthetha)
Good news elder brother that you are going to marry, after such a long time having been responsible for the pregnancy of that Mgasa girl. You are quite correct brother, that girl is diligent in so much that one can say you have got a good wife, unlike these things that were married by Zwelethembas. You do well by taking the mother of your child to avoi….(Disturbed by Mfundiso before finishing talking)

Mfundiso : Uthini na kwedini Sanele? Benditheni na khona mna ndize ndixoxe umcimbi obaluleke kangaka nosana olunguwe? Kwedini, andizi kuzeka laa nto imdaka mna maan. Ubobuza kwedini, xa ungevanga okanye into ungayiqondi kakuhle, ungavele usuke uphahluke nje edini. Ndikhe ndathi ndiza kuzeka loo mntwana umdaka mna kakade? Gqogqa iindlebe kwedini.

What do you say Sanele boy? What caused me to be engaged in such an important discussion with you being a baby. Boy, you ought to ask, when you do not quite understand. Did I ever say I am going to marry such an untidy girl? Listen carefully boy.

Sanele : Mamela kaloku mkhuluwa mna ndicinga ukuba uza kuthatha laa ntombi yakwaMgasa, kuba sele ikuzalele umntwana oyinkwenkwe. Andiqondanga ukuba uthetha ngenye. Khawutsho ke bhuti yeyakwabani le ntombi ekucaca ukuba uthe phithi yiyo?
Listen here brother, I am under the impression that you will marry that girl belonging to Mgasa family, because she has given birth to a baby boy for you. I did not understand that you are referring to a different one. Tell me brother, where does this girl, whom you seem to love most, belong to ?

Mfundiso : Nantso ke into obufanele ukuba uyibuzile kwasekuqaleni. Ungandigqibeli maan kwedini umncinci. Mamela ke, le ntombi ndithetha ngayo yeyakwaRhadebe. Hayi ela xelegu lakwaMgasa.
This is the question you ought to have asked from the beginning. Do not take things for granted boy, being young. Listen, the girl I am talking about belongs to Rhadebe family, not that untidy one belonging to Mgasa family.

Sanele : Hayi bo bhuti uvelaphi ndiye? Akumazi ukuba laa sisi unabantwana abathathu? Khona sekutheni ngoku laa ntombi yakwaMgase sele usithi lixelegu? Awunantloni bhuti, xa unokuthi umama womntwana wakho lixelegu? Wawubone ntoni ngeliya xesha wawusiya kuye? Xa ungafuni kutshata yena, uthini ngomntwana lo wakho? Okanye ufuna ukumlahla? Umntu akalahlwa ke tana bhuti, nokuba ulixelegu ngabula wena. (Uyahleka).
No, brother what do you mean? Are you aware that, that one has three kids, and what makes you now to refer to that Mgasa girl as being untidy? Are you not ashamed brother to say the mother

of your child is untidy? What attracted you that time to go to her? That you do not desire to marry her, what are your plans about your child? Do you, perhaps want to abandon or discard the child? A human being is never abandoned, no matter how untidy she is. (laughing)

Mfundiso : (Evutha ngumsindo)Kwedini, ndithanda abantwana bayo kakade laa ntombi, nokuba ndithanda yona? Musa ukundiphambanela apha. Ndiza kuxelelwa nguwe into emandiyenze? Ndiza kutshata laa ntombi yakwa Rhadebe, nokuba inabantwana na ndiyayithanda, kwaye andiboni yimbi. Thula ufe wena, ndizibhutyele into yam.

(Annoyed) Boy ! do I love that girl or her kids? Do not be mad here. Are you going to tell me what to do? I am going to marry that girl of Rhadebe family, irrespective of whether she has children or not, because I love her. Keep quiet, and let me continue with my business.

Sanele : Kucacile ukuba laa ntombi, ikhona le nto ikutyise yona, okanye eqabe yona. Xa unokuze ufune ukulahla umntwana wakho, uye kondla abantwana benye indoda. Oyena mntu ophambeneyo bhuti nguwe lo, xa unokuthi umntu owakubonisa ukuba uyazala, umyeke ubone omnye. Zange ndayibona into enjalo mna oko ndazalwa. Hamba uyokondlela enye indoda abantwana bayo simatha sendoda (uSanele aphume amshiye apho.)

It is obvious, there is something that girl has given you to eat or with which she has annointed herself. When you would want to abandon your own child in order to maintain another man's children. Brother, you are the one who is mad, when you can abandon someone you have seen to be able to give birth and go for another one. This is new to me since I was born. Go and maintain children for another man, you stupid man. (Sanele goes out leaving him there.)

Mfundiso : (Ebamba uSanele ngesandla) Uyindoda kwedini. Bendisithi umathile ixesha eli lonke, hayi ndikubonile namhlanje ukuba undwebile. Unyanisile manditshate nomama womtwana wam. Ndiza kutsho ndonwabe, xa ndizihlalele nosapho lwam. Ndiyakubulela Sanele mntakwethu. Mandiye kuye ngoku umama womntwana wam, ndiye kumxelela ukuba ndiza kutshata naye.

(Shaking Sanele's hand) You are a man boy. I have been under the impression that you are foolish all along, no, I am convinced today that you are clever. It is a fact, I must marry the mother of my child, and surely I shall be happy to stay with my family.Sanele my brother I thank you. Let me go to the mother of my child now, with the news of my intention to marry her.

1.1 GOAL IDENTIFICATION

Sanele tries to persuade Mfundiso to marry a girl who has his child, rather than to marry a girl who has three kids from other men. The influence goal that has been used by Sanele to persuade Mfundiso to marry a certain girl is **change relationship**, i.e. escalate to a new level, that is, he wants his friend to realize that his child is a gift from God. (Wenze kakuhle xa uza kuzeka umama womntwana wakho.) Furthermore Sanele tries to convince his friend that he should know his rights and be a responsible citizen.

1.2 ARGUMENTS AGAINST COMPLIANCE

However, Mfundiso does not want to marry a girl who has his child, but wants to marry another girl. His argument lies to the fact that Zanele is untidy, and Noloyiso is not. (Mna andizi kuzeka elaa xelegu linguZanele lakwaMgasa, ndiza kuzeka eyakwaRhadebe, uNoloyiso.) Mfundiso also tells Sanele that he cannot change his decisions, he is going to marry that girl of Rhadebe family irrespective of whether she has children or not, because he loves her. (Ndiza kutshata nalaa ntombi yakwaRhadebe, nokuba inabantwana, kuba ndiyayithanda, kwaye andiboni yimbi.)

1.3 ARGUMENTS FOR COMPLIANCE

- Firstly, Sanele tells Mfundiso that he had been under the impression that he will marry that girl belonging to Mgasa family, because she has given birth to a baby boy.(Ndicinga ukuba uza kuthatha laa ntombi yakwaMgasa, kuba sele ikuzalele umntwana oyinkwenkwe.)
- Secondly, Sanele asks Mfundiso whether he knows that Rhadebe family girl has three kids. (Awumazi ukuba laa sisi unabantwana abathathu?)
- Thirdly, Sanele tells Mfundiso that it is obvious that, this Rhadebe family secretly gave him (Mfundiso) something to eat in order that he loves her more. (Kucacile ukuba laa ntombi ikhona le nto ikutyise yona, okanye ethambise yona ukwenzela ukuba uthi phithi yiyo)
- Fourthly Sanele convinces Mfundiso that, how can he abandon his own child in order to maintain other men's children. (Ungathini ukulahla umntu onomntwana wakho, wondlele amanye amadoda abantwana abathathu ?

1.4 COMPLIANCE

After four strong arguments from Sanele, Mfundiso realized that, he should marry Zanele of Mgasa family, the mother of his child, because that is a fact. He will be happy to stay with his family. (Unyanisile Sanele ndiza kutshata nomama womntwana wam. Ndiza konwaba xa ndihleli nosapho lwam)

PERSUASIVE MESSAGE NO. 21

Bandile asks Vumile to help him with home work.

Dialogue between Bandile and Vumile.

Bandile : Vumile ndicela undincede mhlobo wam ndiza kubhala umsebenzi wasekhaya wesikolo.
Vumile I am requesting you my friend to assist me in doing homework.

Vumile : Awu mfondini! Uthetha ukuba awundazi ukuba ndaliphumelela kudala ibanga leshumi? Andisazazi ke mna nezinto ezenziwa ngoku, ndixolele mhlobo wam andinawukwazi.
Ah my friend! Are you suggesting that you do not know that I passed standard 10 long ago, and as such, I do not know all what are being done now. I am sorry my friend I am unable to help you.

Bandile : Ndiyakucela ntanga, ndiza kumama ndikukhumbuza osele uzilibele. Noko wena zizibalo ezi, ndifuna undincede kuzo.
I am requesting you friend, and I shall from time to time remind you about those you have forgotten. It is only in mathematics where I need your help.

Vumile : Hayi mfondini andifuni ukukwenzela into engalunganga. Cela omnye umntu. Naba nje ooAndile nooZandisile, kutheni ungatsho kubo?
No, brother I do not want to do something wrong for you. Here are Andile's and Zandisile, why do you not ask them?

Bandile : Musa ukundixelela ngaloo manxila mna ntanga, ndicela wena nje, kungenxa yokuba ndifuna umntu osele waziphumelela kudala

izibalo. UZandisIle noAndile abazi nokuba kubethwa abaphi ke bona.

Brother do not tell me about those drunkards, that I ask you is because I need somebody who have passed mathematics long ago. Zandisile and Andile know absolutely nothing.

Vumile : Ndiyakuva Bandile ntanga, qha ingxaki yeyokuba, ndazigqibela kudala izibalo zebanga leshumi, ngoku ke ndingakwenzela into engalunganga mhlobo wam.

I get your point friend Bandile, but my problem is that it is a long time since I did standard ten mathematics, and because of this, I can mess up things.

Bandile : Mamela kaloku Vumile, ndithe kuwe kufuneka umntu oyincutshe kwizibalo, kuba le nto ndiyenzayo iza kuphononongwa ngoomakhwekhwetha bezibalo. Ndiyakucela mhlobo wam.

Listen Vumile, I have said to you only a person who is a mathematician is required, because what I am doing is to be read even by some experts in mathematics. I implore you my friend.

Vumile : Ndithe kuwe Bandile izibalo zebanga leshumi ndazigqibela kudala mna. Kukho utshintsho oluninzi olumane ukwenzeka kuzo. Ngako oko ke andinakulunga. Ayikho ke enye into endingaphinde ndiyithethe. Libala ngam, yiya ebantwini abasand' ulukuphumelela ibanga leshumi, bona abaziyo ezi zinto zintsha.

I have told you Bandile that I last did grade 12 mathematics long ago. There are many changes that take place from time to time in it. In view of this, I cannot do that, and nothing else I am going to say, just forget about me and approach the newly qualified grade 12 people who know about new changes.

1.1 GOAL IDENTIFICATION

Bandile requests Vumile to help him with home work. Seemingly Bandile is dedicated to his studies. He has clear purpose, goal and responsibility. The goal that Bandile has used to persuade Vumile to help him with home work is **Gain assistance** by asking a **favour**, that is, he is confident to Vumile. Good human relationships are extremely important for success and are based on sincerity and mutual respect.

1.2 ARGUMENTS AGAINST COMPLIANCE

- Vumile does not want to help Bandile with homework. He argues that, he passed grade twelve long ago, and as such, he does not know mathematics because of many changes. (Ndaliphumelela kudala ibanga leshumi. Andisazazi izibalo mna, ngenxa yokuba zatshintsha kwezi ndizaziyo)
- Secondly, Vumile tells Bandile that, he does not want to do something wrong, therefore he should ask Andile and Zandisile to help him. (Hayi mfondini, andifuni kukwenzela into engalunganga. Cela uAndile noZandile bakuncede.)

1.3 ARGUMENTS FOR COMPLIANCE

Bandile then advances three arguments to persuade Vumile to help him with homework.

- In the first place he tells Vumile that he will from time to time remind him about the aspects he has forgotten. (Ndiza kumana ndikukhumbuza iindawana osele uzilibele, ndincede mfondini.)
- Secondly, Bandile does not want to be told by Vumile about Andile and Zandisile who are drunkards and know absolutely nothing. (Musa ukundixelela ngamanxila angooAndile noVumile abangazi nto)
- Thirdly, Bandile tells Vumile that he wants a person who is a good mathematician, because this homework is going to be scrutinized by some

experts in Mathematics. (Ndifune wena, kuba kufuneka umntu oyincutshe kwizibalo, kuba iza kuphononongwa ngoomakhwekhwetha bezibalo.)

1.4 RESISTANCE

- Vumile does not want to comply with Bandile's request of helping him with homework. He tells him that he cannot even attempt mathematics, because there are many changes. (Kukho utshintsho oluninzi, olumane ukwenzeka kwizibalo, andinakho ukukunceda)
- Secondly he tells Bandile to consult the people who are fresh from school, who are familiar with the new approach.

PERSUASIVE MESSAGE NO. 22

Ntuthu wants to reconcile her friend Nosisa about differences with the family.

Dialogue between Ntuthu and Nosisa

Ntuthu : Nosisa, kutheni le nto ungevani nje nabantu bakowenu ngezinto ezidla umzi? Nditsho kuba kaloku kudala ndisiva ukuba uxabana nabo, ukhalale, ugqibe ekubeni uzenzele nemicimbi ungakhange ubaxelele, kanti ke ayenziwa loo nto.
Nosisa why do you differ from your people with regards to family matters. For sometime now it has come to my knowledge that you are at loggerheads with them, ignoring them, doing ceremonies without telling them and yet that is not done.

Nosisa : Ntuthu tshomi, njengoko ndinomzi wam ngoku, bona basandiphethe okosana, abafuni kuphulaphula into endibaxelela yona, kanti ke kukwam apha, ilizwi lam, kufuneka baliphulaphule, beve ngam into endifuna yenzeke kwam nasebantwaneni bam.
Ntuthu my friend, they still treat me like a baby dispite that I have my own homestead. They do not want to listen to what I tell them. This is my own place, let them listen to me. They should listen and do whatever I want to be done at my place, even to my children.

Ntuthu : Kanti ke tshomi akwenziwa njalo ekuhlaleni. Baphulaphule abantu bakowenu,kuba abanye badala kunawe, banamava ngezinto zonke.
My friend that is not the way of doing it where people stay. Listen to your people, some are old and more experienced in a number of things than you are.

Nosisa : (Ecaphuka) Uba ubusazi ukuba andihoyanga yonke loo nto yabo mna. Ndiza kuzenzela yonke into ngolu hlobo lwam, endithanda ukwenza ngalo. Ingxaki yabo aba bantu, yinto yokuba bafuna yonke ingxaki uye nayo kubo, kube ngabo abaza kukuxelela ukuba yithini

na, kodwa ube ukhuphe imali yakho. Mna andisokuze ndiyenze loo nto nokuba sele kumnyama entla.

(Annoyed) If you knew I do not care all about them. I will do everything in my own way. These people want one to bring every problem to them, and then advise one what to do, yet one's money has been paid. I shall never do that, no matter what happens.

Ntuthu : Yhe Nosisa, ayenziwa le nto uyenzayo. Akukho kwanto inokukulungela, xa ungafuni kucetyiswa ngabantu bakowenu.Kaloku ngabona bakucebisayo,xa ngaba wenze into elungileyo utsho ekugqibeleni uzibone uphumelela kuyo yonke into yakho. Umzekelo mna lo, yonke into endiyenzayo ndiqale ndibuze ebazalini kuqala. Nangoku ke uyandibona ukuba ndiqhubela phambili. Tshintsha dade, ukuba ufuna izinto zakho zikuhambele kakuhle. Tshintsha esi simo sakho, uthethe nabantu bakowenu, kuba nokuba unokuvelelwa yintoni na, enjani, ngabo abanako ukukunceda, bancede nabantwana bakho, benyanzelekile kuba ungumntwana wabo. Musa ukudlala Nosisa usenabantu bakowenu othethana nabo, kuba bakhona abantu abantywizisa bancame, xa bevelelwe zizinto, kuba kaloku abanabancedi. Wena ke usenethamsanqa lokuba uthethane nabantu. Ukohlukana nezihlobo kwenza ukuba umntu avelelwe ngamashwa. Liyeza ixesha lokuba uthi ubafuna, babe bengafumaneki.

Nosisa what you are doing is not being done. Nothing good can come your way, if you are opposed to be advised by your home people. They are the ones who advise you if and when you have done the right thing, and eventually you see yourself succeeding in everything. As an example,I first consult my parents for advice in whatever I am doing. As a result, you see me progressing. My sister, change your way of doing things if you want things to go well for you. Change your behaviour as well, talk to your people because whatever may happen to you, they are the ones, and are obliged, to assist you and your children, because you are their child. Do not play marbles Nosisa please, you are still having your people to talk to, while other people have no one and in the

circumstances they resort to crying tears and giving up due to lack of helpers. You are lucky to have people to discuss home matters with. Doing away with relatives causes one to have misfortunes. There will be time where you will not find them, when you need them most.

Nosisa : Ntuthu andifuni kucetyiswa ngabantu basekhaya mna. Iminyaka ingamashumi amabini ndizimele. Ndadinwa luchuku abanalo. Mna ndincedwa ngabantu endihleka nje nabo bengezizo izihlobo zam. Nokuba ndivelelwe yintoni? enjani? Abahlobo bam baya kundinceda. Ndiyeke wena, ndiya kuzibonela. Ndimdala mna ngokwaneleyo. Ndinemali yam,ndiyazikhulisela, ndizondlele, ndizifundisele abantwana bam.

Ntuthu I do not want to be advised by my home people. I am an independent person for twenty years now, I was tired of their nonsense. I am being helped by friendly people who are not my relatives. No matter what has happened to me, and how, my friends will help me, so leave me alone I will see my way. I am old enough, I have money and I bring up and educate my children.

1.1 GOAL IDENTIFICATION

Ntuthu wants to reconcile her friend Nosisa about differences with the family, because she does not want her friend to be away from the blessings of the elder people in the family. She also does not want her friend to be affected by the wrath of ancestors. The type of influence goal that Ntuthu has used to persuade Nosisa about differences with the family is **Give advice** on **lifestyle,** that is, she wants Nosisa to be close to her family (Ayenziwa loo nto yokungevani nabantu bakowenu)

1.2 ARGUMENTS AGAINST COMPLIANCE

However, Nosisa does not want to listen to Ntuthu's words of persuasion.

- She tells Ntuthu that despite that she has her own homestead, the family still treat her like a baby. They do not want to listen to whatever she tells them. She says this is her own place, and her word should be listened to. (Njengoko ndinomzi wam ngoku, bona basandiphethe okosana, abafuni kundiphulaphula into endibaxelela yona, kanti ke kukwam apha, ilizwi lam kufuneka baliphulaphule, beve ngam into endifuna yenzeke nasebantwaneni bam.

- Secondly, Nosisa tells Ntuthu that she does not care about them. She will do everything in her own way. These people want a person to bring problem to them and tell her what to do, although she or he has contributed some money. I shall never do that. (Andiyihoyanga yonke loo nto. Ndiza kuzenzela into ngohlobo lwam)

1.3 ARGUMENTS FOR COMPLIANCE

Ntuthu is not prepared to accept Nosisa's different arguments justifying the correctness of differences with the family.

- Firstly, Ntuthu informs Nosisa that for some time, it has come to her knowledge that she is always at loggerheads with the family, doing ceremonies without telling them. (Kudala ndisiva ukuba uxabana nabantu bakowenu, ukhalale, ugqibe ekubeni uzenzele nemicimbi ungabaxelelanga)
- Secondly, Ntuthu tells Nosisa that, that is not the way of doing it. She should listen to elderly people, because some are old and more experienced in a number of things than she is. (Akwenziwa njalo ekuhlaleni. Baphulaphule abantu bakowenu, kuba abanye badala kunawe. Banamava ngezinto zonke)
- Thirdly, Ntuthu further informs Nosisa that, nothing good can come her way, if she is opposed to advices from family. When she listens to the elderly people, eventually she can see herself succeeding in everything. (Akukho nto inokukulungela xa ungafuni kucetyiswa ngabantu bakowenu. Xa wenza into elungileyo, utsho uzibone uphumelele)

- Fourthly, Ntuthu advises Nosisa to change her behaviour and talk to her family because they are the ones who are obliged to help her. She further tells Nosisa that she is lucky to have people to discuss home matters with, because time is coming when she will not find anyone to help her and becomes unlucky. (Kufuneka utshintshe isimo, uthethe kakuhle nabantu bakowenu, kuba ngabo abanyanzelekileyo ukuba bakuncede. Usenethamsanqa wena, kuba usenabantu bakowenu. Ukohlukana nezihlobo kwenza ukuba umntu avelelwe ngamashwa.)

1.4 RESISTANCE

Despite these three consecutive strong arguments from Ntuthu, persuading Nosisa to be close to her family, she does not comply with the request, instead she tells Ntuthu that she does not need to be advised by anyone, because she is an independent person for twenty years now. She is tired of the family nonsenses in as much that, friendly people can help her more than family members. She further tells Ntuthu to leave her alone, because she is old enough now to solve problems using her money for bringing up and educating her children. (Andifuni kucetyiswa ngabantu basekhaya mna. Iminyaka ingamashumi amabini ndizimele. Mna ndincedwa ngabantu endihleka nabo. Ndinemali yam, ndingazikhulisela, ndizondlele, ndizifundisele abantwana bam.

PERSUASIVE MESSAGE NO. 23

Toto wants Lethu to control birth by using condoms.

Dialogue between Toto and Lethu.

Toto : Lethu uvelaphi na ekuseni kangaka mfondini? Phofu ndiqinisekile ukuba uvela ezintombini. Uyazisebenzisa phofu izikhuseli, xa usabelana ngesondo nezi ntombi ziliwaka mhlobo wam?
Lethu where do you come from so early friend? Infact, I am sure you are coming from girls. Do you use protection devices when doing sex with your large number of girls my friend?

Lethu : Ndivela eNtinga entombini yam mfo wethu. Utheni usandibuza into yokusebenzisa izikhuseli wazi ntoni wena ngeentombi sishumane ndini? Hayi andiyisebenzisi loo nto mna, kuba nootatomkhulu babengazisebenzisi ezo zinto. Nam ke ndilandela ekhondweni labo.
I am coming from my girlfriend at Ntinga my friend. Why do you ask me something about protective devices? What do you know about girls, because you do not have a single one ? No, I do not use that thing, because even our grandfathers were not using them. I imitate them.

Toto : (Evuka kumandlalo ebelele kuwo). Thixo ! Yiba nezidalwa zakho ngamaxesha onke. Yhe Lethu! Uyaziva kakuhle ukuba uthini phofu? Mfondini unomathotholo yinto yokumanyelwa. Musa ukudlala ngobomi usemtsha unje mfo wethu. Ubomi abenziwa le nto. Uza kuthini xa unokwenza nzima ezi ntombi zakho zingaka? Uza kubondla ngantoni khona abo bantwana balikhulu? Bhadla Lethu umdala ungaka nje.
(Waking up from where he slept). God! Be with your creatures at all times. Hay! Lethu do you hear yourself what you say? Brother, the radio is something that needs to be listened to. Do not play with life, young as you are my brother. Life is not dealt with in this manner. What will you say should you make pregnant these many

girls of yours ? How are you going to maintain those many children? Wake up Lethu you are old enough.

Lethu : Khawutsho ke mfo kaNkwali, wena ungayitya ibhanana enamaxolo? Khona zisetyenziselwa ukuthini ezi zikhuseli zakho ulilisela ngazo?
Say it Nkwali,would you eat banana with the cover having not been peeled off? Why are these protective devices of yours, that you are talking about, used for?

Toto : Akubhadlanga nyhani Lethu mfo kaRhadebe. Ucinga ukuba la mantombazana azula yonke le Dyunivesithi yaseTranskei athanda wena wedwa? Izikhuseli ke mhlob'am zithintela ukwanda kwezifo ezifana neS.T.D, iHIV ne-Aids, igonorrhoea kunye nokuba bangakhulelwa abasetyhini.
You are really not normal Lethu, son of Rhadebe. Do you think, girls that go about in this University of Transkei love you alone? The proctetive devices my friend prevent the spread of diseases such as S.T.D, gonorrhoea, HIV and Aids and they also prevent pregnancy in females.

Lethu : Ngubani osele enazo ezi zifo uzichazayo? Unendaba kunjalo nje wena Toto. Ucinga ukuba, xa uyindoda ungangabi nabantwana kakade? Andinamsebenzi nangculaza mna, kodwa into endingasokuze ndiyenze, kukusebenzisa ezi zikhuseli undifundekela ngazo. Unotshe Nkwali!
Who has already suffered from these diseases you are mentioning ? You have news Toto. Do you think you may not have children when you are a man? I do not care about Aids, but what I shall never do, is to use these protective things you are telling me about. Not at all Nkwali!

Toto : Lethu! Baninzi abantu apha phandle abafayo, ngenxa yengculaza mhlob'am. Mna ke andifuni ukukubona ulahleka ndikhona, kuba safika sobabini apha e-Unitra. Kwakhona mhlob'am oyintandane kum, musa

ukuwathemba la mantombazana, kuba namhlanje ilala nawe, kusasa ilale noKhanyiso ngalaa mini ilale no-Anele. Awazi ukuba uKhanyiso no-Anele abanayo na le ngculaza. Uza kusuleleka ke wena ugule usweleke.

Lethu! Many people are dying outside because of HIV and Aids my friend. I do not want to see you going astray in my presence, because we arrived together here at Unitra. In addition my dear friend, do not have a trust in these girls, because they sleep with you today, with Khanyiso tomorrow and with Anele on the other day. You are not aware whether Khanyiso and Anele are not infected with this HIV and Aids. You will be infected, get sick and die.

Lethu : Ingxaki yakho, ucinga ukuba wazi kakhulu wena Toto. Ndithe kuwe andizi kuyenza le ndebelefele undixelela yona. Lilonke ke, yahlukana nam. Yimpilo yam le, asiyoyethu. Andinakuva ngawe ungumntwana mna. Nokuba ndingaba nabantwana abalikhulu, okanye iwaka ngabula wena, andizi kucela nto kuwe. Nokuba ndinganesifo, owuchaphazeleki nakancinane wena.Thula ufe futhi ngoku.

Your problem is that you think you are well informed Toto. I have indicated to you that, I am not going to do all what you are telling me. All in all, leave me alone. This is my health, not ours. I cannot be convinced by you being young to me. Even if I could have hundred children or thousand, according to yourself, I shall not ask for anything from you, or should I get infection you are not affected in any way. Keep quiet now.

Toto : (Edakumbile). Owu Lethu! Bendisithi ndiya kucebisa njengomhlobo wam, xa uthetha ngolo hlobo ke. Hayi Radebe, hamba ngoyibonayo. Phofu kuhleli kusithiwa ngamaXhosa **“Inkomo enotshobo ayinqandwa”**.Lilonke ke Ndleb’entle zombini ndikuncamile, sokuze uphinde undive ndikubuza, okanye ndikucebisa nganto, kodwa uyakundikhumbula ndihleli kulo mandlalo (Aphindele ezingubeni uToto alale)

(Disappointed). Oh, Lethu my friend, I was under the impression that I am advising you. Now that you talk like that, no Radebe take your own way. As Xhosas usually say, a stubborn person is better left alone, all in all, Beautiful ears, I have given up on you. Never shall you ever hear me asking or advising you, but you will remember me sitting in this bed. (Toto is going back into his bed and sleeps).

Lethu : (Ezisola) Toto uxolo mhlobo wam, ndiyazisola ngamazwi endiwathethileyo kuwe, nathe akukhathaza. Ndiyakhumbula ukuba nakumabonakude kupapashwa ukusetyenziswa kwezikhuseli,ngenxa yesifo sengculaza. Uyabona ke ngoku ukususela namhlanje mhlobo wam andisayi kuphinda ndahlukane nezikhuseli. Ndiyawuva ke ngoku umsebenzi wazo. Nyhani ke phofu andindodwanga kula mantombazana ndiwathandayo. Xa ndinokuba nabantwana abaninzi, bangatya ntoni, banxibe ntoni?. Yheyi ! Ndiyakubulela Toto mhlobo wam, ngokundicebisa, undibonise indlela. (elala emandlalweni wakhe uLethu, enesingqala, ekhangeleka enomvandedwa)

(Sorry) Toto my friend I am sorry for what I said to you, and which disturbed you. I remember that even in T.V., the use of protective devices is advertised because of HIV and Aids. Let me tell you my friend that as from this day, I shall never be without protective devices. I understand now what their function is, and it is true that these girls do not love me alone. Should I have a number of children what can they eat and clothe? Hey! I am thankful to you Toto for advising me accordingly. (Lethu sleeping in his bed, sorrowful and seemingly in deep thoughts).

1.1 GOAL IDENTIFICATION

Toto wants Lethu to use condoms to control birth and many sexual diseases. The influence goal that Toto has used to persuade Lethu to use condoms is **Give advice** on **Health**.Toto is trying to safeguard his friend from being a victim of diseases through ignorance.

1.2 ARGUMENTS AGAINST COMPLIANCE

Lethu does does not want to use condoms. He tells Toto that grandfathers were not using these condoms, he is imitating them then. He also asks Toto whether he can eat a banana with the cover having not been peeled off. (Mna ndilinganisa oobawomkhulu ababengenazikhuseli, kunjalo nje awunakho nawe ukutya ibhanana engasuswanga amaxolo) Lethu continues to tell Toto that he cannot use condoms, he should leave him alone, because the health is his, Toto enters nowhere (Andinakusebenzisa zikhondoms mna. Yahlukana nam, kuba impilo yeyam, awungeni ndawo wena.)

1.3 ARGUMENTS FOR COMPLIANCE

Toto uses four arguments in persuading Lethu to use condoms when doing sex with females.

- Firstly, he is discouraging Lethu from sleeping with many girl friends without using condoms (Uyazisebenzisa iikhondom xa usabelana ngesondo nezi ntombi zakho ziliwaka?)
- Secondly, Toto advises Lethu that radio news also informs people about safe sex to avoid impregnating females (Awuphulaphuli nonomathotholo lo ohleli esazisa abantu ngokwabelana ngesondo okukhuselekileyo nokunqanda ukukhulelwa kwamabhinqa).
- Thirdly, Toto further tells Lethu that girls are unreliable, because they sleep with many men (Akathembekanga amantombazana, kuba alala nabantu abaninzi)
- Fourthly, when Lethu does not want to comply, Toto tells him that if he does not want to listen to him, he is now giving up, but Lethu will remember him when he is in trouble. (Xa ungafuni kundiphulaphula Lethu, uyakuzibonela ndiyakuyeka. AmaXhosa athi, **“Inkomo enotshoba ayinqandwa”**)

1.4 COMPLIANCE

Lethu has now realized that Toto's persuasive advices are important. Lethu says that he is sorry for what he said to Toto (uxolo mhlobo wam, ndiyazisola ngamazwi endiwathethileyo kuwe). Lethu further says that, he shall never have sex without protective devices, because unprotected sex cause many deaths and to have many children (ukususela namhlanje ndiza kuzisebenzisa izikhuseli, kuba ziluncedo) Lethu thanks Toto for advising him about safe sex. (Ndiyabulela Toto mhlobo wam ngeengcebiso zakho malunga nokwabelana ngesondo okukhuselekileyo).

PERSUASIVE MESSAGE NO. 24

Velile wants his friend Mphumzi to pay for his radio.

Dialogue between Velile and Mphumzi

Velile : Mphumzi mhlobo wam, ndicela undincede kule nyanga siyiphetheyo undenzele inceba. Ndicela uye kundibhatalela unomathotholo wam phaya kwaTown Talk Furnishers,ndiya kucela mhlobo wam. Ndiza kuyibuyisa imali yakho kule nyanga izayo.
Mphumzi my friend, I implore you to help pay for my radio at Town Talk Furnishers this month. I will be in a position to refund you next month.

Mphumzi : Owu! Uxolo Velile mhlobo wam, andinakukuhlawulela kule nyanga. Kaloku kusafuneka ndihlawule imali yesikolo, apho kufunda khona udade wethu lo omncinane. Loo mali ke ngamawaka amabini eerandi. Ntanga ndiyaxolisa mhlobo wam.
Oh! Sorry my friend Velile, I am unable this month, because I have to pay my younger sister's school fees amounting to R2000.00. I am very sorry my friend.

Velile : Mhlobo wam, le yam ke yona incinci kakhulu, kuba likhulu leerandi kuphela. Kaloku mhlobo wam ndinale ngxaki yokuswelekelwa ngutata, ngoku ke mhlobo wam yonke into ijongwe kum. Ukuba andimhlawulelanga unomathotholo kule nyanga uza kuthathwa. Ndiya kucela mhlobo wam.
My friend this one of mine is too little, it is only R100. You will recall my friend that I have the problem of my father's death,now I am responsible for everything.More so, should I not pay for the radio this month, it will be repossessed. I am asking you my friend.

Mphumzi : Ephangela nje unkosikazi wakho kutheni ungaceli yena? Andinakho nyhani mhlobo wam.

Why do not you ask your wife as she is working ? I cannot be able, it is a fact my friend.

Velile : Kaloku ntanga unkosikazi wam akamkeli mvuzo ubhekele phi, kuba wamkela amakhulu amathandathu eerandi. Ngoku ke siya kuncedisana kulo mngcwabo katata,kuba ebengekho mbuthweni kaloku mhlobo wam utata.

As a matter of fact, my wife does not get much Money. She gets R600. We shall both pay for the funeral of my father, because he was not a member of any burial organization.

Mphumzi : Hayi mhlobo wam uxolo andinakho, kuba uyayazi imali endiyirholayo. Kwakutheni ke wena mhlobo wam uze ungambhataleli embuthweni utata wakho? Nam ngoku mhlobo wam besele ndibale iingxaki ezininzi, ndingayibalanga ke le yakho.

No, my friend I am unable and luckily you know how much I earn. By the way, why did you not pay for your father in a burial organization? At this point in time, I have already budgeted for many problems, and this one of yours is out of my budget.

Velile : Kulungile ke ntanga xa ungafuni, kodwa mna bendisandula ukukunceda ngoku, njengokuba sele ungafuni nokuva, xa indim ofuna uncedo kuwe. Uze wazi ke ntanga ukuba uxakeka akagugi, nawe uza kufuna uncedo apha kum, ube usengxakini.

Okay friend, now you are refusing to help me, yet I have helped you quite recently. Be mindful that it was not the last instance for you to need help, and as such you will be in trouble and need my help.

Mphumzi : Andazi ke Velile ukuba ufuna ndide ndithethe kanjani na nawe,ukuze uve. Andinayo mfondini imali, kuba sele iphelele

kwiingxaki ebendizicwangcisele zona, akungabi andifuni. Andazi ukuba sekutheni na ngoku, sele ushwabula usithi, uxakeka akagugi. Andinamali mna nyhani. Kungcono utsho komnye umntu akuhlawulele unomathotholo wakho.

Velile I do not know, how do you want me to talk to you in order that you understand. It is not that I just do not want, but the fact is, I do not have money, as it has been used in things for which I budgeted. I just wonder why you are cursing me now, saying that your problem will be mine one day. Truly speaking I am broke, and you better ask someone else to pay for your radio.

1.1 GOAL IDENTIFICATION

Velile wants his friend Mphumzi to pay for his radio, because he has no money. The influence goal that Velile has used to persuade Mphumzi is the goal of **Gain assistance** to obtain an **object**, that is, he has specifically chosen him because he is his friend. A friend in need is a friend in deed, and where there is a will, there is a way, meaning that determined efforts overcome obstacles. (Mhlobo wam Mphumzi ndenzele inceba, uye kundihlawulela unomathotholo KwaTown Talk, ndiza kukubuyisela Imali yakho kule nyanga izayo).

1.2 ARGUMENTS AGAINST COMPLIANCE

- Firstly, Mphumzi is unable to comply with Velile's request, because he says, he has to pay his younger sister's school fees amounting to two thousand rand. (Andinakho ukukuhlawulela,kuba ndiza kuhlawulela udade wethu lo umncinane imali engamawaka amabini eerandi)
- Secondly, Mphumzi tells Velile to ask his wife to pay, because she is working. (Ephangela nje unkosikazi wakho, kutheni ungaceli yena akuhlawulele?)
- Thirdly, Mphumzi tells his friend that he knows how much he earns. Mphumzi further asks Velile why he did not enter his father's name in a burial organization.

(Uyayazi imali endiyirholayo. Kwakutheni uze ungambhataleli embuthweni utata wakho?)

- Fourthly, Mphumzi tells Velile that he has already budgeted for many problems and what is being said now by Velile is out of his budget.(Besele ndilungiselele iingxaki ezininzi ngemali, ndingayibalanga le yakho).

1.3 ARGUMENTS FOR COMPLIANCE

- Firstly, Velile persuades Mphumzi to please help him with only one hundred rand. (Incinane kakhulu imali endifuna undihlawulele yona, likhulu leerandi kuphela)
- Secondly, Velile further tells Mphumzi that the reason why he cannot pay for the radio this month is because he has the problem of his father's death, which necessitates him to be responsible for all the funeral expenses. (Isizathu esidala ndingabinakho ukuhlawula kule nyanga,yingxaki yokuba ndiswelekelwe ngutata. Onke amalungiselelo omngcwabo ajonge mna kuphela.)
- Thirdly, Velile tells Mphumzi that as a matter of fact, his wife cannot pay for the radio, because she gets a lousy six hundred rand a month. (Ayinakho ukuba ingahlawulela unomathotholo inkosikazi yam, kuba irhola amakhulu amathandathu eerandi kuphela ngenyanga.)

1.4 RESISTANCE

Despite all the arguments from Velile persuading Mphumzi to pay for his radio, he does not comply with the request. Mphumzi tells Velile that he does not know how does he want him to talk to him in order to understand. (Andazi ke Velile ukuba ufuna ndide ndithethe kanjani na nawe ukuze uve.) Mphumzi tells Velile that he does not know the reason why he is cursing him because he is not going to give him some money. (Andazi ukuba sekutheni na ngoku, sele ushwabula usithi uxakeka akagugi, kuba andinamali mna.) Mphumzi also tells Velile that, truly speaking he is broke, he better ask someone else to pay for his radio. (Kungcono ucele omnye umntu ukuba akuhlawulele unomathotholo wakho.)

PERSUASIVE MESSAGE NO. 25

Ayanda wants Mfundo to type a paper for him

Dialogue between Ayanda and Mfundo.

Ayanda : Yhe Mfundo ntanga, ndicela ukuba undincede undenzele inceba, unditayiphele amaphepha am. Ngamaphepha abantwana besikolo. Ngendiba ndiya zenzela mhlobo wam, nto nje ndixakekile, kuba kaloku ndisagqibezela ukukorekisha la maphepha bebesandula ukuwabhala.

Hey Mfundo friend, do me a favour. Type learners papers for me. My friend, I could be doing it myself, had it not been that I am still finishing marking the recent scripts.

Mfundo : Hayi Ayas mfowethu, andinako, kuba nam apha emsebenzini ndixakeke ngeyona ndlela. Kutheni ungatayiphi phaya esikolweni nje ntanga?

My brother Ayas I cannot, because of pressure of work here at work. Why can you not do it there at school?

Ayanda : Kaloku mfowethu phaya esikolweni sineecomputer ezimbini qha kuphela. Ngoku zonke iititshala zifuna ukutayipha. Cinga ke ntanga siziititshala ezilishumi phaya esikolweni, ngoku kunzima.

My brother, we have only two computers at school. All eleven teachers are in need of typing, just imagine it is hard.

Mfundo : Ngamaphepha amangaphi la ofuna ndikutayiphele wona, kuba ndixakekile nam mfondini?

I am also busy my brother, but how many papers would you want me to type for you?

Ayanda : La maphepha angamashumi asibhozo ewonke mhlobo wam. Yiyo ke nale nto ndithe mandize ngoku kusekwangoko ntanga, kuba ayafuneka edolophini ngoMvulo kwiveki ezayo.

My friend, papers involved are eighty, that is why I have decided to approach you in time, because they have to be in town next Monday.

Mfundo : Amashumi asibhozo? Yhoo! Ngeke ndikwazi ntanga. Mna bendicinga ukuba uthetha ngamaphepha angamashumi amabini, ukuya kumashumi amathathu ubuncinane. Hayi mhlobo wam, cela omnye umntu, kuba mna ndixakekile gqitha apha emsebenzini, xola Mzangwa.

Oh! Eighty? I cannot be able friend. I thought you were talking about twenty to thirty papers at least. Bear with me Mzangwa my friend, ask somebody else, because I am too busy here at work.

Ayanda : Owu! Mhlobo wam, sele ndilahlwa nanguwe ngoku? Ndicela undiboleke icomputer ke ntanga ndiza kuzitayiphela, xa uxakeke kangaka.

Ugh! My friend am I being forsaken even by yourself now? That you are much busy, please lend me your computer so as to type for myself.

Mfundo : Hayi akuna kulunga ke mhlobo wam kanjalo, kuba kaloku ikhompyutha le yeyomsebenzi. Ndingagxothwa xa ndibolekisa ngayo. Umsebenzi unqabile mfondini, ufuna ukukhathalelwa. Xa umntu ephulukene nawo kule mihla, uhlupheka angathi ingqondo ayisebenzi kakuhle. Enye into lo msebenzi ndiwufumene sele ndihleli unyaka wonke ekhaya ndingaqeshwa. Andivumi tu Ayanda cela omnye umntu onokukunceda, kuba ndixakekile nyhani.

No, my friend that cannot be a possibility, because the computer is for use at work. Should I borrow you, I can be fired, and because of the scarcity of work, one has to be careful my friend. Once somebody loses it these days, he becomes so worried as if the

mind is not properly functioning. Another thing I got this job after staying at home for a year being unemployed. Ayanda I do not agree, better approach someone else for help, because I am really busy.

1.1 GOAL IDENTIFICATION

Ayanda requests Mfundo to type students' question papers for him. The influence that Ayanda has used to persuade Mfundo to type papers for him is **Gain assistance** by doing a **favour**, that is, he needs him to help him, because a friend should be generous and understand his or her friend's problems. (Ndicela undenzele inceba, unditayiphele amaphepha am esikolo)

1.2 ARGUMENTS AGAINST COMPLIANCE

Mfundo does not want to comply with Ayanda's request to type the student's question papers.

- Firstly, he tells Ayanda that, he cannot type papers, because of pressure of work place. (Ndixakeke kakhulu apha emsebenzini, andinawukwazi ukukutayiphela amaphepha.)
- Secondly, he tells Ayanda that, a computer is for use at work. Should he borrow him, he can be fired and because of scarcity of work, one has to respect and obey all the rules of the work place. (Andinakho ukukunika icomputer, kuba yeyasemsebenzini. Ndingagxothwa, xa ndibolekisa ngayo. Umsebenzi unqabile, ufuna ukukhathalelwa.)
- Thirdly, Mfundo however, also mentions the fact that, once someone loses the job these days, he or she becomes so poor to the extent that he seems as if the mind is not functioning properly. (Xa umntu ethe waphulukana nomsebenzi kule mihla, uhlupheka angathi ingqondo ayisebenzi kakuhle)
- Fourthly, Mfundo tells his friend Ayanda that he got his job after staying at home unemployed for the whole year. (Lo msebenzi ndiwufumene sele ndihleli unyaka wonke ekhaya ndingaqeshwa.)

1.3 ARGUMENTS FOR COMPLIANCE

Ayanda then advances arguments to persuade Mfundo to type students papers for him.

- In the first place, Ayanda tells Mfundo that they have only two computers at their school. All eleven teachers are in need of typing. (Sineekhompyutha ezimbini kuphela esikolweni. Iititshala ezifuna ukutayipha zilishumi, ngoku kunzima ukuba silindane)
- Secondly, Ayanda asks Mfundo the reason why he has forsaken him. That Mfundo is very much busy, he should lend him some computer so as to type for himself. (Ndicela undiboleke ikhompyutha ndizitayiphele, xa uxakeke kangaka)

1.4 RESISTANCE

Mfundo resists Ayanda's arguments. He says, he does not agree to type for him or even to borrow him a computer. He tells Ayanda that he should approach someone else for help, because he is really busy.(Cela omnye umntu kuba ndixakekile)

PERSUASIVE MESSAGE NO. 26

Patience wants Eugenia to keep the radio noise down.

Dialogue between Patience and Eugenia.

Patience : Eugenia, ndinesicelo endinaso apha kuwe, futhi ke dade wethu nokuba sibi sinjani kuwe, ndicela ukuba uze usamkele, kuba sikwajongene nempilo yethu sonke apha kulo mzi. Isicelo sam ke dade, kukuba ukhe uyeke ukukhalisela unomathotholo phezulu, kuba siyafunda thina. Ayithethi kuthi ke loo nto dade awuzi kumkhalisa. Uza kumkhalisela ezantsi kunoku. Sisicelo dade wethu ayisosigqibo.

Eugenia I have this request, more so even if it is unpleasant to you my sister I request you to accept it, because it has something to do with the health of all of us here at home. My request my sister is that, please cease playing the radio with its noise up, because we are studying. This does not mean you are not going to play it my sister,you will, but with its volume lower than this. My sister this is a mere request not a decision.

Eugenia : Jonga apha Patience dade wethu, mandingaxelelwa nguwe into emandiyenze. Apha kuhlawula mna. Imali yokuhlawula apha, andizange ndiyiboleke nokuyiboleka kuwe. Lilonke ke dade wethu isicelo sakho asamkeleki. Nam ndinelungelo apha lokwenza nantoni na endithanda ukuyenza.

Look here my sister Patience, let me not be told by you what to do. I am responsible for payment here, and I do not borrow money from you to pay here. All in all my sister your request is not acceptable. I am also having a right here to do whatever I like to do.

Patience : Eugenia, uthetha ngezinto ezingadibaniyo ngoku wena, into yokuhlawula nento yokukhalisela unomathotholo ezantsi. Kaloku

khumbula dade nathi sinawo amalungelo okwenza izinto ezinokunikhathaza, nto nje asifuni kukhathaza miphefumlo yabantu. Kaloku sisi wam uyasiphazamisa xa sifundayo, ngelixa ukhwazisa unomathotholo wakho. Kanti ke dade nawe awunakuthanda, xa uthi ufunda, kube kukhala unomathotholo.

Eugenia you talk about different things, the issue of payment and that of keeping the volume of the radio down. Do not forget lady that we also have rights, whereby we can do things that may disturb you, but nevertheless we don't want to worry people's souls. As a matter of fact, you are disturbing us while studying my sister, by keeping your radio volume up. You may as well not like it my sister, should the radio be switched on while you are studying.

Eugenia : Andinandaba nokufunda kwakho mna. Awazi ukuba kufundelwa esikolweni? Andifundi mna, kwaye zangendafunda, ndiliqaba. Xa uza kube undifundekela ngokufunda kwakho, andiyingenanga leyo mna.Ungathi mandivele ndihambe kwalapha kulo mzi nje Patience, kuba kucacile ukuba awundifuni ?

I do not care about you studying. Do you not know that studying takes place at school? I do not study, I never studied and I am just an illiterate. Now that you will frequently telling me about your study, then I am opposed to that. If it is so Patience, why do not you order me to leave this home all together. It is clear that you do not want me.

Patience : Uyabona ke Eugenia, musa ukundilandela ngochuku mna, ngokungathi ungumfazi. Andithanga musa ukukhalisa unomathotholo wakho, ndithe mkhalisele ezantsi. Ukuba awufuni yitsho, musa ukundixelela ngobuqaba bakho mna. Andizi kuyenza nto leyo. Asindim umntu owathi musa ukuya esikolweni. Uyazi ke tana Eugenia sikwancedana nawe, kuba le nto uyenzayo, uza kuzilimaza iindlebe, ude ube sisithulu, ngenxa yalo nomathotholo wakho.

You see Eugenia, don't be nonsensical to me like a woman. I have never suggested you to cease playing your radio, but I said play it softly. If you don't feel like doing it, please say it out, don't tell me about illiteracy, something which I am going to do nothing about it. I am not responsible for your having not gone to school. By this, we are also helping you Eugenia, because this practice will damage your ears and you become deaf, because of this radio of yours.

Eugenia : Utsho na dade? Unyanisile kuba iindlebe zam zithandwa kukuba ngathi zingenwe ngumoya, xa ndisandula ukucima lo nomathotholo. Hayi dade wethu undincedile, ndiyekile ukuwukhalisela phezulu unomathotholo, kuba nyhani ndiza kuba sisithulu yile nto imbi kangaka. Enkosi man mhlobo wam ndiyabulela ngeengcebiso zakho. Nam ndiyaqonda ukuba ukuvulela phezulu unomathotholo bubuqaba, kuba kuphazamisa abantu endihleli nabo. Lilungelo lomntu wonke ekuhlaleni ukuba ahlale kakuhle engaphazanyiswa. Ngaphezulu, le nto ibiza kundidalela iintshaba ezininzi.

Do you say so lady? You are correct, my ears have a feeling of wind shortly after I have switched off the radio. No my sister you have helped me in so much that I have cease playing radio to the top of its volume.Yes truly speaking, I am going to be deaf as a result of this bad thing. I thank you my friend for your suggestions. By now I understand that, this practice is unprofessional, for it is a disturbance to the other people I am staying with. It is everybody's right to stay freely, without disturbances, and above all, this could cause many enemies for me.

1.1 GOAL IDENTIFICATION

Patience wants Eugenia to keep the radio noise down. She does not want her friend to disturb people. The influence goal used by Patience is **Enforce a right**

to **protect** it, that is, Patience begs her friend to do things in a manner that respects the dignity and rights of all persons without prejudice as to race, religious beliefs, colour, sex, physical characteristics, age, ancestry or place of origin. (Ndinesicelo sokuba uyeke ukukhwazisa unomathotholo, kuba uphazamisana namalungelo abo bonke abantu abahlala kulo mzi.)

1.2 ARGUMENTS AGAINST COMPLIANCE

Eugenia resist Patients request.

- Firstly, she tells Patience that she must not tell her what to do, because she pays the rent from her own pocket. She has a right to do whatever she likes. (Musa ukundixelela into emandiyenze apha, kuba ndiyazihlawulela irent. Nam ndinelungelo lokwenza nantoni na endinqwenela ukuyenza) Eugenia asks Patience why she does not order her to leave this house altogether. (Ungatsho nje ukuba kungcono ndihambe kulo mzi?)

1.3 ARGUMENTS FOR COMPLIANCE

Patience does not accept Eugenia's arguments concerning keeping the radio noise down. She has used two arguments to persuade Eugenia.

- Her first argument was that, even if Eugenia is paying a rent for his room, but she is to respect the dignity and the rights of all the persons, she is living with. (Khumbula dade ukuba nathi sinawo amalungelo okwenza izinto ezinokukukhathaza, kodwa asizenzi, kuba sikuhloniphile.)
- Secondly, Patience tells Eugenia that she is also helping her, because this practice will damage her (Eugenia's) ears, and she can become deaf. (Ngokukuxelela ukuba musa ukukhwazisa unomathotholo, ndikwanceda wena, kuba lo mkhuba owenzayo, unokukwenza ube sisithulu)

1.4 COMPLIANCE

After resisting, Eugenia then realized the fact that everyone has the right to freedom, privacy , social security, to be protected from maltreatment, abuse or degration. She further tells Patience that, she is right to say that, this loud volume of radio can damage the eardrums, because she (Eugenia) has a nasty feeling of wind, shortly from the ears after she has switched off the radio. (Unyanisile Patience, kuba iindlebe zam ziba ngathi zingenwe ngumoya, xa ndisandul'ukucima unomathotholo.) Eugenia also thanked Patience for her good advices. (Enkosi mhlobo wam, ndiyabulela ngeengcebiso zakho.)

PERSUASIVE MESSAGE NO. 27

Zandile wants Odwa to dress better when they go out.

Dialogue between Zandile and Odwa.

Zandile : Yhe Odwa, kuza kufuneka siye edolophini namhlanje, siye kuthenga ezinye iimpahla ezintsha, kuba zindala ezi sizinxibayo ngoku. Sikwalungiselela ukuba xa sisiya kwenye indawo, sinxibe kakuhle, hayi le nto yokunxiba iimpahla eziphatshileyo.
Odwa, we will have to go to town to buy ourselves new clothes today, because these we have are old now. We also prepare ourselves to be presentable whenever we go somewhere else, we do not need to wear pale clothes.

Odwa : (Ejalile) Hayi andinalo elo xesha lokudlala mna Zandile mfondini. Imali endinayo yeyokuthenga ukutya apha endlwini, hayi ukuthenga iimpahla. Ziimpahla esiza kuzenzani ezi? Ukuba sinxiba ezi sihlala sizinxiba siza kwenzeka ntoni? Uyayithanda ihombo kunjalo nje Zandile.
(Negative). I do not have time to waste brother Zandile, and the only money I have, is for buying food here in my house, not for buying clothes. If we wear our normal clothes what is going to happen to us? What are we going to do about new clothes? You like beautiful clothing Zandile.

Zandile : Hayi bo Odwa mfondini, musa ukuzimisela entweni embi, yokuba lixelegu, wakugqiba ukuba mhle kangaka. Ndithe kaloku kuwe silungiselela ukuba sinxibe xa siphumayo apha eMthatha, sisiya kwenye indawo, nokuba kuphi na. Kaloku mhlobo wam xa usiya kwenye indawo, kufuneka ubukeke umhle ngokugqithisileyo.
Do not tolerate untidiness being so beautiful Odwa. I have said to you, we are preparing to wear nicely when leaving Mthatha for

anywhere else. My friend, whenever you go somewhere you need to be handsome.

Odwa : Hayi mhlobo wam, asikuko nokuba ndilixelegu, nto nje andiwuboni umahluko nokuba ndinxibe eziphi iimpahla kuyafana. Kaloku xa ndisiya kwenye indawo, akukho mntu undaziyo, ngoku ke nokuba ndinxibe ntoni, akukho ngxaki apho.

My friend, It is not that I am so untidy, but the reason is that I see no difference between clothes. If I happen to go somewhere, where nobody knows me, I have no problem to clothe anyhow.

Zandile : Uyabubona ke obu buxelegu ndibuxelayo Odwa? Kaloku xa uza kunxiba impahla ephumileyo, uza kuzihlaza. Into eza kwenzeka kumntu ongakwaziyo, uza kucinga ukuba awunazimpahla okanye awunamali. Ucinga ukuba abafana baza kube bengekho bona kolo hambo oza kuba uluthathile? Kubalulekile ukunxiba kakuhle ke mhlobo wam, kuba utsho ubonwe nangabafana aba.

Odwa, can you see this untidiness I am referring to? When you are to put on pale clothes, you are to embarrass yourself. What will happen is that the view of a person who does not know you will be that, you are either short of clothing or money. In your opinion, would you say young men will not be part of the journey? My friend, to wear nicely is of vital importance, because you could be seen even by the young men.

Odwa : Ukuba ubusazi ke Zandie mhlobo wam ukuba ngeli xesha uzihlupha ngokube uthetha nam, ngowusele ubuyile kuloo dolophu yakho. Uthenge iimpahla ezintsha, ubukeke kakuhle ebafaneni ngabula wena. Mna andisayi kuzendimoshe imali ngempahla, ngenxa yokuba ndifuna ukukholisa abantu, andicingi. Umfana ondithandayo uza kuba ethanda mna, hayi isinxibo sam. Ukuba banjalo ke baza kundidinga mna, kuba andinakho ukwenza into, ngenxa yokuba ndisithi ndifuna ukubonwa ngabafana. unotshe mhlobo wam.

My friend Zandi, if you know that by the time you worry yourself by talking to me, you could have come back from town. You could have bought new clothes to enable you to be admired by young men. I will never waste money by buying clothes, because of wanting to satisfy people, never! A young man that loves me will be loving me not my attire. If they are like that, they will be better without me for I cannot do anything for young men to be attracted to myself. Not at all my friend.

Zandile : Kulungile ke mhlobo wam xa ungafuni, kodwa mandikuxelele le nto tshomi, ungaze uphinde uhambe nam unxibe impahla ephumileyo, ngathi ungumntu ohluphekileyo, ube ungadinganga nto. Mna ke ndisaya kuzithengela ezintle iimpahla. Ungaphinde uboleke kwanto kum, xa uligqolo. Uyandiva phofu Odwa?

It is okay my friend when you do not feel like, but let me tell you this, you must never be in pale clothes being in my company, as if you are poor while you are not short of anything. Right now I am going to buy myself clothes, and never borrow anything from me that you are so stingy. Do you understand Odwa?

Odwa : Andinamsebenzi nokuba andihambanga nawe mna Zandile. Xa ndingahambi nawe ndincedakele, kuba akukho mntu oza kube endifundekela ngempahla ephatshileyo. Uzenza ngcono kunjalo nje, ngokungathi ukunxiba impahla entsha yeyona nto ibalulekileyo apha ebomini, kanti ke mna ngemali yam ndodla abazali bam, ndakha umzi wasekhaya ndithenge nefenishala ukuze ubukeke ebantwini,ndijonge impilo yam neyabantu basekhaya. Enye imali ndiyivalele ebhankini,ilinde mhla sisengxakini ekhaya. Thenga iimpahla ezo, wena owenzela ukuba ubonwe ngabafana. Ngahle kuqale kwende mna, ndikushiye apho, kuba abafana abajongi zimpahla kuphela. Ngaphezulu, andiyalezwanga kuwe apha. Masohlukane umphelo ukususela namhlanje Zandile, mhlawumbi ndiya kudibana nomntu onengqondo, noneendaba, neengcebiso ezakhayo, hayi le mfitshimfitshi oyithethayo yokuba ndithenge iimpahla.

Odwa : *I do not care whether I have not gone with you, and this might help, me because nobody will always talk to me about pale clothes. You pretend to be better of, as if wearing new clothes is the best thing in life. For your own information, I use my money to maintain my parents, improve my home to look nice to the public eyes, look after my health and that of my family and I bank the rest for future use. Buy clothes to impress young men, but I might marry first, leaving you there, because young men do not look at clothing only. Above all, I am not your responsibility here. As from today Zandile, go your own way for ever and I will do the same. Perhaps, I will come across a reasonable person with news and constructive advices unlike this rubbish you are talking that I should buy clothes.*

1.1 GOAL IDENTIFICATION

Zandile wants Odwa to dress better when they go out. Seemingly Odwa is stingy. He does not want to buy some clothes. (Andinalo elo xesha lokudlala. Imali endinayo yeyokuthenga ukutya) The influence goal that has been used by Zandile is **Change relationship: escalate**, that is, Zandile is concerned about the welfare of his friend who is clumsy even if she has gone out. She wants her friend to advance to a more intimate level. Zandile is then giving her opinion to Odwa about what she should do to change her lifestyle, because a person's experiences and behaviour are elicited, maintained and changed through interpersonal relationships.

1.2 ARGUMENTS AGAINST COMPLIANCE

Odwa does not want to comply with Zandile's advices about to dress better when they are going out.

- His first argument is to ask Zandile what is going to happen when they are wearing their normal clothes because he does not see the difference between clothes. (Andiboni mahluko mna phakathi kweempahla)

- Secondly, Odwa tells Zandile that he is not wearing clothes to entice people. (Andinxibeli ukukholisa abantu)

1.3 ARGUMENTS FOR COMPLIANCE

- Zandile tells Odwa that, clumsiness is not good, but cleanliness is next to godliness (ubuxelegu abulunganga mfondini , umhle kangaka.)
- Secondly, Zandile convinces Odwa that a lady who dresses shabbily is a disgrace to young men, who might propose marriage one day (Uza kuhlazeka nasebafaneni Odwa, kuba omnye wabo unokucela umtshato kuwe)
- Thirdly, Zandile tells Odwa that she must never be in clumsy clothes being in her company. Furthermore she must never borrow clothes from her, because she is stingy. (Ungaze uphinde uhambe nam unxibe impahla ephatshileyo. Ungaze uboleke mpahla kum, xa uligqolo kangaka.)

1.4 RESISTANCE

Zandile's arguments for compliance caused Odwa to resist the persuasion.

- Firstly, she tells Zandile that she does not care about walking with Zandile. (Andinamsebenzi nokuba andihambanga nawe mna)
- Secondly, Odwa further tells Zandile that, instead of buying clothes, she is busy maintaining her parents, building her home, buying furniture and looking after her family health. (Ngemali ndondla abazali bam, ndakha umzi wasekhaya, ndithenga ifenishala, ndijonge impilo yabantu basekhaya.)
- Thirdly, she tells Zandile that, she has deposited some money in the bank. She also tells Zandile to do away with her, perhaps she can come into contact with a reasonable, person, who will come up with good ideas and creative advices, not this nonsense of buying some clothes. (Masohlukane umphelo ukususela namhlanje Zandile, mhlawumbi ndiya kudibana nomntu onengqondo, noneembono, neengcebiso ezakhayo, hayi le mfitshimfitshi yokuthenga iimpahla.)

PERSUASIVE MESSAGE NO. 28

Babalwa wants Veliswa to stop using drugs.

Dialogue between Babalwa and Veliswa.

Veliswa : Uvelaphi na Babalwa? Kwowu !Ndifane ndikubuzani? Uvela kweli zothe lecawe ndini yakho. Ikuza entloko kunjalo nje ke mhlobo wam le cawe yolu sindiso lwakho. Khawuyeke ukuba ngathi usuka ezilalini ezisemva ngempucuko, ube uya ecaweni ngathi uli-oulady.(ehleka). Khawungcamle apha iipilisi iimandrax. Nantsi intsangu tshaya. Funxa nantsi iglue, usele nantsi ibrandi ziza kucima zonke iiworry wonwabe, xa usebenzise ezi ziyobisi.

Where are you coming from Babalwa? Oh! What am I asking? You are coming from that nauseating church of yours. Of course my friend, this salvation church irritates you. Do not be like one from uncivilized locations, by going to church, just like an oulady, (laughing). Taste, here are mandrax tablets. Here is dagga for you to smoke, glue to absorb and drink this brandy. You get rid of all worries and become happy using these drugs.

Babalwa : Ucinga ukuba ilungile na Veliswa, le nto yokuba ube yintlekisa kule Unitra yonke? yahlukana nam, wahlukane nayo necawe yam, kwanokusindiswa kwam. Kungcono kwamna ke tana kunale nto uyiyo. Eyona nto owawuze kuyenza apha yintoni kanti? Uyaziqonda phofu Velie mhlobo wam indlela eziyingozi ngayo ezi ziyobisi emzimbeni womntu? Mamela apha ke sisi wam, njengokuba usebenzisa iziyobisi uyintombazana, uhlazekile ebantwini bonke, kuba abantu bacinga ukuba yinto osuka nayo emva ekhaya le.

Is it correct in your view Veliswa to be ridiculous everywhere in this Unitra? Leave me alone, stop talking about my church and my being saved. If you care to know, I am much better than what you are. Why did you come here for? Velie my friend are you aware how dangerous drugs are in the human body? Listen here

then my sissy, as you use drugs being a girl, you are a disgrace to every one. People think you got this from home.

Veliswa : Jonga apha Babes mhlobo wam, xa ndisele, okanye nditshayile, nditsho ndomelele, ndicinge kakuhle zonke iingxaki zam. Uba ke wena ucinga ukuba ndingaziyeka libala sisi. Unotshe, soze ndiyeke ukusebenzisa iziyobisi mna. (Atsho atshaye izoli yakhe yentsangu).
Look here my friend Babes, I become strong when I have drunk and smoked and properly think about all my problems. Do you think I can abandon them forget sissy, not at all. I shall never stop using drugs. (shortly after this, she smokes her dagga)

Babalwa : Velie ucinga ukuba intle okanye imnandi le nto uyithethayo? Njengokuba uthi soze uziyeke iziyobisi nje, ucinga ukuba intle le nto yokunqina ngathi awutyi, okanye ngathi awunikwa mali ngabazali bakho? Awuziboni kakade Veliswa ukuba uyangcangcazela umdaka, umlomo ubomvu, ubhityile. Yiyo ke le nto ungaphumeleli nokuphumelela nje Veliswa, uqala ngokutshaya, ube sele ufunda, kanti ufunda into engekhoyo
Velie do you think you are saying a good thing when you are suggesting you will never abandon drugs? In your opinion is it a nice thing to be so emaciated as if you do not eat, or are you not given money by your parents? Can't you see that you are trembling Veliswa, you are untidy with a reddish mouth and loss of weight. No wonder you do not pass Veliswa, because you study after you have smoked and this results in you studying out of syllabus.

Veliswa : Iziyobisi azindibhityisanga mna tu . Ude indixelele ngokunqina kwam, xa ungenaphi wena kuloo nto? Ukuba ucinga ukuba ndingayeka ukusela nokutshaya intsangu neepilisi, nokufunxa iglue, uyadlala nje tshomi yam. Nokuba andiphumeleli, kodwa ndiza kuyigqiba le deegre, nokuba kunini na.

Drugs have not emaciated me at all. As you mean to tell me about my being thin, where do you enter in that. You are just playing friend, if you think I can do away with drinking, smoking dagga and mandrax and sniffing glue. Even if I do not pass, I will complete this degree no matter when.

Babalwa : Azilunganga Veliswa iziyobisi emzimbeni womntu, kuba zibulala amajoni omzimba. Uza kuba nazo nezifo ezizezi:- umhlaza, nazo zonke ezinye izifo ezinganyangeki msinya, ezinje ngesifo sephepha, iswekile, ukudumba kwamaphaphu nesibindi, isifo sentliziyo, esamathambo nokulibala. Ngapha koko uza kohlukana naye wonke umntu, kuba uyonyanyeka. Ekugqibeleni uza kusweleka umncinci. Ngubani lona isoka elingazeka wena ungunontyintyi?

Drugs are not good in the human body Veliswa, because they destroy the protective mechanisms of the body. You are likely to have diseases like cancer and all other diseases like TB, diabetes mellitus, swelling of lungs and the liver, heart disease, rheumatisin and loss of memory. Above all everybody will leave you due to a strong dislike on you. Lastly you will die young, and I wonder who can marry you being an alcoholic.

Veliswa : Ngoobani abade basweleka ziziyobisi, xoki ndini? (ebufutheka ngumsindo).

Who actually died because of drugs you liar? (Asking angrily)

Babalwa : UZintle waseNgcobo, uAthini waseCofimvaba, uNokwazi waseKokstad basweleka nabo, kwaye babeziintanga zakho nabo.

Zintle from Engcobo, Athini from Cofimvaba and Nokwazi from Kokstad who were of your age were killed by drugs.

Veliswa : Unyanisile Babes mhlobo wam, kuba ngabantu endandisela nabo abo, sisebenzisa iziyobisi. Ukusukela namhlanje, ndiyaziyeka iziyobisi. Enyanisweni ke, ngubani ongasebenzela umama nabantwana basekhaya, xa ndinokusweleka? Ngaphezulu, ngubani

isoka elingazeka mna, xa ndiyile nto endiyiyo? Oh! Ndiyakubulela Babalwa mhlobo wam (Uyalila uVeliswa, ebambelela kuBabalwa).
It is so Babes my friend, those are people with whom I drank and used drugs. As from this day I do away with drugs. Truly speaking, who can maintain my mother and children If I die. Furthermore who can mary me being like this. Oh! I thank you my friend Babalwa. (Veliswa holding on Babalwa, crying).

1.1 GOAL IDENTIFICATION

Babalwa is concerned about Veliswa's welfare. She is not happy when her friend is addicted to drugs. She advises her to stop using the drugs.The influence goal that Babalwa has used to persuade Veliswa to stop using drugs is the goal of **Give advice** on **"health"**, that is, Babalwa wants Veliswa to maintain her health.

1.2 ARGUMENTS AGAINST COMPLIANCE

Veliswa does not want to stop using drugs (Xa ndisebenzise iziyobisi nditsho ndomelele) Furthermore she denies that, drugs have caused her to become thinner and thnner. (Iziyobisi azindibhityisanga).

1.3 ARGUMENTS FOR COMLPIANCE

Babalwa advances three arguments to persuade veliswa to stop using drugs.

- In the first place she tells Veliswa that, a female who is addicted to drugs is a disgrace to the entire community. (Nje ngokuba usebenzisa iziyobisi uyintombazana, uhlazekile ebantwini bonke).
- Secondly, Babalwa tells Veliswa about the effects of the drugs she is using, for example unbalanced body, dirtyness, red lips, and thinness (uyangcangcazela, umdaka, umlomo ubomvu, ubhityile)
- Thirdly, Babalwa tells her friend Veliswa precisely that, drugs kill the body immune systems. They create diseases such as cancer, tuberculosis, diabetes,

inflammation of lungs and liver, heart diseases, arthritis and forgetfulness. (Iziyobisi zibulala amajoni omzimba, zidale izifo ezizezi :- Umhlaza, isifo sephepha, eseswekile, ukudumba kwamaphaphu nesibindi, isifo sentliziyo, esamathambo nokulibala.

1.4 COMPLIANCE

Veliswa accepts Babalwa's advices, after she has considered the arguments from Babalwa about the danger of using drugs. (Unyanisile Babes mhlobo wam, abantu endandisebenzisa nabo iziyobisi basweleka, kucacile ukuba ziyingozi, ndiziyekile)

PERSUASIVE MESSAGE NO. 29

Lungiswa wants her friend Bongeka to see a doctor.

Dialogue between Lungiswa and Bongeka.

Lungiswa : Bongeka, kufuneka ukhe uye kwagqirha, malunga nempilo le yakho. Uyagula kaloku mhlobo wam, andazi nokuba awuziboni na wena, ukuba awuphilanga.
Bongeka you need to contact a doctor in connection with your health. You are unwell my friend, and I fail to understand your reasoning in this regard.

Bongeka : Ndigula yintoni ke gqirha onguLungiswa? Ufundela apha kum ukubona umntu ogulayo? Ndingaguli nje yintoni efunisa ugqirha? Nokuba bendigula kakade, bendingasayi kuze ndiye apho mna.
What am I suffering from doctor Lungiswa? You are learning from me how to see a sick person. Why do I have to see a doctor, because I am not sick. Even if I were sick, I could not go there.

Lungiswa : Bongie mhlobo wam ayifani nawe into yokungafuni ukuya kwagqirha. Kaloku ntanga umntu uyaya, nokuba uphilile. Kaloku kwagqirha kujongwa ukuba awusulelwanga sisifo esithile na.Njengoba ukhohlela kangaka nje wena Bongeka, utheni ungayi kwagqirha, kuba ke sesona sigulo ndisibonayo apha kuwe eso. Awucacelanga kutya, ubhityile, usuke watsho ngomlomo obomvu.
Bongie my friend it is not like you to refuse going to a doctor. A person sees a doctor even if he feels healthy, a checkup of infection especially that you have this persistant cough is made. Why do not you go for this cough which is the only sickness I see you to be suffering from? Your mouth has suddenly become red. You are thin.

Bongeka : Lungie ntanga, bendithe kuwe kwasekuqaleni ufundela apha kum ukubona umntu ongaphilanga, ngoku ke ndiyabona ukuba ufezekisa laa ntetho yam. Mna andinakho ukuya kwalapho koogqirha, kuba andiguli, ndiphile ndingumqabaqaba, kwaye nolu khohlokhohlo uthetha ngalo, ndiza kulunyanga ngokwam. Ndiza kukha umhlonyane lo wesixhosa mna ndisele, ndiphile, ndingakhuphanga nepeni le emdaka, kuba andinamali yokuya kwagqirha, endinayo yeyokuya ndithenge izinto ezimnandi nditye.

Lungie my friend, I told you from the beginning that, you learn from me how to see a sick person. I can see you fulfil my earlier statement. I cannot go to a doctor, because I am not sick. I am healthy, and the cough you are telling me about, I am going to cure it myself. I will get cured having spent not a cent. I have no money for a doctor and the one I have is for me to buy nice things to eat.

Lungiswa : Yhe Bongeka, musa ukuba nebhongo lokuba awuzi kukhupha nepeni, xa uzinyanga, kuba ke mhlobo kudala wawusela lo mhlonyane wakho, kodwa awude uphile. Khawuyeke ukuba nephike maan Bongeka, kuba ndizamana nempilo yakho mna, hayi eyam.

Hey Bongeka, you have long been drinking your wormwood mixture but without getting cured. Do not be so obstinate, because I am helping your own health not mine. Proper treatment is better off than the pride of not paying a cent for an ineffective wormwood herbal mixture.

Bongeka : Ookhokho bethu bengazanga baya koogqirha nje bona, babengaphili ngenxa yala mayeza esiNtu? Nam ke ndilanda ekhondweni labo.

Our grandparents never consulted doctors. Are you suggesting that they were not cured by these herbal medicines? I myself, am following their footsteps.

Lungiswa : Hayi maan Bongeka, musa ukuqinela enyaleni. Ngelaa xesha lookhokho, kwakungekho zifo ezinganyangekiyo njengezi zikhoyo ngoku. Ukuba awufuni mhlobo yeka, kodwa uze ungandikhaleli ekugqibeleni, kuba mna ndizihlambile ezam izandla ngoku. Xa ungafuni kucetyiswa.

No maan! Bongeka do not cling to nothing? During grandparents' times, there were no incurable diseases *like these that are prevalent now. If you do not want, leave it friend, but please do not blame me at the end, because I have done all I could do. It seems you do not need to be advised.*

Bongeka : Ndithe kuwe Lungiswa soze ndiye kwagqirha mna. Yahlukana nam. Nokuba ungathetha litshone, usithi mandiye kwagqirha andizukuya. Andingomntwana wakho mna, andifuni kucetyiswa nguwe. Nokuba ndingagula, ndibhubhe awungeni ndawo wena.

I have pointed out to you Lungiswa that I shall never go to a doctor. Leave me alone. I am not your child so I do not need to be advised by you even if I can become sick and die, you enter no where. You can talk unabated about this if you like but I do not go.

1.1 GOAL IDENTIFICATION

Lungiswa requests her friend Bongeka to see a doctor. She does this request to help her friend to maintain her health, because prevention is better than cure. The influence goal that has been used by Lungiswa to persuade her friend Bongeka to see a doctor is **Give advice** on "**health**", that is, she wants her friend to be diagnosed by doctors. (Kufuneka uye kugqirha, kuba uyagula mhlobo wam.)

1.2 ARGUMENTS AGAINST COMPLIANCE

- Firstly, Bongeka denies that she is unwell. She does not want to comply with Lungiswa's request, to see a doctor. Bongeka asks Lungiswa why does

she have to see a doctor. Even if she was sick, she could not go there. (Yintoni efunisa ukuba ndiye kwagqirha? Nokuba bendigula, bendingenakuze ndiye apho mna.)

- Secondly, Bongeka tells Lungiswa that she learns from her, to differentiate between a sick and a person who is well. She is going to cure the cough by means of a herbal medicine without spending even a cent, because she has no money for a doctor. The one she has, is for buying nice things. (Ufundela apha kum ukohlula umntu ogulayo nophilileyo. Olu khohlokhohlo othetha ngalo ndiza kulunyanga ngomhlonyane, ndingakhuphanga nepeni yokuya kwagqirha, kuba imali endinayo mna yeyokuthenga izinto ezimnandi.)
- Thirdly, Bongeka tells Lungiswa that their grandparents never consulted doctors, but were using herbal medicines only. Now she is following their footsteps. (Okhokho bethu abazange banyangwe ngoogqirha, babesebenzisa amayeza esixhosa. Nam ke ndilinganisa bona.)

1.3 ARGUMENTS FOR COMPLIANCE

Lungiswa does not accept Bongeka's arguments. She has used three arguments to persuade Bongeka to see a doctor.

- Firstly, she tells her that, a person sees a doctor even if she or he is well for a check up of any infection, especially that she has a persistant cough, her mouth is reddish and she is becoming thinner and thinner. (Umntu uyaya kwagqirha nokuba akaguli, esiyela ukuxilongwa kujongwa ukuba akosulelekanga na zizifo ezithile. Wena uyakhohlela, umlomo ubomvu uya ubhitya ngokubhitya.)
- Secondly, Lungiswa advises Bongeka that, if she does not want to see a doctor and become serious, she will not blame her at the end, because she has done all she could do. It seems he does not want to be advised. (Mhlobo wam njengokuba ungafuni kuya kwagqirha nje, uze ungasoli mna ekugqibeleni, kuba ndiwenzile onke amatile-tile okuzama ukukucacisela malunga nokubaluleka bokuba uye kwagqirha, kuba kucacile ukuba ungumntu ongafuni kucetyiswa)

1.4 RESISTANCE

Bongeka does not listen to any advice from Lungiswa's persuasion to go and see a doctor. She tells Lungiswa that she has pointed out clearly to her that she will never go to a doctor. She should leave her alone. She is not her child, she does not need to be advised by anyone.(Ndithe kuweLungiswa,soze ndiye kwagqirha mna. Yahlukana nam. Andingomntwana wakho mna. Andifuni kucetyiswa nangubani na kakade.) She further tells Lungiswa that, even if she can become sick and die, she enters nowhere. (Nokuba ndingagula ndide ndisweleke, awungeni ndawo ke wena.)

PERSUASIVE MESSAGE NO. 30

Luxolo persuades his friend Similo to go to the bar with him.

Dialogue between Luxolo and Similo

Luxolo : Namhlanje ngentsimbi yesibini emalanga, ndicela siye kwindawo yentselo kwihotele eyiMasonic apha eGcuwa hamela.
Today at two o'clock in the afternoon I request that we go to the bar at Masonic hotel here in Butterworth Xhamela.

Similo : Ngumhlola wantoni lo ondixelela wona, wakha wandibona endaweni yentselo mna? Ndingaya kufuna ntoni apho ndingaseli nokusela nje, undazi?
What is it, that you are telling me, did you ever see me at a drinking place? Why should I go there for, being not drinking, you know me?

Luxolo : Kaloku ebharini siye kudibana namanye amadoda, sincokole ngezinto ezininzi zalapha ekuhlaleni. Xa udibene namanye amadoda, utsho ufumane amava. Xa uhleli wedwa uba nesithukuthezi.
In the bar we will mix with other men and engage in conversations about many local issues. When one mingles ith other men one gets experience. If you are only by yourself, you become lonely.

Similo : Yiyona nto endiyithandayo ke mna le yokuhlala ndedwa, kuba nditsho ndibe nexesha elininzi lokulungisa izinto zam. Phaya ebharini ndicaphukela kwa ivumba lotywala endingabuseliyo.Ndidikwa kukugeza kwabantu abaselileyo, bethuka umntu nokuba akabenzanga nto. Kwabona banomoya onuka obo tywala ndini. Abanye bayahlanza. Abanye batshaya ixesha elide.
Staying alone is something that I like, because it makes me to have ample time to put my things right. There, in the bar I hate

the smell of beer which I do not drink. I am annoyed by silliness of people who have drunk liquor, who pass insulting language even to an innocent person, and they have a bad smell of liquor. Some do vomit while others smoke for a long time.

Luxolo : Xa ungafuni kudibana naba bantu othi bayanxila, bayathuka, bayahlanza nokuhlanza, siza kuya kwigumbi labantu abangenzi nanye kwezi ozibalayo. Abatshayeli kwalapha kule ndawo ehleli abantu, batshayela phandle.

If you do not want to mix with these people you say are drunkards, they swear at others, they vomit, we will go to a room where none of these things are done. They do not smoke where there are people, instead they smoke outside.

Similo : Uyaqonda phofu ukuba ngeli xesha ndilihleli ebharini umsebenzi wam umile? Amava ndiya wafumana apho ndisebenza khona mna, kuba kukho ootata abahlanu asebekhulile. Aba bafo banembeko, banamava, banyanisekile, banamabali aneemfundiso ezininzi, banomonde novelwano neengcebiso ezakhayo.

Do *you realize that by the time I am in the bar, my work stands still. I do get experience where I work, because there are five elderly men who behave well, are experienced, truthful and have many educational stories. They also have tolerance, sympathy and constructive advices.*

Luxolo : Ndithe kuwe, naphaya ebharini kweli cala elingenabantu baninzi, kukho abacebisi, abangabantu abasebatsha. Bacebisa ngezinto zolutsha. Wena undixelela ngamaxhego azi izinto zakudala kuphela, engazi nto ngezi zangoku. Musa ukukekelela kude ebantwini abasebatsha, njengoko nawe usemncinane.

I have said to you that in the side of the bar, where there are few people, there are young advisers. They give advices on matters of the youth. You are telling me about old people who only know about

things of olden days, not knowing about things of today. Do not be at a distance from young people as you are also still young.

Similo : Mfondini, kudala ndihamba nolutsha, akukho nto ndiyizuzayo kulo, endaweni yokuba ndingazuza kulo ulutsha, lusuka lube ngabalahlekisi. Baninzi abantu abajikwe izimilo neenjongo zabo ezintle koku kulahlekiswa lulutsha. Andifuni ke ukuba ndibenelo lishwa.

I have long been going with the youth, and I gain nothing from them, instead they are misleading. There are many people whose good aims and behaviour have been changed by the misleading youth. I do not want to have that misfortune.

Luxolo : Kule ndawo engenabantu baninzi, siza kudlala iidarts, sibukele umabonwakude. Kukho amakhasethi eemovie ezineemfundiso ezakhayo. Ndiyakuku-odela iziselo ozithandayo ezibandayo okanye izinto eziphungwayo, xa ufuna zona.Kukho nabantu abonwabisa ngemiculo. Abanye basibonisa ukudlalwa kwekarati. Abanye basibonise ukudlalwa kwamanqindi, kuba laa bhari yindawo enkulu. Kufundwa netable tennis.

At this place where there are few people, we will play darts and watch T.V.There are also movie cassettes with constructive teachings. I will make orders of cold drink that you like, or things like tea if you want them. There are also people who present music for happiness. Some show us how Karate is played, while others display boxing,because that bar is quite big. Table tennis is also learnt there.

Similo : Luxolo mfondini andiyi mna ebharini. Akunakuze kube mnandi kum xa ndisebharini, nokuba kungaboniswa zinto zini na ezonwabisayo andinakuze ndonwabe. Abantu abaninzi befunda ukusela sele bebadala nje, kungenxa yokuya kwezi bhari ndini. Ndixakekile kakhulu, ngeze ndibe nalo ithuba lokuba ndikhe ndiyokonwaba.

Luxolo brother, I do not go to the bar. I cannot feel comfortable while in the bar, no matter what things of joy are shown. The

reason many people learn to drink at their old age is because of going to these bars.

1.1 GOAL IDENTIFICATION

Luxolo persuades his friend Similo to go to a bar with him. The influence goal that has been used by Luxolo to persuade his friend to go to a bar with him is, **"share activity"**, that is, he needs his friend to spend time with him. Another purpose is to promote the spirit of togetherness to develop a collective vision. (Ndicela siye kwindawo yentselo kwihotele eyiMasonic eGcuwa.)

1.2 ARGUMENTS AGAINST COMPLIANCE

Similo is surprised when his friend persuades him to go to a bar with him, and yet he knows that he never put his foot to a bar, because he is not drinking liquor. (Ngumhlola lo ondixelela wona, ndingaya kufuna ntoni kwindawo yentselo ndingaseli nokusela, undazi.)

- Firstly, Similo tells Luxolo that staying alone is something that she likes, because he is always busy preparing important things. He says, in the bar he hates the smell of liquor. He is also annoyed by sillines of people who have drunk liquor, insulting people using vulgar language. Some do vomit, and others smoke timeously. (Ukuhlala ndedwa kwenza ukuba ndibe nexesha elaneleyo lokulungisa izinto zam. Ebharini ndicaphukela ivumba lotywala. Kuyagezwa, kuyathukwa, kuyahlanzwa, kuyatshaywa ixesha elide.)
- Similo uses the second argument to convince his friend. He tells him that by the time she is in the bar, his work stands still. Furthermore he gets the experience where he works, because there are five elderly men who are obedient, experienced, honest and have many educational stories. They also have tolerance, sympathy and constructive advices. (Ngeli xesha ndihleli ebharini umsebenzi wam umile. Amava mna ndiyawafumana emsebenzini, Kukho ootata abadala abanembeko, abanamava, nabanyanisekileyo,

banamabali aneemfundiso ezininzi, banomonde novelwano neengcebiso ezakhayo.)

- Thirdly, Similo tells Luxolo that, he has long been going with the youth and gain nothing from them. Instead they are misleading and also changed many individual's behaviours and good aims. (Kudala ndihamba nolutsha, akukho nto ndiyizuzayo kulo, kuba luyalahlekisa, lujika izimilo neenjongo zabantu ezintle.)
- Fourthly, Similo is sick and tired of Luxolo's persuasive arguments to the extent that he tells him rudely that he cannot go to the bar under any circumstances. (Andiyi mna ebharini.)

1.3 ARGUMENTS FOR COMPLIANCE

Luxolo tries to persuade Similo using four arguments.

- Firstly, he tells him that in the bar they will mix with other men and engage in conversations about many social issues to get experience. Staying alone creates loneliness. (Ebharini siza kudibana namanye amadoda,sincokole ngezinto zasekuhlaleni, sifumane amava. Ukuhlala wedwa kubanga isithukuthezi.)
- Secondly, he persuades him that he will mix with people in the bar, who do not smoke in public, who do not use vulgar language, nor vomiting. (Xa ungafuni kudibana naba bantu othi bayanxila, bayathuka, bayahlanza, siza kuya kwigumbi labantu abangenzi nanye kwezi ozibalileyo. Bona batshayela phandle.)
- Thirdly, Luxolo tells Similo that in the bar there is a private room, where there are advisers who are still young and who give advices on the matters of youth. (Ebharini kukho abacebisi abasebatsha. Bacebisa ngezinto zolutsha. La maxhego ondixelela ngawo azi izinto zakudala kuphela.)
- Fourthly, Luxolo informs Similo that at the place where there are few people in that bar, they will play darts, and watch television. There are constructive teachings. He will make orders of cold drink or tea. There are also musicians. Some show them how to play karate, while others display boxing. Table tennis is also learnt in that bar. (Kwindawo engenabantu baninzi, siza

kudlala iidarts, sibukele umabonwakude, iimovie, ndiku-odele iziselo ozithandayo ezibandayo okanye iti. Kukho imiculo, ikarati, amanqindi, kufundwa netable tennis.)

1.4 RESISTANCE

Similo does not want to comply with Luxolo's persuasive arguments to go with him to a bar. He tells him that he cannot feel comfortable in the bar, no matter what films of joy, music, karate and darts are shown. The reason why many people learn to drink at their old age is because of frequenting the bars. (Andiyi mna ebharini, kuba akukho nto enokuba mnandi apho. Andinakuze ndonwabe, nokuba kungaboniswa ntoni na. Abantu besela sebebadala nje, kungenxa yokuya kwezi bhari ndini.)

CHAPTER 6

6.1 CONCLUSION

This chapter gives the findings of the research, which concentrated on the pragmatic analysis of persuasion in isiXhosa.

Four topics have been selected as the basis for the research. They are as follows :

- Politeness theory
- Message production
- Interpersonal influence goals
- Analysis of persuasive messages

The method of collecting data for analyzing twenty five persuasive messages was done as follows : Five close family members were asked each to write five dialogues which form part of the persuasive messages, influencing different people, each to change his or her behaviour. The other five persuasive messages were done by me.

The total number of persuasive messages is thirty.
Three different social categories formed the basis of research, that is :

- Category A : Persuasion to persons of equal status
- Category B: Persuasion to a person of authority
- Category C: Persuasion to a stranger

The total number of persuasion message is as follows:

- Category A : Total number : 12 Percentage : 40
- Category B : Total number : 8 Percentage : 27
- Category C : Total number : 10 Percentage : 33

WITH REGARD TO THE NUMBER OF PERSUASION MESSAGES IN EACH SITUATION, EACH CATEGORY HAS ITS OWN TRENDS.

CATEGORY A has eight (8) sub-situations which are as follows :

A. 1:1 Sizwe wants Qiqa to stop trying to fight.

A. 1:2 Ntuthu wants to reconcile his friend Nosisa about differences with the family.

A. 1:3 Sigqibo requests Thembani to clean his room.

A. 2:1 Themba persuades his friend Loyiso to change his friends.

A. 2:2 Nombhedesho requests Sipho to go back to school next year.

A. 2:3 Xoliswa advises her friend Zingisa to relax and enjoy holiday.

A. 3:1 Bandile asks his friend Vumile to help him with homework

A. 3:2 Zamile is dating his girl friend Nokulunga

CATEGORY B has three (3) sub-divisions which are as follows :

B. 1. Sive wants to obtain permission from his father Zikhali to play soccer.

B. 2. Sindiswa wants to obtain permission from her mother to go to a party.

B. 3. Nobandile requests marriage arrangements from her mother.

CATEGORY C has four sub-divisions which are as follows :

C.1 Gaba wants to divorce his wife, because he has a secret lover. He reveals this to his friend Tshonyane

C.2 Xolani wants to bring to an end arrangement of staying together with Bheki in a flat.

C.3 Chwayita wants to change Nolitha's opinion or behaviour towards government action plans.

C.4 Maqhikizane persuades Siphokazi to be in love with him in order to get a job.

C.5 Patience wants Eugenia to keep the radio noise down.

All the influence goals have used in the Xhosa messages i.e. change orientation, gain assistance, give advice, obtain permission, share activity, enforce obligations and rights and change relationship.

Sisteen subgoals from the seven above have been clearly identified:

1.1. Share activity
1.2 Information
1.3 Object
1.4 Favour
2.1 Lifestyle
2.2 Health
2.3 Change orientation
2.4 Initiative
3.1 Social issues
3.2 Political issues
3.3 Escalate
3.4 De-escalate
4.1 Obtain permission
4.2 Enforce rights
4.3 Enforce obligations
4.4 Protect a right

The goals above have been examined to establish which of these categories do occur in isiXhosa, how frequent is their occurrence and is there a possible explanation for each frequency of occurrence.

Six goals have a certain frequency of appearance and other goals are regarded as negligible. These six goals have been examined thoroughly in all three social groups. The table below will show clearly the comparison between goals in social groups.

Goal	Authority	Strangers	Equal
2.1	-	15	45
3.3	28	-	6.5
4.1	-	16	-
3.1	15	23	10
2.3	20	27	9
1.4	10	5	11

The goals with the highest frequency in isiXhosa is goal 2.1. This is the **explicit explanation between equals**. This clearly shows that in Xhosa speaking equals, explicit claims encourage favourable source judgements. Equals who form explicit utterances may earn social credits for plain speaking, and avoid the risk of being labelled and manipulated. Xhosas believe in ancestors that they can control the elements when they are pleased, they shower a person with blessings, and they show their displeasure by creating ill-feelings.

Goal 3.3 : **Obtain permission** has the second highest frequency. The findings here reveal that, in Xhosa children are not supposed to decide and then do whatever they want to do. They are aware of the demands of tradition that they must respect their parents and any elder. Parents' orders are to be observed and cannot be regarded as autocratic. When children persuade their parents to allow them to do something, conflicts occur sometimes when the parents do not want to comply, because some parents are rigid, strict and do not even want to listen to the demands of their children, instead they show the restrictive nature and injustice of traditionalism.

In turn children convince their parents that they want to be free individuals who can exercise their freedom of choice, because parents are failing to recognize that young people are now mature. The newsworthiness of bad behaviour misleads the parents into thinking that, all young people are irresponsible and disobedient.

The goal with the third highest frequency in isiXhosa is 2.3, which is the **change orientation goal**. In this goal, the persuader persuades the listener to change his or her opinion, belief attitude and behaviour. Among Xhosa speaking people the findings are that, the male adults rely rigidly on power, assertive discipline and overattribute negative intent when persuading. They also create potential threats to the persuadees, sometimes promising them some personal gain or profit if they (the persuadees) believe or behave in the manner suggested by the persuader.

The goal with the fourth highest frequency of occurrence is 2.2, which is about advice on **health**. In this goal, the findings are that, effective Xhosa speakers capitalize on fear to enhance a persuasive message, because fear appeal is often directed at a need for safety and security. Among Xhosas, frightening people motivate change, as long as the threatening message includes re-assuring instructions on how to avoid the danger. In Xhosas to threaten a person is a way of showing that he will reap what he or she has sown.

The goal with the fifth highest frequency is 3.1. that is, **social and political issues**. In this strategy, the findings are that, among Xhosa speaking people, everyone desires to belong to a group, and therefore is inclined to behave as other people in the group behave, so that they can be considered as a member of that particular group. It is noticeable how often people are intolerant of those outside their group who behave in a different way. In this strategy one is taught to recognize and obey the procedures and conventions that regulate the society he or she belongs to. For the vast majority of people, for the rest of their lives, this guidance is sufficient to keep them conforming breaking the law.

The last goal with some frequency is the 3.2 , that is **de-escalate** a relationship. The research has discovered that, in Xhosa tradition, marriage is taken as a tragic theme, because it forms the base of life. The fact that marriage is arranged between families, really suggests that, it is not a personal communication, but the matter of the inlaws. Men should treat women with

respect. The positions of a married woman among amaXhosa is extremely restrictive and to some extent limiting the freedom and happiness of a woman. A woman has to depend entirely on her husband and inlaws. She is subjected to a number of taboos which determine her kind of behaviour. They are oppressed by their husbands.

As has been said, data was collected by five close family members, each to write five dialogues including five from me. These dialogues form part of persuasive messages influencing different people each to change his or her behaviour.

In those three different social categories which form the basis of the research, three kinds of persuasive strategies have been selected from each sub-category.

6.2 THE USE OF XHOSA IN THE PERSUASION STRATEGIES

Various strategies have been investigated with the aim of discovering what Xhosa constructions may be applied in these categories.

Strategy 1.1 : Rationality

The research discovered that, females prefer rationality more than males do in many events, possibly using it to overcome lower initials credibility, and to justify one's actions and emotions by giving a rational explanation for them. The verb [ndiyakucela] has been frequently used in this strategy followed by a complement which may be an [ukuba] clause.

Strategy 1.2 Dominance

This strategy is usually used by males to females or by females who are in authority. Dominance is concerned with the power in the message itself. The source uses a dominant message in a bid for power and then notices how the target responds to the message, with submission or not or even defiantly. Acknowledgement in this strategy is usually indicated by the presence of the

verbs of acknowledgement such as [bona] [qonda] [azi] , followed by a complement, which may be an [ukuba] clause.
There are also threats indicated by the verbs [ukwenzakala] [ukufa] and a noun [ilishwa].
The research has discovered that among Xhosa speaking people a frown of disapproval can be more powerful than a spoken language.

Strategy 1.3 Explicit acknowledgement

The research discovered that, explicit claims encourage favourable source judgements. Individuals who form explicit utterances may earn social credit for plain and not hidden speech. This acknowledgement is indicated by the presence of the verbs [Ayilunganga] [ndiyakucebisa] [yahlukana]

Strategy 4.1 Offer of repair

This strategy has been expressed by various means in Xhosa. An expression with clauses [ndiza kuyilungisa] [ndiza kutshintsha] [ndiza kohlukana] have been discovered in Xhosa speaking people.

Strategy 2.1 Expression of lack of intent

In this strategy it has been discovered that Xhosa speaking people use the verbs [ukuzikhathaza] [ukwanelisa].
Persuasive – intent warnings, of course, do not permit anticipatory counter-arguing, because the receivers do not know the subject of the message.

Strategy 2.2 Expression of regret

An expression of regret has been expressed in Xhosa language by means of a verb [ukuzisola] [usizi].

Strategy 4.1 Request for forgiveness

Research has discovered that, request for forgiveness in isiXhosa has been expressed by means of a noun [uxolo]

Strategy 2.3 Implicit explanation

Implicit explanation is concerned with a persuasive message that has been uttered implicitly and does not refer directly to the meaning. This implicit explanation is simply introduced by means of nouns [ubunewunewu] [iimfuno]

Strategy 3.2 Promise of forbearance

In this strategy, what has been discovered is that, the verbs [thembisa] [uphinda] are suitable.

Strategy 4.2 Offer of an apology

The research evidence reveals that, when there is exchange of words that resulted to negative consequences, Xhosa speaking tribe offer an apology to resolve the misunderstandings. The intersections of apology that are expressed are [Tarhu !] [uxolo] [ngxe!]

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