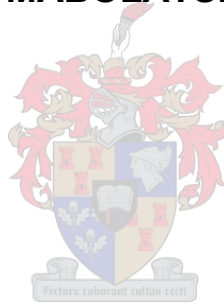# THE NARRATIVE ACCOUNT OF PERSONAL EXPERIENCE IN NORTHERN SOTHO

BY

REFILOE MABOLATSE TALANE

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

Study Leader: Dr M Dlali

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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.

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Signature   Date

ABSTRACT

This thesis is a narration of personal experiences of the Northern Sotho people and their way of doing their activities. The Northern Sotho people and their ways of doing things have been characterized by a proliferation of different ways of living governance. This living governance is by people who are a distance from the Northern Sotho way of living that has been influenced by day to day changes of technology and the style of living, whereby people can do anything to can fit in the current lifestyle.

The problem experienced in relation to accounts is how accounts impact on us and *visa versa*. The Northern Sotho narration dates back from the pre-colonial, colonial and apartheid era. These linear stages of governance have had an influence in the transformation of the Northern Sotho. This transformation has seen a delusion of the original Northern Sotho discourses.

A mixture of different cultures in the process of transformation has also characterized this, where the Northern Sotho people have adopted other tribes' norms and values; in the process losing their own original identity. Other tribes have also lost their original ways of doing things by absorbing Northern Sotho norms and values.

The findings of research will determine how difficult it is to transform original cultures to the most dominant culture of today, which is more westernized. People will analyze the findings influential in doing self-introspection, which will assist in determining oneself.

The recommendation that could be given would be that one need to look back at the importance of cultural values from where he or she comes and to make it fit into today's life as this will prevent uncertainties and assist in building the current and next generation's future.

KAKARETŠO

Ke kanego ka ga bophelo bja batho ba Sesotho sa Leboa le mediro ya bona. Mekgwa le mediro yeo e akaretšago bophelo ka bophara bja setšo sa Leboa e hweditšwe ke mebušo yeo e bušago. Mebušo yeo le yona e hweditšwe ke diphetogo tša tšatši ka tšatši tša setekiniki le bophelo bja selehono moo batho ba lekanago ka maatla go ka ikhwetša ba kgona go phela maemong a selehono.

Ditlhološo tša setšo sa Leboa di balelwa go tloga mehleng ya pele ga koloni, ka nako ya kgatelelo le ka morago ga kgatelelo. Nakong tše ka moka tša go fapafapana, mebušo ya gona e bile le khuetšo e kgolo setšong sa leboa.

Go lekana ga ditšo tša go fapafapana diphetogong setšong le gona go amile dipheto setšong sa batho ba Leboa gomme ba thoma go loba boitšhupo bja botšo. Merafe e mengwe le yona e lahlegetšwe ke botšo ka go latela ditlwaedi le mekgwa ya Sesotho sa Leboa.

Go ya ka dinyakišišo, go nale sešupo sa gore ga go bonolo go ka fetoga setšong sa bogologolo go fetogela go setšo sa sebjale seo se tibilego ka mekgwa ya sekgowa. Batho ba tla lebeledišiša ditšhupetšo tšeo di nago le khuetšo ya go inyaka le go inyakišiša, e lego seo se tla thušago motho gore a te tsebe.

Kakanyo yeo e ka tlišago phetogo ke ge go ka lebelelwa morago botsong bja setšo. Go lebelelwe ka moo se bego se hlomphiwa ka gona e bile se latelelwa gomme go be le tlhotleletšo ya gore se šomišwe bophelong bja selehono. Tlhotleletšo ye e ka thibela dipelaelo le go thuša go aga bokamoso bja meloko ya lehono le yeo e sa tlago.

OPSOMMING

Hierdie tesis is 'n vertelling van persoonlike ondervinding van die Noord-Sotho gemeenskap en hul manier om met hul aktiwiteite te handel. Die Noord-Sotho gemeenskap en hul manier om dinge te handel word gekenmerk deur 'n vinnige toename in die diverse invloede deur mense wat verskillende lewenswyse as hul eie het. Hierdie lewenwyse word gekenmerk deur die vinnige ontwikkelende tegnologie en lewenstyl waarvolgens mense enigiets kan doen om in die hedendaagse maniere om dinge te doen in te pas.

Ondervindinge in verhouding met die beskrywings is hoe die beskrywings ons beinvloed en andersom. Die Noord Sotho vertelling is gedateer vanaf die prekoloniale-, koloniale-, apartheid- en pos-apartheid eras. Hierdie liniere fases van magsuitoefening het 'n invloed gehad in die transformasie van die Noord Sotho. Hierdie transformasie het gesien tot die verkeerde ideé van die oorspronklike kommunikasies van Noord-Sotho lewenswyse.

'n Mengsel van verskillende kulture in die proses van transformasie het ook hierdeur kenmerk, waar die Noord Sotho bevolking ander stamme se norme en waardes aangeneem het en sodoende hul oorspronklike identiteit verloor het. Ander stamme het ook hul oorspronklike manier om hul dinge te doen verloor deur dat hulle norme en waarders van die Noord –Sotho geabsobeer het.

Die navorsings bevindinge sal bepaal hoe moeilik dit is om suiwer kulture te omvorm tot die mees dominante hedendaagse kultuur wat meer verwesters is. Mense sal die bevindinge analiseer wat op instrospeksie impakteer en selfbeeld bepaal.

Die aanbeiling is dat die historiese belangrikheid van die kulturele waardes in ag geneem moet word as die basis waar ons vandaan kom en dat ons dit in werking moet stel in die hedendaagse lewe. Dit sal onsekerhede voorkom en ook help om die toekoms van die huidige en toekomstige generasies te bou.

ACKNOWLEDGEMENTS

Firstly, I would like to take this moment to thank the Almighty for His guidance and strength He gave me during the tough times in my life.

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MAY GOD RICHLY BLESS YOU.

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CHAPTER 1
INTRODUCTION

1.1   AIMS OF THE STUDY

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

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

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

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

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

1.2   PROBLEM STATEMENT

Fullan (1993:2) alludes to the fact that people's lives are always surrounded by problems and, as such, problems are our friends. Problems are there not to destroy us but as stepping stones to sharpen our minds. One of the problems encountered presently is of a lack of respect between age levels. Although there are many causes for this, it is undeniable that the disappearance of taboos has a role to play in this regard among the

Northern Sotho speakers. This is not an exaggeration given that in the past centuries, diverse communities were regulated, if not dominated by taboos and Africans were no exception. These taboos were there to promote, respect, prevent embarrassment and encourage young ones to conform to norms of society (Harvey and Shalom 1997:9).

The democratic situation that is currently prevailing in South Africa emphasizes equality, gender sensitivity, human rights and transparency.

1.3   RATIONALE FOR THE STUDY

The rationale behind this study is to enable people living in mixed South African societies to communicate properly and to tolerate one's cultural communication. If language is not properly understood, it would be difficult for different people of different ethnic groups to communicate, and thus leading to intolerance.

1.4   SIGNIFICANCE OF THE STUDY

The significance of this study lies in the fact that it would enable some communities in South Africa, especially the Northern Sotho speakers, to communicate effectively with one another.

1.5   METHODOLOGY

This study will make use of a qualitative approach because this type of approach focuses on the phenomena that occur in natural settings. Through this type of methodology, the researcher will be able to describe, explore, examine and discover new or little unknown phenomena related to personal experiences.

1.6   DATA COLLECTION TECHNIQUES

1.6.1 Secondary research method

Through this approach, the researcher will collect data from articles, journals, books from the library and the Internet. The researcher values these resources as they contain readily available information on personal experiences.

1.6.2 Primary research method

Through this approach, the researcher will collect firsthand information through interviews and observations. Random sampling will be used in the interviews. Unstructured questions

will be used in the interviews. The following questions will however, receive prominence in this research:

Three male adults, two female adults and one teenager male.

1.7 SCOPE AND DELIMITATION

This task will concentrate on the personal experiences in the Northern Sotho language only.

1.8 LITERATURE REVIEW

Thomas (1995)

Thomas (1995) sees politeness as a theory taken as a sub-discipline of pragmatics. Within pragmatics, most people have been careful to define politeness as a pragmatic or communicative phenomenon and not to equate it with any moral or psychological disposition towards being polite to one's interlocutor.

Leech (1980)

Leech (1980) sees politeness as a crucial in explaining why people are often so indirect in conveying what they mean and as rescuing the cooperative principle in the sense that politeness can satisfactory explain exceptions to and apparent deviations from the Cooperation Principle and introduces to concepts which are relevant for the present discussion, ambivalence and pragmatic principles.

Schonbach (1980)

Schonbach (1980) presented a new taxonomy based both on the previous literature and on accounts elicited from subjects who were asked to imagine themselves in a failure event. He extended his work on accounts. He reported the result of several studies and produced an extensive list of accounts.

Goffman (1971)

Goffman (1971) identified five possible accounts as responses to a face threatening event. First, the offender may issue a traverse or rejoinder, denying that the offensive act actually occurred or that the offender committed it. Secondly, it is possible to admit that the act

occurred but redefine it as not offensive. A third option is to admit that the act occurred but to argue that the negative consequences were not reasonably foreseeable.

Schlenker (1980)

Schlenker (1980) define predicament as situation on which events have undesirable implications for the identity-relevant images actors have claimed or desire to claim in front of real or imagined audience. He identified three forms of accounts or explanations of a predicament-creating event designed to minimize the apparent severity of the predicament: defenses of innocence, excuses, and justifications. Defenses of innocence attempt to demonstrate that the actor had nothing to do with the supposed untoward event: either event never happened or, if it did, the actor was not responsible for it.

Semin and Manstead (1983)

Semin and Manstead (1983) reviewed most of this literature and offered a synthesis of these categories. Although they discussed Schonbach's system, they did not include either concessions or refusals. In other respects, this approach is the most complete discussion of accounts of those reviewed thus far. These approaches to image restoration can be broadly grouped into two sets of theories. One deal exclusively with excuses and justifications and the other group of theories includes in addition to excuses and justifications, denial, refusals, or claims of innocence and apologies.

Sykes and Matza (1957)

The first typology of accounts, offered by Sykes and Matza (1957) was developed as a contribution toward understanding juvenile delinquency. Their analysis discussed five different techniques of neutralization. Denial of responsibility includes unintentional or accidental acts. Denial of injury claims that no actual harm was done, even if the act is considered inappropriate.

Scott and Lyman (1968)

One of the most influential approaches to the study of image restoration has been Scott and Lyman's (1968) analysis of accounts. The defined and account as a statement made by a social actor to explain unanticipated or untoward behavior and distinguished between two general types or accounts, consistent with Austin's (1961) basic analysis. Scott and Lyman (1968) explain that excuses are accounts in which one admits that the act in

question is bad, wrong, or inappropriate but denies full responsibility. Justifications, on the other hand, are accounts in which one accepts responsibility for the act in question, but denies the pejorative quality associated with it.

Burke (1970)

As Burke (1970) recognizes, the accused may admit responsibility for the wrongful act and ask for forgiveness, engaging in mortification. If we believe the apology is sincere, we may choose to pardon the wrong full act. Thus the rhetor who desires to restore image through discourse has five basic options: denial, evasion of responsibility, reducing offensiveness, correction, and mortification. Several of these basic strategies have warrants.

1.9   ORGANIZATION (OUTLINE) OF THE STUDY

This study is divided into six chapters which are organized as follows:

Chapter 1

In this chapter the aim of the study problem, statement, rationale for the study, significance of the study, the methodology, data collection, scope and delimination, literature review and the organization of the study are being dealt with.

Chapter 2

In this chapter the deliminating the concept of politeness, politeness as real-world goal, deference versus politeness, register, politeness as an utterance level phenomenon, ambivalence and politeness, pragmatic principles. The tact maxim, the generosity maxim, the approbation maxi, the modesty maxim, the agreement maxim. Politeness and the management of face, face threatening acts, performing an FTA without redress, performing an FTA with redress, do not perform FTA , criticism of brown and Levinson, politeness viewed as a conversational contract, politeness measured along pragmatic scales are being dealt with.

Chapter 3

In this chapter, Image restoration in public contexts, apology, excuses for the wrong-doing, rhetorical approach to image restoration, critical studies of self- defense discourse how to use accounts, honoring account, accounts as speech acts, a theory of image restoration

Chapter 4

This chapter talks about interpersonal accounts, definition, scope and historical notes.

Basic characteristics, account and account making in various literatures. First explicit treatments. A theoretical conception of account making in response to severe stress, the nature of severe stress and its study, a theoretical model of account making under severe stress, psychological processes associated with account making, memory cognition. Person perception through accounts. Characteristics of literary accounts. Constructive accounts. The social interaction aspect of account-giving. The management of failure events. Contextual determinats of strategy selection in the Management of failure Events. Appendices in Sepedi and English vision.

1.10 CONCLUSION

Since personal experiences are part and parcel of our lives, we cannot do away with them. It is therefore of utmost importance to let the society know that once one is confronted with problems in life, there are solutions. It is not the end of the word.

2. AIM OF THE STUDY

The main aim of the study will be to examine the role that personal experiences play in Northern Sotho. In order to achieve this aim, the following factors will have to receive attention:

— Why are you here?
— Do you think this is the right place for you?
— Are you shameful about your deeds?
— What are your plans after your release?
— What kind of assistance are you going to need after your release?

3. OBJECTIVES OF THE STUDY

The reasons for conducting this study are as follows:

— to describe the personal problems encountered by Northern Sotho speakers;
— to establish the main cause of these problems
— to explore how deep the problems are among Northern Sotho speakers;
— to examine the role played by personal experiences as compared to some time ago
— to establish preference of the present day generation regarding personal experience issues.

CHAPTER 2
THEORY OF POLITENESS

2.1   INTRODUCTION

In the past years within pragmatics there has been a great deal of interest in politeness to such an extent, according to Thomas (1995:148), politeness is a theory taken as a sub-discipline of pragmatics. It is involved getting on with the task at hand in light of the terms and conditions of the conversational contract. The Advanced Oxford Dictionary (2000: 899) describes 'politeness' as common in having or showing good manners and respect for the feeling of others. Thomas (1995:148) stated that, much has been written and different theories and paradigms have merged. Different definitions of politeness and try to clear up some of the most common misunderstings have been operated in very different ways of the same terms.

2.2   DELIMITING THE CONCEPT OF POLITENESS

According to Hornby (2000:17), pragmatics is the study of the way in which language is used to express what is really meant in particular situations, especially when the actual words used may appear to imply something different from the intended. To clear some of the most common understanding with the term 'politeness', Thomas (1995) proposes five separate sets of phenomena:

a)   Politeness as real-world goal
b)   Deference
c) Register
d) Politeness as a surface level phenomenon
e) Politeness as a illocutionary phenomenon

2.2.1   Politeness as real-world goal

Politeness as a real-world goal has no place within pragmatics. Thomas (1995) argues that, we can have no access to speakers' real motivation for speaking as they do, and discussions as to whether one group of people is more polite than another. Linguists can only have access to what speakers say and to how their hearer reacts. Thomas (1995:150) further mentions that deference and register are not primarily pragmatic. Concepts, politeness are frequently confused with deference/register and the

politeness/deference distinction is a useful illustration of a discussion, which will be developed in chapter seven.

2.2.2   Deference versus politeness

Thomas (1995:150) defines deference as the opposition of familiarity. It refers to the respect we show to other people by virtue of their higher status and greater age, while politeness is a general matter of showing consideration to others. Both deference and politeness can be manifested through general social behavior as well as by linguistic means.

Thomas (1995:150) states that, deference is built into the grammar of languages such as Korean and Japanese. The speaker of languages which make the TV distinction are obliged, because of the linguistic choices they must make, to signal either respect or familiarity toward their interlocutor, exceptions are address forms (Doctor, Professor) and the use of honorifics such as Madam or Sir which may be used to indicate the relatives status of the interactants. Conversely, first names (e.g 'Dora', 'Dickson') are used to demonstrate a (change in the level of formality between interlocutors to one of a) friendly, non-deferential relationship. However, there is one exception:

Example 1

"A British Member of Parliament, Tim Devlin, was referring to the Queen's Ceremonial speech at the State Opening of Parliament This year there were substantial references to Europe in The Gracious Speech"

Thomas (1995:151) says, as indicated above, that it is very unusual in English to find different explicitly grammatically signalled by anything other than address forms. In languages such as Japanese and Korean, however, many parts of speech can be unmarked or marked for deference. The reason why I say that deference has little to do with pragmatics is that generally, unless the speaker deliberately wishes to flout the behavioral norms of a given society, the speaker has no choice as to whether to use the deferent or not.

Example 2

The speaker was the Academy Sergeant Major Cone of the few ranks of non-commissioned officer normally addressed as "Sir". He was talking to a newly arrived group of officer cadets:

"You will address me as "Sir" at all times and I will also address you as "Sir". The difference is that you will mean it."

2.2.3 Register

Lyons (1977:584) states that, the term register refers to systematic variation in relation to social context , or the way in which the language we speak or write varies according to the type of situation. Some situations require formality on usage of the language e.g. formal meetings. Thomas (1995:154) states that this formality may manifest itself in English by the choice of formal lexis and forms of address the avoidance of interruption while in languages such as Japanese and Korean the formality will be marked additionally by forms such as the Japanese degozaimasu.

Thomas (1995:154) states that, as with deference, register has little to do with politeness and little connection with pragmatics. Like deference, register is primarily a sociolinguistic phenomenon. A description of the linguistic forms that generally occur in a particular situation. Choice of register has little to do with the strategic use of language and it only becomes of interest to the pragmatics if a speaker deliberately uses unexpected forms in order to change the situation. An example would be a situation whereby one disrupts a meeting by cracking jokes.

2.2.4 Politeness as an utterance level phenomenon

The researcher regarded politeness as a good strategy used by a speaker to achieve a variety of goals, by promoting harmonious relations. Walters (1979a and 1979b) as quoted by Thomas (1995:155) defined his interest as being to investigate how much politeness could be squeezed out of speech act strategies alone. Another interest has been to investigate the perception of politeness by native and non-native speakers of English and Spanish, using a standard lexical context in order to establish a hierarchy of politeness, instructing his informants to ignore context as much as possible. These studies also found that members of a particular community showed a very high level of agreement as to which linguistic forms were most polite and in general it was found that

the more grammatically complex or elaborate the strategy, the more highly it was rated for politeness.

Example: 3

O tlabe o thusitse kudu ka go nthusa

Will you be so kind as to help me? (I would appreciate it if you could help me)

2.3   POLITENESS EXPLAINED IN TERMS OF PRINCIPLES AND MAXIMS

Leech (1980:80) as quoted by Thomas (1995:158) says that, it is regarded as crucial to explain why people are often so indirect in conveying what they mean and as rescuing the co-operative principle in the sense that politeness can explain exceptions to and apparent deviations from the co-operative principle. Thomas (1995:158) states that politeness can be extended from situation in which one anticipates a face threatening act to one in which face has already been threatened.

2.3.1   Ambivalence and politeness

There can be more than one potential pragmatic force with one utterance. Thomas (1995:158) says, however, by employing an utterance that is ambivalent it is possible to convey messages that the hearer is liable to find disagreeable without causing undue offence.

For instance in the very expensive restaurant whereby is written; "if you want to enjoy the full flavour of your food and drinks you will, naturally, not smoke during this meal. Moreover, if you did smoke you would also be impairing the enjoyment of other guests. The management of these restaurants thought it was inappropriate simply to put up "No smoking" signs, instead, it was left to the guests to decide for themselves whether they are being asked not to smoke.

2.3.2   Pragmatic principles

In chapter 4 of his Principles of pragmatics, Leech introduces the Politeness principles run as follows:

Minimize the expression of impolite beliefs; maximize the expression of polite beliefs. Leech (1983) as quoted by Thomas (1995:159) says, there is a good deal of evidence that people do respond consciously to considerations of politeness, for instance people often

explicitly mark the fact that they cannot or do not intend to observe politeness norms, as in the following example:

Example 11

"Look, there is no polite way of putting this. Your husband and I are lovers he's leaving you for me."Thomas (1995:159)

Leech (1983) extends Grice's Maxims, headed the co-operative principle by adding Politeness Principle as a necessary complement. In this way, the floating of one of the maxims from the co-operative principle category can be explained by reference to the politeness principle. For example when people do not follow the maxim of quantity by withholding required information, they might be doing so in the interests of politeness. "Polite and impolite beliefs are respectively beliefs which are favourable and unfavourable to the hearer or third party.

2.3.2.1 The tact maxim

According to Thomas (1995), the tact maxim states minimize the expression of beliefs which imply cost to other, maximize the expression of beliefs which imply benefit to other. The size of imposition is the aspect that can be used to reduce the implied cost of the hearer. The strategy of minimizing the expression of cost to others is perceived as polite, or not may be highly culture-specific. Thomas (1983) observed the other aspect of text maxim as mitigating the effect of a request by offering optionality. The cost/benefit scale is the other component of tact maxim whereby if something is perceived as being to the hearer's benefit; X can be expressed politely without employing indirectness. Have a chocolate! However, if X is seen as being costly to the hearer, greater indirectness may be required: e.g. "Could I have one of your sandwishes?" Here again there is an obvious connection with the size of imposition dimension.

2.3.2.2 The Generosity Maxim

Leech (1983) as quoted by Thomas (1995:162) maintains that Generosity Maxim minimizes the expression of benefit to self, and maximizes the expression of cost to self. I think this formulation reads very oddly, and that it would be better to rephrase it as, "You must come and have dinner with us", while the proposition that"We will come and have dinner with you" requires to be expressed indirectly. The utterance, "Help yourself" is more

polite while the proposition, "You will help yourself" may require some degree of indirectness.

As Leech indicates, language/cultures vary in the degree to which you are expected to apply this maxim, under-applying it will make the speaker appear mean, and over-applying it will seem sarcastic."

2.3.2.3   The approbation maxim

Thomas (1983) said, the approbation maxim states: minimize the expression of beliefs which express dispraise of other, maximize the expression of beliefs, which express approval of other. According to Thomas (1995:162), the operation of this maxim is obvious: All things being equal, we prefer to praise others and if we cannot do so, we sidestep the issue to give some sort of minimal response, or remain silent.

It is understandable that, as in the case of the Tact Maxim, various strategies of indirectness are employed in order to mitigate the effect of criticism:

Example:

Her performance was outstanding: yes, was not it.

2.3.2.4   The modesty maxim

Thomas (1995) postulates that, the modesty maxim states: minimize the expression of praise of self, maximize the expression of dispraise of self. This maxim also varies enormously in its application from culture to culture. Leech as quoted by Thomas (1995) states that, in Japan the operation of the modesty maxim may, for example, lead someone to reject a compliment, which had been paid to them:

In Japan the Modesty maxim is more powerful than it is as a rule in English-speaking societies, where it would be customarily move polite to accept a compliment 'graciously" (e.g. by thanking the speaker for it) rather than to go on denying it. Here English-speakers would be inclined to find some compromise between violating the Modesty Maxim.

The fairly typical example of the way in which the Modesty maxim operates in British English it is worth nothing that speaker B consistently invkes the Approbation maxim, while speaker A is invoking the Modesty maxim Thomas (1995).

Example:

Speaker A and speaker B were giving a series of lectures in a foreign country where decent coffee was an uncertain commodity. At the airport, A had bought a good supply of ground coffee and A go for percolating it. She makes a first attempt at using it:

A: this isn't bad is it?
B: the coffee? It's very good.

The emphasis throughout this discussion with all these maxims is the linguistic expression of certain values, there is no suggestion that any one group is more modest than another.

2.3.2.5   The agreement maxim

Leech (1983) as quoted by Thomas (1995:165) points out that, minimize the expression of disagreement between self and other, maximize the expression of agreement between self and other. As with all the other maxims, the usual caveats apply concerning the need to take account of the relationship between speaker and hearer and of the nature of the interaction in which they are involved. We simply observe that they are much more direct in expressing their agreement, that disagreement. Repeatedly you will hear someone who holds a diametrically opposed view to the one just expressed begin a counter-argument by saying: Yes, but----And compare the following:

Example

A:--- I don't want my daughter to do CSE, I want her to do " O' level.
B:--- Yes, but Mr Sharma, I thought we resolved this on your last visit.

Example

A: Nehemulla is ideally suited to the class she is in and this class will do CSE in two year's time.
B: No my dear, no, no, it's wrong!

According to Thomas (1995:165), these two examples are both taken from the film cross talk. Speaker B is Mrs Green Brish woman and speaker A is Mr Sharma, the Indian –born father. They are involved in a major disagreement concerning the courses Mr Sharma's daughter will take the following year. Although Mrs Green disagrees strongly with Mr Sharma, she nevertheless observes the Agreement Maxim to a degree. Mr Sharma

speaks excellent English, but many of his contributions are characterized by an absence of indirectness and more specifically, a failed to observe the agreement maxim.

2.4   POLITENESS AND THE MANAGEMENT OF FACE

According to Thomas (1995), the most influential theory of politeness was put forward by Brown and Levinson (1978). Central to Brown and Levison's theory of politeness is the concept of face. The categories mentioned by Brown and Levinson. Far from employing a bald-on-record strategy because the speaker estimates that the degree of Goffman (1967), define face as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is a image of self delineated in terms of approved social attributes, albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself.

Thomas (1995:169) states that, 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. The positive aspect of face is when an individual reflects in his or her desire to be liked, approved of, respected and appreciated by others, and individual's negative face is reflected in the desire not to be impeded or put upon, to have the freedom to act as one chooses.

2.4.1   Face threatening acts

According to Brown and Levinson (1987), certain illocutionary acts are liable to damage or threaten another person's face, which is a face-threatening act. Politeness can be extended from situations in which one anticipates a face-threatening act to one in which face has already been threatened, and the theory holds promise for providing a broader framework within which to construe predicaments, accounts and witness responses to them.

In order to reduce the possibility of damage to H's face or to the speaker's own face,he or she may adopt certain strategies. The choice of strategy will be made on the basis of the speaker's assessment of the size of the FTA. The speaker can calculate the size of the FTA on the basis of the parameters of power, distance and rating of imposition. The combined values determine the overall weightiness of the FTA which in turn influences the strategy use.

2.4.1.1 Performing an FTA without any redress

In many occasions, external factors may constrain an individual to speak directly, like if there is an emergency of some sort. According to Thomas (1995), many of the most striking examples of bald-on-record utterances fall into none of the categories mentioned by Brown and Levinson. Far from employing a bald-on-record strategy because the speaker estimates that the degree of face threat is small, in each of the examples that follow the speaker takes no redressive action because he has deliberately chosen to be maximally offensive. Thomas (1995) gives

Example:

Bob champion, champion jockey, referring to women jockeys.
"I am dead against them! They're a mistake and get in the way.
Woman are not strong enough or big enough."

Example :

Australian Judge in the court cace brought by the British Government to try to prevent the publication of the memoirs of Peter Wright, an ex-member of M15. The judge is referring to the evidence given by the then British Cabinet Secretary, Sir Robert Armstrong:

'His evidence is palpably false and utter humbug.'

2.4.1.2 Performing an FTA with redress (positive politeness)

According to Brown and Levinson (1978), when you speak to someone, you may orient yourself toward that individual's positive face, and employ positive politeness.

Brown and Levison (1978) state that, positive politeness is redress directed to the addressee's positive face, his perennial desire that his wants should be thought of a desirable. Redress consists in partially satisfying that desire by communicating that one's own wants are in some respects similar to the addressee's wants.

Example: **"O swanetse goba o lapile!"**
"O sepetse nako e telele."
You must be tired:
You have walked a long time.

In Northern Sotho, the exaggeration in positive politeness is quite remarkable, even to the observer who does not know the language.

In positive politeness, agreement may be stressed by repeating part of what the preceding speaker has said in a conversation. Repeating is used to stress emotional agreement with the utterance.

Example: "A: **Mosima o ile ga Mmamabolo komeng"**
             "B: O ile komeng"
             A: Mosima went to initiation school at Mmamabolo.
             B: To initiation school

2.4.1.3 Performing an FTA with redress (Negative Politeness)

According to Thomas (1995:172), negative politeness is oriented towards a hearer's negative face, which appeals to the hearer's desire not to be impeded or put upon, to be left free to act as they choose. Negative politeness manifests itself in the use of conventional politeness markers, deference markers, minimizing imposition.

Brown and Levinson (1978), as stated by Thomas (1995:172),negative politeness is redressive action addressed to the addressee's negative face, his want to have his freedom of action unhindered and his attention unimpeded. Where positive politeness is, negative politeness is specific and focused; it performs the function of minimizing the particular imposition that the FTA unavoidably effects. When we think of politeness in cultures, negative politeness behavior springs to mind.

Gordon and Lakoff (1991), quoted by Brown and Levinson (1978), drew attention to a systematic way of making indirect speech acts in English: by stating or questioning a felicity condition. A felicity condition according to Searle (1969) is one of the real-world conditions that must be met by aspect of the communicative event in order for a particular speech act to come off as intended.

For example: "**O ka bolela polelo ya geso?"**
             "Can you speak my language?"

For a request to be successful, the addressee must be thought potentially able to comply with the request.

Van der Walt (1992:116) indicated that there are also other considerations with regard to directness. He further quoted Fraser and Nolen (1981) and Van Jaarsveld (1987), by saying that the use of a question form and the conditional also increases the politeness of a request.

When one looks at the levels of directness proposed by Blum-Kulka et al. (1989), it would seem as if the question form in the query preparatory is a more indirect form, but the hedging of the performative by means of the conditional makes it as polite as the query preparatory. It is therefore suggested that, just as the pragmatic intention of more indirect forms have been made accessible through convention in the interests of politeness, more direct forms have been conventionalized by the use of forms indicating tentativeness, Fraser and Nolen (1981), in the interest of politeness.

2.4.1.4 Do not perform FTA

Brown and Levinson as quoted by Thomas (1995:174), at this strategy there are times when something is potentially so face threatening, that you don't say it. There are times when the speaker decides to say nothing and genuinely wishes to let the matter drop: there are other occasions when an individual decides to say nothing but still wishes to achieve the effect which the speech act would have achieved had it been uttered.

Tanaka (1993:50-1) as quoted by Thomas (1995:175, "gives two strategies OOC-genuine and OOC-strategic.

OOC-genuine: S does not perform a speech act, and genuinely intends to let the matter remain closed. She does not intend to achieve the perlocutionary effect

OOC-strategic: S does not perform a speech act, but expects A to infer her /his wish to achieve the perlocutionary effect."

2.4.2 Criticism of Brown and Levinson

According to Thomas (1995:176), Brown and Levinson's work has been extraordinarily influential and very widely discussed. It is not surprising, therefore, that a number of criticisms have been made of their model of politeness. Brown and Levinson claim that positive and negative politenesses are mutually exclusive. In practice, a single utterance can be oriented to both positive and face simultaneously:

Example:

A woman is addressing an importunate man:
Woman??: Do me a favor- piss off!

According to Thomas (1995:196), Brown and Levinson's model appears to predict that the greater the degree of face-threat, the greater will be the degree of indirectness. They further argue that some speech acts are inherently face threatening.

2.5   POLITENESS VIEWED AS A CONVERSATIONAL CONTRACT

Fraser (1990), as quoted by Thomas (1995:177), argues that "people are constrained in interaction by what he calls a conversational contract: The understanding which people bring to an interaction of the norms obtaining within that interaction and of their rights and obligations within it. On the face of it, Fraser takes a more sociolinguistic approach to politeness than do Leech or Brown and Levin son –people employ the degree of politeness required by the event or situation in which they find themselves: being polite constitutes operating within the terms of the cc."

2.6   POLITENESS MEASURED ALONG PRAGMATIC SCALES

Spencer- Oatey (1992:30-3) as quoted by Thomas (1995:177), argues that " the way Brown and Levinson (1987) and Leech (1983) formulated their theories of politeness left them open to being criticized on the ground that they are culturally biased. She suggest that all the research on politeness can be summarized in term of these three sets of dimensions : individuals will select the point on the scale according to their cultural values and the situation within which they are operating:

Despite their different approaches, these researchers have one thing in common, they all assume that face needs lie universally at set points on each of the relevant dimensions. However," I contented that in different circumstances, different options may be favored, and that factors such as type of speech act and cultural variation will influence which point on the dimension is preferred."

"Spencer-Oatey's Scale are as follow (1992:30):
1.   Need for consideration: autonomy   - imposition
2.   Need to be valued: approbation - criticism
                                   interest   -disinterest

CHAPTER 3
IMAGE RESTORATION IN PUBLIC CONTEXTS

3.1   INTRODUCTION

Benoit (1995:1) points out that human beings must frequently attempt to restore their reputations after suspected of wrong-doing: Individuals often compete fiercely for these tangible and intangible goods, which means the allocation of these scarce resources often provokes the ire of those who desired a different distribution.

The circumstances beyond our control prevent us from meeting our obligations. We fail to attend the meeting because our colleague may neglect to inform us that a meeting has been moved to another day. As human beings we are not all perfect, some honestly, others guided perhaps too often by our self-interests. A contractor may substitute cheaper and inferior parts in a building. Human beings are individuals with different sets of priorities that foster conflict among those with competing goals. We are human beings and we cannot declare ourselves perfect.

Benoit (1995) argues that when that apparent behavior occurs, others are very likely to accuse, attack, blame, condemn us to our one's behavior. The attacks are very serious matter on our reputation and are extremely vital to us.

Face image does not contribute to a healthy self-image, but can also create important favorable impression on others.

3.2   APOLOGY

When our image is threatened, we feel the need to offer explanations, defenses and apologies for our behavior. Benoit (1995) states that the defensive communicative acts adopt a variety of stances. Denial is one strategy to avoid blame. Who gave an example of Woody Allen who denied charges that he had molested two of his adopted children. A common response to charges of misconduct is to deny all allegations. If the audience accepts claim that an accusation is false, damage should be diminished if not eradicated.

Reinforced is the Strategy of denial. Following changes of financial misconduct at United Way, "William Aramony, argued that he was being denied access to evidence that would disapprove accusations of financial misconduct" Barringer (1992) quoted by Benoit (1995:3). If the audience accepts the denial, the accuser's image should be rehabilitated.

To respond in kind, attacking accusers is the other strategy to deal with criticism. They may also function to shift the audience's attention away from the alleged wrongdoing of the original target to the new prey. It is impossible to admit guilt and still attempt to restore one's reputation.

3.3   EXCUSES FOR THE WRONG-DOING

The apology for misconduct is another defensive strategy for dealing with charges of wrongdoing. For example, Correctional Officer responding to a charge of child molestations admitted the charges and offered an apology, although he refused to resign. Similarly, a director of Vista University bumped the car of his colleague and wanted to apologize for the wrongdoing. It is possible for those who commit wrongful acts to attempt to repair their reputation with a sincere apology.

In some instances, those accused of an offense will take action to correct the problem. The Director was very fair by looking the owner of the car but he couldn't find her and leave the message to his colleagues, for his appointment. Appropriate corrective action can help restore the face of a person guilty of wrongdoing. This familiar example demonstrates that the communicative act of repairing a damaged reputation is commonplace, because blame occurs throughout human society and because face is important for virtually everyone, this phenomenon, a felt need to cleanse one's reputation with discourse, occurs throughout our lives, public and private.

Kenneth Burke (1973) as quoted by Benoit offers a more theoretical analysis of image restoration discourse than most treatment in the rhetorical literature. He uses the term "guilty" to represent an undesirable state of affairs that can be remedied through defensive discourse. Burke (1973) said there are two fundamental processes for restoring one's good reputation: Victimization, for scapegoating, or shifting the blame, and admitting wrong-doing and asking for forgiveness.

Scott and Lyman's (1965) classic work on accounts, offers a taxonomy for the provision of accounts for behavior subject to the criticism of others. Austine (1961), distinguish between two types of accounts.

> Excuses are accounts in which the accused admits that the act was wrong in some way but does not accept responsibility for that act.

Justification on the other hand accepts responsibility for the act but reject the claim that it was a wrongful act.

According to Benoit (1995), defensive exuberances (justifications, excuses, and apologies) are persuasive attempts to reshape another's beliefs, to change his or her belief that the act in question was wrongful.

Gonzales (1992) postulated that participants in social encounters often say or do things they wish they had not, or do not say or do things they wish they had. Because these "predicaments" "incident" or "account episodes" have a number of negative consequences for all interactants, actors often provide accounts, which, according to Schlenker (1980), are verbal tactics, used to salvage their social identity and restore equilibrium to a fractured encounter.

3.4   RHETORICAL APPROACH TO IMAGE RESTORATION

Benoit (1995: 9) points out that this chaper, devoted to reviewing rhetorical approaches to image restoration, is divided into six sections. First, early, embryonic rhetorical criticism of image restoration discourse is reviewed. Then four systematic approaches to analysis of this genre of discourse are examined, one at a time: rosenfied's analog, Ware and Linkugel's theory of apologia, Burke's theory of purification, and Ryan's kategoria-apologia approach. The sixth and final section discusses work that does not fit neatly into these categories. Although some studies of apologeticor image restoration criticism are undoubtedly overlooked,this review is designed to survey the research typically cited in the literature.

The underlying thesis of this chapter is twofold. First current image restoration theory tends to be descriptive rather than prescriptive. That is the general treatments of image restorationtend to focus on identifying options rather than making recommendations concerning which options to use. Second,while there is a considerable body of rhetorical criticism that analyzes image restoration discourse,these approaches are largely independent of one another. Individual stuies in this area, in the main, focus on explication of particular apologetic rhetorical artifacts rather than on contributing to a general understanding of image restoration discourse. Nevertheless, many interesting and useful essays investigate this recrrent form of discourse.

3.4.1 Early critical studies of self-defense discourse

Speech as part of a symposium on campaign is one of the earliest example of rhetorical criticism of defensive discourse. Baskerville exposes weakness of Nixon's argument when he suggested that this speech was effective in large part because it created a favorable façade for the audience. McGuckin's (1968), quoted by Benoit (1995:10) argue that more extensive analysis of this speech focuses on the values Nixon employed, arguing that this speech kept him as running mate through successful identification with American values.

Jackso's (1956)as stated by Benoit (1995:10) study of Clarece Darrow is another early rhetorical criticism of image restoration discourse. This is an example of a traditional rhetorical criticism, describing the background and the outcome of he case and evaluating the effectiveness of Darrow's speech in self-defense against charges of bribing a jury. Jackson, following Maloney's (1955) general analysis, describes four features of Darrow's defense:providing historic background, characterizing he prosecution as evil, using invective against the prosecutition,and engaging in self-praise. These essays began to examine slf-defensive rhetoric on a case-by-case basis,but as yet there was no theory to guide our understanding of this type of discourse. It is worth noting that as early as the mid-1950's it had been recognized in rhetorical criticism that attacking the opposition was a viable defensive strategy Jackson (1956) as stated by Benoit (1995:10).

3.4.1.1   Rosefeld's analog

According to Benoit (1995:10), the first theoretical advance in our understanding of image restoration discourse occurred when Rosenfield (1968) performed an analogic analysis of the "checkers" speech by Nixon and a speech by Truman. The checkers by Nixon has been a popular subject for rhetorical critics.

Nixon further defended against charges that he benefited from a campaign "slush" fund. Truman's speech responded to allegations that he had permitted or known communist to remain in his administration. Rosenfield identified "four similarities in the two discourses which talk at this time, to represent constants in the apologetic equation (1968:449). The four characteristics of apologetic discourse identified in Rosenfield's analog are a brief, intense controversy, attack on the opponent; a concentration of data in the middle third of the speech; and a recycling of arguments from recent speeches. While this theory is a useful beginning, the first factor decribes the scene more than the discourse, and the third and fourth factors gives us no idea what sort of claims or rhetorical strategies are

developed by the data lumped in the middle or by the recycled arguments. Furthermore, the second factor recognizes that attacks on one's opponents are another plausible strategy for dealing with criticism (as Jackson (1956) observed).

Butler (1972) as quoted by Benoit (1995:11)extended Rosenfield's work to explain why Kennedy's Chappaquiddick addres was unsuccessful. However Ling's (1970) prior analysis supports the opposite conclusion; furthermore, I challenge the evidence for the claim that this speech was unsuccessful Benoit (1988); Kruse (1977) also questioned her conclusion. Wilson's essay (1976) as quoted by Benoit (1995;11) intergrates Rosenfield' work (1968) with Ware and Linkugel's theory of apologia. Some time later, Campell persuasively argued that it is unwise to attempt to develop a genre on the basis of an analog of but two instances Benoit (1991b) undermining the logic of Rosenfed's conception of analogic criticism. Nevertheless, his analysis of these two defencive discourses occupies an important place in the development of our understanding of this recurrent form of rhetoric.

3.4.2 Theory of apologia

Theory of apologia is another rhetorical criticism of image restoration. According to Benoit (1995:11), "Abelson's (1959), identify four factors, or rhetorical strategies, in rhetorical self-defense. The first factor, denial consists of the simple disavowal by the speaker of any participation in, relationship to, or positive sentiment toward whatever it is that repels the audience." If those accused of wrongdoing can disassociate themselves from the object of the audience's displeasure, then this strategy should help to restore the rhetor's image.

Bolstering is another factor of any strategy that reinforces the existence of a fact, object, or relationship. Bolstering is when the speaker attempts to identify himself with something that favors the audience. It attempts to offset the audience's displeasure by associating the speaker with a different object or action, by doing things that differ from another.

Differentiation is another factor that separates some fact, sentiment, object, or relationship from some large context in which the audience present views that attribute. Apology as factor joins some fact, sentiment, object, or relationship with some larger context within which the audience does not presently view that attribute. According to Benoit (1995:12), "in contrast to differentiation, which separates the object from a undesirable context, transcendence places that object into a larger or broader and more favorable context."

Benoit (1995:13) postulates that in addition to developing the four factors of self-defense, Ware and Linkugel identify four potential postures or stances of self-defense .Speeches of self-defense, they declare, use either denial or bolstering, coupled with either differentiation or transcendence. This establishes four apologetic postures or stances of self-defense.

Absolutive: Denial and Differentiation.

Vindicative: Denial and Transcendence

Explanative: Bolstering and Differentiation

Justificative: Bolstering and Transcendence.

Apologia as a theory has been a very popular approach for analyzing image restoration discourse. According to Benoit (1995:13), "Kruse elaborated Ware and Linkugel's conceptualization of this theory." She firstly employed Maslow's (1954) hierarchy to develop a typology of non-denial apologia, discussing survival, social, and self-actualization responses, secondly, drawing on Britzer's (1968) analysis of the rhetorical situation. She argued that apologetic discourse responds to attacks on character. This conception limits the use of apologia, excluding it from situations in which there is no formal attack and the attack focuses on policy rather than character.

For example: **Monna yo, o bone gore o dirile phoso go ya ka molao, ka go thula koloi ya modirikayena. O lekile go sala molao morago ka go nyaka mong wa koloi feela a se mmone**

This man discoursed that he made mistake by bumping the car of his colleague. He tried to find out/ to get the owner of the car but he couldn't find her.

Ware and Linkugel's approach has been used on sports rhetoric. According to Benoit (1995:16), Kruse (1981) concluded that sports figures employ the same strategies as other social and political actors. After disclose of Billie Jean King's affair with her former secretary, defensive discourses by King and her husband, her peers, and the media were analyzed by Nelson. King and her husband used bolstering and differentiation. Her peers tended to use bolsdering and transcdence. The media employed bolstering and transcendence, as her peers had done.

Another scholar, Burke (1988), applied apologia to discourse from a religious figure, analyzing Martin Luther King Jr. He argued that king's letter adopted the posture of explanation and that is used denial, bolstering through identification, and transcendence.

3.4.3 Kenneth Burke on purification

Kenneth Burke is the third approach to understand image restoration discourse.

The primary motive in Burke's theory of dramatism is guilt. According to Benoit (1995:17), Rueckert explain that the negative and hierarchy are the key principal guilt-producing factors. The negative idea permits human beings to create commandments against undesirable behavior that establish a hierarchy.

Humans strive for perfection, to live within the hierarchy of society. However, because humans are imperfect, they inevitably break the commandments and experience guilt.

According to Benoit (1995:18), Burke uses "guilt" to represent an undesirable state of affairs, an unpleasant feeling, which occurs when expectations concerning behavior are violated. Victimage and mortification are fundamental process to restore one's good reputation. Victimage explained as a giving of the burden of guilt to a vessel other than the original accused. The recipient of this guilt is the victim of this process, and if the process is successful, guilt is shifted from the rhetor to the victim and the rhetor's reputation is cleansed.

Mortification is an alternative strategy that involves a sacrifice of self, on acceptance of wrongdoing. An apparently heartfelt confession and request for forgiveness may purge guilt and restore one's image.

3.4.3.1   Ryan's kategoria and apologia

This is the next stage in the development of our rhetorical understanding of image restoration discourse that according to Benoit (1995), concerns Ryan's (1982), argument that one must carefully consider the defense in light of the specific attack. Ryan's (1982) stated that:

> "By checking each speech against the other, the critic is better able to distinguish the vital issues form the spurious ones, to evaluate the relative's merits of both speakers' arguments, and to make an assessment of the relative failure of both speakers in terms of the final outcome of the speech set. Hence the critic cannot

have a complete understanding of accusation or apology without treating them both."

In the case of the Director who bumps the car, he did not want to defend himself by saying no! I don't know or to shift the blame for the accident to situational features but attempted to report the accident first to the owner of the car. According to Van der Walt (1992:108), is not possible to account for all the forms of the apology as identified by Brown and Levinson (1987:187-190). What was however, countable, was the number of apologies that were accompanied by reasons that went into too much detail.

3.5   ACCOUNT AND IMAGE RESTORATION

This chapter addresses theories of image restoration that deals with accounts and received their primary development in the social science literature. Benoit (1995:31), point out that this chapter discusses early work that established key assumptions, typologies of accounts, account phases, reproaches and accounts, usage of accounts, honoring accounts as a form of speech act.

3.5.1 Early assumptions

Dewey (1992:1939), discussed motive, which was defined as an utterance that arose after an event to explain for it. According to Austin (1962) as quoted by Benoit (1995:32), suggested that we have options to accept responsibility but deny that it was bad, in the other hand we admit that it was bad but don't accept full, if even any responsibility. These two images restoration came to be known as excuses and justifications.

3.5.2 Typologies of accounts

Benoit (1995:32) observes that, lists of strategies for dealing with threats to one's reputation have been proposed in the literature. This section describes lists of account from Sykes and Matza, Scott and Lyman, Goffman, Schonbach, Schlenker, Tedeschi and Reiss, and Semin and Manstead.

3.5.2.1   Sykes and Matza (1957)

According to Benoit (1995:33), the first typology of accounts, offered by Sykes and Matza (1957), was developed as a contribution toward understanding juvenile delinquency. Their analysis discussed five different techniques of neutralization. Denia of responsibility includes unintentional or accidental acts. Denial of injury claims that no actual harm was

done, even if the act is considered inappropriate: Oh, you aren't really hurt! Denial of victim can suggest that the injured party deserved it or that the victim is unknown. Harm done to the innocent may be viewd as worse than harm to the guilty. The accused may condemn his or her attackers, which tends to change the subject of the conversation that is, a counterattack may shift attention away from charges against you to your allegations against them. Finally, an appeal to higher loyalties justifies an action based on appeal to a different reference groep; "you are being fired for the good of the company" exemplifies this defense.

Benoit (1995:33) states that ,Sykes and Matza's approach is somewhat unusual in that they argued that these strategies may precde and legitimize delingunt behavior, or pre-empt possible objections. Most conceptualizations of accounts see them as utterance which occure after, rather than before, the offencive behavior.

3.5.2.2   Scott and Lyman (1968)

Benoit (1995:33) postulates that, one of the most influential approach to the study of image restoration has been Scortt and Lyman'(1968) analysis of accounts. Scott and Lyman (1968), defined account as a statement made by a social actor to explain unanticipated or untoward behavior. Benoit (1995:33) states that Scott and Lyman explain that, excuses are accounts in which one admits that the act in question is bad, wrong, or inappropriate but denies full responsibility. Justifications, on the other hand, are accounts in which one accepts responsibility for the act in question, but denies the pejorative quality associated with it.

Benoit (1995:34) states that, they identified four different types of excuses.Accidents provide excuses when we explainthat unanticipated factors influenced our behavior. For example, blaming one's lateness to work on the heaviness of traffic is an example of an excuse based on accidents. An excuse takes the form of defeasibility when one lacks the knowledge or the will to successfully compete an action. The also suggested that this form of excuse could be equatd with Sykes and matza's technique of denial of responsibility. Biological drives may also serve as excuses. The final type of excuse,scapegoating, alleges that one's undersirable behavior was a respone to the behavior or attitudes of other. An example might be the adolescent who spends a lot of time with undesirable persons because his parents criticize or complain about his behavior whenever he is not at home. This final form of excuse might be better labeled provocation, given other uses of scapecoating that claim another person actually prformed the offencive action.

Benoit (1995:34)proposes that, second, drawing on the work of Sykes and Matza (1957), Scotts and Lyyman propesed four types of justification:denial of injury, denial of victim, condemning the condemners, and appeal to loyalty. To these possibilities Scottt and Lyman added sd tales and self-fulfillment.

3.5.2.3 Goffman (1971)

Goffman (1971) as quoted by Benoit (1995:34), discussed what he termed remedial moves in conversation, extending his earlier work (1967). He identified five possible accounts as responses to a face-threatening event. First, the offender may issue a traverse or rejoinder, denying that the offencive act actually occurred or that the offender committed it. Second, it is possible to admit that the act occurred but redefine it as not offencive. A third option is to admit that the act occurred but to argue that the negative consequences were not reasonable forseeable. The offender may also admit that the act occurred but claim reduced competence. Finally, and, Goffmanargues, least effectively, one may admit carelessness in performing the act or ignorance of the undesirable consequences of the act. Carelessness/ignorance is different from the third strategy, which argues that while the accused failed to see the consequences, no one could have been expected to foresee the outcome.

Benoit (1995:35) observes that, Goffman suggested another way to handle a problematic situation:an apology. He observed that while accounts have been widely discussed in the literature, apologies aren't extensively addressed, although they are quite central. An apology consist of a symbolic splitting of the self into two parts: the bad self, who committed the undesirable act, and the good self, who deplores that act. A complete apology has five elements: expression of regret, acknowledgement of expected behavior and sympathy for the reproach, repudiation of the behavior and the self committing it, promise to behave correctly in the future, and atonement and compensation.

Finally, Goffman (1971) as stated by Benoit (1995:35) discussed requests as remedial moves. Accounts and apologies typically appear aftr the wrongful behavior, although he acknowledged that it is possible fo either to precede it. Requests, on the other hand, typically are found before the event. Such an utterance consists of asking license of a potentially offended person to engage in what could be considered a violationof his rights. Requests function to reduce the ill feeling that might be generated by untoward behavior. For example, before josting another person in the press of a crowd, one might ask, Do you mind if I try to squeeze past you?

3.5.2.4   Schonbach (1980)

Benoit (1995:35) states that, around 1980, three separate essays offered updated analyses of Scott and Lyman's account (1980 also 1987) he defined failure events to include both deviant acts committed and obligations omitted. Acknowledging both Scott and Lyman's (1980) and Sykes and Matza's (1957) earlier taxonomies, Schonbach (1980) presenting a new taxonomy based both on the previous literature and on acconts elcited from subjects who were asked to imagine themselves in a failure event. The primary difference between Schonbach's and Scott and Lyman's systems is the addition of two major categories, coordinate with excuses and justifications, labeled concessions and refusals. Concessions include full or partial admission of guilt, expressions of regret, and offers of compensation. Refusals may deny that the failure event occuerd , suggest that others are responsible, or suggest that the accuser has no right to attack.

Unfortunately , Schonbach (1990) as qouted by Benoit (1995:36) did not illusrate all of the categories he proposed. For example, it is not cler what is meant by the refusal form referral to other sources of information. Similary, he did not discuss the reasons underlying some of his distinctions. However , he did offer a useful, if brief, analysis ofaccounts-especially his addition of concessions and refusals as possible responses to accusations.

3.5.2.5   Schlenker (1980)

Benoit (1995:36) postulates that, one modification of Scott and Lyman's theory of accounts was developed in an interesting book on impression management. Schlenker (1980) defined predicaments as situations in which events have undesirable implications for the identity-relevant images actors have claimed or desire to claim in front of real or images actors have claimed or dsire to claim in front of real or imagined audiences.

Schlenker identified three forms of accounts, or explanations of a predicament-creating event designed t minimize the apparent severity of the predicament: defebses of innocence, excuses, and justifications. Defenses f innocence attempt to demonstrate that the actor had nothing to do with the supposed untoward event: either the event never happened or, if it did, the actor was not responsible or it. The first form is like Schonbach's strategy of claiming that the failure event did not occur, and such defenses of innocence extend Scott and Lyman's typology.

The second major form of remedial move, excuses, attempts to minimizeresponsibility for the event. This can be attempted by claiming the consequences were not foreseen or

claiming extenuating circumstances. Two variats of extenuating circumstances were mentioned by Schlenker: scapegoating, or arguing that others provoked the event (citingScott and Lyman); and diffusion of responsibility or suggesting that one or more others were involved, reducing the responsibity attributable to any individual.

The third general form of account discussed by Schlenker, justifications,tries to mitigate the objectionable nature of the event. The actor may attempt to minimize the unpleasantness of the event directly, by comparison with others who are not punished ,and by justification through higher goals.

3.5.2.6   Semin and Manstead (1983)

Benoit (1995;38) points out that, Semin and Monstead (1983) reviewed most of this literature and offered a systhesis of these categories. Although the discussed Schonbach's system, they did not include either concessions or refusals. In other respects, this approach is the most complete discussion of accounts of those reviewed thus far.

These approaches to image restoration can be broadly grouped into two sets of theories. One deals exclusively with excuses and justification, denial, refusals or claims of innocence and apologies.

3.6   ACCOUNT PHASES

Goffman (1967), as qouted by Benoit (1995:39) suggests that, accounts passed through four moves: challenge, offering, acceptance, and thanks. Schonbach's (1980), analysis indicated that account episodes pass through four phases: The failure event, a reproach, the account, and an evaluation of the account. Cody and McLaughlin (1985), argues that accounting sequences consist of at least three basic moves: request for repair, remedy and acknowledgement. Butty (1987), argued that account episodes involve problematic events, account and evaluation.

Benoit (1995:39) states that, "while these authors may not agree whether it is the problematic event concerning that event which constitutes the initial part of an accounting sequence, the general agreement about this process is when a person commits an act that appears undesirable to another person or persons. This resulted in request for repair. Either the act about the act provokes a response, the actor's account. This account is then evaluated by the person or persons to whom it was issued. The offending actor may offer thanks for acceptance of the account"

3.6.1 Usage of accounts

This section is more concern with production of accounts in response to face-threatening predicaments. The general treatment of account production followed by a discussion of severity of offence and extent of blame on account production. Research on when people use false accounts will also be reviewed.

According to Benoit (1995:40), Gonzales, at al (1990) "postulates that, in a contrived accident, subjects produced more mitigating than aggravating responses." When asked to provide responses in hypothetical situations, they report that concessions were produced most often, followed by excuses, justification and refusals.

Several relevant studies have been conducted under affection of embarrassment. Some studies found that avoidance and humor to be the most commonly recalled strategies for dealing with embarrassment, and aggression and apology plus occurred least often. Concessions were more likely to occur when the apologist felt guilty, refusal and silence were more likely when the actor felt little or no guilt. rding to Benoit (1995:42) poits out that, Gonzales, et al (1990) found that accounts contained more different elements when blameworthiness was high than low.

Weiner, et al (1987), as quoted by Benoit (1995:42) observes that, ask subject to recall situations in which they breached an expectation (e.g.late for appointment, failed to perform expected action). The subjects were instructed to report to such situations one that they give true account and one that they lie about the failure event. The recalled accounts were grouped into seven categories that are transportation, school/work, other commitment, negligence, and preference. They found that the most frequent reasons that prompted lies were preference and negligence.

This research suggests that people prefer to provide excuses and concessions for their misdeeds rather than justifications, refusals, or silence. According to Benoit (1995:42), "the research on embarrassment suggests that, when possible, people prefer to pretend the predicament simply hadn't occurred. Severity of harm and apparent responsibility for that harm has been found to influence production of accounts. And when their personal preference or negligence is responsible for the predicament, people are more likely to offer false excuses than when other factors were responsible for the failure event."

3.7   HONORING ACCOUNT

Scott and Lyman (1968), quoted by Benoit (1995:43), suggested that an account will not be honored if it is considered to be either illegitimate or unreasonable. The illegitimate is explained as an account that considered when the undesirable behavior is more significant than the account or when the account concerns a motive not acceptable to the audience. Account is unreasonable when they do not reflect ordinary social knowledge of reasonable behavior and expectations.

The aspect of legitimacy of the claim is that the account must outweigh the offence and the other component of legitimacy concerns the acceptability of a motive to the audience. The accounts are also predicted to be unacceptable when they are inconsistent with ordinary social knowledge. An effect on honoring of the form of an account has been investigated whereby denials and excuses found to be effective accounts. Denials decreased perceived wrongness of the act, followed by excused while justifications were evaluated as most wrongful. Other research suggests that excuses are an effective response to a face threat. McLaughlin, Cody and Rosenstein (1983), quoted by Benoit found that excuses was associated with honoring and that justification and concession were associated with retreat.

Other research suggests that justification can be a useful strategy for image restoration. Hale (1987), reported that more favorable impression of the actor was created by justification than excuses, concessions, or apologies. By the way, excuses were rated as less justifiable than justifications.

According to Benoit (1995:45), "other research did not show overall superiority for either excuse or justification." Riordan, Marlin and Kellogg (1983), stated by Benoit (1995), "report that actors who used excuses were thought to have less fore knowledge of negative consequences of the act and less intent to produce those consequence."

The research shows that the presence of an apology can create a more favorable impression of the actor than no apology, as in the following example:

> **Monna o beteletse ngwana ka go se bontshe bogale goba go kwata. O ile a bontsha gore a ka se boeletse phoso yeo. O ile a kgopela tshwarelo, kotlo ya gagwe ga se ya ba e bogale.**
> A man, who molested a child, was less aggressive or not angry. He showed

remorse and that he was not going to repeat the mistake. He apologized and received lighter punishment.

However, when the situation was not ambiguous, apologies were preferred. Thus, two of Scott and Lyman's three predictions on honoring accounts were confirmed: severity of offense is inversely related to effectiveness, and normativeness plays a role in the effects of the plausibility of accounts on honoring.

Benoit (1995:47), stated that effectiveness of accounts has generally been found to vary inversely with severity of the offence and actor's perceived responsibility. Given that a threat to face must involve both a wrongful deed and a responsible actor, these findings are readily understandable. The fact that accounts should follow social norms should not be surprising. The finding that it is possible to redefine an ambiguous situation so as to lessen its threat to face is also reasonable. Because apologies attend to the needs of the injured party and show the actor as concerned and remorseful, it is sensible to find that apologies are an effective form of account.

3.8   ACCOUNTS AS SPEECH ACTS

Austin (1961) as quoted by Benoit (1995;49) contributed to our understanding of accounts through his plea for excuses. However, his writing in the area of speech acts also prompted a line of work on accounts s speech acts. For example, Fraser outlined four assumptions made about the person who offers an aplogy: the speaker bebieves an act occurred prior to the aplogy, the speaker thinks the act offended the listener, the speaker thinks heor she is responsible for that act at least in part,and the speaker feels remorse for the act.Fraser (1981) also described a variety of strategies for expressing an aplogy. While this work on accounts as speech as is an important contribution to our understanding of this particular speech act, it is not primarily designed to describe strategy options available to the person who finds it necessary to repair a reputation.

3.9   A THEORY OF IMAGE RESTORATION

Benoit (1995:63) states that this chapter develops a theory of image restoration discourse. First , the key assumptions that undergird this theory are described. Then , an intergrated typology of image restorationstrategies, drawing heavily on the literature reviewd in chapter 2 and 3 , is developed. Finally , the relationship of this theory to other approaches to understanding image restoration discourse is explored. Communication in this theory is

best conceptualized as a goal-directed activity. The central goal of communication is to maintain a positive reputation.

3.9.1 Communication is a goal-directed activity

Benoit (1995:63) observes that the rirst assumption made by this theory is that communication is a gaol-directed activity. One of the earliest and clearest indications o this assumption can be found in Aristotle's Rhetoric. In the fourth century B.C. Aristotle distinguished three genres of oratory based on the goal of the speaker.

Benoit (1995:63) postulates that, Rhetoric has three distinct ends in view, one for each of three kinds. The political orator aims at establishing the expediency of the harnfulness of a proposed course of action. Parties in a law-case aim at establishing the justice or injustice of some action. Those who praise or attack a man aim at providing him worthy of honour or the reverse.

Benoit (1995:64) says that, each of the genres Aristotle describes is directly tied to the speaker's goal: political rhetoric concerns providing whether a policy should be adopted; judicial rhetoric decides questions of justice or injustice; and epideictic rhetoric argues that a person is worthy of praise or blame.

More recently, Kenneth Burke (1968) as quoted by Benoit (1995:64), whose theory of rhetoric as symbolic action has been extremely influential in recent years, declares that an act can be called an act in the full sense of the term only if it involves a purpose.

Benoit (1995:64) points out that, Fisher (1970) is another theorist who recognizes the importance of goals or purpose in discourse, when he asserts that there are four central motives, or kinds of rhetorical situations.

In fact, with few exceptions, most rhetorical theorists have considered rhetoric to be the art of persuasion, a declaration typically carrying with it the assumption that rhetorical discourse is purposeful. Thus, much of the literature of rhetorical theory, in general, assumes that rhetoric is a goal- directed, purposeful, or intentional activity.

3.9.2 The key goal of communication is maintaining a favorable reputation

Maintaining a favorable impression is an important goal in interaction. The need for discourse designed to restore our reputation arise because, as human beings, we engage in behavior that makes us vulnerable to attack. Firstly, there is dissatisfaction of people in

our world because of the limited possession of resources, (money, time, office space, etc.), whereby the scarce distribution of resources fails to satisfy a person's desires, and then dissatisfaction occurs.

Secondly, events beyond our control can prevent us from meeting our obligations. Faulty alarm clocks can make us late, important mail may not reach us, or our computer system may go down when a critical report is due.

Lastly, people are human, and so we make mistakes, some honestly, others because of self-interest. People accidentally lose things borrowed from others, they forget to attend meetings, and individuals overcharge their clients, and often differ over goals.

3.10   IMAGE RESTORATION DISCOURSE

This theory assumes that communication is a goal directed activity. It focuses in restoring or protecting one's reputation. It is the central goal in communication. Because our face, image, or reputation is so important to us, when we believe it is threatened, we are motivated to take action to alleviate this concern. To repair one's damaged reputation can be understood through an analysis of the nature of attacks, reproaches, or complaints according to the functioning of these image restoration strategies. The attack on one's image, face, or reputation comprises of an act occurred which is undesirable, you are responsible for that action.

Threatening one's reputation, a reprehensible act must have been committed. The actor's face is not threatened if the actor believes that the salient audience does not consider what happened offensive.. Before actors will be concerned about negative effects on their reputation, they must believe that a salient audience disapproves of the action.

Damage to one's face requires that the relevant audience hold the actor responsible for the occurrence of that reprehensible act. No matter what happened or how terrible it was, the point is not whether in fact the actor caused the damage, but whether the relevant audience believes the actor to be the source of the reprehensible act. We tend to hold people more accountable for the effects the intended and to hold them less blameworthy for unintended or unexpected effect.

Benoit (1995:72) stated, "viewing the image restoration event in terms of how attacks function explains how image restoration strategies work. Some of the defenses attempt to deny that an undesirable act occurred or that the accused was the one who performed it."

To attempt to evade or reduce responsibility is another defensive possibility. To reduce perceived responsibility of the act, a one may claim to have been provoked and thus not solely responsible. A person may offer a defense of defeasibility that the action was due to lack of information or ability, and hence not entirely one's own fault or one may declare that the action occurred accidentally, or one may claim that the act performed with good intentions. Several strategies can be used to reduce the perceived offensiveness of the act. Bolstering improve the accused reputation in hopes of off setting. Minimization that reduced the magnitude of the negative feeling attributed to the act.

Differentiation and transcendence reduce the negative effect associated with the act. Attacking the accuser reduce the audience's sympathy to the injured party. Compensation reduces the perceived severity of the injury. Hence, all these strategies function to reduce the offensiveness of the event.

3.10.1 Types of image restoration strategies

The desire to offer typology that is more complete that those found in the rhetorical literature while avoiding the extreme detail found in some descriptions of accounts leads to the list of strategies. Image restoration strategies are organized into five categories: denial, evading, responsibility, reducing offensiveness, corrective action and mortification.

3.10.1.1   Denial

Any person who is forced to defend himself or herself against the suspicions or attacks of others have several options Goffman (1971), stated by Benoit (1995) observes that the accused may deny the act occurred, and Schonbach (1980) stated by Benoit, suggests that may claim the failure event did not occur. The strategy of dealing with all attacks is to deny the undesirable action.

Benoit (1995:75) postulates that it is possible to reinforce one's denial. For example, after a tape was used to prove that PLO leader Yasser Arafat made derogatory omments about Jews, he claimed that the recoding was fabricated. Here ,Arafat denied the charge while explaining the apparently incriminating evidence. William Aramony, accused of financial misconduct at United Way, denied those charges and claimed that he was being kept from records that ould support his denial. Thus, in addition to denying the charges, he alleged that the evidence he neded to prove his innocence was being withheld. Thus, denial may be supplemented with explanations of apparently damaging facts or lack of supporting evidence.

However ,when a person uses denial, others may wonder, well if you didn't do it, who did? Burke (1970) as quoted by Benoit (1995:75) discusses victimage or shiftingn the blame, and Schonbach (1980) suggests that a form of refusal is applying guild to another person. This strategy can be considered a variant of denial, because the accused cannot have committed th repugnant act if someone else actually did it. This strategy may well be more effective than simple denial, for two reasons. First ,it provides a target for any ill will the audience may feel, and this ill feeling may be shifted away from the accused. Second, it answers the question that may make the audience hesitate to accept a simple denial: "who did it?"

3.10.1.2   Evading responsibility

Those who are unable to deny performing the act in question may be able to evade their apparent responsibility for it.

Scapegoating, defeasibility, excuse based on accidents and motives or intentions are four variants of this strategy. By scapegoating or provocation is the variant that the actor may claim that the act in question was performed in response to another wrongful act, which understandably provoked the offensive act in question.

Defeasibility is another variant that pleading lack of information about or control over important factors in the situation. The actor attempt to suggest that lack of information, violation, or ability means that he or she should not be held fully responsible for the act.

Excuses can be made based on accidents. We tend to hold others responsible only for factors they can reasonably be expected to control. Benoit gave an example about the people who are late to the meeting that we may not hold them completely responsible if unforeseeable traffic congestion caused their tardiness.

The last possibility is for the actor to suggest that performance of the action in question may be justified based on motives or intensions. On this variant the wrongful act is not denied, because asked not to hold the actor responsible due to the fact that it was done with good, rather than evil, intentions.

3.10.1.3   Reducing offensiveness

A person accused of misbehavior may attempt to reduce the degree of ill feeling experienced by the audience. This approach to image repair has six variats: bolstering,

minimization, differentialtion, transcdence, attacking one's accuser, and compensation. Bolstering (Ware&Linkugel, 1973) stated by Benoit (1995:77)may be used to mitigate the negative effects of the act on the actor by strengthening the audience's positive effect for the rhetor. Here those accused of wrong-doing might relate positive attributes they possess or positive actionthey have performed in the past. While the amount of guilt or negative affect from the accusation remains the same, increasing positive feeling toward the actor may help offset the negative feelings toward the act, yielding a relative improvement in the actor's reputation. This strategy might be more effectie if the positive traits or action appear relevant to the accusations or suspicions.

Second , it is possible for the accused to attempt to minimize the amount of negative affect associated with the the offensive act .If the rhetor can convince the audience that the negative act isn'tas bad as it might first appear, the amount of ill feling associated with that act is reduced. To the extent this strategy is successful, the person's reputation is restore.

A third possible strategy for minimizing the offensiveess of an action is to engage in differentiation (Ware & Linkugel, 1973) as stated by Benoit (1995:77). Here the rhetor attempts to distinguish the act performed from other similar but less desirable actions. In comparison, the act may appear less offensive.

The actor can employ transcendence (Ware & Linkugel, 1973) as stated by Benoit (1995:77) this strategy for image restoration functions by placing the act in a different context. Ware and Linkugel specifically discuss placing the action in a broader context, but it can also be usefull to simply suggest a different frame of reference.

Compensation is a final final potential strategy for reducing the offensiveness of an action (Schonbach, 1980) as quoted by Benoit (19995:78) Here the person offers to remunerate the victim to help offset the negative feeling arising from the wrongful act.

3.10.1.4   Correct action

In this strategy, the accused vow to correct the problem. This may take two forms: restore the situation to the state of affairs before the objectionable action and/or promising to mend one's ways and make changes to prevent the recurrence of the undesirable act. If the proplem is one that could recur, the actor's position may be enhanced by provision of assurances that changes will prevnt it from happening again. Goffman (1971) as quoted by Benoit (1995:79) mentions this possibility as a component of an apology. However, one can take corrective ction without admitting guilt, as Tylenol appropriately did in introducing

tamper-resistant bottle after their customers were poisoned (Benoit & Lindsey,1987). The difference between this strategy and compensation is that corrective action addresses the actual source of njury (offering to rectify past damage and /or prevent its recurrence), while compensation consists of a gift designed to counterbalance, rather than to correct, the injury.

3.10.1.5   Mortification

As Burk (1970, 1973) quoted by Benoit (1995:79) argues that, the accused may admit responsibility for the wrongful act and ask for forgiveness, engaging in mortification. If we believe the apology is sincere, we may choose to pardon the wrongful act. Schonbach (1980; and Goffman, 1971, on apology) also discusses concessions, in which one may admit guilt and express regret. It may be wise to couple this strategy with plans to correct the problem,but these strategies can occur independenly.

Thus, the rhetor who desires to restore an image through discourse has denial evasion of responsibility reducing offensiveness, correction, and mortification. Several of these basic strategies have variants. Having articulated the assumptions supporting this theory and described the strategic opions available for image restoration, this chapter most considereds three other questions: how the strategies work, the relationship of persuasive attack and defense, and the relationship of this theory to previous work.

Benoit (1995:80)states that, a strategy as used here is an abstract or general concept that represents a goal or an effect sought by discourse. An utterance operaionalizes a given strategy and can be said to be a specific instance of that strategy. Strategies are thus abstract representations of the relationship between discourse and goals or effects. As discussed earlier,rhetors have goals and they believe that appropriate discourse can help achieve those goals. Strategy thus represents the discursive intersection between goals sought by a rhetor ang effects that may occur in an audience.

Benoit (1995:80) proposes that , these effects may be consummatory or instrumental or both,depending upon whether the end sought is an end in itself or a means to another desired end. Utterances may immediately achieve a goal sought by the rhetor or utterances may create effects that are means to achieve a further goal. For example, bolstering is probably most often a consummatory strategy: the point of discourse designed to bolster is to influence the audiene to have a more favorable impression of the source.

3.11   IMAGE RESTORATION AND THE AUDIENCE

The very important note here is that we are dealing with perceptions. The actor responds to perceived threats to his or her character. The rhetor's perceptions of the audience's image may or may not correspond directly to the audience's actual perceptions. When trying to understand the rhetor's perception of and response to an attack, critics must consider the rhetor's point of view, the rhetor's perceptions of the audiences beliefs.

This analysis leads to the idea that there are external audiences that may consist solely of the person who objected to the apologist's behavior. Here it speaks about the person trying to restore reputation with the accuser. Second, Pat may criticize Chris in front of several coworkers, and Chris may wish to repair Pat's perceptions as well as the perceptions of the other coworkers aware of Pat's changes. In this case, the rhetor is trying to restore reputation with the accuser and others awre of the accusation. A final form of external audience occurs when a third party levels the charges before a relevant group. For example, if an activist protests against a company, that company's spokesperson may wish to reassure ustomers but be completely unconcerned about whether the protester is convinced by the image restoration effort. In this third case, the rhetor is more concernd with rstoring reputation with those aware of the accusations than with the accuser.

However, a failure event presumably makes the rhetor feel badly. Thus, in a certain sense we can consider the rhetor himself or herself to be a second audience, and the accounts and excuses he or she verbalizes may or may not succeed in making the rhetor feel better about her or him self.

3.12   RELATIONSHIP OF ATTACK AND DEFENSE

Ryan (1982) as quoted by Benoit (1995;83), emphasized the importance of understanding image restoration events in the context of the specific attacks provoking the face repair work. The question was asked as to how the theory of image restoration discourse treats attacks. It may appear obvious that the rhetor who ignores specifics of the attack cannot hope to be successful, but closer analysis suggests this is not always the case.

First ,it is possible to redefine the attack (e.g . o shift from character to policy or from an attack on one issue to an attack on another). For eample, Huxman and Linkugel (988)argues that Huey Long attempted to shift policy accusations from General Hugh Johnson's kategoria into character accusations, which were easir for him to handle. Ted Kennedy revealed that he had pled guilty to a charge of leaving the scene of an accident,

which helped him tansform defense of action into a defense of character (Benoit 1988). If the rhetor successfully transforms the accusations, he or she will not respond to them as they were originally developed.this can at times, be an effective option.

Instate of altering the nature of the accusations, the apologist may attempt to refocus attention on other issues entirely as Reagan attempted to shift attention away from the arms deal Heisey (1988)as quoted by Benoit (1995:84) explains; or as Nixon tried to shift focus awit may be to the accused's advantage not to automatically respond to all attacks but to concentrate on those most salient to the audience. It could be a waste of time or even irritating to dwell on attacks that are unimportant to the audience. Additionally, the audience may have forgotten some of th accusations by the time of the response. For example, in the Bitberg controversy, Friedenberg argues that one factor that helped minimize the accusations of his opponents was Reagan's use of time to downplay the entire controversy.

Furthermore ,it is possible that all aspects of the accusations may not be equally important to the audience. Thus hat there is no clear accusation. Suggestions were made that attack and defense can become intertwined. A persuasive attack consists of offensive act is indicated, and the target of the attack must be held responsible for that act. If the act is not perceived as offensive, no damage to the target's reputation should occur. If the accused is not responsible for the act, no damage to the targets image should occur.

CHAPTER 4
INTERPERSONAL ACCOUNTS

4.1 AIM

This chapter is about the story of account that makes people to be inexorably driven to search of the meaning in their own significant other's personal histories, and the process whereby they are developed and become part of our mental life and behavioural plans and patterns. According to Harvey et.al (1990:4) a premise of this book, however, is that whether or not verbalized to their close others, people regularly and sometimes incessantly and to no end are looking for an understanding of the major issues in their lives, which may or may not concern their close others.

4.1.1 Definition, scope and historical notes

Harvey et.al (1990:4), define "account" as a story that contains a rich array of plots, characters and patterns of interaction. It is the package that contains explanations and descriptive material for events and states of being of self, other and the world.

Our focus is on an account as a story that may contain justifications and other types of self and other relevant material. How do we know when an account has started and ended? And how do we define the boundaries of an account. Hence, accounts may have boundaries marked by such demarcations. Our position is that operational definitions of accounts need to be developed in accordance with the theoretical perspective under test, not unlike attributions or emotions or other social psychological constructs, there need be no singularly definitive procedure for learning about accounts.

Work on accounts has a number of historical roots. The concept was first introduced by the sociologists who discussed accounts in terms of excuses people make when they are associated with potentially culpable behaviour.

e.g.: **Badiredi ba mmuso bao ba sa somego diiri tse ka morago ga mosomo. Seo se hlolago se, ke gore ba se sa kgona go lefa melato ya bona, ka ge ba tseba gore ba dirile melato pele ga ge ba tseba gore mesomo ya bona e tla fela. Ba lekile go ipotsisa gore bothata e bile eng, ba leka go ganetsa magato a bona, ba feletsa ba amogetse seo ka megopolong ya bona.**

The public servants who do not work overtime anymore. The event leading to its

problems are to pay their debts as was done before they heard about the ending of overtime money. They tried to review what went wrong, regret the actions they took, they endlessly replay actual senses in their minds.

4.1.2 Basic characteristics

The account-making process involves several component activities, including the cognitive work of remembering, analysing, searching one's mind and the development of subsidiary activities such as affective reactions and behavioural expectations.

Harvey et.al (1990:6) suggest that "accounts are quite similar to photo albums", example given by Harvey et.al "we may have an account for each "era" in our relationship lives – just as we may have a set of illustrative photographs. That is, accounts may be organised according to or recollection of these significant others and relevant events concerning them, and our interpretation of their meaning in the larger picture of our lives". Accounts may be organized according to our recollection of these significant others and relevant events concerning them, and our interpretation of their meaning in the larger picture of our lives.

According to Harvey et.al (1990:7), "accounts correspond partially to what Kelly (1983) refers to as perceived casual structure. In Kelly's conception, a perceived casual structure pertains to the networks or chains of causes that people often employ in understanding events". By definition, though accounts represent the product of the end, or retrospective, stage in the explaining process, while perceived casual structures may come into play either at the beginning or as part of the account-making activity.

Accounts may be sharply edged, dramatic, powerful, highly cohevent and complete. Yet they are all we have in terms of our own life. Stories or the overall master-story. An example given by Harvey et.al is "an account that maintains that a relationship was wrong from the start".

The mind attempting to understand in the account-making, suggested by Robert Penn Warren (1989) qouted by Harvey et.al (1990:8) is that a story is not an image of life, but life is motion, specifically the presentation of individual characters moving through their particular experiences, dealing with some conflict or problem, and diligently searching for a solution. According to Harvey et.al (1990:8), "our work focuses on the mind's quest to understand our major stresses: Why doesn't she love me? Why did I commit that act of

cruelty to my wife? Why am I so weak and unable to control my emotions when I am with her?"

These questions are very important, as we incure the increasing of experiencing divorce, physical disability, mental depression, the death of loved ones and the certainty of our own death. The accountmaking is especially beneficial to the individual trying to come to grips psychologically with major personal loss.

Harvey et.al (1990:10) give us an example about a Vietnamese veteran who found that his close relationship was quickly dissolving and that he could not readily relate to family and friends:

- "My friend told me she didn't know to relate to me. I had expected things to be the way they were, but they weren't. She said she though I had been killed in the war because I stopped writing to her. Honestly I didn't know how to relate to her now either".

According to Harvey et.al (1990:11) we believe that accounts are learned primarily in the same way that people learn other social behaviour from parents, peers and the media. Account making becomes most pronounced as a way of dealing with the world for the young adult. Such experiences compel us to try to understand them because in each domain we want very much to succeed. The present authors believe that much of the contents of our account making about close relationships are acquired in the "relationship talk that we participate in and that we overhear on conversations among our friends and family and on the media".

e.g.: **Ke kgopela gore o ntirele molemo.**
I would like to ask you a favour.

It appears that women engage in such talk more intensively and regularly than men do.

4.1.3 The "when" of accounts

While accounts are certainly formulated in a variety of circumstances in our lives, we believe that they are most crucial to people's adaptation at times of crisis or trauma. Accounts are often developed most fully after the problematic event is over or after its early impact, if its effect continues.

An account developed when there is a fall from perfection, when the event of such magnitude as to shake a person's reality or even self-identity occurs.

e.g.: **Ke tlile go go bona, o tla ntshwarela, o tlile go reng ka baka la gore ke fisitse naga ya gago.**

I have come to see you, will you forgive me, what will you say now, because I've burned your field.

4.1.4 The "who" of accounts

Accounts can be developed by anyone who grieves profoundly. No work has been done on possible personality correlates of account making, such work may be productive. Given available evidence, it is now possible to say that women are both more active in their account making than men and more sexes in effectively expressing feeling in accounts. The apparent gender difference may be changing overtime, as men are encouraged in their socialization to be more expressive and analytical about their close relationships.

e.g.: **Ke ipona botlaela ka go se dumedise.**

I am very stupid I didn't greet you.

Bona ke tlile go motho o sele eupsa…..

Look I have probably came to the wrong person, but…..

Accounts may be presented by may be verbalized to others, be written in form of diaries or other personal records. The most common "how" report accounts via conversation. We need to know, if gender, age and other demographic variables affect the process and how talk may reflect deeper psychological issues and the individual involved.

e.g.: **Ge o akanya gore ke mo tseleng ye mpe, ga go ka moo nka adimago naga.**

If you realize, I am in a bad way. There is nowhere that I can borrow land.

4.2 ACCOUNT AND ACCOUNT MAKING IN VARIOUS LITERATURES

According to Harvey et.al (1990:25), the development of theory and empirical literature on accounts and account-making and related ideas have been increasing rapidly the last two decades. We shall note several relevant works to show how widely accounts and account making are used as a centrepiece technique in writing for the general public. Accounts are a principal type of evidence in their analysis of close relationships of female cancer patients and in their interpretation of streams of action in the life courses of women.

The use of accounts by writers will be presented to demonstrate further their theorized role in peoples' search for meaning and propose in their lives. Jerome Bruner (1987, 1989) " states that aspects of culture that we often take for granted provide a fertile ground for studying how people assign meaning to their lives and present their lives as narrative. He indicates that our narratives need a disruption of the ordinary, much as we do when we see a figure against a ground, to help us explain the ultra-ordinary of our wishes, likes and dislikes.

"As an overall assumption in his focus on life as narrative, Bruner contends while the act of writing autobiography is new under the sun like writing itself the self-told narrative is, by all accounts, ancient and universal. People anywhere can tell you some intelligible account of their own lives, Bruner (1987:16)". "Bruner advances a thesis that bears much similarity to our position in his argument that the self-telling of life-narratives may structure perceptual experience, organise memory, and segment and purpose-build the very event of our lives. He also suggests that the most important quality of pain to the individual is that it is a mattering human experience".

e.g.: **Ga se ka go botsisa se, e fela…..**

I normally wouldn't ask you this, but…..

Ga ke nyake go go tshwenya e fela…..

I don't want to bother you, but…..

Ke a tshepa o ka se tshwenyege ge ke bolela se.

I hope you don't mind me saying this.

4.3   FIRST EXPLICIT TREATMENTS

A cadre of sociologists first explicitly advanced the accounts concept over two decades ago. The presentation of self in everyday life represents the conceptual foundation for many contemporary theories and empirical research programs regarding how people tactically present themselves to others. Goffman (1971) contended that when a person commits an offence, a powerful social script for account making is set in motion, to wit a demand is placed on the offender to provide an account in order to nullify the negative implications concerning the offender's regard for the identifying of the offended party or parties. Offences must be explained in order for an interrupted flow of interaction resume.

According to Garfinkel (1956) cited by Harvey et.al (1990:30), wrote eloquently about how people's personal worth may be degraded in societal and institutional rituals. Garfinkel

(1967) also analysed the activities whereby members of society organize and manage everyday affairs and, in the process, make actions accountable. He suggested that accountability might be taken for granted in such affairs, becoming more silent when the circumstances become problematic. He put his emphasise on the actions that organised in such a way that they can be accountable for to others and that, accountability of actions is pervasive part of human life.

According to Harvey et.al (1990:30) the writings of Scott and Lyman are the writing that were most explicit in delineating account strategies in various types of social situation and that had the most direct impact on later work on account-making research.

The background for Scott and Lyman's theoretical work appears to be varied, as they were influenced by Sykes and Matza's (1957) analysis of techniques of neutralization and justification which delinquents learn as facilitators and minimizes of deviant acts, according to Schoenbach (1980). But their theory is also applicable to non-criminal, failure events. Failure events refer both to deviant acts committed and obligations omitted. Harvey et.al stated that Scott and Lyman defined the account as "a linguistic device employed whenever an action is subjected to valuative inquiry".

4.4   A THEORETICAL CONCEPTION OF ACCOUNT MAKING IN RESPONSE TO SEVERE STRESS

At the introductory comments Harvey et.al stated, "As the great playwright and "psychologist of his time" Shakespeare suggests the act of speaking about grief may serve to ease that grief. Whether experiencing divorce, bankruptcy, being fired, the loss of a close colleague, or knowledge that one's spouse has a terminal illness, such events punctuate and sometimes pervade the course of every human life. Vast numbers of people are seeking solutions for how to heal with their personal crises. They are looking to self-help groups, books or therapists, the media".

We live in a time of widespread emotional vulnerability and concomitant susceptibility to all types of healing agents and approaches. There has been an increase in homelessness throughout the world. These cultural developments have many origins, including prominently disarray in societal mechanisms that traditionally have served to enhance coping, such as the nuclear down, often under the weight of people's problems, or collapsing in inefficiency. The ability to try to account for one's problems or the problematic events one observes is, everyone's universal gift or capacity of last resort.

4.4.1 The nature of severe stress and its study

According to Harvey et.al (1990:46), traumatic stress studies encompass the investigation of the immediate and long-term psychological consequences of highly stressful events and the factors that affect those consequences. As an emerging hybrid field involving researchers from several

disciplines, traumatic stress incorporates such other areas of study as: post-traumatic stress disorders, victimology, suicidology, stress and coping, disaster studies, bereavement studies, stress management studies, learned helplessness studies and the study of a victim of rape, abuse and other type of violence". Harvey et.al defy stress as any demand that disrupts homeostasis, and thus taxes the individual's adaptive resources.

The psychological effects of severe stress are varied and at times even contradictory in nature, but may include: anxiety, depression, nightmares, exaggerated started responses, disrupted sleep patterns, guilt, impaired concentration or memory, and fear and avoidance of situations that remind the individual of the stressful events.

According to Lifton (1988) stated by Harvey et.al "suggest that, in its simplest form, the traumatic syndrome can be defined as the state of being haunted by images that can neither be enacted nor cast aside, and that suffering is associated with being stuck".

4.4.2 A theoretical model of account making under severe stress

Account making in severe stress are related to normal phases of stress response syndromes involve, in order, a stressor event, a persons' outcry such as a display of fear, sadness or rage and then the development of denial and completion. It is at the working-through stage that we propose the most intensive account-making will occur, that is where the most intensive and extensive asking of why questions and development of theories of casualty and responsibility will occur. The person at this phase can better tolerate the implications of the event and put these working-through experiences aside at times in order to engage in practical aspects of living.

According to Harvey et.al (1990:48) "most of the empirical work that has been done on account-making has focussed on people's early cognitive-emotional reactions about recent events. We know too little about whether or not account making differs across stress response phases. These events may include major trauma, such as the sudden death of a loved one, the loss of one's job, separation or divorce, the experience of rape or incest".

e.g.: **Yo mogolo wa kua mosomong wa rena o tlogetse mosomo ka gore a swere mangwalo ao a se go molaong**.

Our supervisor resigns from work because his qualification is forged.

4.4.3 Psychological processes associated with account making

Harvey et.al (1990:51) stated, "The type of effect often associated with account-making for highly disturbing event is that of intense, negative feeling, or a feeling of lack of personal control". The feelings that are common are a feeling of loss, being overwhelmed, feelings of despair and hopelessness.

Evidence relevant to emotions associated with accounts comes from literature on how children cope with the loss of a parent. Children will cope better and handle their grief more effectively, both at the time and later as adults, if they have both the opportunity and courage to talk about their feelings. Such work on children's grief has important implications for the value of timeliness of affect accompanying account making in the early stages of response to severe stress.

Harvey et.al (1990:51) cite two poems that show emotion occurring at later points in our model of when account making occurs in response to severe stress.

4.4.3.1   Memory cognition

Central to account-making are people's memories of the problematic event and their continued thinking about the event. Account making for highly problematic circumstances often involves varying degrees of depressive though, with unpleasant foci predominating in more severe depression. Perceptions and immediate responses to serious life-events remain stored in active memory because, on first encounter, the meaning is recognised as having high personal relevance. Because the contents are strongly coded in active memory, they tend to be represented intensely and frequently. With each recurrence of the information, the comparisons are made again, and the emotional activation increases.

Harvey et.al (1990) stated that the memorial part of accounts for events of stature in our lives often contains many such vivid memories. And although they made fade over time, the essence of such memories probably stays with us until death. Indeed eventually many of us mat put the finishing period on our master-account by reference to such pictorial and poignant snapshots in the mind. They propose for instance, that people use the present to

serve as a benchmark for their past regarding some personal attribute because the present is more salient and available in memory than is past standing on that attribute.

The section is concluded with some comments about the great sustaining force of one's thoughts, memories, and emotions as they pertain to his or her understandings and buffer the effects of outside stimuli.

Frankl (1963) shows how these processes helped him cope with the stresses of his internment in a Nazi concentration camp:

> "….the man marching next to me whispered suddenly. If our wives could see us now…! That brought thoughts of my own wife to mind. And as we stumbled on for miles, slipping on icy spots, supporting each other time and again, dragging one another up and onward, nothing said, but we both knew: each of us was thinking of his wife… Then I grasped the meaning of the greatest secret that human poetry and human though and belief have to impact: The Italic Salvation of man is through love and in love".

4..4.3.2   Beavioural expectation

According to Harvey et.al (1989), the argument for some provision of some data to support, the position that people's accounts of past relationships are related to and may even determine future expectations for relationships. If pone's account of the last break-up explains the loss as due to hasty intimacy, one may resolve to move with less dispatch in future liaisons.

However, it seems likely that the expectation based on the past experience had some rippling effect on their future dating behaviour. This type of finding is entirely consistent with our ideas about the function of accounts concerned with quest for control and understanding.

Harvey et.al (1990:58) stated, "More generally, most of us are dreamers and are ambitious for our close relationships and life in general before we die. Such hopes and plans, we contend, often closely follow and parallel specific accounts, and in fact may evolve from them in a casual pathway of event – account – expectation.

4.4.4 Person perception through accounts

This chapter is presented to illustrate the pervasive tendency of people to present themselves to others in their public account making. Whether people present themselves non-verbally and symbolically by the contents of a suitcase as in the first instance, or by a diary excerpt as in the second, these presentations often reveal much about the presenter and his or her qualities .

4.4.4.1   Perception based on accounts

Throughout the course of their lives, people interpret their behaviour and construct stories that link together the central events and significant other sin their lives. Accounts and related concepts are providing a new venue for theorising and research for investigators interested in how people give meaning to their lives. Whether the concept involved in these works was that of accounts or some related idea. In light of the emergence of accounts and related topics, it seems appropriate to begin to examine the person-perception process associated with people's presentations of personal stories to others. The examination would go beyond the work of cognitive psychologists interested in stories and recall and of social psychologists interested in person perception, to focus on how the account-maker is perceived by others as a function of the story-telling presentation.

This work should represent a contribution both to the person-perception and account-making literatures because it focuses on how perception is affected by naturalistic and relatively complete story-like construction.

Jourard,at.al (1971:66) as qouted by John at .al (1990) how account-makers will be perceived by others has been examined to a limited degree by theorists concerned with self-discloser process . However, self-discloser theorist have focused on matters such as whether brief self-diclosing statements are reciprocated, and how much people are liked who disclose to different degrees,and/or to different audiences,and/or under varying circumstances. To our knowledge, self-disclosure researchers have not paid attetion to people's reactions to others' more elaborate stories (accounts).

More generally, investigation of te person-perceptionprocess associated with account-making may add to our knowledge of the account-making process in three important ways. First, the investigation of the person-perception process associated with account-making may facilitate our knowledge of people's naïve psychologyb(Heider,1958) as qouted by

John at.al (1990:66) about the asription of meaning. If a person atributes a certain meaning to an important personal event, we tend to read between the lines to learnabout that person's character and to infer other traits to the person(Johnes and Davis, 1965) as qouted by John at.al (1990:66) at the same time we develop patricular sentiments and behavioraldispositions toward the person. Furthermore, if accounts inludes, among others qualities, self-reported personal charcteristics, others may not even have to read between the lines to arrive at inferences of dispositions and characteristics about the account-maker.

4.4.4.2 Implications for the account-making literature

John at.al (1990:76) states that if an individual claims to attribute a certain meaning to an important personal evevt, are observers likely to develop certain sentiments and behavioural dispositions towards the individual? This current line of reseach shows great potential in beginning to answer the question of how people percerve and react to others who present various type s of accounts about major events in their lives.The studies outlined the above indicate that perceivers react to the account-makers and arrive at inference of dispositions and characrestics about the account-maker, given specific qualities of the account, the audience (gender), and the presenter (gender).

Do the findings privide clear evidence for the normativeness assumptions? Both experiments provide some evidence for the assumption that certain types of accounts may be more or less acceptable to percivers depending on whether the stimulus person's behavior was not normative for the situation. But depending on whether perceivers are asked to infer other traits to the account-maker or develpo particular sentiments toward th person, the independent variables of fidelity/infidelity and hihg/low distress yielded differential patterns of data within and across studies. Therefore, a clear theoretical explanation of a single mediating process underlying these ascriptions is not possible. How these patterns support the normativeness and/or other assumptions will reguire more careful analysis.

The results also indicate that the genders both of the perceiver and the account-maker appear to be important as they relate to the nature of the account. This type of evidence points to the overeaching roles of one's social or reference group and the mores subscribed to in such groups in influencing reactions to others based on their accounts.

John H.Harvey, Ann L. Weber, and Terri L. Orbuch (1990:77) states that given this latter reasoning, when presenting our accounts to others, do we choose certain friends who abide by norms that are consistent with the behaviors and

attitudes in our accounts? That is, do we confide in others whom we know will react positively to our accounts? On the other hand, do we develop accounts to fit the norms of our reference group? These questions seem epecially relevat given the work by Walster(1966)as qouted by Johnat at.al (1990:77) and others examining defencive attributio and thread to self issues that stem from perceived similarity between other and self.

4.4.4.3   Future experimental direction

According to Harvey et.al (1990:78), "the empirical work presented in this chapter suggests the value the accounts person-perception experimental design."

Two qualities of an account have been investigated that is the absence or presence of distress following relationship dissolution and the evidence of fidelity or infidelity.

e.g. Monna o iteile mosadi wa gagwe ka kubu gomme mosadi a mo swarisa.

The man has beaten his wife with a knobkerrie and his wife opened a case against him.

Harvey et.al (1990:123) stated that "the study of accounts is a very projective exercise: we begin to see, and seek to confirm, accounts and account-like forms and functions in every context and situation. We pick up newspapers and read a journalist's account of a tragedy, punctuated with the accounts of individual survivors, who themselves illustrate their tales with the accounts fellow travellers or less fortunate mates have confided in them".

Every poem tells a story in every piece of fiction or non-fiction we hear the voice of the writer expressing his or her own secret history, that will no longer be so secret. Thus many accounts break through, or beyond, individual story-forming and story-telling efforts, and show up in the various expressive forms within a cross cultures.

4.4.5 Characteristics of literary accounts

4.4.5.1   Accounts and compelling

Many accounts seem to take literary form as the result of such a force within the poet or artist who then applies the tools of the trade to refine somewhat the final form. The example of journalist Inette Miller (1987) qouted by Harvey et.al (1990:123) this journalist "kept diary of her mid-life affair an experience that jarred and shattered her life and the lives of her loved ones, but then transformed that diary into a book, published for other's eyes".

"This diary is going to end here. It's not going to end as it began, with a concrete event, titillation the big bang… This diary ends today because I've sold it for publication as a book and that effectively ends it…"

4.4.5.2   Literature accounts are precipitated

To extend the process to literary accounts, Harvey et.al (1990:125) said "we might suggest that a writer, for example, has collected many threads of an account like story in her life, but pulls them together and presents them coherently only when she has become inspired by a real-life prompt to write it down, or a plot- or character-development within her writing that provides inspiration as well as a vehicle for this particular package".

e.g. Monna o ile go swarwa ya ba mo a hlalosago ka botlalo gore yena o godile ka mokgwa wa go tlaiswa ka gae, bjale o bona e le toka gore a tlaise mosadi wa gagwe.
After his arrest, the man explained that he doesn't see any wrong to harass his wife because he grew up in that type of situation.

4.4.6 Functions of literature accounts

The accounts embedded in literary forms may be elaborated and deliberately so placed, but for the most part are probably part of a writer's less conscious armamentarium. Rather than subplots, it appears in fragments, in phrases or paragraphs. Accounts may be serving as a vehicle for the composer, who in turn provides them as a service or pedagogic device for his or her readers.

4.4.7 Characterization

Accounts can be used to explain character's behaviour and experiences, to enrich the history of a scene or plot development, to bring the reader "up to date" on the dramatic or comic action. Emotion is an essential component of many accounts.

Harvey et.al (1990) cite a young woman who expresses both pain and numbness at being abandoned by her lover:

"You have taken the east from me; you have taken the west from me. You have taken what is before me and what is behind me…"

4.4.8 Themes of literary accounts

Accounts can be found to convey a wide variety of themes in literary form.

4.4.8.1 Memorizing

Theme of accounts in literary form is that of commemorating the past. The theme of remembering in literary accounts emphasizes the importance of remembering as an end in itself rather than a mere means to other ends like rationalization, self-satisfaction, or self-presentation. Memorializing can be focussed on an anniversary.

Accounts making appears to take both expressive and receptive forms. Account in literary form are compelling, are composed in response to a moment of crisis or need, and take form according to the context within which they emerge. Accounts and accounts making can be identified in literary forms as well as in personal introspection or social exchange. Personal accounts will be influenced by prevailing cultural myths and popular stories and necessary way to communicate. Literary accounts will be influenced by the anticipated nature of the readership and literary form in which they appear.

4.5 CONSTRUCTING ACCOUNTS

4.5.1 The role of explanatory coherence

McLaughlin et.al (1990) suggested that, when we are reproached for some social failure, such as harming someone or violating important social rules, how do we construct an account for that failure so that it will be honored.

In this chapter we outline a model of how people construct accounts, based on recent work on a knowledge structure approach to explanation and casual reasoning. Central to this model is the argument that judgments of the coherence of an account of whether and to what extent it hangs together play a major role both in its construction and in its evaluation by others. In this model, the coherence of an account is strongly based on goal-based and casual links among the elements composing it.

McLaughlin et.al (1991:15) points out that, a further feature of the present model is the claim that in order to construct accounts that will be honored, we must take the perpective of our reproachers in constructing our accounts and evaluate how coherent they are likely to find them to be. Some have used accounts to refer to the narrative that we use to explain and make sense of social interaction. Others have meant by account the way in which people try to affect a repair of a social failure.

It is helpful to consider the canonical form of the account sequence discussed by Cody and McLaughlin (1995:1988) and Schonbach (1990). It begins with the failure events for which an account must be given, that involve the violation of social norms.

Cody et.al (1990), have identified four major types to work on accounts. In giving an excuse, offenders deny their responsibility for the failure and thus attempt to avoid blame and punishment. In providing a justification, the offender admits responsibility for the offense but tries to show why no reproach is warranted. Concession is the other type of account whereby the offender simply admits to the claimed offense. Refusal that deny that the action for which one is being reproached even occurred.

4.5.2 How accounts are constructed

4.5.2.1   The role of goals in constructing accounts

McLaughlin et.al (1991) propose that, accounts are shaped by goal in social interaction, and different goals may shape accounts in different ways. For example, one important goal is to represent the world as accurately as possible. If we are fortunate, all these goals are consistent. Unfortunately, the goals of truthfulness and avoiding blame frequently conflict. If our primary goal is truth, then our focus is to develop the most accurate account possible. However, if our primary goal is to justify or excuse our

behavior we must focus on how to do this. If in constructing such an account, we must be less than faithful to the facts, we must ensure that the reproacher does not find out. Thus,

our account is then shaped by: to construct an account that, if honored, would achieve the purpose of that kind of account, and to have the account be honored.

4.5.2.2   Preliminary steps in constructing an account

Schlenker (1980) states that, central to this process is trying to take the perspective of the reproacher to whom we will offer it. Idealy, we should figure out what the reproacher knows about the failure event, how he or she interprets the situation, and what his or her theories are about the social and physical worlds. Then guided by the purpose for which we are constructing the account, we must combine our knowledge about the other with our own knowledge and beliefs to construct a tentative account. We must the look at the account from the reproacher's perspective and evaluate whether she or he is likely to find the account coherent and thus honor it, and we mustevaluate whether, if it is honored, it will have the impact we desire. Miller et.al (1991) argues that, accounts can be viewed as stories or narratives that present a particular version of events at issue. Maaler et.al (1978) argues that, consistent with work on story comprehension and on the structure of social episodes, we argue that, such narratives have a typical form consisting of:

a)   The goal of actor(s)
b)   Factors that instigated those goals, such as the actions of others, environmental assurances.
c)   A behavioral sequence composed of the plans and strategies that are being enacted to achieve those goals,
d)   What happened to the goals, are the goals satisfied or blocked: and
e)   The physical and social situation in which the actions occurred.

McLaughin et.al (1990) states that, in response to the reproach, the encounter responds with his story depending on the kind of account being offered. In providing a justification, the encounter admits that she intentionally committed the alleged offence but claims that the behavior was justified given the consequences.

In a refusal, the encounter argues that there is no basis for reproach that the offense did not occur. Here the account is essentially claiming that the reproacher's story is completely wrong, that the accounter did not behave as claimed. For example, I did not park in a no parking zone, now how does the accounter construct such narratives. First, the encounter must assess the facts of the case to assist into the reflection of what really happened. Second, the encounter must also ascertain what the reproacher knows. One reason for

this is that we may have been reproached because the other is unaware of certain facts that, if known, would change his or her interpretation of the event. It is helpful to know the reproacher's interpretation of the facts, since this is what led to the reproach. It can be of importance to assess the reproacher's theories of social and physical causality because these theories provide the basis for the kinds of explanations the reproacher is likely to accept. If we have not already done so, we must decide what kind of account we wish to construct. Third, it is also helpful to know the reproacher's interpretation of the facts because it is this that led to the reproach. The interpretation is often revealed by the reproach, in conjunctions with the failure event.

Schlenker (1980) states that, it can be of great important to assess the reproacher's theories of social and physical causality, because these theories provide the basis for the kinds of explanations the reproacher is likely to accept. Fifth, if we have not already done so, we have to decideon the kind of account we wish to construct, and what constraints or guidance this places on the account we must bear in mind:

a)   the kind of account we wish to construct (excuse, justification, concession, or refusal).
b)   our desire to have the account honored
c)   what we know of the facts of the case
d)   what the reproacher knows of the facts
e)   the reproachers beliefs about social and physical causality and
f)   our own beliefs about physical and social causality.

4.6   THE SOCIAL INTERACTION ASPECTS OF ACCOUNT–GIVING

Cody (1990) points out that, afterwards I just hung my head and said my silent prayer. I prayed that I'd win the lottery and I'd never have to come back to this horrible place again! In this example, a bank employee reported on an account episode, at work. He had arrived late and his supervisor had become quite hostile when reproaching him about the tardiness. In fact, the supervisor had said, why in the hell are you so fucking late? The worker had intended to explain that a truck carrying fruit had jack – knived on the free way, causing him to be tardy. Such an excuse specifying unintentional, uncontrollable, unstable, and external causes should be effective in exonerating the account – giver of blame.

However, confronted with such hostility, the worker first attempted to defend himself by claiming that he was not terribly late. The worker then began to relate his excuse. Unfortunately the supervisor displayed virtually no inclination to forgive the worker and

barely allowed the worker to finish telling his story before ordering him to stay after work to make up for the last time. The worker hung his head in seething anger, dreaming of how he could leave his life at the bank behind.

Cody at al (1990) state that, considerable attention has focused on the determinats of accounts. There con be little doubt that the communication of a account is strongly influenced by attributions, normative expectations, beliefs concerning the probable effect have on different receivers, and beliefs about receivers emotional reaction to accounts. However, many accounts are communicated in face–to–face contexts, and a reproacher's behavior in requesting an account also serves as a determinant of accounting behavior.

Firstly, as indicted in our story, extremely hostile forms of reproach often cause defensive reactions on the part of account-givers. Secondly, reproachers who employ severely phrased reproaches are predisposed to rejecting the account, no matter what type of account is communicated. A reproacher would lose credibility by first accusing a worker of wrongdoing using a severely phrased assertion of quilt, only to retreat to honoring after the account is communicated. The consequences entailed in the use of employing severe or harsh forms of reproaches are also of concern. By initiating a request in a harsh manner, a reproacher dramatically eacreases the probability that the communication exchange will escalate to conflict. A third hypothesis, then , is that severe forms of reproach will result in more negative relational and emotional consequences that less severe forms of reproach.

4.6.1 The Account Episode

According to Cody (1990), there exists a basic structure or pattern to an account episode. First, a need exists to explain the occurrence of a failure event. The account phase is initiated with a perception or a realization that the actor is held to be at least partly responsible by the reproacher for an action that is either a violation of normative expectation of an omission of an obligation. However no single typology of failure events exists. In legal settings, the type of offense represents qualitatively different types of offenses are related to excuses and apologies communicated to parole board and other relevant receivers.

In organizational settings, failure events include justifying questionable decisions, tardiness, accounting for performance errors, and the like. Nonetheless, failure events in different settings share common underlying variables: severity of the offense, causal attributions, feeling of guilty, felt responsibility, and normative expectations. Secondly,

account episodes involve a three – part communication sequence involving a reproach, an account, and an evaluation. Each type of communication can be arrayed on a continuum of politeness, of preference, of along a mitigation- aggravation continuum. Some reproach are polite, open-ended questions. Some accounts are requested only via nonverbal channels, some reproaches are hostile, or severe.

Cody (1990) states that, in interpersonal settings, apologies and excuses are perceived a more polite and more helpful in resolving a dispute and in avoiding conflict, than justifications and refusals/denials. However, recent evidence indicates that certain forms of apologies and excuses are significantly more effective than other forms in performing remedial work.

Cody (1990) points out that, account are communicated when expectations are violated. However, either the reproacher or the account-giver can initiate the accounting process and sometimes the account – giver knows implicitly to seek out and communicate an account without having to be asked. In medical settings, patients frequently offer account to medical advisers without being to do so. Dindia and Steele (1987) found that 13% of patients accounts were unsolicited and that 31% of the account followed implicit reproaches.

Cody (1990) states that we surveyed college students and found that college students are not commonly reproached. Most of the failure events experienced by students involved missing classes, missing test, and turning in late assignments. For events such s these the student is responsible for locating the professor and offering and explanation. Students were usually only explicitly reproached by professors and coaches for being late, turning in questionable work, and when accused of cheating, but these more severe types of failure events represented only 24% of the case.

Cody (1990) states that, reproaches are not always necessary. In some settings reproaches are not needed simply because the fundamental purpose of the communication exchange is to hear and evaluate accounts. In most settings, however, reproaches are frequently used, or at least implicit in that account – givers know that an explanation is required and that they will nee to communicate the account at some time.

4.6.2 Reproach forms

Cody (1990) observes that, two hypotheses concerning the reproach- account phase of the account episode have been advanced. First, a reciprocity expectation involved that

prediction that reproach forms elicit similar kind of account – polite reproaches elicit polite accounts, and hostile or aggravating forms of reproaches elicit hostile or aggravating accounts. Mc Laughlin at al (1985) found that reproaches generally employ one of six strategies for eliciting an account. Two implicit forms were labeled silenced and behavioral cues. Four verbal tactics however, mirrored four basics forms of account. When using a projected concession the reproacher clearly leads the account – giver towards the communication of a concession.

Aren't you sorry you did it?
Well, it sure was nice of you to have us come down so you could be gallivanting all over the country

In projected excuse, the reproacher indicates that she/he expects the account- giver to deny responsibility for the failure event.

Were you stuck in traffic?
Did you forget to wind your watch again?

In a projected justification, the reproacher communicates that she/he anticipates hearing the account-giver minimize the severity of the failure event, or defend a questionable action.

I suppose you're going to try and tell me it was just a joke.
Did you have something more important to do?

Finally, in a projected refusal, the reproacher suggests that the account –giver will deny guilt, deny the failure event, of deny the reproacher's right to ask for an account.

Now, why haven't you been filling these out with the truth? Don't try to pretend you didn't see me!

As second hypothesis relief on psychological reactance theory and predicts that a severely phrased reproach from represent a threat to the account-giver freedom and produces defensive reactions.

Braaten et al .found that sever forms of reproach have a significant impact on accounts: rebukes frequently elicit refusals/denials, while polite requests and implicit reproaches rarely elicit refusals/denials. A second hypothesis concerning reproach severity is that reproachers who employ rebukes are more likely to evaluate accounts negatively. Braaten

et al did in fact find that reproachers who used rebukes were significantly more likely to reject the account and were less likely to honor the account. A third hypothesis concerning reproach severely is that more severe reproaches are related to negative interpersonal and emotional consequences. Braaten et al. also found that upward complains followed from the use of direct requests.

4.6.3 Different types of severe reproaches

Cody (1991) states that two forms of severe reproaches include attack on esteem and attack on commitment/dedication. Both of these forms of reproaches imply that the failure event was caused, in part, by causes that are personal, intentional, controllable, and stable. The attack on esteem reproach was used to claim that the account-giver was incompetent, stupid, racist or bigoted, slow, untrainable, or dumb. The attack on commitment/dedication reproaches involved the more specific claim that the account-giver was not putting much effort into his/her work.

Cody (1991) states that, three other forms of severe reproaches include anger expressions, rude behavior, and threats/warnings. Anger expressions reflect, in our opinion, a form of severe reproach that is qualitatively different from the other forms. Managers who express anger by yelling, being aggressive, and screaming are engaging in behaviors that would be perceived as failure events, in normal interpersonal settings. Anger should be an expression that individuals control, and once it is expressed, the reproacher obligated to account for his/her violation.

4.7 THE MANAGEMENT OF FAILURE EVENTS

The fundamental modes of response to a failure event and subsequent reproach are concessions, excuses, justification and refusals.

According to McLaughlin, Cody, O'Hair (1983:209), the main characteristics in concession is the explicit acknowledgement of the actor's guilt.

> **Modirisani waka kua mosomong o be a utswa ditshipi le tsa maratha. Goile gwa direga gore a humanwe ka tsatsi le lengwe. E be o mogolo mo karolong yeo. Ga se a nyaka go hlalosa gore go diregile eng ka dilo tseo go fihla go bitswa banyakisisi, ya ba o sentse nako go bolela nnete.**
>
> My colleague at work was busy steeling the stainless steel and scrap items. It happened that he was found one day. He was the senior of that particular

component. He didn't want to explain what happen with those items until the Special Investigation Unit find the truth about him and it was late to disclose what happened because he failed to come up with the truth before investigation took place.

An excuse is a failure management strategy in which the actor admits that the failure event took place, but nonetheless denies that he was able to do anything about it.

> **Monna yo o ipoditse gore ke ile go utswa e fela e sego kudu efela ka gore o ile a goga ke tshelete yeo e sego ya gagwe, o ile a tswela pele ka go utswa. Ge bagwera ba gagwe ba mmotsisa gore o reng o sa emise, o rile go bona nka se boniwe.**
>
> The man told himself that he is going to steel but not too much, because he was attempted by money that is not belong to him, he continue steeling when his friend asked him why he didn't stop, he said, I have tried to stop but I told myself no one will see me.

Justification is a failure management strategy in which the actor admits responsibility for the failure event, but tries to redefine the nature of the event itself.

> **Monna o lekile go hlalosetsa molaodi mogolo ka morago ga go swarwa gore obe a gapeletsega go tloga ka lapeng, ke ka moo a ilego a tswela pele go tswa taolong. O lekile go hlalosa gore e be e se maikemisetso le gore o bon e le bogoboga.**
>
> This guy try to explain to the commender after his arrest that he had pressure from home that is why he continue with corruption. He tried to explain that it was unintention and he said he felt ambarrassed.

Refusal is a failure management strategy in which the actor denies that he is guilty of the failure event.

> **E be e sa le ka moso ya mokibelo mo ke bego ke tsoga ke nyamile ka ge modisane wa ka a golegilwe. Monna wa ka o ile a mpotsisa gore o reng o nyamile, g eke mmotsa lebaka a re gonna, go na le bothata ge monna yo a swerwe. O lie a se kwesise mo e belego ya ba ntwa.**
>
> One Saturday morning, I was so sorry about the arrest of my colleague. My husband asked me why I am so sorry about the arrest of that man, is there anything wrong about his arrest.

4.7.1 Face-threatening Act, the Aggravation mitigation Continuum

The Act may be characterized as threats either to positive face or to negative face. Face-threatening acts may be further categorized according to whether they constitute a threat to the speaker's or hearer's face. Excuse and concession constitute threat to the speaker's face, whereas strategies like justification and refusal are heard mainly as threats to the hearer's face.

According to Brown & Levinson (1978) stated by Mclaughlin et al, (1972:11), " proposed that the actor's estimation of the risk of loss of the hearer' face will determine the type of strategy selected to perform a face-threatening act. When the risk of loss of face is very great, the actor may elect not to perform the act at all."

> **Monna yow a go swarwa o ile a gana ka nnete ya seo a se diregilego, a gana ka bohlatse.**
>
> The man who is arrested, deny to justify the failure event by refuse to give an account.

The pattern of mitigation is just the reverse in the case of failure management strategies in which the action in effect claims that the preconditions for performing some act did not hold. Consequently, we should expect that excuses, which turn on the issue of whether the individual was able to avoid giving offense and justifications, which invoke the lack of consensus on the importance of the failure event.

4.7.2 Contextual Determinats of Strategy Selection in the Management of Failure Events

4.7.2.1   Characteristics of the Actor-Reproacher Relationship

According to Blumstein et.al (1974) stated by McLauglin et.al (1983:212),argues that" in determining whether an account of a failure event ought to be honoured the reproacher or victimized other will be strongly influenced by the adequacy of the account to the situation at hand, especially its appropriateness to the failure event." Intimacy and dominance are rational factors obtained in the dimension of interpersonal relationship. Intimacy has been shown to be a major determinant of strategy selection in interpersonal persuasion and conflict.

The comparative relational power of the actor and the reproacher, relative dominance can be expected to account for variation in failure management strategies. Our expectation is that when reproacher dominance is high, actors will select more mitigating failure management strategies, when actor dominance is comparatively high, more aggravating strategies, which preserve the actor's negative face.

4.7.2.2   Communicative Goal Orientation

The selection of message strategies in a persuasive situation vary as a function of the relative importance of each of a, relational maintenance b, identity management and task achievement. According to McLaughin et.al(1983:214), "the primary instrumental goal of a communicator who must account for a violation or offense is to secure honoring, to see to it that the actor's account of the failure

event is accepted. The primary identity-management goal of loss of face. The actor may have to choose a balance between the possible loss of positive face associated with an aggravating strategy and the potential threat to negative face represented by a concession or excuse. Finally, the actor must assess to what extent it is important to status quo of his/her relationship with the reproacher."

4.7.3.3   Attitude towards the failure event

A final determinant of the strategy an actor chooses in managing a failure event in the way that the actor feels about the offence itself. If an actor feels unjustly accused, she/he will be unlikely to apologize. We propose that actors will vary in terms of the degree to which they feel guilt or regret for an offence.

> **Yo mogolo mosomong obe a mphile mosomo gore ke o dire, mola kebe ke nalelebaka leo ke bego ke swanetse go le dira toropong ka nako ye itseng g eke boela mosomong ke ile ka swanela ke go hlalosa ka moo ke ilego ka tlogela mosomo wok e bego ke swanetse go o dira.**
>
> My supervisor at work assigns me a task while on the other hand having an appointment in town. I failed to do the work as requested and had to explain what happened to my supervisor.

CHAPTER 5

ANALYSIS OF ACCOUNTS

5.1   AIM

The aim of this chapter is to analyse the accounts on personal experiences in northern Sotho. Five people were interviewed in Sepedi and it was then translated into English. The personal experience to be analysed varies from molestation to sexual harassment, stealing of goods,scrapyard selling stolen goods, domestic worker stealing the households.

STORY 1: THLORISO KA THOBALANO

Morutisi yo a bego a dira bosula mo baneng ba sekolo

Ka morago ga seo ke ile ka ya kgorong ya maphodisa go yo bega tiragalo yeo. Ka g eke tsebile gore ga a na tokelo ya go ntshohla. Molaola setese o ile a ntaela gore ke ye lefapheng la tshireletso ya bana. Bona ba ile ba ikopanya le sekolo le batswadi baka ka mohala.

Batswadi baka ba ile ba nkgalefela ba re goring ke ile ka se ba tsebise taba ye pele. Hlogo ya sekolo yena o ile a re go maphodisa, o tsebile gore a ka se tlogele mathaithai a gagwe. Mahlatse ke gore e be e se nna fela yoo morutisi yo a ilego a mo dira tsa phaku. O be a tsebja e le modiri wa tsona le ge hloogo ya sekolo e be e sa dire selo ka taba. O be a mo sireletsa nakong y age maphodisa a dira dinyakisiso.

Maphodisa a ile a tla sekolong ele ka morago ga nako ya sekolo gomme ba humana yena morutisi yo a na le ngwana wa sekolo ka sefatanageng ka morago ga sekolo. Seo ya napa e eba bohlatse bjo bo feletsego bja gore morutisi yoo ke modiri wabobe bjoo. Tsatsing latsheko batswadi baka ba ile ba ba gona ka lebaka la gore ke sa le yo monnyane go ka ikemela. Molato o ile wa suthiswa gore morutisi yoo a iswe bookelong bja monagano gore a yo lekolwa. Gomme o ile a hwetswa e le motho wa mohuta wa go hlorisa bana ka mokgwa wa thobalano. O be a ka se kgone go phela ka ntle le go hlorisa bana.

Ge a be a sa le gona bookelong, o ile a no fela a tswela pele a dira tiro ye mpe yeo. O be a nale beke feela bookelong boo, ge a tla hwetswa ka phaphosing ya bana a itirile yo mongwe wa batswadi ba bana bao. Bahlapetsi ba ile ba bitswa gomme ba kgona go mo tseba e le morutisi yo a tlilego go hlahlobiwa monagano.

Ka nnete bohlokotsebe ke bolwetsi bjo bo nyakago kalafo ye e tseneletsego.

Story 1: English Version

SEXUAL HARASSMENT
Teacher molesting school children

It was very quite and nice for me when I first joined the high school institution. I was very happy the first day when the schools re-opened. I remember very well the first day when my parents took me to the high school; it was on Monday, January 7, 2000. I had just turned 13 years old.

The school was so lonely because only the Grade 8 learners re-opened for orientation. On my arrival at the principal's office, I was instructed to join the rest of the learners in the hall. At 08h30, my parents were told to fetch me at 13H00. We were grouped according to our field of studies and given a mentor. There was this teacher who looked so nice, slender, charming and always laughing. This teacher opted to be our mentor for almost the whole week before the rest of the school reopens.

No wonder why he was so dedicated. He used to let me go and fetch his books in his office but surprisingly he would follow me up. Firstly, I did not notice the he had a motive behind. Being new at the school was the advantage to his side because he knew that I did not know his hidden agenda. I felt embarrassed and frightened when he tried to fiddle with my thighs and bums. It was very difficult for me to report this to my parents because I knew they would not tolerate that. I kept it a secret the first day and he repeated that the second time.

I never reported back to my mentor and after the short break, I went out of school and reported the matter at the police station, as I knew that what he was doing to me was uncalled for and he did not have a right to harass me. The station commander referred me to the child protection unit and they immediately phoned the school and my parents.

My parents were so angry as to why I did not tell them before. When the principal was phoned, the first thing he commented on was that he knew he would never stop his monkey tricks. I was fortunately not the only one that the teacher was harassing. Although he was well known to harass pupils, the principal never did anything about it. He was so protective of him. When the investigations were on, the police officer went to the school after hours and found the very same teacher with another girl at the back of the school in the car. It was evident enough that he is harassing learners.

The police then arrested the teacher. On the date of trial my parents were also requested to come at the magistrate's court because I was a minor. The case was postponed and the teacher was referred to the psychiatric hospital for mental observation. It was found the he is a paedophile. He cannot do without harassing or molesting children.

Whilst he was awaiting trial at the hospital he continued to molest children. Within a week he went to the children's ward and pretended to be one of the parents. Fortunately, the nurses were around to notice him as a stranger and the security guards were alarmed and on their arrival they found that it was the very same teacher who is at the hospital for observation.

Crime is really a terrible sickness that needs a cure.

ANALYSIS OF STORY 1: Sexual Harassment

1. Structure of the narrative events

1.1   The Endpoint

The theme of the narrative is concerned with the abuse of a child by her teacher. The teacher continually fiddles with the girl's thighs and bums until she reaches a point where she cannot take it.

1.2   Selection of events in the account

The narrative relates about the school girl who was very happy and excited about her arrival at the new school. She enjoyed her orientation week which was mentored by a nice, charming teacher.

First event

The schoolgirl's orientation week at the new school by a nice charming teacher as a mentor.

The narrative of the first event

E be ele letsatsi le le botse la lethabo gonna mohlang ke eya sekolong se se phagamilego. Ke be ke nyakaletse mohlang wa pulo. Ke sa gopola gabotse mohla batswadi ba ka ba nkisa sekolong ka la Mosupulugo wa di 7 Pherekgong 2000. Ke be ke sa tso fetsa ngwaga wa bo lesometharo. Sekolo se be se sena bana ba bantsi ka lebaka la gore e be e el bana ba mphato wa seswai feela bao ba bego ba bula e le gore ba ngwadiswe le go laetswa sekolo ka botlalo. Go fihleng ga ka ka kantorong yah logo ya sekolo, ke ile ka laelwa go ya ba le bana bangwe ka holong. Ka 8:30 batswandi baka ba ile ba botswa go bowa ka 13:00 go tlo ntsea. Re be re beilwe go ya leka dithuto tsero re di tletsego, gomme ra fiwa mofahlosi. Go be go nale morutisi yo mongwe, yo a bego a lebelega, a bonala a lokile, yo mosese ka mmele e bile a phela a sega. E be e le yena mofahlosi w arena beke ka moka pele ga ge sekolo se bulwa.

It was very quite and nice for me when I first joined the high school institution. I was very happy the first day when the schools re-opened. I remember very well the first day when my parents took me to the high school; it was on Monday, the 8th of January 2000. I have just turned 13 years old. The school was so lonely because only the Grade 8 learners re-

opened for orientation. On my arrival at the principal's office, I was instructed to join the rest of the learners in the hall. At 08H30 my parents were told to fetch me at 13H00. We were grouped according to our field of studies and given a mentor. There was this teacher who looked so nice, slender, charming and always laughing. This teacher opted to be our mentor for almost the whole week before the rest of the school reopens.

Second Event

The school girl was not aware why her mentor was so dedicated in helping and sending her to collect his books in the office. The motive was known when the teacher fiddles with the schoolgirl's thighs and bums.

The narrative of the second event

Go be go sa makatse boikgafong bja gagwe mosomong. O be a nthoma go yo mo tseela dipuku tsa gagwe ka ofising. Seo se bego se ntlaba ke gore o be a ntshola marago g eke yo tsea dipuku kua kantorong ya gagwe. Peleng, ke ile ka se ele hloko go ntshaleng morago ga gagwe, ka g eke be ke sa le yo moswa mo sekolong. Seo se ile sa mofa tutuetso ya gore o tla letlega. Ke ile ka makatswa le go tshoswa ge a thoma go mphophola dirope le marago. Ke ile ka itwa ke go begela batswadi baka ka lebaka la gore ba be ba ka se kgotlelele seo. Tsatsing le le latelago o ile a buseletsa tiro ye mpe yela gape.

No wonder why he was so dedicated. He used to let me go and fetch his books in his office but surprisingly he would follow me up. Firstly, I did not notice that he had a motive behind. Being new at the school was the advantage to his side because he knew that I did not know his hidden agenda. I felt embarrassed and frightened when he tried to fiddle with my thighs and bums. It was very difficult for me to report this to my parents because I knew that they would not tolerate that. I kept it a secret the first day and he repeated that the second time.

Third event

The police commander referred the schoolgirl to the child protection unit to lay a charge against the teacher.

The narrative of the third event

Ka morago ga seo ke ile ka ya kgorong ya maphodisa go yo bega tiragalo yeo. Ka g eke tsebile gore ga a na tokelo ya go ntshohla. Molaola setese o ile a ntaela gore ke ye

lefapheng la tshireletso ya bana. Bona ba ile ba ikopanya le sekolo le batswadi baka ka mohala.

I never reported back to my mentor and after the short break, I went out of the school and reported the matter at the police station, as I knew that what he was doing to me was uncalled for and he did not have the right to harass me. The station commander referred me to the child protection unit and they immediately phoned the school and my parents.

Fourth event

The principal was so protective to the teacher who used to harass learners unaware. The principal only new when the teacher was caught with another school child.

The narrative of the fourth event

Batswadi baka ba ile ba nkgalefela ba re goring ke ile ka se ba tsebise taba ye pele. Hlogo ya sekolo yena o ile a re go maphodisa, o tsebile gore a ka se tlogele mathaithai a gagwe. Mahlatse ke gore e be e se nna fela yoo morutisi yo a ilego a mo dira tsa phaku. O be a tsebja e le modiri wa tsona le ge hloogo ya sekolo e be e sa dire selo ka taba. O be a mo sireletsa nakong y age maphodisa a dira dinyakisiso.

My parents were so angry as to why I did not tell them before. When the principal was phoned, the first thing he commented on was that he knew he would never stop his monkey tricks. I was fortunately not the only one that the teacher was harassing. Although he is well known to harass pupils, the principal never did anything about it. He was so protective of him. When the investigations were on, the police officer went to the school after hours and found that very same teacher with another girl at the back of the school inn the car. It was evident enough that he is really harassing learners.

Fifth event

The teacher is arrested for molesting and harassing learners, unfortunately he was referred to the psychologist as he was normal.

The narrative of the fifth event

Maphodisa a ile a tla sekolong ele ka morago ga nako ya sekolo gomme ba humana yena morutisi yo a na le ngwana wa sekolo ka sefatanageng ka morago ga sekolo. Seo ya napa e eba bohlatse bjo bo feletsego bja gore morutisi yoo ke modiri wabobe bjoo. Tsatsing

latsheko batswadi baka ba ile ba ba gona ka lebaka la gore ke sa le yo monnyane go ka ikemela. Molato o ile wa suthiswa gore morutisi yoo a iswe bookelong bja monagano gore a yo lekolwa. Gomme o ile a hwetswa e le motho wa mohuta wa go hlorisa bana ka mokgwa wa thobalano. O be a ka se kgone go phela ka ntle le go hlorisa bana.

The police then arrested the teacher. On the date of trial, my parents were also requested to come at the magistrate's court because I was a minor. The case was postponed and the teacher was referred to the psychiatric hospital for mental observation. It was found that he is normal. He cannot do without harassing or molesting children.

1.3   Ordering of events

1.3.1 Sequence

The events in the narrative are ordered in a linear sequence, as evidenced by the five events in the story in par. 1.1 above, that explain the orientation week. The teacher that opted to be a mentor but fiddle with the schoolgirl's thighs and bums.

1.3.2 Duration

The duration in this narrative is not clear,but it only covers the events at the school environment.

1.4   Stability of identity

The narrator calculated himself as cold and calculating person who has no regard for young girls who are put under his care through a trusting relationship. He rapes them and shows no remorse for his deeds. Only once he mentions his cruelty towards the girls. His identity is thus given as coherent because of not showing remorse towards the children or his deeds.

1.5   Casual linkage

The central cause in the narrative is the problem that the learner encounter with her teacher. The first problem is that the learner does not want to repert to the mentor, because the mentor abuses her. The teacher sends a child to fetch his books from the office; because he wants to fiddle with her private parts.

2.   Narrative Form

This is a regressive and progressive narrative. It is regressive because the teacher has got interior motives about the children. He is molesting them. Most chidren do not report. Even the principal knows about the teache's actions and than does nothing about it.

3.   Self Narrative

3.1   Relations among events

The event is connected to each other: It was the first day of school reopening whereby the Grade 8 learners were given orientation by a nice, slender, charming and laughing teacher. The school girls were not aware why her mentor was so dedicated in helping and sending her to collect his books in the office ith the intention to fiddle wit her private parts.

3.2   Social Accounting

The social purpose which this story fulfills is self-justification. The narrator continuously justifies her actions. The narrator feels pity for herself after the incident that occurred in her life. She happy that something was done about the teacher.

3.3   The narrative is true

The narrative sketches a true event in the life of school children especially girls. It will enhance the quality of life of the community she lives in because it represents abuse to a schoolgirl. That needs a serious attention from the community as well as teachers at school.

4.   Practices of self-narrative Process

4.1   Variety of narrative forms

Only one narrative: rape of children: regressive.

4.2   Micro-narrative

This is a micro-narrative where one episode in the life of the narrator is related. It relates an event of brief duration, which covers the time of her admission at the school and the events that followed, like being abused by the school teacher.

## 5.	Pragmatics of self-narrative

### 5.1	Regressive narrative:

The narrative does not solicit sympathy or pity because the narrator shows little remorse. Instead, there is pleasure that the teacher is behind bars.

## 6.	Interknitting of identities

### 6.1	Moral evaluation

The narrator will be evaluated within her community as an honest person. She portrayed herself as a suffering person who eventually redeemed herself. In her portrayal of the abuse she has exposed herself honestly to the public view and ultimately to a favourable evaluation by the community.

### 6.2	Interminable negotiation

The identity of the narrator as an honest and revealing character can be sustained by the community, i.e. it will not be necessary for her to give other stories in which the same characteristics as in this story is revealed. The narrator will be experienced as valid character within the community because of the honesty with which she related this specific episode in her life-story.

## 7.	Emotions

a) Emotions of anger from narrator's parents are apparent. The narrator's parents became angry when their child told them about the incident and trying to phone principal where the principal commented by saying, I knew he would never stop his monkey tricks.

b) Yes, such emotions are embedded in the culture, a person who has been shortchanged in this manner will seethe with anger.

c) The emotional expressions are as a result of these findings.

d) The narrator becomes hostile. In this culture, hostility is acceptable. It is normal to be angry and hostile when you have been raped.

Story 2

<u>BOHODU</u>

Ge ke thoma go soma faporiking ya kua Brakpan, e be e le ga ke sa tso fetsa matriki waka ka ngwana wa 1989. Go tloga mohlang ke thoma go soma mo faporiking ke be sena mathata mabapi le maemo a mosomo. Ka morago ga gore naga ya gabo rena e hwetse tokologo ka wa 1994, ke ile ka lemoga gore ditokelo tsaka mosomo digataketswe. Ka ngwana wa 1995 ke ile ka itebanya le molaodi wa ka lefapeng la tsa thomelo mabapi le go se kgotsofale gaka moputsong. Gomme yena ga ka a nthomela go bao ba swanetsego ke go nthusa mabapi le di tshelete. Seo ya ba go gatakela ditokelo goba ditshwanelo tsa ka. Seo a ilego a se bolela ke gore boele mosomong goba ke tlogele. O be a dira seo ka go tseba gore ga nke ka ba leloko la mokgotlo wa basumi.

Seo se ilego sa ntlela mogopolong waka ke boitshwaro bjo bo botse bjo ke nago le bjona le faporiki mengwaga ye 17. Ke ile ka thoma go ipha tse dingwe tsa faporiki. Ke be ke dira seo ke re ke ikokeletsa moputso, gobane e sale ke tsena mo faporiking ye ga se ka okeletswa moputso. Ka ngwaga wa 2003 go ile gwa lokelwa dithibela bohodu le dikhamera ka gare faporiki. Ke be ke itefa ka go bula mapokisana a diromelwa gomme ke ntsha tse dingwe tsa tse dingwe tsa dikagare, ke sa ;lemoge gore baromelwa ba busetswa morago ge ba hwetsa diphala tsa bona di sa felela.

Ke ile ka se gopole gore ba tla nkgopola. Gomme seo se ile sa direga ga tee, ya ba temoso le leswao bophelong bja ka. Ge ke botsiswa gore ke mang a bulago mapokisana, ke ile ka se fiwe sebaka sa go fetola. Ke ile ka botswa gore ge ele gore ke nna, ke tlogele. Ke ile ka tswelapele ke bula mapokisi ke ipha tse dingwe tsaka gare.

E be e le ka mokibelo ge ke be ke soma di iri tsa tlaleletso, gomme bontshi bja basomi ba se gona. Ke be ke sa lemoge ge dikhamera di be di beilwe gomme segolothata di beetswe nna. Ka mosopologo geke etla mosomong ke ile ka makatswa kege karata yaka ya go ka faforiking e sa ntumelele. Moletakgoro o ile a ntsea a nkisa kantorong ya molaodi waka moo ba ilego ba mpontsha be ke tshepagala le sefatlhego saka se be se sa bonagale gabotse. Ke ile ka dumelelwa go ya mosong eupsa e sego mola ke bego ke soma gona pele.

Ke ile ka re ahuu! ge molato o fedile eupsa ka no fela ke tswelapele ke ipha ka bohodu go fihla ge ke swarwa gomme lekgotla tshekelo la nkahlolelo go dula tshankaneng mengwaga ye mebedi. Ruri bohlokotsebe ga bo lefe.

Story 2: **English Version**

STEALING OF GOODS

When I started working at the Brakpan clothing factory I was just from the high school after completing my grade 12 in 1989. Since I started working at this factory I never had any problems pertaining to working conditions. It was only after 1994 when our country was declared a democracy that I realized that my working conditions are not up to standard. Only in 1995 did I negotiate with my manager at the dispatch department that I am not happy about my salary. He never referred me to the human resource department where they deal with the labour relation issues . I was never treated fairly because the only thing he said was I either work or quit. He knew that I never joined any union.

The first thing that came to my mind was the good profile I had with this factory for almost 17 years without any criminal offence. I started stealing of the goods. I made sure that I must just repay myself. I never had any increment since I joined this factory. It was in 2003 when they installed the alarm system with the cameras. For the past four years I was stealing small items in the boxes for dispatching. I never thought there were returned back to the company. I thought the customers might complain were delivered to them are shortages.

I was never aware that the employer will suspect me, but it happened only once and it was a record, a warning of my lifetime. I was asked who opened the boxes without any chance to put my story. I never stopped thinking that they do not want to increase my salary. I continued to unpack and steal some of the items in the boxes.

It was Saturday morning when I was working overtime and most of the other workers not on duty. I was not aware that cameras were put on especially to guard me. On Monday when I swiped my clock card it was invalid and I was denied access to the factory. The security in charge escorted me to the manager's office where a video was played and showed the way I was unpacking the boxes on Saturday. I denied that it was me because I knew they trusted me and promised to transfer me to another branch. I was so relieved but I continued stealing. That is when was arrested for theft and sentenced to 2 years imprisonment.

ANALYSIS OF STORY 2: Stealing of Goods

1. Structure of the Narrative Events

1.1   Endpoint

The narrative focuses on the stealing of goods at the dispatch to upgrade his salary because he is earning little that he cannot meet his needs. He speaks to his manager to increase his salary but did not consider what he was saying.

1.2   Selection of events in the account

The narrative relates to the experience of a worker Brakpan Clothing factory with experience of 17 years earning low income.

The first event

The first worker who realize after democracy that this salary is not of factory.

The narrative of the first event

Ge ke thoma go soma faporiking ya kua Brakpan, e be le le ga ke satl go fetsa matriki waka ka ngwana wa 1989. Go tloga mohlang ke thoma go soma mo faporiking ke be sena mathata mabapi le maemo a mosomo.

When I started working at the Brankpan Clothing factory I was just from high school after completing my grade 1 in 1989. Since I started working at this factory I never had any problems pertaining working conditions.

It was only after 1994 when our country was declared a democracy that I realized that my working conditions are not up to standard. Only in 1995 I did negotiate with my manager at the dispatch department that I am not referred me to the human resource department where they deal with the labour relation department. I was never treated fairly because the only thing he said was treated fairly works or quit. He knew that I never joined any union.

The second event.

After some deliberation the narrator decided to pay himself by stealing, not aware that there will be complain about the shortage.

The narrative of the second event.

Seo se ilego sa ntlela mogopolong waka ke boitshwaro bjo bo botse bjo kenago le bjona le faporiki mengwaga ye 17. Ke ile ka thoma go ipha tse dingwe tsa faporiki. Ke be ke dira seo ke re ke ikokeletsa moputso, gobane e sale ke tsena mo faporiking ye ga se ka okeletswa moputso. Ka ngwaga wa 2003 go ile gwa lokelwa dithibela bohodu le dikhamera ka gare faporiki. Ke be ke itefa ka go bula mapokisana a diromelwa gomme ke ntsha tse dingwe tsa tse dingwe tsa dikagare, ke sa ;lemoge gore baromelwa ba busetswa morago ge ba hwetsa diphahla tsa bona di sa felela.

The third event.

The first thing that comes to my mind was the good profile I had with this factory for almost 17 years without any criminal offence. I started stealing some of the goods. I made sure that I must just repay myself. I never had any increament since I joined this factory. It was in 2003 when they install the alarm system with the cameras. For the past four years I was stealing small items in the boxes for dispatching. I never thought there were returns back to the company. I never thought the customers might complain or check what were delivered to them are shortages.

The employer react negatively, he continue stealing because his salary is not increased.

The narrative of the third event

Ke ile ka se gopole gore ba tla nkgopolela. Gomme seo se ile sa direga ga tee, ya ba temoso le leswao bophelong bja ka. Ge ke botsiswa gore ke mang a bulago mapokisana, ke ile ka se fiwe sebaka sa go fetola. Ke ile ka botswa gore ge ele gore ke nna, ke tlogele. Ke ile ka tswelapele ke bula mapokisi ke ipha tse dingwe tsaka ka gare.

I was never aware that the employer will suspect me, but it happens only once and it was a record, a warning of my lifetime. I was asked who opened the boxes without any chance to put my story. I never stopped thinking that they do not want to increase my salary. I continued to unpack and steal some of the items boxes.

The fourth event.

He was unaware of cameras that are on his guard.

The narrative of fourth event

E be e le ka mokibelo ge ke be ke soma di iri tsa tlaleletso, gomme bontshi bja basomi ba se gona. Ke be ke sa lemoge ge dikhamera di be di beilwe gomme segolothata di beetswe nna. Ka mosopologo geke etla mosomong ke ile ka makatswa kege karata yaka ya go ka faforiking e sa ntumelele. Moletakgoro o ile a ntsea a nkisa kantorong ya molaodi waka moo ba ilego ba mpontsha be ke tshepagala le sefatlhego saka se be se sa bonagale gabotse. Ke ile ka dumelelwa go ya mosomong eupsa e sego mola ke bego ke soma gona pele.

It was working Saturday morning when I was working overtime and most of the other workers were not on duty. I was not aware that cameras were put on especially to guard me. On Monday when I swiped my clock card it was invalid and I was denied access to the factory. The security in charge escorted me to the manager's office where a video was played and showed the way I was unpacking the boxes on Saturday. I denied that it was me because I knew they trusted me a lot and the camera could not show my face clearly. I was allowed to go back and work and they promised to transfer me to another branch. I was so released but I continued stealing. That is when I was arrested for theft and sentenced to 2 years imprisonment.

1.3   Ordering of events

1.3.1   Sequence

The events in the narrative are ordered in a linear sequence. It illustrates the circumstances of factor, worker who started stealing goods at the dispatch because he was not satisfied with his salary.

1.3.2. Duration

The narrative time which covers the duration in which the story unfolded is given as a period of 17 years employed at the Brakpan Clothing factory.

1.4   Stability of identity

The narrator has a coherent identity across the time of his employment at Brakpan Clothing factory. Because he tells his own story he is able to speak directly to us and he reveals himself as a character who is full of indignation and anger, directed at his situation and especially at his employers, as evidenced in these passages from the narrative.

Ge ke thoma go soma faporiking ya diaparo kua Brakpan, e be e le ga ke sa tso fetsa matriki waka ka ngwaga ka wa 1989. Go tloga mohlang ke thoma go soma mo faporiking ke be ke sena mathata mabapi le maemo a mosomo.

When I started working at the Brakpan Clothing factory, I was just from the high school after completing my grade 12 in 1989. since I started working at this factory I never had any problems pertaining my working conditions.

Ka morago ga gore naga ya gabo rena e hwetse tokologo ka ngwaga wa 1994, ke ile ka lemoga gore ditokelo tsaka tsa mosomo digataketswe. Ka ngwaga wa 1995 ke ile ka itebanya le molaodi wa ka lefapheng la tsa thomelo mabapi le go se kgotsofale gaka moputsong. Gomme yena ga a ka a nthomela go bao ba swanetsego ke go ka nthusa mabapi le di tshelete. Seo ya ba go gatakela ditokelo goba ditshwanelo tsaka. Seo a ilego a se bolela ke gore ke tsaka. Seo a ilego a se bolela ke gore ke boele mosomong goba ke tlogele. O be a dira seo ka go tseba gore senke a ba wa leloko la mokgatlo wa basumi.

It was only after 1994 when our country was declared a democracy that I realized that my working conditions are not up to standard. Only in 1995 I did negotiate with my manager at the dispatch department that I am not happy abut my salary. He never referred me to the

Human Resources department where they deal with the labour relation department. I was never treated fairly because the only thing he said was that I either work or quit. He knew that I never joined any union.

1.5   Casual linkage

The events in the narrative are casually linked. The main cause in the narrative is the issue of salary. This cause pervades the whole narrative and it results in some major effects i.e. stealing of goods. The narrator steals at the company because he is not getting a good salary. The narrator is detained because he's been found guilty of stealing I he the company.

2.   Narrative form

The story has a regressive narrative form:

Regressive narrative: It is regressive in the context of the suffering of the clothing factory worker endures through working so hard and earning a low pay. The following example bears testimony to this:

Ka ngwaga wa 1995 ke ile ka itebanya le molaodi waka ka lefapheng la tsa thomelo mabapi le go se kgotsofale gaka moputsong.

Only in 1995 I did negotiate with my manager at the dispatch department that I am not about my salary.

3.   Self narrative

3.1   Relationship among events

The events as depicted in part 1.1 above are connected with each other. In the first place, the unsatisfactory salary is connected to his decision of stealing and this decision of stealing is again connected to the trap of camera that were put on especially to guard him.

3.2   Social accounting

The social purpose which this story fulfills is self-justification. The narrator continuously justifies his action, i.e. he give in each event good reasons why he acted in the way he did. Such self-justification can clearly be seen in the first event above in paragraph 1.1, where he sketched circumstances of his unsatisfactory salary.

3.3   The narrative is true

The narrative sketches a true event in the life of factory workers. It will enhance the good profile he had with this factory for 17 years, without any criminal offence.

4   Practices of self-narration: Process.

4.1   Variety of narrative forms

There is a variety of narrative forms in the story. The first narrative form is the one where he discovers that his salary is not enough.

The second narrative form is where the narrative is stealing goods at dispatch to increase his salary.

The third narrative form is the cameras that were put on especially to guard him.

4.2   Macro-Micro narrative.

This is a micro-narrative because the events here cover the narrator's life in the working environment.

5   Pragmatics of self- narrative

5.1   Regressive narrative.

The narrative is regressive because the narrator try to negotiate his salary with his manager but falls to deaf ears and starts to help himself by stealing.

6   Interknitting of identities

6.1   Moral evaluation

The narrative will be evaluated within his community as dihonest person. He portrayed himself that he is not satisfied about his salary and eventually redeemed himself by stealing goods at the dispatch.

6.2   Interminable negotiation.

The identity of the narrative as an dishonest and revealing character can a be sustained by the community, i.e. it will not be necessary for him to give other stories in which the same characteristics as in this story is revealed. The narrative will be experienced as a unvalid

character within the community because of the dishonest with which she related this specific episode in her life-story.

7 Emotions

a) Emotions of anger are evident in the narrative. The narrator becomes angry when he finds that his salary will not be increased.

b) The emotional expressions are result of findings.

c) The narrator becomes hostile; he resists low pay and end up in prison.

d) Yes such emotions are embedded in the culture, a person who has been changed in this way will seethe with anger.

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Story 3: Sepedi Version

BOHODU BJA DIPHATE TSA DIKOLOI KUA SCRAPYARD

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Ke somile go ye nngwe ya di faporiki tsa go dira dikoloi mengwaga ye 20, go fihlela ga ge ke fokotswa. Ke be ke soma bjako ka mokobolli le molokisi wa di entsene ka lebaka la gore ke nale mangwalo a bohlatse ka ge ke ithutetse mediro yeo ge be ke sale thekikone sekolong mengwaga ye e fetilego.

Ngwageng woo ke fokoditswego ka ona, ke ile ka se tsebe gore nka ya kae go nyaka mosomo. Eupsa ka morago ga mengwaga ye mebedi ka humana mosomo sekerepeng tsoko ka Wonderboom, leboa bodikela bja toropo ya Tshwane. Felo fao e be e le mogo golo le dikoloi tse dintsi tsa maratha.

Ke be ke tlosa ditho tsa dikoloi tseo di ka diriswago gape, gomme tsa rekswa. Mong mosomo o be a thabela kudu mosomo woo ke bego ke o dira. Ke ile ka thoma go ba le megabaru gomme ka thoma go utwsa diripa tse dingwe tsa dikoloi. Mengwaga re mebedi ke utswa ka sepobego seo. Ke be ke hwetsa tshelete ya gobonala.

Letsatsi la madimane la fihla ge moreki a fihla go tlo nyaka se sengwe sa diripa tsa dikoloi go yo lokisa. Ke ile ka mo loma tsebe gore a boye mantsibua o tla se hwetsa ka theko ya fase. Nneteng monna wa bayho o ile a boa, ke ge ke be ke se hutile kgolenyana, ke ile ka ya go se tsea, gomme ka mo rekisetsa sona.

Beke tse pedi ka morago ga fao maphodisa a ile a tla felong fao ke bego ke soma le monna yola ke mo rekiseditsego seripa sela sa koloi ka bokhukhuntshwane. Ke be ke tshogile kudu. Ke ile ka biletswa ka kantorong gomme ka botsiwa ge eba ke a mo tseba goba ka mo tsebe. Ke ile ka itatola gore ga ke mo tsebe le gore ga ka mo rekisetsa selo ka ntle le tsebo ya mong mosomo. Go botsiwa gwa fela. Ke ile ka tsebiswa gore nomoro ya koloi yeo e fepana le dinomoro tsa diripa tse dingwe tsa koloi ka go rialo koloi ke ya go utswiwa. Sona seripa sela sa go rekiswa ka boradia ga se sona, gomme ka gore ke latotse gore ga ke mo tsebe, ba gona ke phologile. Maphodisa a ile a sepela le yena.

Ke ile ka tswelapele ke utswa. Mong mosomo a fedisa tshepo yela go nna. Bjale ge ke ntsha diripa koloing ye nngwe le ye nngwe ke be ke setswe ka morago. Femeng pele go be go sena baletadikgoro eupsa bjake ba gona. Kua mojakong wa feme o be o phopholetswa ge o etswa go kgonthisa gore ga wa tsea selo.

Story 3: English Version

SCRAPYARD SELLING STOLEN GOODS

I worked at one of the big motor industry for 20 years until I was retrenched. I worked as a panel beater and mechanic because I studied for motor mechanics at the Technikon many years ago. The year when I was retrenched, I had no idea where to look for another work. Two years ago I was fortunate to be employed at the scrapyard in Wonderboom, far north of Pretoria. The yard was so big with lots of scrap vehicles.

My job was only to scrap a car and take out the parts that were needed for purchasing. My boss was very much impressed with the way I was doing my work. I started to be greedy and stole some parts. I did this the whole of 2003 and 2004. I used to do a lot of money.

It was just unfortunate when one customer came and requested a particular part and I told the customer to come back late in the evening when he will get it at a cheaper price. The man really came and the office was closed, knowing that I have hidden it far from the yard as it was big, I went to wheel it and sell it to the man.

Two weeks later, the police came to the yard with the man I sold the car part to. I was very frightened. I was called to the office to testify that I know the man or not. I denied that I knew him, and also denied that I sold him anything without the consent of my manager. There were no further questions asked. I was only told that the classic of the car is not the same with other serials and the car is stolen. Because it was the wrong part that I sold to the man I was fortunate that it was not the very same I sold. The police left with the man and I was released.

I never stopped stealing in the yard. My boss never had a guard but since then they employed a security guard to search everyone that leaves the yard.

ANALYSIS OF STORY 3: Scrapyard selling stolen goods

1. Structure of the narrative events

1.1 Endpoint:

The narrative focuses on the scrap yard selling stolen goods. Trying to accumulate more income because his salary does not meet his needs.

1.2 Selection of events in the account

The narrator sketched his background as a qualified motor mechanic working for 20 years until his retrenchment.

The first event

The narrator experience financial problems after his retrenchment and get another job from scrapyard.

The narrative of the first event

Ngwageng woo ke fokoditswego ka ona, ke ile ka se tsebe gore nka ya kae go nyaka mosomo. Eupsa ka morago ga mengwaga ye mebedi ka humana mosomo sekerepeng tsoko ka Wonderboom, leboa bodikela bja toropo ya Tshwane. Felo fao e be e le mogo golo le dikoloi tse dintsi tsa maratha.

The year when I was retrenched, I had no idea where to look for another work. Two years ago I was fortunate to be employed at a scrapyard in Wonderboom, far north of Pretoria. The yard was so big with lots of scrap vehicles.

The second event

He realized that he could not satisfy his needs at home. He then started to be greedy and stole some parts.

The narrative of second event

Ke be ke tlosa ditho tsa dikoloi tseo di ka diriswago gape, gomme tsa rekswa. Mong mosomo o be a thabela kudu mosomo woo ke bego ke o dira. Ke ile ka thoma go ba le megabaru gomme ka thoma go utwsa diripa tse dingwe tsa dikoloi. Mengwaga re mebedi ke utswa ka sepobego seo. Ke be ke hwetsa tshelete ya gobonala.

My job only to scrap a car and take out the parts that were needed for purchasing. My boss was very much impressed with the way I was doing my work. I started to be greedy and stole some parts. I did this the whole of 2003 and 2004. I used to do a lot of money.

The third event

The narrator thought he won't be caught when he steal and have a plan on how to sell the parts at the lower cost.

The narrative of third event

Letsatsi la madimane la fihla ge moreki a fihla go tlo nyaka se sengwe sa diripa tsa dikoloi go yo lokisa. Ke ile ka mo loma tsebe gore a boye mantsibua o tla se hwetsa ka theko ya fase. Nneteng monna wa bayho o ile a boa, ke ge ke be ke se hutile kgolenyana, ke ile ka ya go se tsea, gomme ka mo rekisetsa sona.

It was just unfortunate when one customer came and requested a particular part and I told the customer to come back late in the evening when he will get it at a cheaper price. The man really came and the office was closed, knowing that I have hidden it far from the yard as it was big, I went to wheel it and sell it to the man.

The fourth event

He went on stealing because he accustomed to it by now. Some of the parts he sold to the customers are not correct parts, and then they started to investigate him.

The narrative of the fourth event

Beke tse pedi ka morago ga fao maphodisa a ile a tla felong fao ke bego ke soma le monna yola ke mo rekiseditsego seripa sela sa koloi ka bokhukhuntshwane. Ke be ke tshogile kudu. Ke ile ka biletswa ka kantorong gomme ka botsiwa ge eba ke a mo tseba goba ka mo tsebe. Ke ile ka itatola gore ga ke mo tsebe le gore ga ka mo rekisetsa selo ka ntle le tsebo ya mong mosomo. Go botsiwa gwa fela. Ke ile ka tsebiswa gore nomoro ya koloi yeo e fepana le dinomoro tsa diripa tse dingwe tsa koloi ka go rialo koloi ke ya go utswiwa. Sona seripa sela sa go rekiswa ka boradia ga se sona, gomme ka gore ke latotse gore ga ke mo tsebe, ba gona ke phologile. Maphodisa a ile a sepela le yena.

Two weeks later, the police came to the yard with the man I sold the car part to. I was very frightened. I was called to the office to testify that I know the man or not. I denied that I knew him, and also denied that I sold him anything without the consent of my manager. There were no further questions asked. I was only told that the classic of the car is not the same with other serials and the car is stolen. Because it was the wrong part that I sold to the man I was fortunate that it was not the very same I sold.

1.3   Ordering of events

1.3.1 Sequence

The events in the narrative are ordered in a linear sequence. It illustrates the circumstances of scrap yard worker who is selling the parts that are also stolen.

1.3.2 Duration

The narrative time which covers the duration in which the story unfolded is given a period of year.

1.4   Stability of identity

The narrator has a coherent identity across the time of his employment at Wonderboom scrap yard. One day it happens that I sold to the wrong person. Two weeks after I sold the part to the customer secretly, the police came to the yard with the man I sold the car part to. I was called to testify but I denied. I was so shock and anger that such thing could have happened to me.

1.5   Casual linkage

The narrator steals at scrap yard in order to satisfy his needs because his salary was not enough. The central cause is the retrenchment from the big motor industry, which gives effect to his new work to steal goods.

2. Narrative form

The story has a regressive form.

It is regressive in the context of the suffering of the scrap yard worker ,working very hard and earning a low pay . He sold the parts in a secret manner and he was caught by owner unaware.

3. Self-narrative

3.1   Relationship among events

The events as depicted in par 1.1 above are connected with each other. In the first place the retrenched employee of the big motor industry, had employed as a scrapyard in Wonderboom that is also connected to his guard by the security of the scrapyard.

3.2   Social accounting

The social purpose which the story fulfills is self-justification. The narrator continuously justifies his action; he gives in each event good reasons why he acted in the way he did. Such self-justification can clearly be seen in the first event above in paragraph 1.1 where he sketched himself as a qualified motor mechanic who was retrenched and get another job.

3.3 The narrative is true

The narrative is a true story. The narrative would in any way enhance the quality of life of the community in the sense that people should not despair about the negative events that take place in their lives. His salary was not enough for his family. he started to be greedy and stole parts and sold them it to the customers.

4. Practices of self-narration process

4.1 Variety of narrative forms

The narrative shows one narrative form and not a variety forms.

4.2 Micro-narrative

The event happened over a short period of time. The narrator was not long being working for the company.

5. Pragmatics of self narrative

5.1 Progressive narrative

There is a progressive change in the narrator. The narrator gets out of his difficult circumstances to a better position getting another job. He then able to sustain himself.

5.2 Regressive narrative

The narrative is stealing in order to sustain himself.

6. Interknitting of identities

6.1 Moral evaluation

The narrator will be evaluated by the community as an dishonest person. He portrayed himself as a suffering person who eventually redeemed himself by selling the stolen parts from the factory.

6.2 Interminable negotiation

The identity of the narrator as an dishonest and revealing character can be sustained by the community, i.e. it will not be necessary for him to give other stories in which the same

characteristics as in this story is revealed. The narrator will be experienced as a valid character within the community because of the honesty with which he related this specific episode in his life-story.

7. Emotions

a.   Emotions of anger from the experience of leaving a job.

b.   The emotional expressions are as a result of these findings.

c.   The narrator becomes hostile; he resists low pay and begins to steal.

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STORY 4: Sepedi verson

MODIREDI WA KA NGWAKONG A UTSWA DIPHAHLO

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Go be nale monna yo mongwe wa mohumi. Obe a nale ngwako o mobotse wa mabato a mabedi. Ebe ele mo enjeere konterakeng tsoko ya go aga mengakong. Mme waka ebe e le mosomo go na fao khampaning yeo a ba direla tee. Ka le lengwe la matsatsi a botsisa mme ka bophelo bja lapa la gagwe kege a mme a mmotsa gore o nale bana eupsa ga ba some. Ka mahlatse a botsa mme gore nyaka motho yo a ka ba somelago go hlwekisa ngwako le go hlokomela bana, byale ka ge a be a nale bana ba bangwe. Mosadi wa gagwe le yena bea soma sepetleleng tsoko e le mooki. Gomme ka bobedi ba soma di iri tse di telele, nakong ye nngwe ba tlogela bana ba nnosi.

E rile ge mme a mpotsa ditaba tse ka thaba kudu. Ke be ke thabela go yo soma ka ngwakong wa mabato a mabedi. Ka le le hlatlamago ke ile ka sepela le mme gomme monna yoo wa mohumi a ntsea ka ya ngwakong wa gagwe. Pele o ile mpotsisa gomme ge a fetsa a mpha mosomo woo. Ba ile ba nkgopela gore ke dule le bona felo fao. Ke ile ka fiwa kamora ya ka morago ga ngwako e le go moo ke tla go robala gona. Ka le le latelago ke ile ka iswa kgorong ya tsa mesomo fao ke ilego ka ngwadiswa le go ngwadisetswa goba leloko la (UIF), seo se ile sa nkgotsofatsa kudu.

Bjale kege ke tseba mo ke tswago, ke ile ka ipata, ka dira ka thata ke sa leletse gae, ke re ke boloka seo ba mphago sona ele ge ke eya gae ka matsatsi a maikhutso, goba mafelelong a beke ke le motho yo a bonagalago gore o be a soma.

Ge beng ba ka be ithekela dijo (khorosara), tsa ka ngwakong nna ke be tsea tse dingwe ke ipha ke di isa kua kamoreng yaka gore mohlang ke e ya gae ke sepele le tsona. Beng baka ba ile ba thoma go belaela gore dijo di fela ka pejana e sale mola ke thomago go ba somela. Ba re bana e sale ba bannyane go ka ja dijo ka bontsi. Ba be ba saka ba etla ka kamoreng yaka moo ba bego ba ka tla ba hwetsa seo e be ele sa bona. Ke bea gona ka mo kamoreng yaka. Le merwalo yaka ge ke e ya gae e be e sa phopholwe.

Ke be ke ba botsa gore ge ba belaela ka go fela ka pela ga dijo, ba se ke ba lebala gore ba na le baeti ba bantsi kgwedi ka kgwedi. Gomme seo se be se sa ba kgotsofatse, gomme ba ile ba kgopela tshwarelo ba be re ga se gore re re o ntshitse. Nnete ke be ke utswa, gomme ke di uta ka kua kamoreng yaka, gomme ke di rwala geke eya gae ka letsatsi le lengwe mong waka o ile a re o duma go bona moo ke dulago, gomme o ile a nthwala a nkisa gae le merwalo yela ya bohudu. Ge ke fihla gae, mme o ile a thaba kudu gomme a be a phula sekaku kago botsa mong waka gore o leboga merwalo ye ba nthekelago yona. O ile a tshoga le go nyama, a be a laela ka pejana a sepela. Ge a fihla

gae a leletsa mme mogala wa gore a mpotse gore modiro o la o fedile, ke seke ka hlwa ke etla. Ke ile ka swaba gomme ka kgopela tshwarelo, gomme ka boela mosomong bjalo ka mehleng.

Ke ile ka tswelapele ke utswa. Bjale ka be ke utswa diaparo. Ke di rekisetsa ba ipei kgauswi le mo re agilego gona. Ge ba lemogile gore diaparo dia timela, ba ile ba loma dimpsa tsa mmuso (maphodisa) tsebe gomme ba thoma go ntshala morago. Ba ile ba ntshala morago gomme ba nkhwetsa boemapese. Ke be ke sa some mafelelong a beke yeo. Mohlang woo ke ile ka lemoga gore bohloko-tsebe ga bo na le moputso o mobotse. Ke ile ka tlogela bohodu gomme ka ya sekelong sa tshokollo (rehabilitation center).

STORY 4: English version

DOMESTIC WORKER STEALING THE HOUSEHOLDS

There was this man who was rich with a double storey house. He was an engineer at one of the big building construction companies. My mother was a tea lady at his company. One day he asked my mother about her family and mom said, all my kids are not working. The man told my mother that he is looking for a domestic worker who can do the sleep over because his children are still young and his wife is a nursing sister at the private hospital and they are working abnormal hours, sometimes they leave the children on their own.

When my mother told me that, I was so excited to go and work at the posh house like theirs. I went with my mom at her workplace and the gentlemen took me to his house. I was firstly interviewed and offered a job. I was also asked to stay with them. They showed me a backyard room for me to sleep there. The following day I was taken to the Department of Labour where I was registered for Unemployment Insurance Fund. All that impressed me very much, knowing my family background.

I started to be selfish and not phoning my parents, brothers and the sisters. I thought I must just save money so that when I go home during the long weekend or holiday I could be able to buy them something. When the grocery was bought I used to take some to my room without asking from them. They started complaining that food get finished faster and they do not understand because their kids are only toddlers that can eat so much. They never visited my room and used to take the grocery home. My bags were never searched.

The only thing I said to them was that it surprises me if they complain about the grocery whereas they know they have many visitors almost every month. They believed me said they are sorry to say that but they do not mean I took or have stolen anything.

In real, I was stealing and put away at my backyard room so as to take home. It was only once when I was taken home and they wanted to see where I stay. On my arrival at home my bag was full of the grocery I used to steal.

My mother was then very happy for me to work at this rich family where they can also buy me groceries. My boss was shocked to hear the comments form my mother. They immediately left and phoned not to come again.

I pleaded with them, wanted to know why they chased me without any reason. They felt pity for me and hired me back. I never stopped instead I started stealing their clothes and sell at the squatter camp around where I live. When they realized that their clothes are disappearing they send the police to follow me at the bus stop. That day it was weekend

off. This was a day I started to realize that crime does not pay. I stopped stealing and went for rehabilitation.

ANALYSIS OF STORY 4: Domestic worker stealing the households

1.   Structure of the narrative events

1.1   Endpoint:

The theme of this narrative is about a narrator who supplements her income by stealing from her employer.

1.2   Selection of events in the narrative

The narrative relates to the rich people who were looking for the domestic worker who can take care of their kids.

The first event

The tea lady at the building construction companies, who called her child to come an work for her boss as a domestic worker.

The narrative of the first event

Go be nale monna yo mongwe wa mohumi. Obe a nale ngwako o mobotse wa mabato a mabedi. Ebe ele mo enjeere konterakeng tsoko ya go aga mengakong. Mme waka ebe e le mosomi go na fao khampaning yeo a ba direla tee. Ka le lengwe la matsatsi a botsisa mme ka bophelo bja lapa la gagwe kege mme a mmotsa gore o nale bana eupsa ga ba some. Ka mahlatse a botsa mme gore nyaka motho yo a ka ba somelago go hlwekisa ngwako le go hlokomela bana, byale ka ge a be a nale bana ba bangwe. Mosadi wa gagwe le yena o bea soma sepetleleng tsoko e le mooki. Gomme ka bobedi ba soma di iri tse di telele, nakong ye nngwe ba tlogela bana ba nnosi.

There was this man who was very rich with a double storey house. He was an engineer at one of the big building construction companies. My mother was a tea lady at his company. One day he asked my mother about her family and mom said, all my kids are not working. He told my mother that he is looking for a domestic worker who can do the sleep over because his children are still young and her wife is a nursing sister at the private hospital and he and she are working abnormal hours, sometimes they leave the children on their own.

The second event

The gentleman takes the worker to his place and interviewed her and she was offered a work. She was taken to Department of Labour for UIF.

The narrative of second event

E rile ge mme a mpotsa ditaba tse ka thaba kudu. Ke be ke thabela go yo soma ka ngwakong wa mabato a mabedi. Ka le le hlatlamago ke ile ka sepela le mme gomme monna yoo wa mohumi a ntsea ka ya ngwakong wa gagwe. Pele o ile mpotsisa gomme a fetsa a mpha mosomo woo. Ba ile ba nkgopela gore ke dule le bona felo fao. Ke ile ka fiwa kamora ya ka morago ga ngwako e le go moo ke tla go robala gona. Ka le le latelago ke ile ka iswa kgorong ya tsa mesomo fao ke ilego ka ngwadiswa le go ngwadisetswa goba leloko la (UIF), seo se ile sa nkgotsofatsa kudu.

When my mother tells me that, I was very excited to go and work at the posh house like theirs. I went with my mom at her workplace and the gentleman took me to his house. I was firstly interviewed and I was offered to work. I was also asked to stay with them. They showed me a backyard room for me to sleep there. The following day I was taken to the Department of Labour where I was registered for Unemployment Insurance Fund. All that impressed me very much, knowing my family background.

The third event

I started to be greedy and steal some groceries. My employer starts to complain about the groceries that did not take as they used to.

The narrative of third event

Bjale kege ke tseba mo ke tswago, ke ile ka ipata, ka dira ka thata ke sa leletse gae, ke re ke boloka seo ba mphago sona ele ge ke eya gae ka matsatsi a maikhutso, goba mafelelong a beke ke le motho yo a bonagalago gore o be a soma

I started to be selfish and not phoning my parents, brothers sisters. I thought I must just save money so that when I go home during the long weekend or holiday I could be grocery was bought I used to take some to my room without asking for them. They started to complain that their food get finished faster and they do not understand because their kids are toddlers to can eat so much. They never visited my room and took it home. My bags were never searched.

The fourth event

The lady was denying the stealing where as she steal. Her boss suspected that she steal goods but she haven't proof it.

The narrative of fourth event

Ke be ke ba botsa gore ge ba belaela ka go fela ka pela ga dijo, ba se ke ba lebala gore ba na le baeti ba bantsi kgwedi ka kgwedi. Gomme seo se be se sa ba kgotsofatse, gomme ba ile ba kgopela tshwarelo ba be bare ga se gore re re o ntshitse. Nnete ke be ke utswa, gomme ke di uta ka kua kamoreng yaka, gomme ke di rwala geke eya gae ka letsatsi le lengwe mong waka o ile a re o duma go bona moo ke dulago, gomme o ile a nthwala a nkisa gae le merwalo yela ya bohudu. Ge ke fihla gae, mme o ile a thaba kudu gomme a be a phula sekaku kago botsa mong waka gore o leboga merwalo ye ba nthekelago yona. O ile a tshoga le go nyama, a be a laela ka pejana a sepela. Ge a fihla gae a leletsa mme mogala wa gore a mpotse gore modiro o la o fedile, ke seke ka hlwa ke etla. Ke ile ka swaba gomme ka kgopela tshwarelo, gomme ka boela mosomong bjalo ka mehleng.

The only thing I said to them was that it surprises me if they complain about the grocery whereas they know they have many visitors almost every month. They believed me and said they sorry to say that but they do not mean I took them or have stolen anything. In real I was stealing and put away at my backyard room so as to take home. It was only once when I was taken home and they wanted to see where I stay. On my arrival at home my bag was full of the grocery I used to steal. My mother was very happy for me to work at this rich family where they can also buy me groceries. My boss was shocked to hear the comments from my mother. They immediately left and phone not to come again.

The fifth event

The worker pleaded with them, because her boss was so concern about her mother, he felt pity and call her again. But she never stops stealing, until she gets arrested.

The narrative of fifth event

Ke ile ka tswelapele ke utswa. Bjale ka be ke utswa diaparo. Ke di rekisetsa ba ipei kgauswi le mo re agilego gona. Ge ba lemogile gore diaparo dia timela, ba ile ba loma dimpsa tsa mmuso (maphodisa) tsebe gomme ba thoma go ntshala morago. Ba ile ba

ntshala morago gomme ba nkhwetsa boemapese. Ke be ke sa some mafelelong a beke yeo. Mohlang woo ke ile ka lemoga gore bohloko-tsebe ga bo na le moputso o mobotse. Ke ile ka tlogela bohodu gomme ka ya sekelong sa tshokollo (rehabilitation center).

I pleased with them and asked why they retrench me without any reason. They felt pity for me and hired me back. I never stopped instead I started stealing their clothes and sell them at the squatter camp around where I live. When they realize that their clothes are disappearing they send the police to follow me at the bus stop. That day it was my weekend off. This was a day I started to realize that crime does not pay. I stopped stealing and went for rehabilitation.

1.3 Order of events

1.3.1 Sequence

The events in the narrative are ordered in a linear sequence. The central plot occupies the first position in the narrative. The series of events in 1.1 above explain the tea lady who worked for construction companies for long time and being honest her work until her child was hired by her boss to take care of his kids.

1.3.2 Duration

The duration of this episode is not very clear although it covers the events around the working environment of a domestic worker.

1.4 Stability of identity

The narrator has a coherent identity across the time of her employment. Because he tells his own story, he is able to speak directly to us and he reveals herself as a character that is full of indignation and anger, at her employer.

1.5 Casual linkage

The events in the narrative are causally linked, i.e the events show the relationship of cause and effect. The central cause is to steal the household in the house of her employer which gives effect to her arrest.

2. Narrative form

The story has a regressive form.

Regressive narrative: It is regressive in the context of denying that the groceries get finish too fast, stealing their clothes.

3. Self-narrative

3.1 Relationship among events

The events as depicted in par. 1.1 above are connected with each other. In the first place, the worker is connected to the decision of his boss to make the police aware of her and this let the police to arrest her during her off-duty.

3.2 Social accounting

The social purpose which this story fulfills is self-justification. The narrator justifies her action, i.e she gives in each event good reasons why she acted in the way she did. Such self-justification can clearly be seen in the first event above in par 1.1 where she sketched the richness of her boss.

3.3 The narrative is true

The narrative sketches a true event in the life of domestic workers. It will enhance the quality of life of the employers because it represents stealing of domestic workers. Such people may then be experienced indirectly by the community and it will ultimately help them when they hired people in their houses. They may then try to steer clear of such hired people by negotiating contract which guarantee wages and security.

4. Practices of self-narration: Process

4.1 Variety of narrative forms

Regressive

4.2 Micro narrative:

This is a micro-narrative where one episode in the life the narrator is related. It relates an event of brief duration which covers the time of her employment. The story is only concerned with events around her employment during that time and it does not relate any other events in her life.

5. Pragmatic of self-narrative

5.1 Progressive narrative

There is change in the narrator. The narrator involves her unfortunate situation and stops stealing and gets rehabilitated.

5.2 Regressive narrative

The narrator solicits sympathy in the sense that she was caught and realizes that the crime does not pay.

6. Interknitting of identities

6.1 Moral evaluation

The narrator will be evaluated within her community as an dishonest person. She portrayed herself as a suffering person who eventually redeemed herself. In her portrayal of the abuse she suffered one can clearly see that she has exposed herself honestly for the public view and ultimately to a favourable evaluation by the community. In general, the community is agreeable to acceptance of a regressive life style if it is portrayed in an honest way.

6.2 Interminable negotiation

The identity of the narrator as an dishonest and revealing character can be sustained by the community, i.e will not be necessary for her to give other stories in which the same characteristics as in this story is revealed.

7. Emotions

a) Emotions of anger are evident in the narrative. The narrative is replete with statements of anger and regret against what she did for her employer.
b) Yes, such emotions are embedded in the culture. An individual who falls into the trap of stealing becomes angry, and then regrets his/her actions
c) The emotional expressions are as a result of these findings.
d) The narrator tends to accept her position. She eventually gets herself peaceful by rehabilitation.

Story 5: Sepedi Version

GE SE BE KA PHAPHOSING TSA SEKOLO KA NAKO KA MOKA

Sekolo se sengwe le se sengwe se na le melao ya sona. O mongwe wa melao ke boitswaro bjo bo botse. Diphoso di ile ka boima bja tsona. Go be go nale morutisi ka mphatong wa Grade 11 ka ngwa wa 2002. Morutisi yo o be a se na le nako ya papadi e bile a nyak gore re sepele ka melao ya sekolo nako ye nngwe le ye nngwe. Go se be gaka ka phaposing ya borutelo ka nako ta thuto e rilego, ke phoso ye kgolo yeo logo ya sekolo a hlwego a e kgalemela ge r le thapelong ya go seng tsatsi le lengwe le ngwe.

Ge a ka hwetsao le ka ntle ka nako ye e sa swanelego o be o swarwa. Labohlano eb e le letsatsi leo go swarwago ba go tshaba ka di phaphosing tsa go rutela. Ke be ke le o mongwe wa bao ba go swarwa ka labohlano ka gore ke be ke tshaba ka nako ya go ruta ya morutisi yoo. Ke be ke thabela go dula gae ka tlase ga tlhokomelo ya batswadi ke be sa ba laetse mangwalo a gore ke rakilwe sekolong nakonyana. Ka nako yeo ke be ke ya ka toporong ke yo thuba megwako ya batho.

Ke ile ka itlwaetsa mokgwa woo wa go se dule ka sekolong. Mokgwa o sa lokago o ile wa ntira gore ke dulele ka di ntlwaneng tsa bithomelo. Ke rekisa lebake le metsko go bana ba nnyane. Ke be ke dira seo ge ke fegilwe nakonyana.

Ke be ke dula ka morago ga moago wa sekolo goba gona ka ntlwaneng tsa botswelamare ke rekisetsa bana ba sekolo. Ke ile ka tswela pele ke dire seogo fihla ge ke swarwa ka di okobatsi, gomme ka fetsa ke le kgolegong moo ka go ahlolelwa mengwagwa ye e supago. Bohloko-tsebe ga bo na le moputso o mokaone.

Story 5: English Version

BUNKING OF CLASSES

Every education institution has school rules and policy. One of the school rules is discipline. Offences are categorized as they do not weight the same consent. There was this History teacher in Grade 11 at my school in 2002. This teacher was very strict and wanted us to adhere to the school rules always. Bunking of classes was one of the rules that were emphasized by the principal at the assembly.

If you are caught out of class without a reason, it was marked as a detention. Every Friday those who used to bunk the classes were taken for the Friday detention. I was one of those who used to dodge and bunk classes especially during History period.

When I was suspended to stay home under my parents supervision I used to enjoy that not giving my parents the detention slips. I used to go to town and do housebreaking. I did this many times at the city centre.

This bunking of classes became a habit to me. The day at school was too long for me. I never wanted to see myself the whole day at school. This habit gave me an opportunity to stay even in the toilets and sell dagga and cigarettes to the school kids because sometimes when I am given a detention slip or suspension, I used to go to school and stay in the toilets or at the back of the school.

I really enjoyed bunking classes and even dealt with drugs that made me ending in prison where I was given seven years imprisonment.

ANALYSIS OF STOTY 5: Bunking of classes

1. **The structure of the narrative account**

1.1. **Endpoint**

The theme of the narrative is the bunking of classes that lead to prison. The youth must unite themselves into a productive and useful generation that is hungry for success.

1.2. **The selection of events in the account: Plot structure**

This narrative gives an experience of a school boy who is in Grade 11 at the age of nineteen. Due to peer pressure he ended in jail. His life experiences are related in a series of events which are organized in a pattern which result in a plot structure. These events in the life of this boy are organized in a system which shows a pattern of events.

The first event

In this event, the boy blames himself for breaking the rules and policy on the school.

Narrative of the first event

Sekolo se sengwe le se sengwe se na le melao ya sona. O mongwe wa melao ke boitswaro bjo bo botse. Diphoso di ile ka boima bja tsona. Go be go nale morutisi ka mphatong wa Grade 11 ka ngwa wa 2002. Morutisi yo o be a se na le nako ya papadi e bile a nyak gore re sepele ka melao ya sekolo nako ye nngwe le ye nngwe. Go se be gaka ka phaposing ya borutelo ka nako ta thuto e rilego, ke phoso ye kgolo yeo logo ya sekolo a hlwego a e kgalemela ge r le thapelong ya go seng tsatsi le lengwe le ngwe.

Every education institution has school rules and policy. One of the school rules is discipline. Offences are categorized as they do not weight the same consent. There was this History teacher in Grade 11 at my school in 2002. This teacher was very strict and wanted us to adhere to the school rules always. Bunking of classes was one of the rules that were emphasized by the principal at the assembly.

The second event

The boy was not prepared to do anything as school. The teacher give him detention on Fridays for skipping of the History period.

The narrative of the second event

Ge a ka hwetsao le ka ntle ka nako ye e sa swanelego o be o swarwa. Labohlano eb e le letsatsi leo go swarwago ba go tshaba ka di phaphosing tsa go rutela. Ke be ke le o mongwe wa bao ba go swarwa ka labohlano ka gore ke be ke tshaba ka nako ya go ruta ya morutisi yoo. Ke be ke thabela go dula gae ka tlase ga tlhokomelo ya batswadi ke be sa ba laetse mangwalo a gore ke rakilwe sekolong nakonyana. Ka nako yeo ke be ke ya ka toporong ke yo thuba megwako ya batho.

If you are caught out of the class without any reason it was marked as a detention. Every Friday those who used to bunk the classes were taken for the Friday detention. I was one of those who used to dodge and bunk classes especially during History period.

The third event

The narrator decided to steal during the school suspension.

The narrative of the third event

Ke ile ka itlwaetsa mokgwa woo wa go se dule ka sekolong. Mokgwa o sa lokago o ile wa ntira gore ke dulele ka di ntlwaneng tsa bithomelo. Ke rekisa lebake le metsko go bana ba nnyane. Ke be ke dira seo ge ke fegilwe nakonyana.

When I was suspended to stay at home under my parents supervision, I used to enjoy that and not giving my parents the detention slips. I used to go to town and do housebreaking. I did this many times at the city center.

The fourth event

The bunking of classes of the narrator is a big habit, he even stay in the toilets and sell dagga.

The narrative of fourth event

Ke be ke dula ka morago ga moago wa sekolo goba gona ka ntlwaneng tsa botswelamare ke rekisetsa bana ba sekolo. Ke ile ka tswela pele ke dire seogo fihla ge ke swarwa ka di okobatsi, gomme ka fetsa ke le kgolegong moo ka go ahlolelwa mengwagwa ye e supago. Bohloko-tsebe ga bo na le moputso o mokaone.

This bunking of classes became a habit to me. The day at school was too long for me. I never wanted to see myself the whole day at school. This habit gave me an opportunity to stay even in the toilets and sell dagga and cigarettes to the school kids because sometimes when I am given a detention slip or suspension, I used to go to school and stay in the toilets or at the back of the school.

1.3. Ordering of events

1.3.1. Sequence

The events in the narrative are ordered in a linear sequence, as evidence for the response in the story in paragraph 1.1 above, the bunking of classes, selling drugs in the toilets and being arrested.

1.3.2. Duration

The duration in this narrative is not clear, but it centers around the life of the narrator at a high school.

1.4. Stability of identity

The narrator has a coherent identity across the time of arrest. He was full of resentment and anger but arrested, his new identity has positive and wish to address young generation upon his release.

1.5. Casual linkage

The events in the narrative are casually linked. i.e the events show the relationship of cause and effect. The main cause in the narrative is the attitude towards teachers. And selling of drugs to the learner s during school hours. The narrator ends up in prison because he l selling drugs.

2. Narrative form

The story has a regressive.

Regressive narrative: It is regressive in te context of denying that he is not respecting teachers at school and also selling drugs during school hours in the toilets for other children.

3. Self-narrative

3.1. Relationship among events

The narrator gives his personal details and prison situation.

3.2. Social counting

The social purpose is that, this life-story fulfils is that of self-criticism. That is because the narrator is feeling sad that he didn't take advise from his parents.

3.3. Narrative is true

The narrative sketches a true event in the life of criminals. Such criminals may then be experienced indirectly by the community and it will ultimately help them when they find themselves in this type of situation.

4. Practices of self-narrative

4.1 Variety of narrative forms

There is a variety of narrative form in the story. The narrative form in this is where the narrator finds himself in prison.

4.2 Macro-micro event

This is a micro-event because it relates events of brief duration, a period of seven years imprisonment.

5. Pragmatics of self-narrative

5.1 Progressive narrative

There is progressive in the narrator, in the sense that his started new life while in prison and get out of the difficult circumstances to a better position after his release.

5.2 Regressive narrative

Regressive narrative: the narrative does not solicit sympathy or pity because the narrator shows little remorse. Instead there is pleasure that the narrator is behind the bars.

6. Interknitting of identities

6.1 Moral evaluation

The narrator will be evaluated by the community as dishonest person. The community does not accept him during his release because he was a drug dealer, lack of respect to teachers before he was arrested.

7. Emotions

a) Emotions of regret from the experience of expelled from school and therefore being arrested due to lack of advises from his friends and parents. He realized that he is grown enough but without achieving anything in life.

b) Yes, such emotion are embedded in the culture, a person who has been short-changed in this manner will seethe with anger.

c) The emotional expressions are meaningful; after they realize that he was expelled from school and arrested after him from to earn a living. The emotional expressions are as a result of the findings.

d) The narrator becomes hostile. He expresses his feelings to the community. In this culture hostility is acceptable. It is normal to be angry and hostile when you have been arrested and rehabilitated.

CHAPTER 6

6.1 AIM

The aim of this chapter is to critically compare the findings of the analysis in chapter 5. A clear citing has been done on perceptions based on accounts where people interpret behavior and then construct stories that link together with others in their lives.

6.2 CONCLUSION

An individuals behaviour could effect another person either negatively or positively. On a regular basis it was refound an that attempt at a reputation of image restoration was as a result of suspected wrong doing or allegations thereof.

6.2.1 End point

Not all these narratives under this discussion have same theme. Story one and five are not sharing same theme with story two, three, and four. Story one is talking about the teacher who was molesting the chool child by fiddling with her private parts until she reached a point where she can not take it. Story five is narrating the youth that was bunking classes that lead to the prison. Story two, three same as story four ,tells about the stealing of items that are not belong to them.

6.2.2 Duration

In story one , four and five, the duration is not clear ,but covers the event at their environment. In story two the time covers the duration in which the story unfolded is given a period of 17years employed at the Brakpan clothing company.

6.2.3 Ordering of events

All the stories under the discussion have followed the same parten. Events in these stories are in lenear sequence. The central plot occupies the first position in the narrative. It illustrate the circumstances of factor, worker who started stealing goods at the factory.

6.2.4 Stability of identity

All the narratives has a coherent identity across their time of their employment except story one and five .

6.2.5 Causal linkage

In story one the problem cause in the narrative is the problem that the learner encounter with her teacher. Story two narrative are casualy linked as well as story four.

6.3 PRAGMATICS OF SELF NARRATIVE

6.3.1 Regressive

The story one is regressive and progressive because the teacher was arrested. The story two as well is regressive. The narrator story three negotiate his salary with the supervisor, and that was not accepted.

At story three the narrator sustain himself by getting another job. All this stories the narrator solicits sympathy in the sense that crime does not pay. In story four there is change in the narrator, because he stops stealing and rehabilitated.

6.3.2 Stability Narrative

In the first story the teacher calculates himself as a cold person who has no regard for young girls who are under his care through tusting relationship. As much as second story whereby the narrator has a identity across the time of his employment at Brakpan Clothing factory. However, this stories have coherent indentity across the time of employment.

6.3.3 Micro-Narrative

All this five stories are micro- narrative in the sense that is relates an event of brief duration, which covers the time of her admission at he respective places.

6.3.4 Self–narrative

In the first story the relation is connected to each other. The school girl were not aware why her mentor was so dedicated in helping and sendeng to colledt his books in the office. The other stories the unsatisfactory of their salaries is connected to his decision of stealing of quods in their working environment.

6.3.5 Social accounting

In other narrative, the narrator contuiuously justifies her actions. In the first story the narrator feels pity for herself after the incedent that occurred in their life. All this narratives fulfills is self-justification. The narrator contiuously justifies their actions.

6.3.6 Narrative is true

The narrative would in any way enhance the quality of life of the community in the sense that people should not depair about he negative events that take place in their lives.

6.4   INTERKNITTING OF IDENTITIES

6.4.1 Moral evaluatin

The narrators will be evaluated by the community as an dishonest people. They portrayed himself as a suffering person who eventually redeemed themself

6.4.2 Emotions

In the first story emotions of anger from narrators are apparent. The emotions of anger is also evident in the narrative. Emotions are embedded in the culture, and are the result of these finding. One of the stories the narrator tend to accept her position and eventually gets herself peacefull by rehabilitation

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