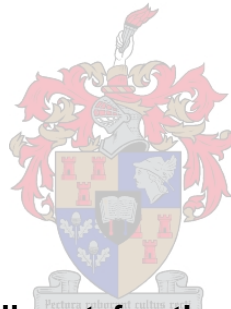# ACCOUNT-GIVING IN THE NARRATIVES OF PERSONAL EXPERIENCE IN ISIZULU

BY

CORRINE ZANDILE ZULU

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

Study leader: Dr. M. Dlali

DECEMBER 2006

DECLARATION

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

_____   _____

Signature   Date

ABSTRACT

This study explores the theoretical work in articulating the motivations and conditions for account-giving in Isizulu. In this situation, accounts are similar to narratives and can be retained at the level of private reflections or written as diary entries or for others to read and refer to from time to time.

The importance of the intelligibility of accounts is established with reference to Schank and Abelson (1977) who contend that people construct accounts based on their knowledge structure approach, causal reasoning and text comprehension. Thus, for an account to be honored, it has to be goal-oriented and coherent. In this study, the social-interactive aspects of account-giving are investigated and it is discovered that severe reproach forms involving personality attacks and derogatory aspects, elicit defensive reactions that result in negative interpersonal and emotional consequences.

Narrative accounts based on McIntyre (1981) form the basis of moral and social events and as such, stories have two elements from which they are explored. They are explored firstly in the way in which they are told and secondly, on the way they are lived in the social context. These stories follow a historically or culturally based format and to this effect, Gergen (1994) suggested narrative criteria that constitute a historically contingent narrative form. Narrative forms are linguistic tools that have important social functions to satisfactorily fulfill such as stability narrative, progressive narrative and regressive narrative. According to Gergen (1994), self-narratives are social processes in which individuals are realized on the personal perspective or experience, and as such their emotions are viewed as constitutive features of relationship. The self-narratives used and analyzed in this study portray the contemporary culture-based elements or segments of a well-formed narrative.

iv

OPSOMMING

Hierdie studie ondersoek die teoretiese werk in die artikulering van die motiverings en voorwaardes vir verslagdoening ('account-giving') in isiZulu. In hierdie konteks, is verslagdoening soortgelyk aan narratiewe wat bedryf kan word op die vlak van persoonlike refleksies, of geskryf word as dagboekinskrywings, of vir ander om van tyd-tot-tyd te lees en na te verwys.

Die belangrikheid van die verstaanbaarheid van verslagdoening word bevestig met verwysing na Schank en Abelson (1977) wat gepostuleer het dat mense verslagdoening gebaseer op hulle kennisstruktuur benadering, kousale beredenering en teksbegrip, opbou. Vir 'n verslagdoening om gehonoreer te word, moet dit dus doel-ge-oriënteerd en samehangend wees. In hierdie studie word die sosiaal-interaktiewe aspekte van verslagdoening ondersoek en dit is bevind dat uiterste berispe-vorms wat persoonlike aanvalle en neerhalende aspekte behels, verdedigende reaksies uitlok wat negatiewe interpersoonlike en emosionele gevolge inhou.

Narratiewe verslagdoenings gebaseer op McIntyre (1981) vorm die basis van morele en sosiale gebeure ('events') en as sodanig het stories twee elemente waaruit hulle ondersoek word. Hulle word eerstens ondersoek volgens die wyse waarop hulle vertel word, en tweedens volgens die wyse waarop hulle beleef word in die sosiale konteks. Hierdie stories volg 'n historiese of kultureel-gebaseerde formaat, en vir hierdie doel het Gergen (1974) narratiewe kriteria voorgestel wat 'n histories-afhanklike narratiewe vorm behels. Narratiewe vorme is taalkundige gereedskap wat belangrike sosiale funksies het om vorme soos stabiiteitsnarratiewe, progressiewe narratiewe en regressiewe narratiewe bevredigend te vervul. Volgens Gergen (1974), is self-narratiewe sosiale prosesse waarin individue gerealiseer word op die persoonlike perspektief van ervaring, en as sodanig word hulle emosies beskou as samestellende kenmerke van 'n verhouding. Die self-narratiewe wat in hierdie studie ondersoek word beeld kontemporêre kultuur-gebaseerde elemente uit of segmente van 'n welgevormde narratief.

OKUFINGQIWE

Lesi sifundo sicwaninga kabanzi ngenzululwazi nemibandela ngengxoxo noma inkulumo echazayo ethi mayifane nenkulumo elandisayo fithi zingabekwa ezingeni lokukhombisa lokhu okufihlakele noma zibhalwe njengemibhalo eyimfihlo noma zifundwe ngabantu ukuze babukele kuzo isikhathi nesikhathi.

Ukubaluleka nobuhlakani benkulumo echazayo kubhekwa ngokuka Schank Abelson (1977) othi abantu bakha ingxoxo echazayo besusela olwazini abanalo, izizathu eziyimbangela, kanye nalokhu okubhaliwe phansi. Ukuze inkulumo echazayo ihlonipheke kumele ibe nenhloso futhi ilandeleke kalula. Kulesi sifundo ingxenye yezenhlalo jikelele yokunikeza inkulumo echazayo ibhekisisiwe kwatholakala ukuthi inkulumo enendluzula, nengancomi kubalwa naleyo ehlasela ubunjalo bomuntu kanye naleyo ehlambalazayo, idala ukuthi kube khona izenzo zokuzivikela okunomphumela ongemuhle ngaphakathi kumuntu nasemoyeni wakhe.

Inkulumo elandisayo ngokuka McIntyre (1981) injengesisekelo sobuntu nezenzo zenhlalo yomphakathi, nokunye okuthi akufane nazo, indaba iba namacala amabili abhekisiswayo. Ibhekisiswa okokuqala ngendlela exoxwa ngayo, iphinde ibhekisiswe ngendlela ephilwa ngayo ngokwenhlalo yomphakathi.

Lezi zindaba zilandela indlela yomlando noma yamasiko athile asasisekelo sesakhiwo sayo, u-Gergen (1994) uphakamisa umgomo wengxoxo elandisayo eyakha umlando. Izingxoxo ezilandisayo zingamathuluzi abalulekile olimi, anomsebenzi obalulekile enhlalweni nokugcwalisa ingxoxo engathikanyezwa yizimo, enenqubekela phambili, nehlehla nyovane. Ngokuka Gergen (1994) indaba exoxwa ngumnikazi uqobo iwulungelunge lapho umntu azibona khona ubuyena nolwazi aselutholile empilweni, ngokunjalo nemizwa yakhe ibhekwa njengezinto ezakha ubudlelwane anakho nabantu. Izindaba ezicubunguliwe kulesi sifundo ziveza indlela yesimanje egxiliswe emasikweni noma ezingxenyana zengxoxo eyakheke kahle.

ACKNOWLEDGENT FOR NRF REPORT

TABLE OF CONTENTS

viii

CHAPTER 1

1.   INTRODUCTION

1.1 Aims

Self narratives, according to Gergen 1994, are forms of social accounting or public discourse in which narratives are perceived as conversational resources and constructions open to continuous transformation as interaction continues. They can also be used as instruments for indicating future actions in a form of morality stories of a given society such as self-identification selfcritism and social solidification. The aim of this study then is to focus on self-narratives as a form of social accounting beginning with the character of self-narratives the structuring of narrative accounts varieties of narrative forms and the emotion as a relationship

An extensive research will be done on self-narrative accounts concerned with life stories on various subjects, some of which are related to traumatic stress These narratives have been used because they are all life stories and are aimed at accounting for ones socially and culturally questionable behavior They are also aimed restoring ones dented or threatened image. The narrative accounts in this study are analyzed according to well-formed narratives from culture based perspective.

1.2   ORGANIZATION OF STUDY

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

Chapter 1: This chapter deals with aims of study as well as the organization of a study.

Chapter 2: In this chapter the theories of Grundy 2000, Thomas and Reiter 2000 are dealt with at length. These theories serve as a basis of this study.

Chapter 3: In this chapter the theories of Benoit (1995), McLaughli, Cody, Read (1992), Holtgraves (1992) and Gonzales (1992) are dealt with in details.

Chapter 4: Here the theories of Gergen (1994) are dealt with at length. The analyses of account in chapter 5 are based in these theories.

Chapter 5: This chapter deals with analysis of accounts.

Chapter 6: This is the conclusion.

CHAPTER 2

2.1 GRUNDY (2000)

2.1.1 Politeness Phenomena

Politeness principles have been considered to have wide descriptive power in respect of language use.(Lakoff;1972;1973) to be major determinants of linguistic behavior (Leech;1983) and to have universal status (Brown and Levinson(1978).Politeness phenomena also extend the notion of indexicality because they show that every utterance is uniquely designed for audience. Needless to say, not all of these claims have gone unchallenged but they make good starting points for our study.

Seen as the exercise of language choice to create a context intended to match the addressees notion of how he or she should be addressed; politeness phenomena are a paradigm example of pragmatic usage, Among the aspects of context that particularly determinate of language choice in the domain of politeness are the power-distance relationship of the interactants and the extent to which a speaker imposes on or requires something of their addressee. In being polite a speaker is attempting to create an implicated context that matches the one assumed by addressee.

Politeness phenomena are one manifestation of the wider concept of etiquette, or appropriate behavior. It is noted that presupposition and pragmatic presupposition in particular, encourages economical communication by allowing shared propositions to be taken for granted without being stated. Politeness go in the opposite direction.
Example: Could I just borrow a pen
Isibonelo : Ngingaliboleka /ngingalitsheleka ipeni

Which are less economical but more likely to serve speakers purpose than

Example : Give me a pen

Isibonelo: Ngiboleke/ngitsheleke ipeni

2.1.2 The effects of Politeness

Being on the receiving end of politeness affects each of us differently because polite utterances encode the relationship between the speaker and ourselves as addressee. If we do not see the relationship between ourselves and the one who addresses us as they do we will be upset by the strategies who employ, since these strategies imply the most appropriate speaker-addressee relationship

According to Grundy (2000.151) politeness is the term we use to describe the extent to which actions, includes the way things are said, match addressees perceptions of how they should be perfomed.

This supremely pragmatics definition presupposes that every instance of communicated language exhibits politeness. In fact the pervasiveness of politeness is such that we hardly notice it. Yet questions like the following sentences

Are there any shops around? Than

Zikhona izitolo ezilapha?

Where are the shops?

Ziphi izitolo?

I need a shop. Or

Ngifuna isitolo.

2.1.3 Dealing with compliments

Different people respond differently to compliments, depending on the relationship that exist between them and the speaker. Some compliments indicate or illustrate the pervasive nature of politeness. Even the choice between seemingly semantically empty categories such as anaphoric it and that is politeness driven.

One last point about responding to the compliments is that a person may react to it demurring rather than thanking that person. Holmes (1995:125) suggests that even men tend to see compliments as threatening and women see them as a means of expressing rapport or solidarity.

Many people assumed that the less important person should speak first when meeting the important person. Gu (1990) says that an inferior person always speak first in an encounter in China. Politeness requires that important people must be recognized. This goes to an extent of avoiding arguments with them even if the need arises.

We frequently offer those we talk to something they have not asked for by way of redress rather than tell them we cannot satisfy their need. In this way we minimize their loss of face. It may seem surprising when you first think about it, but politeness very often occurs where there is a difficulty of some kind.

2.1.4 Brown and Levinson's model of politeness strategies

Brown and Levinson(1987) provide a systematic description of cross-linguistic politeness phenomena which is used to support an explanatory model capable of accounting for any instance of politeness. Their claim is that broadly comparable linguistic strategies are available in each language, but that there are local cultural differences in what triggers their use.

Brown and Levinson (1987)as quoted by Grundy(2000)work with Goff man's(1967)notion of "face", a property that all human beings have and that is broadly comparable to self-esteem. In most encounters; our face is put at risk. Asking someone for a sheet of paper or telling them if they have glasses, or complaining about the quality of their own work on one's car, or asking them the time , these all threatened the face of person to whom they directed. So when we perform such actions they are typically accompanied with redressive language designed to compensate the threat to face and thus to satisfy the face wants of our interlocutors. So we must ask someone just to lend us tiny piece of paper, or apologize for the

inconvenience caused by having to wait to see the doctor, or ask the time in a way that either stresses our solidarity with the addressee or acknowledges the trouble we are causing. These are all examples of politeness, the use of redressive language designed to compensate for a face-threatening behaviour.

In Brown and Levinson's (1987) account, face comes in two varieties, positive face and negative face. Positive face is the person's wish to be well thought of , its manifestation may include the desire to have what we admire to be admired by others and the desire to be understood by others and the desire to be treated as the friend and confidant .Thus the complaint about the quality of someone's work threatens their positive face.

Negative face is our wish not to be imposed on by others and to be allowed to go about ours business unimpeded with our rights to free and self-determined action intact.

Thus telling someone they cannot see the doctor at the time they expected to is a threat to their negative face. In dealing with each other, our utterances may be oriented to the positive or to the negative face of those we interact with.

When we have a face-threatening act to perform, in Brown and Levinson's (1987) model there are three super ordinate strategies that we have to choose from: do the act on record, do the act off record and don't do the act t all. By on-record it is meant without attempting to hide and what we are doing by off-record they mean in such a way as to pretend to hide it. Thus if I were to say

Oh: I'm hungry

Eyi:Ngilambile

This would be an off-record strategy of asking for something to eat. Of the three super ordinate strategies, the first strategy i.e., perform the face threatening act on record, is the most usual. In fact there are three subordinate on-record strategies, making a total of five available strategies when we have a face threatening act to perform. They are the following:

Do the act on-record (a) badly, without redress (b) with positive politeness redress

(c) with negative politeness redress.

Do the act off –record

Don't do the act.

In picking one of these strategies, speakers work with an equation in which any distance differential and any power differential and any imposition are computed. Social Distance + Power Differential + Degree of Imposition = degree of face threat to be compensated by appropriate linguistic strategy.

The most important point about Brown and Levinson's (1987) five strategies is that they ranked from: Doing the act on record badly, which has no linguistically encoded compensation, through a sequence of escalating politeness strategy where the face threat is felt too great.

The speaker will only choose a highly ranked strategy where the face threat is felt to be high since being 'too polite' implies that one is asking a lot of someone.

One typical source of humor in television sitcoms is the use of politeness strategies that are not the result of expected computations of Power, Distance and Imposition. Very occasionally this happens in real life.

Brown and Levinson (1987:102,131) give a list of positive and negative politeness strategies.

2.1.5 Positive Politeness

Notice/ attend to hearer's wants

Exaggerate interest / approval

Intensify interest

Use in-group identity markers

Seek agreement

Avoid disagreement

Presuppose/assert common ground

Joke

Assert knowledge of hearer's wants

Offer, promise

Be optimistic

Include speaker and hearer in the activity

Give (or ask for) reasons

Assume/ assert reciprocity

Give gifts to hearer (goods, sympathy, etc)

2.1.6 Negative Politeness

Be conventionally indirect

Question, hedge

Be pessimistic

Minimize imposition

Give deference

Apologize

Impersonalize

State the imposition as general rule

Nominalize

Go on record as incurring a debt

It is also stated that Brown and Levinson(1987) believe that politeness phenomena are universal. If this is right, we should be able to extrapolate the intra-societal politeness behavior , we noted in over- and under classes communication to whole societies. Thus in hierarchical societies with strong class distinctions the over-classes will see to it that the under-classes employ more negative politeness strategies when addressing their elders and better's as a way of encoding and thus maintaining the distance between socially stratified group who acquire face stratus through birth. More egalitarian societies on the other hand, will employ positive politeness strategies as a way of encoding and thus confirming a less territorial view of face.

With this in mind, we turn to one challenging line of criticism of Brown and Levinson's model, that the politeness usage they describe is not universal. Thus Matsumoto (1988) argues that in Japanese the structures associated with negative politeness

function but instead constitute a social register. Gu(1990) argues that the model is unsuited to Chinese usage in which politeness phenomena still reflect to some degree the etymology of the word for politeness, one of whose constituent morphemes (li) denotes social order.

Much of Matsumoto's (1988) criticism centres on the way that deference is manifested in Japanese honorifics. It is far from clear that deference can be equated with speaker's respecting an individual's right to non-imposition. In fact we probable need to distinguished two use of deference:

The situation where it is given expectably and unexceptionally as an automatic acknowledgement of relative social status, in this case the use of honorifics reinforce an existing culture and is not a chosen politeness strategy at all.

(11) The situation where it is given expectable but exceptionally in a particular situation as a redressive strategy. In first situation the speaker is attempting to produce a context-reflecting utterance acceptable to the addressee as addressee, and in the second to produce a context-creating utterance acceptable to the addressee in the situation shared by speaker and addressee. The problem of course is in distinguishing between situations where speakers have a little or no option in their choice.

In fact, objectors to Brown and Levinson's account frequently cite exotic sounding examples of apparent deference which are claimed as evidence that notion of social order or societal interdependence rather than positive and negative face underlies politeness.

Whether Brown and Levinson (1987) have proposed a model that is universal, is always open to discussion, but what is really important about their work is their observation that politeness is not equally distributed. As they say it is not as if there were some basic modicums of politeness owed by each to all (1987:5). Rather what owed depends upon the calculation of what is expected in each social and situation context that arises.

From pragmatist point of view, as we said earlier politeness is the term we use to describe the relationship between how something is said to an addressee and that addressee's judgment as to how something is said.

According to definition theory of politeness is potentially capable of accounting for pragmatics uses of language, but it will always be liable to being confused with prescriptive approach to linguistic etiquette. Indeed Gu's description of address modes in Chinese (1990:250) in which non-familial addressees are styled grandpa and aunt as a mark of respect seem to be essentially descriptions of context-creating politeness phenomena.

Quality and manner will have priority over satisfying face- wants in transactional discourse while the opposite will obtain in interact ional discourse. In my opinion this claim misses the point that face wants are satisfied precisely by giving priority to veracity and clarity in certain situations, including in transactional discourse such as the one finds in a book like this. Thus in casual conversation it is preferred to begin with a safe topic such as the weather.

This is not a case when talking on the telephone where time costs money. Both strategies are adapted to their contexts, including in particular, to addressees expectations of how talk should be directed to them in such contexts. For this reason, an adequately formulated theory of linguistics, politeness which can account for the extent to which the things we say match our addressees' perceptions of how they should be said, would be a strong candidate theory of pragmatic usage.

2.2 JENNY THOMAS (1995)

2.2.1 Delimiting the concept of politeness

Within the vast literature on politeness which has built up since the late 1970's, the tremendous confusion is found. The confusion begins with the very politeness, which like cooperation has caused much misunderstanding. Under the heading of politeness people have discussed five separate, through related, sets of phenomena.

- politeness as real-world goal.

-deference

-register

-politeness as a surface level phenomenon

-politeness as an illocutionary phenomenon

2.2.2 Politeness as a real world -goal

Politeness as the real-world goal has no place within pragmatics. We can have no access to speakers' real motivation for speaking as they do, and discussions as to whether one group of people is politer than another are ultimately futile. As linguistics we have access only to what speakers say and how their hearers react. For instance, we may observe that the Chinese place more emphasis in their talk on the needs of the group rather than those of the individual, but we cannot conclude on the basis of these observation alone that they are genuinely move altruistic than members of other communities. Deference and register are primarily pragmatic concepts.

2.2.3 Deference versus politeness

Deference is frequently equated with politeness, but is a distinct phenomenon, it is opposite of familiarity (Thomas, 1995). It refers to the aspect we show to other people by virtue of their higher status, greater age etc. Politeness is more general matter of showing consideration to others. Both deference and politeness can be manifested through general behaviour as well as by holding a door open to allow someone else to pass through.

As it has been indicated, it is very unusual in English to find deference explicitly grammatically signaled by anything other than address forms.

2.2.4 Indirectness and Interestingness

Thomas (1995) puts forward a variety of reasons for the universal use of indirectness and these are:

-The desire to make ones language more or less interesting

-To increase the force of ones message

-Competing goals

-Politeness/ regard for face

Some of these factors interrelate but also reflects an increasing order of importance.

Interestingness is probably the least significant of the reasons given above but nevertheless its importance should not be underestimated. People may use indirectness because they enjoy having fun with languages. Just occasionally we find examples of people using indirectness in order to be uninteresting or to deflect interest.

2.2.5 Register

The term register according to Thomas (1995), refers to the 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. Certain situations or types of language use as well as certain social relationship require more formal language use. As with deference, register has a little to do with politeness and little connection with pragmatics , since we have no real choice about whether or not to use formal language or formal situations. Like deference, register is primarily a sociolinguistic phenomena:
A description of the linguistic forms which generally occur in a particular situation. Choice of register has little to do with strategic use of language and it only becomes of interest to the pragmaticist if the speaker deliberately uses unexpected forms in order to change the situation, or to challenge the status quo.

2.2.6 Politeness as an ulterance level phenomenon

Much early work in the area of politeness focused on ulterance level. Walters (1979 a, and 1979 b) defined his interest as being to investigate perception of politeness by native and non-native speakers of English and Spanish, using standard lexical context in order to establish a hierarchy of politeness, instructing his informants to ignore context as much as possible.
In similar experiment Fraser (1978) asked informants to rate for politeness various forms of request for which no context was supplied. The experiments and similar ones conducted across other pairs of languages, allow us to compare the forms

available for performing a particular speech act in different languages/ cultures. Thus we might find that one language has ten forms of speech act and that these correspond to just six in another language.

These studies also found that members of particular society 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.

Two issues arise from studies of this nature. The first again relates to the pragmatics or sociolinguistics divide: listing the linguistic forms which can be used to perform a speech act in a given language is not pragmatics, any more than, say, listing all the words for adult human female in a given language falls within the realm of pragmatics. These are sociolinguistics phenomena. It only becomes pragmatics when we look at how a particular language is used strategically in order to achieve the speakers' goal. Doing pragmatics crucially requires context. This leads to a second issue: as soon as we put a speech act in context we can see that there is no necessary connection between the linguistic form and the perceived politeness of a speech act. There are at least reasons why this is so.

The reason why it is unsafe to equate surface linguistic form with politeness is that some speech act seems almost inherently impolite. Regardless of elaborateness of linguistic form, no matter how people hedge about it. In this section we have seen that we cannot assess politeness reliable out of context, it is not the linguistic form + the context of ulterance + the relationship between the speaker and hearer.

2.3 POLITENESS AS THE PRAGMATIC PHENOMENON

More recent work in politeness theory, notably of Leech (19980) and Brown and Levinson 1987) has focused on politeness as a pragmatic phenomenon. In these writings politeness is interpreted as a strategy (strategies) employed by a speaker to achieve a variety of goals such as promoting or maintaining harmonious relations. These strategies may include the strategic use of convectional politeness strategies. These strategies include many forms of convectional and non-convectional.

2.3.1 Politeness explained in term of Principles

It is noted that Leech (1983) is only talking about expression of impolite beliefs- what a person is thinking or implying is very different matter and it is perfectly clear in each of these examples, that the speaker has impolite thoughts or feelings which she has not hesitated to convey indirectly. Leech (1983) also introduces a number of maxims which, he claims, stand in the same relationship to the Grice maxims of Quality, Quantity, Relationship and Manner. Leech (1983) argues, in order to explain the relationship between sense and forces in human conversation, the main maxims are: Tact, Generosity, Approbation, Modesty, Agreement and Sympathy.

2.3.2 The Tact Maxim

The Tact maxim states: minimize the expression of beliefs which imply cost to other, maximize the expression of beliefs which imply benefit to the other. One aspect of the Tact maxim relates to the third pragmatic parameter, size of imposition. Whether or not the strategy of minimizing the expression of cost to the other is perceived as polite or not may be highly culture –specific.

A second aspect of the Tact maxim is that of mitigating the effect of request by offering optionality. This is closely resembles the second of Lakoff's (1973) rules of politeness, give options or allowing options is absolutely central to Western notion of politeness, but again as Spencer – Oatey (1992:17) has little place in the Chinese conception of politeness.

A third component of the Tact maxim is the cost/ benefit scale: if something is perceived as being to the hearer's benefit, it can be expressed politely without employing indirectness.

2.3.3 The generosity maxim

Leech's generosity maxim states: Minimize the expression of benefit to self maximize the expression of cost to self. As Leech (1983) indicates, languages/ culture vary in

the degree to which you are expected to apply this maxim- under applying it will make the speaker appear mean, over applying it will seem sarcastic.

2.3.4 Approbation maxim

The Approbation maxim states : minimize the expression of beliefs that express dispraise of other; maximize the expression beliefs which express approval of other. The operation of this maxim is fairly obvious; all things being equal we prefer to praise others and if we cannot do so, sidestep the issue, to give some sort of minimal response or to remain silent.

Once again, societies will vary greatly in the degree to which criticism is acceptable. As Leech (1983) points out the 'other' may not be the person directly addressed, but someone or something dear to him or her.

2.3.5 The Modesty maxim

The modesty maxim states minimize the expression of praise of self, maximize the dispraise of self. This is another maxim which varies enormously in its application from culture to culture. Leech (1983:137) notes in Japan the operation of the modesty maxim may, for example, lead someone to reject a compliment which had been paid to them. It is important in pragmatics to take careful note of incidents such as this one which jar or cause embarrassment or outrage – they will often point up the existence of a particular norm in a given society.

2.3.6 The Agreement maxim

The agreement maxim runs as follows:
Minimize the expression of disagreement between self and other. As with all other maxims, the caveats apply concerning the need to take account of relationship between speaker and hearer and of the nature of the interaction in which they are involved. It is observed that they are much direct in expressing their agreement, than disagreement. Agreement maxim to a high degree explain, cross-cultural differences in the perception of politeness and the use of politeness strategies. The inelegance

of Leech's (1983) approach could perhaps be overcome if instead of viewed as maxims. Leech's (1983) approach could perhaps be overcome if instead of being viewed as maxims. Leech's (1983) maxims were seen as a series of social-psychological constraints influencing a greater or lesser degree, the choices made within the pragmatic parameters. Some of these constraints may apply universally, others might be entirely culture-specific others still might be totally idiosyncratic, viewed in this way it is entirely reasonable that we should have a list which is open-ended, but in which the different factors influencing linguistic behaviour could be ranked in terms of their relative importance in different cultures or in different activity type.

2.3.7 Politeness and the management of face

The most influential theory of politeness was put forward by Brown and Levinson (1987).

Central to Brown and Levinson's theory of politeness is the concept of face as proposed by Goffman (1967). Within the 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.

2.3.8 Politeness measured along Pragmatic scales

Spencer- Oatey (1992:30-33) argues that the way Brown and Levinson (1987) and Leech (1983) formulated their theories of politeness left them open to being criticized on the grounds that they are culturally biased. In order to overcome the problems of cultural-specificity, Spencer Oatey proposes sets of dimensions. She suggests that all the research on politeness can be summarized in the terms of these three sets of dimensions: individual will select the point on the scale according to their cultural values and situation within which they are operating.

2.4 ROSING MARQUEZ REITER (2000)

2.4.1 Politeness: social or individual entity

Reinter (2000) argues that as soon as one talks about politeness, one is referring directly and / or indirectly to society. Although the act of behaving politely is performed by an individual agent, that act is intrinsically a social one since it is socially determined in the first place and it is geared towards the structuring of social interaction. In order for an act to be regarded as polite, it has to be set upon a standard, which lies beyond the act itself but which is recognized by both the actor and the hearer or a third party who might be part of the interaction.

According to Reiter, this standard is based on collective values or norms which have been acquired by individual agents, usually early in their lives as part of a socialization process. Those norms or collective values, such as the deference shown to elderly people, the physical distance we maintain from other people in order to feel comfortable, have been programmed early in our lives and thus determine the individual subjective definition of rationality Hofstede (1984:18), a definition of rationality which may be/ may be not shared by different societies.

Politeness, then according to Reiter (2000), is not a characteristic inherent to the action itself but is constituted by an interactional relationship, a relationship based upon a standard shared, developed and reproduced by individuals within a social group. At the individual level politeness is represented by the wide ranged of alternatives ways in which an actor can perform and act within a shared standard. This standard is thus collective one, one which is common to people belonging to a certain group, but may be different to people belonging either to other groups or categories within the groups.

Politeness is thus a form of social interaction, a form that meditates between the individual and the social. The polite or impolite act is performed by and individual whose choices for the instrumentality of such an act are based upon collective norm and whose motivation is performing the act is that of structuring social interaction.

2.4.2 Lakoff's rules of Politeness

The principles of conversation which have been the starting point for some of the explanations of politeness phenomena. One of the most important contributions to the study of pragmatics has been that of Grice's (1975) co-operative principles(cp) and his maxims of conversation which were formulated on the assumption that the main purpose of conversation is the effective exchange of information (Grice 1989:28). Grice was merely concerned about the rationality and irrationality of conversational behaviour rather than any other general characteristics of conversation.

Lakoff (1973) was among the first linguists to adopt Grice's universal construct of conversational principles in order to account for politeness phenomena. Grice (1975)argues that grammars should not only specify the applicability of grammatical rules, but also include pragmatic factors. Thus Lakoff (1973) integrates Grice's conversational maxims with her own rules of politeness in order to account for pragmatic competences and thus fall within the domain of linguistics.

In 1975, Lakoff posited the rules of politeness as follows:
formality
deference : give options
camaraderie : show sympathy

Lakoff's(1975) has not until now specified what she takes politeness to be, it can be deduced from her sub-rules that it has to do with not intruding into other people's territory, letting the addressee take his own decision and making the addressee feel good, hence politeness appears to be closely related to the avoidance of conflict. Lakoff (1979:64) describes politeness as tool used for reducing friction in personal interaction.

Lakoff (1975 as quoted by Reiter (2000) claims that Grice's maxims fall under her first pragmatic rules, since they mainly concentrate on the clarity of the conversation. Thus, she is implying that the rules of conversation are one type of politeness rule

and since Grice considers his rules of conversation to be universal, Lakoff (1973) would be suggesting here that this type of politeness is of universal applicability.

When it comes to the reformulation of her rules of politeness, she does not provide a definition of term she had used instead she appears to equate formality with aloofness, deference and camaraderie with showing sympathy. However without a definition of how aloofness, camaraderie and deference work in particular society, it is very difficult to see how politeness will be expressed in that particular group, and thus one cannot make claims for the universality of concept.

According to Brown (1976:246) the problem with Lakoff's analysis is that she does not offer an integrating which places her rules of politeness in a framework which explains their form in terms of social relationship and expectations about human as interacts. Franck (1980) critically comments on the status of Lakoff's (1975) rules, since she places pragmatic rules on the level with other linguistic rules and thus looses the distinction between sentence meaning and communicative function.

2.4.3 Leech's principle of and maxim of interaction

Leech (1983) like Lakoff, adopts Grice's construction of conversational principles and elaborates a thorough analysis of politeness in terms of principles and maxims within a pragmatic framework in which politeness is seen as a regulative factor in interaction. Leech (1983) attempts to explain why people often convey meaning indirectly. The author regards politeness as the key pragmatic phenomenon for indirectness and one of the reasons why people deviates from Cooperative Principles (CP).

One very important point in Leech's theory of politeness is the distinction he makes between a speaker's illocutionary goal and a speaker's social goal. In other words the speech act the speaker intends to perform by the ulternace, and the position the speaker adopts: being truthful, polite, ironic etc. He elaborates a pragmatic framework which consist of two main parts: textual rhetoric and interpersonal rhetoric and interpersonal rhetoric, each of which is constituted by a set of principles.

Politeness is treated within the domain of interpersonal rhetoric, which consists of three sets of principles. Leech's (1983) maxims have a set of pragmatic scales associated with them which are considered by the hearer to determine the degree of tact or generosity appropriate in a given speech situation:

The cost / benefit scale, which describes how the action is assesses by the speaker to be costly or beneficial either to the speaker or to the addressee.

The optionality, scale which describes to what extent the action is performed at the choices of the addressee.

The indirectness scale, which describes the degree of distance between the speakers.

The indirectness scale which describes how much inference is involved in the action.

The authority scale which describes the degree of distance between the speakers in terms of power over each other.

The social distance scale which describes the degree of solidarity between participants.

According to these scales, if the speaker perceives an increased cost and social distance, the greater the effort made by him to provide the addressee with more options the greater the need for indirectness. Blum- kulka (1987, 1990) and Sifinou (1992) in their studies of politeness phenomena have shown this view to be defective since politeness and indirectness do not co-vary.

Leech (1983:133) notes that all his maxims are of equal importance. He says that the act of maxim is more powerful than the modesty maxim. Thus he suggests that his concept of politeness is more focused on the addressee than on the speaker. It is not very clear in which way one can judge that the tact maxim focuses more on the addressee than the generosity maxim, and the same with the approbation and the modesty maxims.

This seems to be culturally dependant, since different cultures are likely to place higher values on different maxims. Although Leech acknowledges the possibility of cross-culturally it would be impossible to apply them.

Furthermore, Leech (1983) points out that each maxim is comprised of two sub-maxims, thus the tact maxim consists of:

minimize cost to other

maximize benefit to other

In the case of generosity maxims we have:

minimize benefit to self and

maximize cost to self

And so forth with the rest of the maxim. Leech also states that within each maxim, sub-maxim (b) seems to be less important than (a).

Leech (1983) also offers a distinction between what he calls absolute and relative politeness. The former has a positive and negative pole since some speech acts, such as offers, are intrinsically polite whereas others such as orders are intrinsically impolite. He thus views positive politeness as a way of maximizing the politeness of polite illocutions and negative politeness as a way of minimizing the impoliteness of impolite illocutions.

As Fraser (1990) points out the problem with this approach is that Leech asserts that particular types of illocutions are polite and impolite.

The problem here appears to be trying to define an act as intrinsically polite and or impolite without taking into account the cultural and situational context. Another problem with Leech's account as pointed out by several scholars (Dillon's et al.1985, Thomas 1986, Brown and Levinson 1987, Lavendera 1988, Fraser 1990, and Turner 1996) is that he leaves open question of how many principles and maxims may be required in order to account for politeness phenomena, hence theoretically the number of maxims be infinite.

2.4.4 Brown and Levinson's theory of Politeness

Politeness as linguistic theory was first systematized by Brown and Levinson (1987) extending ideas from scholars like Grice the authors carried out a comparative study

of the way in which speakers of three unrelated languages, Tamil, English and Tzeltal, departed from the observance of the conversational maxims for motives of politeness. Brown and Levinson noticed many similarities in the linguistic strategies employment of the same strategies in other languages thus assuming the universality of politeness as a regulative factor in conversational exchanges. In order to account for the linguistic similarities Brown and Levinson (1987) observed in a language use and understanding communication as purposeful and rational activity.

2.4.5 Politeness strategies

Brown and Levinson (1987) assume that all competent adult members of a society are concerned about their 'face' the self-image they present to others, and that they recognize other people have similar face wants. Besides having 'face', competent adult members are rational agents, they will choose means of satisfying their goals and efficiently as possible. Brown and Levinson (1987), as previously said claims that both the concept of 'face' and the rational behavior of individuals to satisfy those face wants are universal human properties.

CHAPTER 3

3.1 BENOIT (1995)

3.1.1 Image Restoration in Public Contexts

Benoit (1995) argues that human beings always try to restore their image or their reputation after alleged or suspected wrong-doing. This is inevitable at least for four reasons, First, we inhabit the world of limited resources, there is only so much, money, equipment office space, room in classes, computer time and many other things. Individuals often compete fiercely for these tangible or intangible goods, which means the allocation of these scarce resources often provokes the ire of those who desired a different distribution.

Second, circumstances beyond our control sometimes prevent us from meeting our obligations. We become delayed of by unexpected traffic and arrive late to meeting documents may become lost or corrupted. Our behaviour is significantly influenced by people, events and environment around us, and frequently these factors create problems for us and those who depend on us.

Third, human beings are imperfect and make mistakes, some honestly others guided perhaps too often by our self interests. Alcohol, drugs or even lack of sleep may cloud our judgement and hinder performance of our duties. Finally the fact that humans are individuals with different sets of priorities fosters conflict among those with competing goals.

When such inevitable misbehaviour occurs others are very likely to accuse, attack, berate, blame, censure, condemn rail against rebuke or reproach us or object to our behaviour. Our language is rich in expressions of disfavour attests to the ubiquity of complainants or persuasive attack. These attacks on our reputation are serious matter for our reputation is extremely vital to us. Face, image or reputation not only contribute to a healthy self-image, but also can create important favourable impression on others.

Those who believe that their face or reputation has been injured or even threatened we feel compelled to offer explainations, defences, justification, rationalisations, apologies or excuses for our behaviour.

Defensive communication acts adopt a variety of instances. One strategy for avoiding blame is denial. The common response to charges of misconduct is simply to deny any and all allegations.If the accuser's reputation from that attack should be diminished, if not eradicated. At times, the strategy of denial is reinforced. Some who defend their image with the claim of innocence also shift the blame to the allegedly-truly guilty party. Denial may be supplemented with explanation of apparently damaging facts or scapegoating. Again, if the denial is accepted b y the audience, the accused image should be rehabilitated.

Another strategy according to Benoit (1995) for dealing with criticism, is to respond in kind, attacking accusers. Presumably, such counter-attacks undermine the credibility and impact of the accusations,thus helping to restore the accuser's image. They may also function to shift the audience's attention away from the alleged wrong-doing of the original target to a new prey.

Benoit (1995:4) suggests that it is possible to admire guilt and still attempt to restore ones reputation. One may admit that he has done something wrong but claimed that he had no bad intentions.

The fourth strategy that is mentioned by Benoit (1995): It is possible for those who commit wrongful acts a sincere apology. In some instances those accused with wrong doings will take action to correct the problem. The appropriate corrective action can help restore the face of person who is guilty of wrong-doing.

According to Benoit these familiar examples demonstrate that the communicative act of repairing a damage reputation is common place. 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. The ubiquity of this communicative phenomenon is one reason this topic merit scholary attention. Cody and Mclaughlin

(1990) develop several other reasons for studying image restoration or accounts: to show how ordinary social actors understand their world through casual explanations to examine how poorly handled predicaments often involve rewards and punishment for participants, and help actors maintain a positive self image.

According to Benoit various approaches are available for examining verbal self-defence, some developed in the rhetorical literature and some in sociology. Unfortunately, there's no complete analysis of this important and pervasive type of discourse. Kenneth Burke offers a more theoretical analysis of image restoration discourse than most treatments in the rhetorical literature. He uses the term guilt to represent an undesirable state of affairs that can be remedied through defensive discourse. Burke explains that there are two fundamental processes for expanding guilt or restoring one's good reputation: victmage, scapegoating, or shifting blame and mortification or admitting wrong-doing and asking forgiveness. Victimage involves the transference or giving of the burden of guilt to a vessel other than original accused.

Benoit argues that the recipient of this guilt is the victim of the process is successful guilt is shifted from rhetor to the victim and the rhetor's reputation is cleansed. The alternative strategy, mortification, involves a sacrifice of self, an acceptance of wrong-doing. An apparently heartfelt confession and request for forgiveness may purge guilty and restore one's image.

3.1.2 Rhetorical Approaches to Image Restoration

The first theoretical advanced in our understanding of image restoration discourse occurred when Rosenfield (1968) performed an analogical analysis of the "checkers" speech by Nixon and a speech by Truman. In this speech Nixon defended against charges that he benefited from campaign fund. Truman's speech responded to allegations that he permitted a known communist to remain in his administration. Rosenfield identify four similarities in the two discourses which is apologetic equation.

The four characteristics of apologetic discourse identified in Rosenfield analogue are brief intense controversy; attacks on opponent; a concentration of data in the middle third of the speech; and recycling of arguments from recent speeches.

The next important advance in rhetorical criticism of image restoration discourse is the theory of apologia. After the initial study of this theory (Linkage & Razak 1996) Ware and Linkugel (1973) proposed the theory of apologia. Drawing on the work of social psychologist Abelson (1959) they identify four factors, or rhetorical strategies in rhetorical self defense. The first factor denial consist of the simple disavowal by speaker of any participation. Ware and Linkugel include denial of bad intent, basically claiming that the act was performed with good intentions.

Bolstering, the second factor is any rhetorical strategy which reinforces the existence of a fact, object or relationship. In bolstering a speaker attempts to identify himself with something viewed favourably by the audience. By the way bolstering is not aimed directly at the cause of the speaker image problems. This strategy neither disassociate the rhetor from the undesirable action nor attempts to reduce that events perceived unpleasant. Rather it attempts to counterbalance or offset the audience's displeasure by associating the speaker with a different object or action, something for which audience has positive effect. The hope here is the new positive perception of rhetor will outweigh the negative ones from the undesirable act.

The third factor of self defence is differentiation,an attempt at separating some fact, sentiment, sentiment – object or relationship from some larger context in which the audience presently views that attribute. This factor takes the threat to the rhetor's image out of negative context in the hopes that it is negative context, and not the object itself, which arouses the audience's hostility.Transcendence ,the remaining factor of apology joins some fact, sentiment, object or relationshipwith some larger context within which the audience does not presently view that attribute. In contrast to differentiation which the audience does not presently view that attribute.In contrast to differentiation, which separate the object from an undesirable context, transcendence places that object into a larger or broader and more favourable context.

Ware and Linkugel (1973) identify four potential postures or stances of self-defence.Speeches of self-defence, they declare either denial or bolstering, coupled with either differentiation or transcendence. This establishes four apologetic postures or stances of self-defence.i.e

Absolutive : Denial and Differentiation

Vindicative :Denial and Transcendence

Explainative :Bolstering and Differentiation

Justificative : Bolstering and Transcendence

Ware and Linkugel's approach has also been used on sports rhetoric, by Kruse (1981) and Nelson (1984). Kruse examined the accurance of apologia in team sports. She concluded that sport figures employ the same strategies as other social and political actors.finally, Downey (1993) re-examined speeches identified in the literature as apologetic, classifying them by time period to investigate the evolution of this genre over time. Ware an Linkugel's postures for each period: vindictive, medieval:justificative, modern :explanative, contemporary:absolutive and post – 1960:explanative)

Burke uses the term guilt to represent an undesirable state of affairs, an unpleasant feeling which occurs when expectations concerning behaviour has been less than perfect has violeted important impreratives would surely motivate rhetors to attempt to remove or reduce guilt. The reciepient of this guilt us the victimof this process,and if the process is successful,guilt is shifted from the rhetor to the victim and rhetors reputation is cleansed. The alternative strategy, mortification, involves a sacrifice of self, an acceptance of wrong-doing. An apparently heartfelt confession and request for forgiveness may purge guilty and restore one's image. Most research focuses on political rhetoric,but one study examines corporate rhetoric. Together,they demonstrate the pertinence and utility of this approach to understanding the reduction of guilt through discourse.

Dorgan (1972) analysed rhetoric from confederate veterans after the civil war. He reported four recurrent themes : the confederated cause was glorious sacrifice,defeat is not a negative moral judgement the defeat served a greater, long term, good.

Benoit (1982) identified a number of strategies that emerged as his defence develop over time: emphasising investigation shifting blame, refocusing attention, indicating his main accuser emphasising confidentiality, emphasising co- operation, using executive privilege, and quoting from the transcript.

Hahn and Gustainis !1987) identify recurrent arguments in defensive presidential rhetoric. These are grouped around three presidential myths (I) all problems are caused by outgroups, (2) Our leaders are benovolent heroes whowill lead us out of danger and , (3) The function of the citizen is to sacrfice and work hard to do the bidding of the leader.

Benson (1988) studied Johnson and Johnson's defensive strategies after the second tylenol poisoning episode,concluding that it successfullly used flexibility tentive language, strategic ambiguity, trial balloons, potraying actions positively and pro action. Although his defence developed through several stages there were instances of denial, evasion of responsibility, minimisation,mortification and plans to correct the problem.

This investigation of speeches of self-defence seem to share four common,although unstated, assumptions concerning image restoration discourse. First,these studies must assume that one's reputation is important. Second this work assumes that when such attack occurs, verbal means of redress exist. Third these attacks must be assumed to be sufficiently pervasive to require a theory of verbal self – defense.

3.1.3 Accounts and Image Restoration

First Sykes and Matza (1975) identified four different types of excuses.Accidents provide excuses when we explain that unanticipated factor influenced our behaviour. An excuse takes the form of defeasibility when one lacks the knowledge. They also suggested this form of excuses could be equated with Sykes technique of denial responsibility. Biological drives may also serves as excuses. The final type of excuse,scapegoating, alleges that ones undesirable behavior was a response to the behaviour or attitude of another.

Second, drawing on Sykes and Matza (1975). Scott and Lyman four types of justification: denial of injury, denial of victim condemning the condemners, and appeal to loyalty. To these possibilities Scott and Lyman proposed four types of justification: current misbehaviour on the basis of past and self fulfilment. Goffman (1971) discussed what he termed remedial moves in conversation, extending his earlier wor. First the offender may issue a traverse or rejoinder, denying that the offensive act actually occurred or that the offender committed it.

Second, 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 urge that the negative consequences were not reasonably foreseeable. The offender may also admit that act occurred but claim reduced ccompetence. Finally , and Goffman (1967) argues, least effectively, one may admit carelesness in performing the act or ignorance of the undesirable consequences of the act. Carelesness / ignorance is different from the third strategy , which argues that while the accused failed to see the consequences, no one could have been expexcted to forsee the outcome.

Goffman suggested another way to handle a problematic situation : an apology. He observed that while accounts have been 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 behaviour and sympanthy for the reproach, reputation of the behaviour and the self committing it,promise to behave correctly in the future and atonement and compensation.

Finally, Goffman (1971) discussed request as remedial moves. Accounts and apologies typically appear after the wrongful behaviour, although he acknowledged that it is possible for either to precede it. Requests, on the hand, typically are found before the event. Such an utterance consists of asking license of a potentially offered. A person to engage in considered a violation of his rights. Request function to reduce the ill feeling that might be generated by untoward behaviour.

Early work by(1 939) discussed the motive, which was defined as an atterance that arose after an event to explain or account for it. Austin suggested that we have two basic options, to accept responsibilities but deny that it was bad, in other words we admit that it was bad but don't acept even any responsibility. Later these two image restoration options came to be known as excuses and justifications respectively. These utterances may be called motives or excuses, justifications or realizations. Such statements come in two basic forms: denial of responsibility for the unpleasant act and reduction of the negative perceptions associated with the act.

3.1.4 Typologies Account

The first typology of accounts, offered by Sykes and Matza (1957) was developed as contribution toward understanding juvenile deliquency. Their analysis discussed five different techniques of neutralization. Denial of responsibility includes unintentional or accidental act, Denial of injury claims that no actual harm was done, even if the act is considered inappropiate. Denial of victim can suggest that the injured party deserved it or that the victim is unknown. Harm done to the innocent may be viewed as worse than harm to the guilty. The accused may condemn his or her attackers, which tends to change the subject of conversation, that is the counterattack may shift attention away from charges against them. Finally, an appeal to higher loyalties justifies an action based on appeal to a different reference group.

Sykes and Matza's approach (1957)is somewhat unusual in that they argued that these strategies are listed. Scott and Lyman defined an account as a statement made by a social actor to explain unanticipated or untoward behaviour and distinguished between two general types of accounts: excuses and justification. Excuses are accounts in which one admits that the act in question is bad, wrong or inappropiate but denies full responsibility. Justifications on the other hand are accounts in which denies responsibility.

The primary difference between schonbach's and Scott and Lyman's systems is the addition of two major categories, coordinate with excuses and justification. Defenses of innocence, excuses and justifications. Defenses 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.

Research suggests that, as Scott and Lyman (1968) contend, people prefer to provide excuses and concession rather than justifications, refusals or silence for their alleged misdeeds. This has been demostrated with contrived accidents hypothetical situations, and recalled behaviour. The research con embarassment suggests that when possible, people prefer to pretend the predicament simple hadn't occurred. Severerity of harm and apparent responsibility for that harm have been found to influence the production of accounts. Finally when their personal preference or negligence is responsible for predicament, people are more likely to offer false excuses than when other factors were responsible for the failure event. Scott and Lyman (1968) suggest that an account will not be honored if it is considered to be either illegitimate or unreasonable. They explain that accounts are consired illegitimate when the undesirable behaviour is more significant than the account or when the account concerns a motive not acceptable to the audience.Accounts are unreasonable when they do not reflect ordinary social knowledge of reasonable behaviour and expectations.

One aspect of legitimacy of the claim is that the account must outweigh the offense. The second component of legitimacy concerns the acceptability of a motive to the audience. Accounts are also predicted to be unacceptance when they are consistent with ordinary social knowledge. Research has also investigated the affects on honouring of the effective accounts. Those who use logical proofs were thought less likely to have been penalised and less likely to have been responsible or to have been penalized and less likely to have been responsible or to have intentionally broken the law. Excuses produced high levels of blame or thiness in both cases, while justification did so in the speeding case. Other research suggests that excuses are an response to a face- threat. However,other research suggests that justification can be a useful strategy for image restoration. Other research did not show overall superiority for either excuses or justification can be useful strategy for image restoration.

Thus , two of Scott and Lyman's (1968) three predictions of honouring accounts were confirmed: severity of offense is inversely related to effectiveness, and

normativeness plays a role in the acceptability of excuses. There are conflicting results on the effects of the plausibility of accounts on honouring. Results on form were disparate. Only apology is generally found to be an effective form of account. Accounts are more likely to be accepted when the offensive act is less severe and the actor less responsible for that act.There is variance in the effectiveness of particular forms of account. Finally when the situation is ambiguos,the actor may be able to redifine the situation so to avoid threat of face.

Effectiveness of accounts has generally been found to vary inversely with severity of the offense and actor's perceived responsibility. Given that a threat to face must involved both wrongful deed and a responsibible actor, these findings are readily understandable.

This research employs multiple methods. Secondly, multiple dependent variables are assessed in this research. Third, as Holtgraves (1989) observes in explaining the difference between his result and Hale's !987) operationalizations of the types of accounts vary widely. Fourth, research indicates that specific instances of account forms vary in effectiveness. This could account for conflicting results. Finally, what appears to be effective account in one situation might not seem to be a good choice in another.

Fraser outlined four assumptions made about the person who offers apology: the speaker believes an act occurred prior to the apology,the speaker thinks he/ she is responsible for that act at least in part, and the speaker feels remorse for the act. Abadi (1990) presented a model of the speech act of apology.

3.1.5 A Theory of Image Restoration

The key to assumption provide the foundation for theory of image restoration strategies. First communication is the best conceptualized as a goal-directed activity. Second, maintaining a positive reputation is one of the central goal of communication.

Each of the three genres Aristotle describes is directly tied to the speaker's goal:political rhetoric concerns providing whether a policy should be adopted,judicial rhetoric argues that a person is worthy of praise or blame. In fact this description the goal is the key defining feature that contributes the genres. Kenneth Burke, whose theory of rhetoric as symbolic action has been extremely influential in recent years declairs that an act can be called anact in full sense of term only if it involves a purpose. Burk says that rhetoric is purposeful-either directly or indirectly purpodive.

Fisher (1970) is another theorist who recognised the important of goals or purpose in discourse, when he assert that ther are four motives, or kinds of rhetoric situations. He identifies these affirmation, which creates an image reaffirmation which revitilizes one purifificatio, which reforms an image and subversion which atttacks an image. Thus Fisher continues rhetoric as goal-directed activity and interestingly defines its purposes in relationship to images.

In fact few exceptions most rhetorical theoristic have considered rhetorical to be the art of persuasion, a declaration typically carrying with it the assumption that rhetorical discourse is purposeful. Rhetoric is a goal directed, purposeful or intentional activity. The assumption that communication is a goal-directed can also be found in literature on communication theory. Any assumption as broad as this one likely to require qualifications and this one is no exception. First communicators may well have multiple goals that are not completely compatible. In such circumstances, behaviour that functions to further one goal may well mean that other goals remain partially or incompletely unmet. It is even possible that utterances intended to further one goal may harm attainment.

Second, at times a person's goals, motives or purposes are vague, ill-formed or unclear. Nevertheless to the extent a person's goal are clear, he or she will try to behave in ways that help to accomplish them. Third, Kellermann (1992) does not claim that people devote the same amount of attention to each and every communicative encounter, micromanaging all utterances and all characteristics of an utterance,constantly identifying goals and unceasingly planning behaviour to accomplish them.

Finally, even when an individual's goals are relatively clear, it may be difficult for others. Another problem in identifying communicator's goal arises because people sometimes attempt to deceive or mislead others about their goals.Furthermore, certain artifacts e.g (television,shows,films,artwork) may not have readily identifiable persuasive goals or intent for the critic to discover. Despite these reservations communication generally is best understood as an intentional activity. Communicator's attempt to devise utterinces that they believe will best achieve the goal that are most salient to them when they communicate.

Thus communication is best conceptualised as an instrumental activity. Communicative acts intended to attain goals important to the communicators who perform them. These utterances are ones which the communicators believe will help accomplish goals that are salient to the actor at the time they are ade.

The second key assumption of this theory of image restoration is that maintaining a favourable impression is an important goal in interaction. The need for discourse designed to restore our reputation arises because as human beings we inevitably engage inbehaviour that makes us vulnerable to attack. First our world posses limited resources: there is only somuch money, time, office space, computer files, workers and so forth. When the distribution of these scarce resources fails to satisfy everyone, so these complaints naturally tend to recur.

Second, 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. Third people are human, and so we make misstakes-some honestly others because of self-interests. People accidentally lose things borrowed from others, they forget to attend meetings, individuals overcharged their clients. Alcohol, drugs, or even lack of sleep may cloud our judgement and impair our perfomance. Finally and possibly most importantly, we often differ over goals. Conflict over goals or ends often create dissension. These four elements-limited resources, external events, human error and conflicting goals combine to ensure that actual or perceived wrong doing is a recurring feature of behaviour.

Human beings worry that others will think less less of them when apparent misdeeds occur and this threat to image is thought to increase as their responsibilities increases. However exacerbating this tendency to feel guilty ourselves, others are often quick to criticize us when this kind of behaviour occurs. They may complain about what they say and do. Mclaughing, Cody and Rosenstein (1983) identifies four types of reproaches or utterances that provoke accounts or apologies: expressing surprise or disgust, suggesting that the person being reproached is morally or interlectually inferior, requesting an account and rebuking another person.It seem clear that a variety of possible reproaches or complaints can assail reputation or face.

Thus our vulnarability to criticism leads to guilt and threat to our face, both of which motivate a reaction from the actor. A second reason why image or reputation is important concerns its role in the influence process. Modigliani (1971) say that people can be expected to defend their faces if threatened. Therfore when our reputation is threatened we feel compelled to offer explanations, defenses, justifications.

Apologies or excuses for our behaviour. Because blame and criticism or complaints occur throughout human society and because face is important for virtually everyone, this phenomenon, a felt need to cleanse one's reputation through discourse, occurs in all our lives, public and private.

This theory of image restoration assumes that communication is in general, a goal-directed activity. It focuses on one particular goal in discourse: restoring or protecting one's reputation. Because our face, or image is so important to us when we believe it is threatened, we are motivated to take action to alleviate this concern. The way in which these image restoration strategies function to repair one's damaged reputation can be understood through an analysis of the nature of attacks, reproaches or complaints.

Fundamentally, an attack on one's image,face or reputation is comprised of two components: 1)An act occurred which is undesirable. 2)you are responsible for that

action. Only if both of these conditions are believed to be true by relevant audience is the actor's reputation at risk. Let us consider each of these conditions separately.

First, for one's reputation to be threatened, a reprehensible act must have been committed. If nothing bad happened-or if the actor believes that what happened is not considered to be offensive by salient audience-then the actor's face is not threatened. Furthermore before the actors will be concerned about negative effects on their reputation, they must that salient audience's beliefs not their actual beliefs,that prompts defensive discourse.It seems reasonable that the more serious the offense- the more vile the action, the more people harmed by it,the longer or more widespread the negative effects,and so forth-the greater the damage to the actor's reputation.

Second, damage to one's face require that the actor be held responsible for the occurance of that reprehensible act by the relevant audience. No matter what happened or how terrible it was, it is not reasonable to form an unfavourable impression of a person who is not thought to be responsible for that act. The key point here of course 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. If a person is thought to be responsible for an act perceived as undesirable, that person reputation is likely to suffer. Furthermore,perceptions are important here as with offensiveness of the action. Before people are prompted to restore their image, they must believe the audience holds them responsible.

However, just as the undesirability of the exists on a continuum, responsibility is often not simple true or false proposition. If several persons jointly committed the act, we might not necessarily holds them a fully responsible,but we may apportion the blame among them. Furthermore, we tend to hold people more accountable for the effects they intended and hold them less blameworthy for unintended or unexpected effects. It seems reasonable to assume that a person reputation will suffer in propotion to the extent to which they are personally or individually held responsible for undesirable act.

Viewing the image restoration event in terms of how attacks function explains how image restoration strategies work. Some of thedefenses attempt to (deny that undesirable act occurred) or that the accused's reputation should not be damaged. Another defensive possibility to attempt to evade or reduced responsibility for the undesirable act. In such cases, one may attempt to reduce perceived responability for the act. One may claim to have been provoked and thus note soley 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 falt.

A third possibility is to declair that the action occurred accidentally. One may claim that the act was performed with good intentions.

Each of these strategies seeksto reduced the accused's perceived responsibility for the reprehensible act and hence metigate the damage to reputation from the act. Successful use of strategies to evade responsibility should improve the image of the accused, but may not restore it completely.

It is also possible to reduce the perceived offensiveness of the act through several strategies. Bolstering attempts to improve the accused's reputation in hopes of offsetting or making up for the damage to the image from the undesirable act. Minimization reduces the magnitude of the negative feelings attributed to the act, in hopes of lessening and transcendence in their different ways attempts to reduce the negative effect associated with the act. Attacking the accuser, if the accuser is injured party,thus lessening the perceptions of the severity of the harrmful act.

Compansation is the strategy designed to reduced the perceived severity of injury. Hence these strategies all function to reduce the offensiveness of the event. Because the threat to the accused's image should be function of the offensiveness of the act, successful use of these strategies should help to restore reputation. The remaining image restoration strategies may be explicable more through cultural norms than through an analysis of the nature of attack. Most people realize that human beings make mistakes. If a person commits anoffense,the offender may come to regret it. The audience may well forgive a person who manages, to asure them that , whatever that actor might have done in the past, he or she will take corrective action. This may take the form of remedying the problem or promising not to repeat

this error.Finally an actor who engages in mortification (an apparent sincere apology, expression of regret, request fo forgiveness) may salvage a damaged reputation. These actions can restore at least partially,the actors image.thus the working of many of the image restoration strategies can be explained through an analysis of the essential nature of reproaches or attacks. An attack must potray an act in an unfavourable light and attribute responsibility for that act to the accused. Defenses may attempt to rehabilitate an image by denying or reducing responsibility for that act or by constructing the act less negatively. Other defensive strategies may have a more cultural basis.

3.2 TYPOLOGY OF IMAGE RESTORATION STRATEGIES

Here image restoration strategies are organised into five board categories, three of which have variants subcategories: denial,evading responsibility,reducing offensiveness,corrective action and mortification.

3.2.1 Denial

Any person who is forced to defend himself or herself against suspicions or attack of others have several options. The speaker may deny performing the wrongful act as Ware and Linkugel (1973) suggest.Goffman (1971) observes that the accused may deny the act occurred or that the accused committed it. Schonbach (1980) suggests that one may claim the failure event did not occur. Schlenker (1980) list inocense as an option. Tedeschi and Reiss (1981) mention mistaken identity as a defensive option. Whether the accused denies that the offensive act actually occurred or denies.

One strategy of dealing with attacks is just simply to deny the undesirable action. It is possible to reinforce one's denial. Schonbach 1980 suggest that a form of refusal is applying guilt to another person. This strategy can be considered a varient of denial,because the acused cannot have committed the repugnant act if someone else actually did it.

3.2.2 Evading Responsibility

Those who are unable to deny performing the act in question may be able to evade or reduce their apparent responsibility for it. Four varients of this strategy can be identified. Scott and Lyman's (1968) version of scapegoating-renamed provocation here suggested 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. If the other person agrees that the actor was justifiably provoked, the provacateur may be held responsible instead of the actor.

A second strategy for evading responsibility, pleading lack of information about or control over important factors factors in the situation. Rather than denying that the act occurred, of information,volition, or abilty means that he or she should not be held fully responsible for the act. This strategy if effective, should reduce the perceived responsibility of the accused for the failure event, Third the actor may make an excuse based on accidents.Tedischi and Reiss (1981) state that we tend to hold others responsible only for factors they can reasonably be expected to control. Here again rather than denying that the offensive act occurred the acused attempt to provide   information that may reduce his or her apparent responsibility for the offensive act.

A fourth possibility is for the actor to suggest that performance of the action in question may be justified on the basis of or intentions. Here the wrongful act is not denied, yet the audience asked not to hold actor fully responsible because it was done with good , rather than evil intentions.

3.2.3 Reducing Offensiveness

A person accused of misbehaviour may attempt to reduce the degree of ill feeling experinced by audience.This approach to image repair has six variants: bolstering,minimization,differentiation, transcendence, attacking one's accuser and compansation. Bolstering Ware and Linkugel's (1973) strategy may be used to mitigate the negative effects of the act on the actor by strengthing the audience's positive effect for the rhetor. Here those accused of wrong-doing might relate positive

attribute they possess or positive action they have performed in the past. While the amount of guilt or negative feelings towards the act, yielding a relative improvement in the actors reputation. This strategy might be more effective if the positive traits or action appear relevant to accusation or suspicions.

Second it is possible for the accussed to attempt to minimize the amount of negative effect associated the offensive act. If the rhetor can convince the audience that the negative is not as bad as it might first appear,the amount of ill feeling associated with that act reduced. To the extent this strategy is successful, the person reputation is restored. A third possible strategy for realizing offensiveness of an action is to engage in differention. Here the rhetor attempt to distinguish the act performed from other similar but less desirable actions. In comparison the act may appear less offensive. This may have the effect of lessening the audience negative feeling toward the act and the actor.

Next the actor can employ transcendence . This strategy for image restoration functions by placing the action in a broader context,but it can also be used for to simple suggest a different frame of reference. At times those accused of wrong-doing attack their accusers, as suggested by Rosenfield (1968). If the credibility of the source of accusation can be reduced, the damage to one's image from those accusation may be diminished. If the accuser is also a victim of the offensive act, the apologist may create the impression that the victim derseved what be fell him or her, attacking one's accuser may divert the audience's attention away from the original accusation, reducing damage to the rhetor's image.

Compensation is a final potential strategy for reducing the offensiveness of an action. Here a person offers to remunerate the victim to help offset the negative feeling arising from help the wrongful act. This redress may take the form of valued goods or services as well as monetary reimbursement. In effect compensation functions as a bribe. If the accuser accepts the proffered inducement, and if it has sufficient value, the negative affect from the undesirable act may be outweighed, restoring reputation.

3.2.4 Corrective Action

In this strategy for image restoration, the accused vows to correct the problem. This may ctake two forms: restoring 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 currence of the undesirable act. If the problem is one that could recur, an actor's position may be enhanced by provision of assurance that changes will prevent it from happening again. The difference between this strategy and compensation is that corrective action addrsses the actual source of injury while compensation consist of a gift designed to counterbalance, rather than to correct the injury.

3.2.5 Mortification

As Burke (1970) recognizes the accused may admit responsibility for 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) discussed concession in which one may admit guilt and express regret. Thus, the rhetor who desired to restore an image through discourse have five basicoptions: 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 options available for image restoration,A strategy as used here is an abstrct or general concept that represents a goal or an effects. Strategy thus represents the discursive intersection between goals sought by rhetor and affects that may occur in an audience.

These effect may be as Burke (1970) states, consummatory or instrumental or both. Utterance may immediately achieve a goal sought by the rfhetor or utterances may create effects that are means to achieve a further goal. Bolstering is probably most often a consummatory strategy: the point of discourse is designed to bolster is to influence the audience to have a more favourable impression of the source. Once this source's impression has been bolstered the discourse has succeeded in

accomplishing it goals. Shifting the blame, on the other hand is better viewed as an instrumental strategy.The immediate effect of shifting the blame is to damage the reputation of other person. This strategy may be viewed as two steps Process:First, the target is blamed for the reprehensible act then it is hoped the audience will exonerate the source reputation.

It is possible that the given utterance has both consummatory and instrumental qualities, serving more than one strategy. For example the myriad way to bolster one's reputation . If a company accused of harming the environmental bolster by discussing its programs of assisting the poor or supporting the art such as discourse may function to bolster its image and would be consummatory. However this company chooses instead to enhance its image b y touting its environmental programs of assisting the supporting thefine art, such as discourse may function to bolster its image.

3.3 RESTORING IMAGE AND AUDIENCE

It is important to note that this chapter deals with perceptionthe actor respond to perceived threats to his or her character. These attacks are important to the actor when they are believed to reduce the rhetor's reputation in the eyes of a group who is salient to the rhetor. Hence when trying to understand the rhetor's perception of and response to an attack, critics must consider the rhetor's point of view, the rhetors perceptions of the audience's beliefs. This analysis leads to the idea that in a sense there are at least two audiences for given image restoration attempt.The apologist addresses an external audience consisting of those for whom the accused is not concerned with restoring his or her face.

There are three possibilities for this external audience,First it may consist solely of the person who objected to the apologist's behavior.Here the rhetor is trying to restore reputation with accuser.Second "Xolani" may criticize "Luju" in front of several coworkers,and "luju" may wish to repair Xolani's reputation with the accuser and others aware of the accusation. A final form of external audience occurs when a third party levels the charges before a relevant group. However a failure event

presumably makes the rhetor feel badly. Thus, in certain sense we can consider the rhetor himself or herself to be second audience.

3.3.1 The Relationship of Attack and Defense

Ryan (1982) emphasized the importance of understanding image restoration events in the contexxt of the specific attacks provoking the face repair work. This is not to say that before his article, the attacks were completely ignored. However, he the first to explicity proclaim the importance of the notion of a speech set.The critic cannot have a complete understanding of accusation or apology without treating them both. While stating that there are two types of accusations and three states of fact-defination,quality and jurisdiction.

It may appear obviuos 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 is possible to redifine the attack(e.g to shift from character to policy or from an attack on the issue to an attack on another). Instead of altering the nature of the acusation, the apologist may attempt to refocus attention on other issues entirely. Furthermore, it is possible that all aspects of the accusations may not be equally important to the audience. Additionally the audience may have forgotten some of the accusations may not be equally important to the audience.It is also possible that there is no clear accusation. The accusation can arise generally in the media rather than from rhetor'sexplixit. It worth nothing that several analyses have suggested that attack and defense can become intertwined. This seem particulary likely in a series of exchanges, such as in a political campaign. It should be noted that the strategies outlinedhere may work just as well with preemtive apologia in which the rhetor attempt to defuse anticipated criticism. Here, the defense would occur before the attack, complicating the relationship between Kategoria and Apologia.Indeed if a preemptive defense were completelysuccessfulno attack wouldoccur. In this instance,the rhetor is responding to anticipated accusations rather that actual ones.Thus, while the theory of image restoration discourse acknowledges the importance of of considering the accusations as Ryan (1982) recommends, the relationship between attack and defense is a complex one.

3.3.2 McLaughlin, Cody and Read (1992)

3.3.2.1 Constructing Accounts

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? Ask Read (1987). In this chapter we outlined a model of how people actually construct accounts, based on recent work on a knowledge structure approach to explanation and casual reasoning (Miller & Read (1987), Read and Miller (1989))

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. Thus, when people construct accounts they strive to construct a coherent account in which everything fits together. And when people receive account, their judgments of its coherence will play a large part in whether they honor it. In this model the coherence of an account is strongly based on goal – based and casual links among the elements composing it. A further feature of the present model is the claim that in order to construct accounts it is strongly based and casual links among the elements composing it. A further of the present model is that in order to construct accounts that will be honored; we must take the perspective of our reproaches in constructing our accounts and evaluate how coherent they are likely to find them to be.

Others have meant by account the way in which people try to affect a repair of social failure. Nevertheless, although the functions of these kinds of account differ, both rely on many of the same cognitive processes for their construction. In examining how people construct accounts it is helpful to first consider the canonical form of account sequence as discussed by Cody and McLaughlin (1985, 1988) and Schonbach (1990). It begins with the failure event for which an account must be given. This failure typically involves a violation of social norms or request for repair. This reproach typically identifies what needs to be accounted for and thereby tells the accounter to what things he or she needs to attend.

In response, the accounter must give an account of this step on which this chapter focuses. Once the account is offered, the reproacher then evaluates the account for its adequacy in effecting repair. Work on account (e.g. Cody and McLaughlin 1990, Schonbach 1990) has identified four major types. Each tries to do different things and thus each has its own unique implications for how that type of account will be constructed. In giving an excuse, offenders deny their responsibility for the failure and thus attempt to avoid blame and punishment. The offender admits that a harmful act occurred but argues that he or she is not responsible for the harm. Possible excuses include the claim that the negative consequences were not foreseen or were not foreseeable, or that the individual was under a considerable amount of outside pressure.

Perhaps the most effective way to deny responsibility for an event is to claim that one had no casual impact on the outcome. It has been found that an effective excuse refers to causes that are external to the offender and unstable. In providing a justification, the offender admits responsibility for the offense but tries to show why no reproach is warranted. For example, the offender may claim that the behavior was justified because no harm was actually done because the action had positive consequences that outweighed any negative consequences.

A third type of account is the concession, in which the offender simply admits to the claimed offense, although often to the accompaniment of apologies, expressions of remorse, or offerers to make restitution. Interestingly, when individuals apologize or make offers to restitution they may still be seeking to deflect censure and blame, but they are not using an account of the failure event to do so.

The fourth category of account is the refusal. One type of refusal is to deny that the action for which one is being reproached even occurred. This is essentially to claim that the reproacher's version of the fact is wrong. Another type of refusal is to deny that the other party has the right of reproach.

3.3.2.2 The Role of Goals in Constructing Accounts

Accounts are shaped by goals in social interaction, and different goals may shape accounts in different ways. However other possible goals are to avoid blame and censure which often leads to us try excuse or justify our behavior. Unfortunately, the goals are of truthfulness and avoiding blames frequently conflict. Many times presenting on accurate account will neither excuses nor justifies our behavior but instead will simply confirm that the reproacher was right to reproach us. If our primary goal is truth, then our focus is to develop the most accurate accounts possible. However if our primary goal is to justify or excuse our behavior, we must focus on how to do this. Thus, our accounts are shaped by two major purposes:

(a) To construct an account that if, hored would achieve the purpose of that kind of account, whether it be to excuse one's behavior, justify it, or to accept reproach from others.

(b) To have the account be honored.

3.3.2.3 Preliminary Steps in Constructing an Account

According to Miller and Read (1991), Read (1987); Read and Collin (1991) and others, accounts can be viewed as stories or narratives that present a particular version of the event at issue, consistent with work on story comprehension and the structure of episodes. Furnham and Graham (1981), Barker (1963), Forgas (1979) argue that such narratives have a typical form consisting of:

1. The goals of the actor.
2. Factors investigated those goals, such as the action of others, environmental occurrences or personal characteristics of the actors.
3. Behavioral sequence composed of the plans and strategies that are being enacted to achieve those goals.
4. What happened to the goals? Are the goals satisfied or blocked?
5. The physical and social situation in which the actions occurred.

Now how does the accounter construct such narratives? First, the accounter must assess the facts of the case. This is clearly important if we want our account to

accurately reflect what really happened. Any account should be constructed with facts in mind, although the relation of the facts to the account should be constructed. Second, the accounter must ascertain what the reproacher knows of the last facts. One reason for this is that, if known would change his or her interpretation of the event. However, information about what the reproacher knows also tells us how tightly constrained we are by what actually happened and how creative we can be in giving our account. The importance of determining what the reproacher knows depends on the kind of account being constructed. Presumably, individuals who are trying to excuse or justify their behavior are very concerned with determining how creative they can be. However, individuals interested in giving an accurate accounting should be less concerned with determining reproacher's knowledge.

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 conjunction with the failure event. Frequently the interpretation is explicit. One reason it is so important to understand the reproacher's interpretation of the facts is that in most kinds of accounts the accounter is disputing that version of events. In disputing another's version of events we need to know what that version is.

Fourth, it can be of great importance to assess the reproacher's theories of social and physical causality (Schlenker, 1980); because these theories provide the basis for the kinds of explanations the reproacher is likely to accept. In assessing the reproacher's theories we can rely on:

    (a) Our assumptions about the beliefs they are likely to hold simply as human beings

    (b) Our assumptions about an individuals beliefs as a member of a particular class or group of people

    (c) Our knowledge of them as individuals developed through our interactions with them and from information provided by others.

Fifth, if we have not already done so, we must decide what kind of account we wish to construct, and what constraints or guidance this places on the account we can build.

Thus when we construct our account we must bear in mind:

1. The kind of account we wish to construct
2. Our desire to have the account honored
3. What we know of the fact of the case
4. What the reproacher knows of the facts
5. The reproacher's beliefs about social and physical causality, and
6. Our own beliefs about physical and social causality.

Keeping all this in mind, we must then construct one or several accounts that we hope will achieve the desired goal of that type of account. As argued in more detail shortly, one major criterion for whether an account is honored is the extent to which the reproacher finds the accounts that to be explanatory coherent and to be more coherent than alternative accounts that the reproacher is likely to entertain.

3.3.2.4 Constructing the Account

As obvious from the forgoing, constructing an account requires the integration of a tremendous amount of information into a coherent package. One possibility is the following model posed by Miller and Read (1991) based on work in text comprehension (e.g. Kintsch, 1988, Schank and Albeson, 1977) and connectionist modeling (e. g. Rumelhart, McClelland, and the PDP research group, (1986), Thagard, (1989). The model includes two major steps. First, concepts associated with information are activated and organized into a loose, heterogeneous network. The nature of this knowledge has been extensively analyzed previously (Galambos, Albeson and Black 1986).

Second, this heterogeneous network of concepts is organized into a coherent representation of the input by the application of parallel constraint satisfaction processes that act to evaluate the explanatory coherence of the network. Some of the work on which this model has been explicitly modeled in various computer simulations.

3.4 ACTIVATION OF RELATED CONCEPTS

Concepts are activated through something like a spreading activation process (e. g. Anderson 1983, Collins and Loftus 1975) in which activation spreads from an activated concept to those that are linked to it. The greater the activation of structure, the more likely it is to be used to interpret information. Structures that are used in comprehension receive additional activation but those that are not used decay. Three primary sources of activated concepts are probably the failure for which we are being asked to account, the facts surrounding the failure, including events and situations leading up to the failure, and our goals in giving our account.

First, the failure events should activate a wide range of associated concepts. For example if we are late for an appointment, this may activate a variety of potential explanations for being late, such as forgetting, getting stuck in traffic, having a previous appointment run over time, or having some kind of emergency. Cody and McLaughlin (1990) argued that such explanation prototypes are easily accessible, primary sources of interpersonal accounts. The activation of an explanation pattern may also activate various pieces of evidence or facts that are typically associated with that pattern. The fact of the case should also activate associated concepts.

Finally, our goals in constructing the account should also affect which concepts are activated as these goals are shaped the kind of account we try to build (e. g. concession, excuse, justification and refusal). Because different characteristics, different accounting goals should lead to the activation of different concepts.

3.4.1 Arriving at a Coherent Representation

Thagard''s (1989) model of explanatory coherence, seeks to stimulate what makes a set of data and the hypotheses that explain them explanatory coherent. Thagars model is particularly applicable, because the goals of individuals and the causes of behavior and outcomes are central in account. Thagard (1989) proposed several principles for the evaluation of the coherence of the network of data and hypothesized explanations. The principles are the following:

First, Thagard argues, the explanation that requires the fewest assumptions will be more coherent. This is well known principle of parsimony or simplicity. This is implemented in the actual model by assuming that the activation from a fact to its potential explanatory hypotheses is divided among them. Thus, the greater the number of explanations needed to explain a single fact, the smaller the amount of activation from the fact of each explanation.

Second, an explanation that explains more facts that has greater breadth will be more coherent. Further, any given explanation becomes more coherent as more facts are introduced that support it. This occurs because an explanatory hypothesis explains more facts, it receives more activation. This principle suggests that individuals can often make an account more coherent by manufacturing or making up facts that one's account explains. By doing so one can increase the breadth of one's explanation is less coherent to the extent that some facts actively contradict it. Facts that contradict an explanation hypothesis have a negative relationship to it and thus send negative activation to that hypothesis and so reduce its activation.

This suggests one way in which an accounter may attempt to show the reproach is not plausible because it is not consistent with some facts. In doing this, the accounter may either try to make salient fact that the reproacher has ignored or acquaint the reproacher with facts he or she was unaware.

Fourth, explanations are more coherent if they are explained by higher order explanations. Fifth explanations are more coherent they are supported by an analogy to another system with the same causal structure (Read and Cesa, 1991). Bennett essentially suggests that in a jury trial, one can make defendant's account of his or her behavior more coherent and more understandable to the jury if one can present an analogy that is within the jurors own experience.

Read and Cesa (1991) asked the following question:
"What does the accounting process look like when accuracy goes by the board?" individual should still strive to create a coherent account, because that is the major criterion by which it will be evaluated. But it will be an account that excuses or justifies the failure rather than the one that accurately deals with the facts known to

the accounter. Thus, the goals of excusing or justifying the failure will play a major role in how the explanation is constructed. Therefore when the primary emphasis is on constructing an accurate account, we should work from the facts to the explanations. However, when the primary goal is to excuse or justify, then we may often work from potential explanations to the facts.

The goals of excusing and justifying should have three effects on the explanation, two of which occur during the first stage of the model, when concepts activated. Second, when they activate potential explanation for being late, aspects of those explanations that may lead to the fabrication of facts that makes one's account more coherent. A third effect to the goal occurs during the second stage of the model when parallel constraint satisfaction processes are applied to create a coherent account. Here an individual's goals should send positive activation to explanations that are consistent with it and negative activation to explanations that are consisted.

Let us consider what happens when an individual tries to fabricate an account that will be accepted by the reproacher. First, the goals of the account will activate additional concepts that may become potential facts. Second, the accounter knows what failure has to be accounted for. This failure will also activate potential explanations and associated concepts that also provide the basis for potential facts.

Third, the accounter should ascertain what facts the reproacher knows or is likely to know. These known facts should become part of any plausible account and they should also activate a variety of related concepts, including potential explanations.
Forth, the accounter should figure out what social and physical theories are believed by the reproacher. These theories provide potential explanations for the failure event. Some are known by the reproacher and should thereby be given greater weight by accounter when constructing the account. Others are hypothesized or made up and should therefore, receive less weight.

3.4.2 Honoring the Account

Considerable research has focused on the consequences of honoring or not honoring an account (Bies and Sitkin this volume, Cody and McLaughlin 1990, Schonbach 1990).

However little attention has been paid to the issue of how the reproacher decides whether or not to honor the account. Just as the accounter evaluates the coherence of the account as the person constructs it, we should argue that key to the reproacher's judgment of its coherence, and the reproacher's judgment of its coherence will depend on exactly the same principles as are used by the accounter in constructing the account.

3.4.3 William Turnbull (1986)

The vast majority of everyday explanations are given in conversation or their written equivalents. Accordingly, the central claim of a conversation model of explanation is that conversational principles and processes strongly influence the content and structure of everyday explanation (1986), (Turnbull and Slugoski 1988). Explanations are best conceived of as conversational units or moves. Specifically, explanations are answers to explicit or implicit why questions. Questions about why behavior occurred arise when an actor's behavior is perceived to contrast with what is taking for granted or presupposed about that actor and that behavior under those circumstances. Thus, it is misleading to say that event 'A' needs to be explained and that 'E' is an explanation of event 'A'. But a serious problem arises given this conception of explanation: for any event there are host of norms with which it potentially contrasts, and different explanations are appropriate for different contrasts.

A solution to these difficulties, in the form of an ostensibly pan-universal model of the influence on conversation of the goal of protecting the image of self and others, has been proposed by Brown and Levinson (1987). These authors observed that, on the surface, deviations from Grice's maxims arise mainly from conversationalist attempts to balance the competing goals of message clarity and the protection of one's own and the other's face. The concept of face (Goffman, 1967) refers to the desire to

have others accept the positive image one claims for oneself, to have others value one's values-positive face and the desire to be free to pursue one's goals-negative face.

Because people depend on others for the attainment of many of their goals, social interaction is rife with the potential to threaten face. According to Brown and Levinson (1987), people solve this dilemma by employing politeness strategy. First, the use of politeness strategies incurs certain costs: namely the speaker's transactional efficiency, the less polite talk, becomes. Secondly the use of politeness strategies varies depending on certain as yet unspecified variables.

Concerns about politeness influence both request for explanation and explanations themselves. Miller and McFarland (1987) said that people may fail to ask explanations they need (i.e. they fail to perform a face threatening act) because of the fear of embarrassment that would follow from the implication that they are intelligent or uninformed.

Speakers desire to avoid threatening both the positive and negative face of their addresses by putting them on the spot is reflected also in the frequency of direct overt 'why' questions of the form.

The scientific sense of explanation is not its only sense. Being asked to explain oneself often carries a connotation of blame: one is being brought to task for an act of violation. The underly contrast is why did you do X when you ought to have done Y? The appropriate explanation in such circumstances is an account, a statement made by social actor to explain unanticipated or untoward behavior Scott and Lyman (1968, p46). Classically, accounts consist of justifications, claims that the actor is responsible for the act but that no offense was committed, and excuses, claim that the actor committed the offense but was not responsible for its occurrence.

The social-psychological approach to accounting is to examine how individuals construct particular types of excuses, justifications, and apologies to preserve a public and private self-image. Accounts are conceptualized as impression-management techniques that actors use in an attempt to manipulate observer attributions to the behavior.

Both the impression-management and conversation approaches emphasize the strategic nature of accounting. They differ in that the impression-management perspective focuses in addition, on the actor's goal of effectively presenting a positive image of self to the self and the audience whereas the conversation focuses in addition on the actor's goal of conveying a positive image of the audience. This difference derives mainly from the essentially individualistic orientation of the impression-management perspective as compared to the interactional stance of the conversation approach. Interestingly, interactional issues are implicit in the impression-management literature.

3.4.4 A. Furnham (1992)

3.4.4.1 Lay Explanations

According to Furnham (1992), a great deal of everyday, commonplace social conversation concerns explanations: explanations to others about one's own beliefs and behaviors, explanations to oneself and others about people, explanation about social, scientific, political economical and even theological phenomena. Popular newspapers, magazines and television programs seek to offer explanations to their consumers using metaphors, analogies, models and language they can understand.

Ever since the pioneering work of Heider (1958), psychologists have been interested in lay, implicit, commonsense explanation for psychological phenomena such as how, when and why people explain themselves to others.

Attribution theory may be seen as a process-oriented approach to common sense as it seeks to explain, or at least describe, how ordinary people make sense of their world specifically by focusing on their understanding of social causation (Heider (1958), Jones and Davis (1965), Kelly (1973), Peltigrew (1979), Ross (1977), Zuckerman (1979)). Attribution theories, for there are more than one, seek to understand how people seek out, select, interpret, integrate, and communicate information about themselves, others. Psychologists have been particularly

interested in the inferential errors that people make in the processing of social information and the attribution egotism involved in the process.

A second process-oriented approach to common sense can be seen in the work of Smedslund (1978, 1979, 1984) who rather than stress the negative features of lay explanation, tended to stress the opposite, namely that common sense is made up of intuitively obvious truths and inherent logic. Whereas attribution researchers seek to contrast erroneous, naïve, commonsense theories with correct sophisticated 'scientific' theories.

A third content approach may be called the knowledge-structure approach, which focuses on pre-existing theories. Hilton (1988) and others like Abelson and Lalljee (1988) have been concerned with how lay explanations of all sorts are dependent on prior knowledge structures called schema or prototypes. A knowledge-based approach emphasizes that coherence derives from both internal causal structure of a conceptual domain and the position of concept in the complete knowledge-based. Hilton (1988) argued that commonsense description of cause depends on the operation of two elements-the counter factual and contrastive criterion. These two criteria allow distinctions like necessary and sufficient to be made which argues fundamental logical and psychological importance.

The fourth approach to common sense is the content-oriented approach. Essentially this approach is descriptive and toxemic, as it seeks to ascertain what lay people believe; that is, what the factual content of commonsense beliefs and understandings about their own and others behavior. Furnham (1988) reviewed the content of lay theories from issues varied as alcoholism and anorexia to smoking and schizophrenia. Nearly all these lay theories are about the causes of various phenomena, though recent research has looked at lay theories of cures. In this sense content-oriented researchers are interested in the geography rather than geometry of the mind. In setting about this task, various features of the commonsense terrain are considered.

The fifth type approach is primarily contextual and is nicely illustrated by many of the chapters in this volume. The emphasis of this approach is how the social context and

the presence of hearers shape explanations for events. It argued that lay people adapt, accommodate and adjust the explanation that they give to others based on rules, requirements and etiquette governing the situation in which they find themselves. The process, content, and context approaches are by no means mutually exclusive they simply focus on different features of the attribution and explanatory behavior. It is probably true that the most work has gone into process approach followed by the content and then the approach.

3.4.4.2 The Etiology or Development of Lay Explanation

It is impossible to understand fully the nature of lay theories or commonsense assumptions without understanding their origin. Whereas developmental psychologists have always been interested in how, when and why children learn the use of various systems of physical concepts of mass, time and space and to a lesser extent how they come to understand aspects of society, comparatively little work has been done on children's understanding of individual needs, motives and emotions.

3.4.4.3 The function of Lay Explanation

Much of cognitive social psychology is concerned with how people make sense of the social world by selecting, integrating and retrieving social information. That is various beliefs systems are said to serve to make, for the adherer, the world a stable, orderly and predictable place. The function of these beliefs is probably to establish a cause and effect relationship between phenomena, which in turn enables one to apportion blame, praise or responsibility. For instance, Lerner (1980) argued that just world beliefs are functional and essential in that they are ways of adapting to a world in which one feels relatively helpless by attributing absolute virtue to the sociolipolitical and legal system and sustaining a commitment to the individualistic ideologies of post medieval societies.

Functionist theories, through somewhat, unfashionable, provide useful insights into why people maintain and change various commonsense beliefs. It has long been suggested that functional theories are teleological and thus incur the logical error of placing the cause of an event after it in time. It has also been objected that

functionalism encourages or reflect a conservative bias by emphasizing the positive functions of every aspect of the status quo. Advocate of social change can try to bring about alternative institution to meet the same needs, or to meet them better and to avoid areas of dysfunction in society. Functionalism does, however, contain a warning for reformers-that existing institutions may be serving hidden functions and it is important to understand these hidden functions before attempting change (Argyle, Furnham and Graham 1981, Cohen 1968).

Thus when lay explanations serve unspecified or not well-understood functions, they may be very difficult to change. Hewstone (1983) has specified three functions of social attributions:

1. Control
2. Self-esteem
3. Self-presentation

3.4.4.4 The Stability and Consistency of Lay Explanations

The stability of beliefs change is of considerable interest to educators. The stability of beliefs refers to their similarity over time (in expression, perceived truthfulness, applicability etc) whereas consistency of beliefs refers to whether they are held across similar or different situations. The stability and consistency of lay beliefs of social behavior have important implications for measurement, if commonsense beliefs are fairly inconsistent and influenced greatly by the context in which they are gathered, it is important to make reference to the context in which they are gathered.

If cultural factors influence commonsense beliefs, changes in culture may well affect many lay belief systems. People's commonsense beliefs, and hence lay theories, not only change over time but, may be expressed differently in different situations. A person may describe his or her understanding of a particular feature or process quite differently to an adult and to a child. Also depending on the nature of the person, he or she might express beliefs and attitude that seem most congruent with, or attractive to, the hearers in the situation rather than express what he or she actually believes (Lalljee, Brown and Ginsburg, 1984, Snyder 1979). Just as people use high and low

forms of language in different situations so equally, they may express their theories in different forms, depending on the context in which they are expressed.

3.4.4.5 The Consequences of Lay Explanations

Commonsense beliefs-like attitudes and explanations –do have consequences for the development of other beliefs and behavior. Central to a great deal of the early psychological work on attitudes is concept of balance (Heider 1958). Balance congruity and dissonance theory each assumes that people are motivated to be great and to appear consistent, that awareness of imbalance or inconsistency is tension producing and not easily tolerated, and that attitude change is a principal tool for resolving inconsistencies. Thus if one major core belief changes for whatever reason, others related to it are likely to change. Certainly people are soon charged with lying and hypocrisy if they are inconsistent in the explanation they offer.

Furnham and Lewis (1986) noted lay economic beliefs can actually affect economic behavior. Consumer sentiment has consequences for consumer demand in that if people believe high inflation is likely to continue they may save and have high wage demands, which partly account for the continuance of high inflation.

3.4.4.6 The Language of Lay Explanation

Smedslund (1984) argued that there is a logical of ordinary language such as given one set of propositions, others either follow or are necessarily excluded. Hence "a proposition in a given context belongs to common sense if and only if all competent users of the language involved agree that the proposition in the given context is true and its negation is contradictory or useless. However, empirical studies are worth doing on the use and choice of language. It is, then the choice of metaphor, idiom concepts, or simple words to describe phenomena that merits attention. Within any set of similes and metaphors there may well be organized, logical system that does not merit research because it simply demonstrates what is necessarily true. Thus some metaphors may be context specific that is only appropriate or acceptable in certain situations, whereas others are seen to travel and be less seen to travel and be less contextually constrained.

3.5. WEINER B (1986)

3.5.1 Excuses in Everyday Interaction

Weiner (1986) examine one communication strategy that manipulates the thoughts and feelings of others: namely the giving of excuses. According to Snyder and Higgins (1988) excuses are characterized as : the motivated process of shifting casual attribution for negative personal outcomes from sources that are relatively more central to the person's self to source that are relatively less central.

On the other hand (Weiner,Amirkhan, Folkes and Verette 1987,Weiner and Handel 1985, Yirmiya and Weiner 1986) have suggested a more restrictive and social defination of excuse: a consciously used device, communicated to someone else, primarily to foster a positive image of other or of the self, preventing another from becoming angry at oneself, inducing positive expectancies about one's future interpersonal actions and so on. Excuses thus manipulate the thoughts and feelings of the listener to the ultimate interpersonal benefit of the communicating excuse-giver.

In contrast to the defination offered by Snyder and Higgins excuses need not shift casuality away from the self,for some excuses internal to the actor are quite functional. In addition, excuses may protect the self-esteem of the listner rather than of the self. Further excuses might occassionally involve position outcomes. Excuses are not the only type of account offered publicly,yet they are distinguishable from other account including denial, justification, and confession (Schonback, 1980).

Cody and Mclaughin, (1988) suggest that it is reasonable to inquire about the prevalence of excuses: Do they rarely occur, or they are quite widespread and common components of everyday social interaction. One has to then infer prevalences from other indicators e.g when our experimental subjects have been asked to recount a time they gave an excuse, they do apparently with little difficulty (Weiner et al 1987).

The number of the antecedents that promote the conveying of an excuse have been suggested by imposed defination of this tactical communication. First an excuse usually follows a social transgression such as coming late for a party, not handing in a school assignment and so on. The exception tgo this rule may be when there is a rejection of another. Further, when there is a social transgression, then the excuse giver is responsible but seeks to deny that responsibility. In addition, the situation must elicit the belief that the casual attribution is called for, that is either the listner must ask a question like, Why were you so late? Or the excuse-giver anticipates that this question is expected to be answered. And finally, the assumption is made that the excuse will be effective in reaching some goals, such as reducing listner anger.

Eight catergories were sufficient to describe virtually all the causes. Considering first the withheld or true causes, reveals that across three studies, nearly 85% of the reason that are withheld are forgotting/ negligence or intention. Thus, excuse-givers indeed perceive themselves as responsible when giving an excuse.

3.5.2 Theoretically Derived Taxonomy of Excuse

To derive a theoretically driven taxonomy of excuses, it is first necessary to examine the basic dimensions or properties of phenomenal casuality. A number of research investigations of guided by attribution theory, have been undertaken to determine the dimension of casual ascribtions (Weiner 1986). On the basis of factor analytical concept formation and multi-dimensional scaling research, it frequently has been suggested that three properties of perceived casuality are locus, controllability and stability. That is, causes can be perceived as internal or external to the actor,controllable or not controllable by the actor or others, and varying or unvarying over time. In the affiliative domain, for example, physical attractiveness as cause of rejection generally is constred as internal to the rejected person, not subject to violational change, and constant over time. On the other hand, refusal of social engagement because the rejector is ill typically is perceived as an external to the rejected person not subjected toviolational control and unstable.

In as much as excuses are particular types they also are classifiable acording to the basic dimensions or properties of phenomenal casuality, that is, they can be internal

or external to the communicator, controllable or not controllable by that person and stable or unstable over time. Weiner et al (1987) conducted an investigation regarding the casual properties of real reasons and excuses. It reveals that the causes that are withheld are internal to the transgressor, controllable by that person and somewhat unstable.

3.5.3 What is the Excuse-Giving Process?

In as much as anexcuse requires the subtitution of one communication (the lie) for a true cause, one wonders about the cognitive process that are involved to execute this sequence.Weiner (1986) suggested that when a social contract is broken, a transgrssor may consider the real explanation, (internal,controllable, and stable),analyse this explanation for casual properties (internal,controllable and stable) anticipate the negative consequences of communicating that cause, and then make an action decision. This captured a thought (casual analysis)-anticipated affection-sequence.

When considering what excuse to substitute, however, the process may or may not be the same.It may be that the communicator has (external, uncontrollable,and unstable) selects an excuse meeting those properties. This sequence however, also may not capture the full complexity of the decision making process, for excuses that communicated in certain context. However the fact that virtually all excuses exhibit the same casual properties suggests that individuals are cognitive misers as well as cognitive functionalists. That is strategies that work and do not require a great deal for cognitive stress are adopted to respond to the immediate demands of the environment. Obviously one can hypothesize other possible process from the most simple habits or scripts to extremely complex chains of reasoning, says Weiner et al (1987).

3.5.4 Detection

In as much as the comunication delivered by the excuse-giver is a lie, there is a risk of detention, that is, excuse may be uncovered. It is known, however, that in general individuals are very poor at discriminating false from the communications (Ekman

1984) It should not be suprising then to find that this is also the case regarding excuse. Folkes (1982) reported that when being rejected for a date, nearly 75% of the reason that are given are accepted as real or true. In contrast rejecters report that only about 50% of the reasons they report are valid.

To understand if excuse-related goals are reached, we again have to run to attribution theorists and the more general understanding of phenomenal causality. It has been documented that the three underlying properties of casualty previously discussed have unique physchological effects. Turning first to the locus dimension of causality, it has been found that casual locus influences self-esteem. Similary, in the affiliative context a rejection because the other is ill has no such consequences (Weiner,1986). The controllability dimension of causality relates to a variety of affects including the objective case of the task or good luck neither increases personal esteem nor generates feelings of pride. Similarly, in affilliative contexts a rejection because of internal causes such as perceived low attractiveness lowers self-esteem, whereas a rejection because the other person ill has no consequence.

Anger primarily experienced when an individual has engaged in a controllable or volitional action that harm others (1983). Pity and sympathy,on the other hand, are aroused by uncontrollable plights such as those associated with the handicapped, the retarded, the aged, and so on (Weiner, Graham, and Chandler 1982).

The third dimension of causality, causal ability is linked with expectancy of success (Weiner, 1986). An outcome such as exam failure ascribed to a stable cause is expected to be repeated, in as much as low aptitude is perceived as enduring over time. On the other hand, ascription of failure to temporary illness or bad luck will not produce decrements in the future expectancy of success. This merely is restating the logic of cause-effect laws if the cause changes, then the effect also is subject to change.

In sum, excuses do accomplish their aims. There is a very pleasing parsimony in the understanding of the relations between the goals of excuses, their structure and their consequences. Attribution theorist have established a taxonomy of casual dimensions with properties of locus, controllability, and stability. Among stated goals

of excuse-givers are to preserve self-esteem of the self or other minimising anger,and maintain positive expectancies , all in service of interpersonal bonding. These excuse-related goals can be respectively reached by shifting perceived causality along the three identified dimensions of causality. Specifically,to minimise loss of self esteem, locus of causality for rejection or failure of another can be altered from internal to the rejected or failed person to external. To reduce anger, perceived controllability for a broken social contract can be manipulated from controllable by the transgressor and to induce positive expectancies. Causal stability for a negative consequences can be changed so that the cause is perceived as unstable rather than stable. The excuse-communicator does this, shifting internal and controllable causes so they are external, uncontrollable and unstable. The excuse-giver seem to adopt a tenaciously. That is over-determined excuses are communicated that can satisfy multiple objectives, saving the excuse-giver from cognitive work.

3.5.5 Complete Scenarios

The research by Weiner (1991) has pointed out three prototypical excuse patterns that reflect the content as well astheoretical characteristics of both the withheld (true) and false (excuse) explanation. One grouping includes affiliative context, and esteem related excuses, intention as the true cause and a variety of communicated causes such as the other commitment. The rejecter then says that he or she has already accepted another invitation. The listener accept the excuse, accept the excuse, thus maintaining his or her self-esteem. The absence of hurt feelings then contributes to a positive relationship.

A second, less prevalent parttern includes affiliative contexts, anger reduction, excuses forgetting as well as intentions as the causes and a variety of casual communications. For example, a person arrives late for a date. The reason was that he or she did not really hurry when getting ready.

Finally, a third grouping consist of achievement contexts, expectancy altering excuses, forgetting and intention among the causes and desperate excuses.

3.6 THE SOCIAL-INTERACTIVE ASPECT OF ACCOUNT-GIVING- CODY J, AND BRAATEN DAVID (1990)

A severely phrased from a reproach often impacts on the account episode in three ways. First, as in three ways. First, as indicated in our story, extremely hostile forms of reproach often cause defensive reactions on the part of account-givers. Confronted with hostility, the bank employee defend himself against the claim that he was terribly late.

Second , reproachers who employ severely phrased reproaches are predisposed to rejecting the account, no matter what type of account is communicated. A third hypothesis, then is that severe forms of reproach will result in more negative relational and emotional consequences than less severe forms of reproach.

3.6.1 The Account Episode

There exist, according to Braaten et al (1990), a basic structure or pattern to account episode, First, a need exist to explain the account episode, First , a need exists to explain the occurrence of a failure event. The account phase is initiated with a perception or a realisation that the actor is held to be at least partly responsible by the reproacher for an action that is either a violation of normative expectations or an omission of an obligation.

Second, account episode involve a three-part communication sequence involving a reproach, an account and evaluation. Each type of communication can be arrayed on continuum of politeness or preference or along mitigation-aggravation continuum. Some reproaches are polite, open-ended questions. Braaten et al (1990) coded accounts into four general categories: apologies, excuses,justifications, and denial/ refusals. In interpersonal settings,apologies and excuses are perceived as 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. Specifically Braaten et al (1990) and Holtgraves (1989) found that compensation or full blown apologies are more effective than perfunctory apologies.

Finally, the forms of evaluating accounts vary from polite or mitigating to more aggravating.

3.6.2 Are Reproaches Necessary?

Accounts 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 implicity to seek out and communicate an account without having to be asked. Reproaches are not always necessary, In some settings, however reproaches are not needed simply because the fundamental purpose of the communication exchange is to hear and evaluate account.In most settings, however reproaches are frequently used, or at least implicit in that account-givers known that an explanation is required and they will need to communicate the account at some times.

Two hypotheses concerning the reproach-account episode have been advanced. First, a reciprocity expectation involved the prediction that reproach forms elicit similar kinds of accounts-polite reproaches elicit polite account, and hostile or aggravating forms of reproaches elicit hostile or aggravating accounts (Cody & Mclaughlin 1985) . Two elicit forms were labelled, silence and behavioural cues (the reproaches non-verbal behaviours, such as looks of disgust, disappointment.Four verbal tactics, however,mirrored four basic forms of accounts. When using projected concession the reproacher clearly leads the account-giver towards the communication of concession (admission of guilt, apology).

In projected excuse, the reproacher indicates that she or he expects the account-giver to deny responsibility for the failure event. In a projected justification, the reproacher communicates that he or she anticipates hearing the account-giver minimise the severity of the failure event, or defend a questionable action. Finally in a projected refusal, the reproacher suggests that the account-giver will deny guilt, deny the reproacher's right to ask for an account.

The Mclaughling, Cody and O'Hair (1983) study found that (a) projected concessions do infact lead to concession and (b) that projected refusals and projected refusals are negatively related to excuses. Projected excuses were not associated with the selection of any account type and projected justifications did not lead to justifications. Instead, projected justifications led to the use of the more aggravating form of refusal. Finally while projected concession also elicited more frequent reliance on refusals.

A second hypothesis relies on psychological reactance theory (Schonbach & Kleibaumhuter 1990) and predicts that a severely phrased represents a threat to the account-givers freedom and procedures defensive reactions. This approach largely explains our earlier results. The central psychological reactance hypothesis is that threat to one's freedom will elicit a defensive reaction. Braaten et al found that a severe forms of reproach have significant impact on accounts: rebukes frequently elicit refusals/denials , while polite requests and implicit reproaches rarely elicit refusals/denials. Further both rebukes and direct requests elicit more aggravating forms of account.

A second hypothesis concerning reproach severity is that reproachers who employ rebukes are more likely to evaluate account negatively. Braaten et al did infact find that reproachers who used rebukes were significantly more likely to reject the account and were less likely to follow polite reproaches or implicit reproaches. A third hypothesis concerning reproach severity is that more severe reproaches are related to negative interpersonal consequences. Level of severity was infact correlated with anger, dissatisfaction retings concerning adsire to complain about episode, and stress. Although the frequency of complaints is higher for direct request than it is for the more hostile rebukes, the data indicates that at least some forms of rebuke and perhaps blunt reproaches are related to undesirable interpersonal and emotional consequences.

3.6.3 Different Types of Severe Reproaches

Little systematic research has focused on the question of the precise ways in which severe reproaches vary. A separate reading of the reproach form labelled severe in

the Braaten et al data revealed that the severely phrased reproaches could be coded in certain ways. 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 reproaches was used to claim that the account-giver was incompeted,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 or her work.

Three other forms of severe reproaches include anger expressions, rude behaviour and threats / warnings. Anger expressions reflect, in our opinion, a form of severe reproach that is qualitatively different from the other forms. 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 behaviours that would be perceived as "failure events" in normal interpersonal settings. Anger should be an expression that individuals control and onces it is expressed, the reproacher obligated to account for his or her violation. What is used, then, to initiate an account episode for the account-givers perceived failure may require an explanation from the reproacher. Perhaps for this reason,reproachers who used anger outburst were found to terminate the account sequence more leniently then when other severe reproaches were used. Rude behaviours, however, can be more intentional, controllable, and manipulative and were used with some frequency to assert dominance over the account-giver.

On the other hand threats / warnings involved a group of reproaches in which the account-giver was described as already guilty of having made an error and was written up for offence. With the exception of the anger, however, some noteworthy differences can be observed between the different forms of severe reproach.

1. Attack on esteem / commitment reproaches were rated as involving lower levels of perceived guilt and responsibility relative to other account episode. Some account-givers believed they were falsely caused , then of these highly personal types of failure events

2 Anger expressions were associated with relatively friendly relations as the norm between reproacher / account-giver compered to the less friendly, more old and aloof relationships with reproachers who used attack on esteem and rude behaviour reproaches.

3.Threat/ warning, along with rude behaviours, received extremely high ratings of dissatisfaction with one's employment position and the threat / warnings forms of rebukes were associated with the highest rebukes were associated with the highest levels of stress.

4.A significant number of claims of being threatened unprofessionally and significant number of complaints filed about the account episodes where attributable to two of the reproach forms: Attack on esteem and rude behaviours accounted for 59.7% of the claim of "unprofessional treatment" and 59,4% of the complaints. Account-givers did not frequently complain when threats / warnings were used presumably because were guilty responsible for the failure events.

6. Most severe reproach forms in the Braaten et al project elicited refusal / denials and justifications. However, a few apologies did occur when severe reproach forms were employed and most of these occurred when the attack on esteem I commitment reproaches were used, however, these were later evaluated negatively. Further the most aggravating forms of accounts were more likely to follow from the use of two of the reproach forms: Two-thirds of all refusals I denials were elicited via attack on esteem and rude behaviour approaches.

7. Most of the account episode in the Braaten et al. Project that were initiated with a severe reproach from resulted in a negative evaluation. This effect was strongest for the two more personal forms of severe reproaches: Seventy percent of all rejections followed from attack on esteem and rude behaviours and the two reproach forms also accounted for 55,5% of all retreats. Of the very positive evaluations that occurred among the cases involving severe reproaches, most were due to instances that were initiated with anger outburst-the types of reproaches that are themselves failure events that might require an accounting.

8. Failure events were significantly related to reproach forms. Threats / warnings were not substantially related to performance errors. Rather, threats / warnings were frequently used when reproaching account-giver is guilty and responsible and because the failure event is public and effect other workers. Anger expressions , on the other hand, do not appear to harm interpersonal relations as drastically as do the attack esteem and rude behaviour reproaches. Further, account episode that were initiated via anger expression were rated as less significant compared to the three other forms of severe reproaches. Although events involving anger expressions were rated as stressful, account-givers responded with very few refusals / denials and relied on frequent justifications and excuses.

3.7 HOLTGRAVES (1992)

3.7.1 Image Restoration, Disagreements and Self Disclosure

3.7.1.1 Accounts

Accounts are linguistic devices employed whenever an action is subjected to valuative inquiry (Scott and Lyman 1968 p46). According to Goffman (1971) accounts are used to change the meaning (particularly the worst possible reading, or virtual offense) that others might give to an action. Accounts thus have a clear face-preserving function that should motivate both when and how they occur.

According to Holgraves (1992), actions that can bring about an account can be interpreted explicitly in terms of the negative and the positive face, face threats for both the speaker and the hearer. The occurrence of a breach threatens the offended person's positive face as well as the offender's positive face or negative face. A person can account in many different ways and these different types of accounts also can be interpreted in terms of face threat (Heritage 1988, Holtgraves 1989, McLaughlin, Cody and O' Hair 1983). A concession with an apology supports the hearer's positive face. Simultaneously the admission of fault threatens the speaker's own positive and negative face. On the other hand refusals do not threaten the speaker's positive or negative face but increase the positive and negative face-threat to the person who has been offended. Falling between these two end-points are

justifications and excuses. Of these two justification provide less positive and negative face support for the hearer because they attempt to minimize the offensiveness of the act, although they admit the breach and so are more supportive of the hearer than are refusals.

In doing so, justification simultaneously provides greater support for the speaker's negative and positive face than do excuses. In contrast, excuses provide more support for the hearer's positive face by admitting the offensiveness of the act, but in doing so they threaten the speaker's positive face.

Holtgraves (1992) found partial support for this ordering. Subjects in this study perceived justifications to be the least satisfying for the hearer, followed in ascending order by excuses and apologies. Moreover, Holtgraves found a significant negative correlation between how satisfying the account would be for the speaker to use the account. This point illustrates the tension between support for the hearer and support for the speaker. Holgraves (1989) also found that the most frequently reported apology involved the combination of an excuse with a concession-an account hybrid that simultaneously provides hearers support for the speaker.

If accounts are viewed in terms of face, then the type of account used should be a function of the degree of face- threat implied by the failure event. Thus the greater the severity of the offense, the greater the like hood that face concerns will be encoded in an account. This appears to be the case, the more severe the offense, the more elaborated the account. The more aggravating a reproach the greater the need for the greater the need for the speaker to support his or her own face. McLaughlin et al (1983) and Schonbach and Kleibaumhuter (1987) found that aggravating reproaches tend to be followed by the aggravated accounts, that is accounts with little or no face support for the hearer.

Finally, insofar as interpersonal variables such as status influence the degree of face-threat, these interpersonal variables should have a predictable effect on accounts. In keeping with this, Gonzales et al (1990) found that for acts with less severe consequences, lower-status interact ant provided more elaborated accounts than did higher-status interactants for the same offense. Gonzales et al (1990) also found the

sex difference and interpreted these differences in terms male-female differences in status.

Accounts are particularly amenable to a face management analysis. Moreover, because of the simultaneous face-threat for both the hearer and the speaker, they illustrate a feature of face management that generally is ignored in Brown and Levinson's (1987) theory. Brown and Levinson (1987) assumed a threat to the hearer's face is simultaneously a threat to the speaker's face, and that is the motivation for cooperative face-work. Therefore in the case of accounts, estimates of weightiness of an act must be adjusted to take accounts the perceived cost to the speaker if the appropriate output strategy is used.

3.7.1.2 Disagreements

Disagreements, like criticisms or complaints, are verbal acts that clearly threaten the hearer's positive face. In fact disagreements are a direct contradiction of Brown and Levinson's (1987) definition of positive as wanting one's wants to be desired by others. Thus the forms of disagreements should be particularly sensitive to face considerations. Holtgraves (1992) found that when subjects discussed a controversial topic such as abortion, on which they had contradictory opinions, they displayed of the positive politeness strategies described by Brown and Levinson (1987). Interactants attempted to seek agreement by searching for safe topics. The linguistic marking of disagreements bears a strong resemblance to Brown and Levinson's positive politeness strategies. In this conversation analysis, however preference organization is viewed only as feature of conversations. That is, it is an institutional designs, no reference is made to the interactants psychological states. Thus the nonequivalence between preferred and non-preferred actions is independent of the interactants desires: for example one may want very much to disagree with another and in fact may do so, but the disagreement probably still will be marked in same way.

The face management strategies occurring in disagreement episode illustrate a potential problem with the strategy politeness continuum suggested by Brown and Levinson (1987). They proposed that negative politeness strategies are always

politer than positive politeness and empirically (Holtgraves and Yang 1990). On the other hand Lim and Bowers (1991) research suggests that for acts threatening the hearer's positive face, positive politeness strategies are the favored form of redress. In this vein, several researchers (Lim and Bowers (1991) Scollon and Scollon (1981), Tracy (1990) have stated that positive and negative politeness are qualitatively different, and hence that Brown and Levinson's unidimensional ordering of super-strategies is unwarranted.

This argument has some merits, but does not preclude the possibility that strategies may be ordered on the basis of a specificity principle; a strategy that orients to the specific type of a face threatened will be politer than a strategy that does not. Thus, negative politeness strategies are politer than positive politeness strategies for acts that threaten negative face; the reverse is true act for acts that threatens positive face. Bald strategies remain the least polite, and off-record strategies possible the most polite.

3.7.1.3 Self-Disclosures

Self-disclosure generally is defined as the voluntary communication of usually intimate or restricted information about oneself to another (Cozby 1973). Disclosure of personal information is sensitive business and brings face concerns to the force for both the speaker and the hearer (Goffman 1967). For example, in disclosing negative information the speaker make her own positive face. The recipient of the disclosure is placed in the role of helping to manage the speaker's spoiled identity, an imposition that can be regarded as threat to recipient's negative face.

Moreover, because self-disclosure is not an isolated act and because it occurs in conversation, the linguistic realization of face management should be distributed throughout the entire conversation. Because of their interactionally problematic nature, self-disclosures rarely occur out of the blue. Instead the interactants together create a context for the disclosure. Disclosure elicitations also may be due to prior conversational ambiguities (Coupland, Coupland et al 1988, Jefferson 1985) the recipient's awareness of potential trouble.

As for disclosure itself, which can occur over a series of moves, face threat for speaker and hearer can be lessened if the speaker discloses indirectly. Holtgraves (1986) discloses negative information in a cheerful manner (Coupland, Coupland et al 1988). Finally, the recipient of the disclosure also can help to manage the disclosure also can help manage the discloser's face by making his or her own disclosure's face by reciprocity effect.

Similarly, moves away from a negative self-disclosure must be gentle as an indication that the discloser's troubles are not taken lightly. Jefferson (1984) has documented a number of moves that serves his function. Virtually all of these moves are other attentive in some way. Like negative self-disclosures, disclosure of positive information can be viewed as activating face concerns. These appears to be a self-praise avoidance rule (Pomerantz 1978), disclosing positive information can imply negative traits of brashness or egotism. Holtgraves and Srull (1989), Jones and Pittman (1982) thereby threatening the speaker's positive disclosure with disclaimer (Pomerantz 1978). Simultaneously, the obligation to respond to the positive self-disclosure threatens the recipient's negative face. As results the recipient of a positive self-disclosure may respond by criticizing (Pomerantz 1978) or teasing (Drew 1987) the disclosure.

If the form of both positive and negative self-disclosure episodes is due to face-threat, then the power, distance, and imposition variables, through their effect on degree of face-threat, should have effect on self-disclosure.

3.8 GONZALES (1992)

3.8.1 A thousand pardons: the effectiveness of verbal tactics during account episodes

A promising sociolinguistic conceptualisation of predicaments and accounts lies in Brown and Levinson (1987) politeness. By politeness these researches refer to both the desire to have one's positive self image acknowledged, honoured, and accepted (positive fact wants) and the desire for freedom from opposition. Positive face wants threatened when others ignore, question or deny our asserted self-definition, feeling,

perceptions or values. Negative face wants are threatened when others impede our freedom of action or indicate that they intend to do so. Politeness concerns arise when actors anticipate that their action will pose a threat to another's face, and actors anticipate that their actions will pose a threat to another's face , and actors adjust their verbal and non verbal behaviours to be more or less polite as the situation dictates.

From a politeness perspective, justifications or refusals preserve offenders face needs at the expense of others. Concession or excuses preserve other's face needs at the expense of offenders, they explicitly or implicitly acknowledge both the accuracy of others interpretation of an incident, and their right to issue a reproach when offenders acknowledge an incident and assume full or partial responsibility for it. Thus, in the aftermonth of a predicament, some accounts are polite than others, and should secure more charitable-or less punitive-evaluative and behavioural responses from others.

Because polite language is more often associated with women than with men (e.g Brown and Levinson 1987, Lakoff, 1977) and because socially undesirable deviations from norms or expectations are more likely than desirable or expected deviations to yield inferences about the character or worth of an actor (Jones 1979, Jones and Davis, 1965) it was predicted that woman confederates whose accounts deviated from culturally prescribed expectations would be evaluated less favourably than women confederates whose accounts fulfilled expectations based on gender stereotypes. Specifically, it was predicted that women proffering mitigating accounts (concession and excuses) would secure more favourable evaluations and behavioural responses from participants than would woman proffering aggravating accounts (refusal). This partern of participant responses was not expected to hold true for men. First, although stereotype-based expectations often led to the assumption that woman are or should be more solicitous of others face needs exhibit socially desirable behaviours, their politeness is likely to b e viewed as less diagnostic than women's impoliteness (Jones, 1979, Jones and Davis, 1965).

It is also impossible that personality variables are related to participants responses during predicaments. These variables have been largely ignored in the accounts

domain, and this study provided a tentative, exploratory examination of the role of individual difference variables on participants responses errant confederates. Specifically sex-role orientation (Bem,1974,1977, Spence, Helmereich and Stapp,1975) was included as possible predictor of participants.

Gender concerns might also have influenced participants self-reported odds of return to help confederates.

CHAPTER 4

4.1 GERGEN (1994)

4.1.1 Self–Narration in Social Life

Self-narration is a storie about stories and most particularly of the self. Most of us begin our ounters with stories in childhood. Through fairy tales, Folktales and family stories we receive our first accouncts of human action. Stories continue to absorb us as we read novels, biography and history, they occupy us at the movies at the theater and before the television set. And, possibly because of this intimate and longstanding acquaintanceship, stories also serve as a critical means by which we make ourselves intelligible within the social world. We tell extended stories about our childhood, our relations with family members,our years at school,but first love affair, the development of our thinking on a given subject and so on. We also tell stories about last night's party,this morning's crisis or lunch with companion. We may even create a story about near collisionon the way to work or about scorching last night's dinner. So prevalent is the story process in the Western culture that Bruner (1986) has gone so far as suggesting a genetic proclivity for narrative understanding. Whether it is biological prepared or not, we can scarcely underestimate the importance of stories in our ilives and the extent to which they serve as vehicles for rendering ourselves intelligible.

Not only do we tell our lives as stories, there is also a significant sense in which our relationships with each other are lived out in narrative form .For White and Epston (1990) people give meaning to their lives and relationships by storying their experience. The ideal life Nietzsche proposed,is the one that correspond to the ideal story, each act is coherantly related to all others with nothing to spare. (Nehemas (1985), However, narrative accounts are embedded within social action, they rend events socially and typically established expectation for future events. Because the events of daily life are immersed in narrative, they become laden with a storied sense, they acquire the reality of bbeginninga low point, climax and ending. Hardy (1968) has writen that we dream in narrative, daydream in narrative, remember,

anticipate, hope, despair, believe, doubt, plan, revise, critisize, construct, gossip, learn, hate and love by narrative.

For our purpose here, the term self-narrative will refer to an individual's account of the, relationship among self-relevant events across time. In developing self – narrative, we establish self narrative, we establish coherent connections among life events (Cohler 1982, Kohli 1981). Self-narratives is also considered as a form of social accounting or public discourse. In this sense, narratives are conversational resources, constructions open to continuous alteration as interaction progresses. Person in this case do not consult an internal script, cognitive structure, or apperceptive mass for information or guidance, they do not interpret or "read the world" through narrative lenses, they do not author their own lives. Rather, self-narrative is a linguist implement embedded within conventional sequences of action and employed in relationship in such a way as to to sustain, enhance or impede various forms of action.

They are cultural resources that serves such social purposes as self-identification,self-justification, self-criticism, and social solidification. This approach joins with those that emphasize the sociocultural origins of narrative, but replaces the emphasise on self-determining ego with social interchange, S'cholars concern with narrative are sharply divided on the issue of the truth value. Many hold that narrative have potential to bear truth, while others argue that narrative do not reflect but construct reality. The former view sees narrative as a fact-driven, while the latter generally holds narrative to be fact-organising or fact-producing. There are indeed limits on our accounts of events across time, but they are not to be traced either to minds in action or events in themselves. Rather, both in science and in daily life, the stories serve as communal resources that people use ongoing relationships, From the standpoint narratives do not reflect so much as they create the sanse of what is true. Indeed, it is largely because of existing narrative forms that telling the truth is an intelligible act.

4.1.2 The Structuring of Narrative Accounts

From the constructionist standpoint,the properties of well-formed narrative are culturally and historically situated. They are by product of people's attempts to relate through discourse, in much the same way that styles of painting serve as means of mutual coordination within communities of artists or specific tactics and countertactics become fashionable within various sports. Theorist frequently make claims for foundational or fundamental set of rules or charecteristics of the well informed narrative. This analysis however, sees narrative constructions as historically contigent. The following criteria in particular appear to be central in constructing a narrative intelligible 10 significant segments of contemporary culture.

4.1.2.1 Establishing a Valued Endpoint

An accepted story must first establish a goal, an event to be explained, a state to be reached or avoided an outcome of significance or more informally a "a point". The end point may for example be the protagonist's well-being, the discovery of something precious personal loss and so on.It is only when we search for a much desired apartment is successful that we have a good story. MacIntyre (1981) proposed that narrative requires on evaluative framework in which good or bad character helps to produce unfortunate or happy outcomes

4.1.2.2 Selecting Events Relevant to the Endpoint

Once an end point has been established it more or less dictates the kinds of events that can figure in the accounts, thus greatly reducing the myriad candidate for eventhood. An intelligible story is one in which events serve to make a goal more or less, accessible, important or vivid, Thus if the story is about winning the soccer match, the most relevant events are those that bring that goal closer or make it more distant. An account of the day would be acceptable in narrative since it makes the events more vivid but a description of the weather in some remote country would seen idiosyncratic.Again we find that narrative demands have ontological consequences. One is not free to include all that takes place but only that which is relevant to the story's conclusion.

4.1.2.3 The ordering of Events

Once a goal has been established and relevant events selected, the events are usually placed in an ordered arrangement. As Ong (1982) indicates the basis of such order importance, interest value, timeless and so on) may change with history. The most widely used contemporary convention is perhaps that of a linear, temporal sequence.

4.1.2.4 Stability of Identity

The well-formed narrative is typically one in which the characters (or objects) in the history process a continuous or coherent identity across time. A given protagonist cannot feliciously serve as a vilian at one moment and a hero in the next or demonstrate powers of genius unpredictably interspersed with moronic actions. Once defined by the storyteller the individual (or object) will tend to retain its identity or function within the story. There are obvious exceptions to this general tendency but most are causes in which the story attempts to explain the change itself. Casual forces (such as war,poverty and education) may be introduced that bring about change in an individual and for dramatic affect a putative identity may give its way to the real.

4.2 CASUAL LINKAGE

By contemporary stands the ideal narrative is the one that provides an explanation for the outcome. This is not to presume that a universal conception of casuality is insituated into all well-formed stories: what be included within the acceptable range of casual form is historically and culturally dependent. Regardless of one's preference in casual models, when events within are related in an interdependent fashion, the outcome approximates more closely the well-formed story.

4.2.1 Dermacation Signs

Most properly formed stories employ signal to indicate the beginning and the end. As Young (1982) has proposed, the narrative is framed by various rule-governed devices that indicate when one is entering the tale world or the world of story. Laughter at the end of joke may indicate an exit from the tale world and often a description of the story's point is sufficient to indicate that the tale world is terminated

4.2.2 Varieties of Narrative Forms

By using the narrative conventions we generate a sense of coherence and direction in our lives. They acquire meaning, and what happenes is suffused with significance. Certain forms of narrative are broadly shared within the culture, they are frequently used easily identified and highly functional. The question concerns the fundamental plot lines. Since Aristotelian. This allows us to isolate three rudimentary forms of narrative.

The first may be described as stability narrative, that is, one that links events so that the individual's trajectory remains essentially unchanged in relation to a goal or outcome, life simple goes on neither better nor worse. The stability narrative may contrast with two others,

The progressive narrative, which links life events become increasingly problematic until the denourment, when happiness is restored to the major protagonist. This narrative is labelled comedy-romance because it conflates the Aristotelian forms. If a progressive narrative is followed by a stability narrative we have what is called a happily-ever-after myth, which is widely exemplified in traditional courtship. And we also recognised the heroic soga as a series of progressive regressive phases. In this case, the individual may characterise his or her past as a continuous array.

4.2.3 Narrative Form and the Generation of Drama

First, the relative decline in events is far less rapid in the phototypical regressive narrative than it is in the trgic narrative. Whereas the former is characterised by a

moderate decline over time, in latter the decline is precipitous. It seems, then that the rapidly with which events deteriorate in such class tradgedies as Oedipus Rex and Romeo and Juliet may be an essential aspect of their dramatic impact. More formally we might say that the rapid acceleration or deceleration of the narrative slop constitutes one of the components of dramatic engagements. The contrast between the regressive and tragic narrative also suggest a second major components. In the former there is unidirectionality in the slope line. Its direction does not change over time.

In more formal terms , the second major components of dramatic engagement is alteration in the narrative slope. The story in which there were many closely interpersed ups and downs will constitute high drama by common standards. A final word about suspence and danger- the sense of intense drama that is sometimes expirienced during a mystery story, an athletic contest or while gambling- must be added to this discussion. Such cases seems to elude the foregoing analysis since they entail neither acceleration or charge. Suspense and danger thus result from these implicit alterations in narrative slope.

4.2.4 Micro, Macro and Multiplicity in Narration

We now move from narrative resources to the ongoing practices of self-narration from structure to process. Thus, even though it is common practice to view each person as a life story if selves are realised within social encounters there is a good reason to believe that there is no one story to tell.

Our common participation in the culture will typical expose to us to a wide variety of narrative forms, from the rudimentary to the complex. We enter relationship with the potential to use any wide number of forms. Not only do people enter social relationship with a variety of narratives at their disposal, but there are in principle no necessary temporal parameters with which a personal narrative must be constructed. One may relate events occuring over vast periods of time or tell a story of brief duration.

Macronarrative refer to accounts in which events span broad period of time, while micronarratives relate events of brief duration. The autobiographer generally excels in micronarrative, while the comedian, who relies on sight gags strives to master micronarrative. The former asks that his or her present action be understood against the backdrop of history, the latter achieves success by removing him or herself from history.

Given capacity to relate events within different temporal perspective, it becomes apparent that narrative may also be nested, one within another. Thus individual may account for themselves as the bearers of a long cultural history, but nested within this narrative may be independent account of their development since childhood, and within this account a change of heart experienced moments ago. The concept of nested narratives raises a variety of interesting issues. To extrapolate, people with an extended sense of their own history may strive for more coherence between narrative and another than those with a superficial sense of the past. Or in the different light people from newly developing culture or nation may experienced a great sense of freedom in momentary action than those from cultures or nations with long and prominent historical narratives. For the former there is less necessity to behave in ways that are coherent with the past.

4.2.5 The Pragmatics of Self-Narrative

Let us consider the selected number of functions self-narration fulfils. Consider first the primitive narrative of stability.Although generally to identify themselves as stable units has great utility within a culture. In important respects most relationships tend towards stable patterns, and indeed, it is stabilization that enables us to speak of cultural patterns,institutions and individual identities at all. Often such patterns become saturated with value, to rationalise them in this way is to sustain them over time. The societal demand for stability finds its functional counterpart in the ready accessibility of the stability narrative. To successful negotiate social life one must be caple of making him or herself intelligible as an enduring, integal or coherent identity.

The narrative may simultaneously solicit pity and concern excuse one fromfailure and deliver punishment. Within Western culture regressive narratives can also serve, a

compensatory function when people learn of a steadily worsening conditions, the describtion often operates by convention, as a challenge to compensate or seek improvement. Thus regressive narrative serve as an important means for motivating people towards archieving positive ends.

The interknitting of identifies. It is particularly useful to touch on self- narration and moral community interminable negotiations and reciprocal identities. To maintain that one has always been an honest person suggested that one can be trusted. To construct ones past as a success story implies a future of continued advancement. On the other hand, to potray oneself as losing one's abilities because of increasing age generates the expectation that one will be less energic in future. The important point here is that as these implications realized in action they become subject to social appraisal. Others may find the actions and outcomes implied by these narrative coherent with or contradictory to the tellings.

In order to sustain identity successful negotiation is required at every turn. More broadly, it may be said that maintaining identities-narrative validity within a community is interminable challenge (Waele and Herre 1976 Hankiss 1981). One moral being is never a completed project so long as conversations of culture continues. This continuing negotiations of narrative identity is complecated by a final relation feature. The incidents typically woven into a narrative are the actions not only of the protagonist but of others as well. In most instances the actions of others contribute vitally to the events linked in narrative sequence. Narrative validity, thendepends strongly on affirmation of others. This rettance on others places the actor in a position of precarious interdependence for in the same way that self-intelligibility depends on whether others agree about their own places in the story, so their own identity depends on the actor,s affirmation of them.

Because one's identity can be maintained for only so long as others play their proper supporting role, and because one is required in turn to play supporting roles in their constructions, the moment any participant chooses to renege. He or she threatens the array of interdependent constructions. Contemporary science offers two major answers to the question of identification. The first belongs to the more humanistic,phenomenological, and subjectively oriented schools: personal

experience. More broadly, there is little doubt that we are born into a culture with a finely differentiated vocabulary of the emotions. However, we have no viable means of understanding how we could ever learn that we are applying the vocabulary correctly to our internal world. For these and other reasons more, most scientist are not content to rely on personal experience as the basis for identifying the emotions. Rather it is argued, we must place replace, the vagaries of intrspective Folk reports with the dispassionate observations of ongoing behaviour. Although precise and unambiguous readings are achieved through these means, and the findings are often replicable, this focus on observable manifestations of emotios fully supresses the vulnerability of the fundamental premises, first, that emotions do exist and second that they, are manifest in these measures. The presumptions that emotions are there and that they somehow manifest themselves are embrace a priori. They constitute a leap into metaphysical space.

Emotional discourse gains it meaning not by virtue of its relationship to an inner world but by the way it figures in parttern of cultural relationship. Communities generate conventional models of relating, patterns of action within these relationship to an inner world. Emotions do not have an impact on social life, they constitute social life. This view not only eliminate the thorny problems besetting the traditional search for emotions, it is also allows us to place the emotions within the broader networks of cultural meaning. For example variously reasoned by Bedford (1957) , Harre (1986) and Armon-Jones (1986), the emotions cannot be etricated from arena of moral evaluation. People can be blamed for feeling angry,jeleous,or envious,for example or praised for their love or their sadness (as in the case of morning). If emotions were simple biological events triggered by hormones or nueral excitation, they would figure little in these rituals of sanction. One can scaraly be blammed for one's heart rate or vaginal secretions or praised for one's digestive progress. To extract all social meaning from the tion would reduce the person to automation status personlike but not fundamentally human (De Rivera 1984).

Further, constructionist position is highly congenial with much anthropological and historical inquiry. As much enquiry suggest both the vocabulary of the emotion and the patterns of what Westerners call emotional expression" vary dramatically from one culture or historical period to another (Lutz 1985,Harkeness and super 1983,

Heels and Lock 1981, Shweder 1991, Lutz and Abu-Lughod 1990). In addition the vocabulary of the emotion is subject to historical creation and erosion. We no longer speak extensively of our melancholy or acedia, excusing ourselves from work or social obligations on their account, but we meaningful have done so in the sixteenth century. We effortlessly extemporize on our depression,anxienty, feelings of burnout, and stress, none of which would have registered significantly even a century ago. Such sociohistorical variations are difficult to square with the individualist presumption of universal,biologically fixed properties.

Given a view of emotins as cultural constructions, it is then important to realize the ways in which emotional performances are circumstances are circumscribe by or embedded within broader patterns of relationship. To achieve intelligebility the emotional perfomance must be a rocognizable component of an ongoing chain of actions. There is a good reason, then to view emotional performances as contuents of larger or more extended patterns of interaction.

Scholars have taken significant steps towards placing emotion performances within a broader social network. In the same way, emotional expressions are meaningful, only when inserted into particular, cross-time sequences of interchange. In the effect, they are constituents of lived narratives.

To illustrate: In order to count as legimate by contemporary standards, expression of jeleous must preceded by certain conditions. One cannot properly express jealously at the sight of a sunset or traffic light, but jealousy is appropriate if one's lover shows signs of affectin towards another. Further jealousy is expressed to the lover he or she is not free to begin a conversation about the weather or to express deep joy. The lover may apologize or attempt to explain why jealousy is unwarranted to ,but the range of options is limited.

Emotional/ Scinarios: Let us consider acts of hostility. Rather than view them as models of cultural performance-doing right thing at the right time. Rather violence was typically embedded in a reliable pattern of interchange. By common standard relationship between violence and the emotion is an intimate one, violence is typically viewed as an expression of hostile feelings. The present work attempts to explore

possible scenarios of hostility and violece in normal populations. This exploration was further inspired by an interesting argument put forward by Pearce and Cronen (1980). As they pointed there are many recurring patterns of interchange that are unwanted by the participation and yet are willingly and frequently repeated. Domestic violence may be a significant exemplar of such unwanted repititive patterns: Neither husband nor wife may want physical violence but once the pattern has began, they may fel little abuse choice but to bear on towards its normative conclusion-physical abuse. This view also suggest that under certain conditions hostility and physical violence may be viewed as appropriate, if not desirable by one or more of the participants in a relationship. Although hostility and violence are typically abhored in our textbooks and trated as abnormal if biearre, these treatement fail to appreciate the contexts of their occurrence. To the participants violence may seem at a given moment in lived history not only appropriate but morally required.

CHAPTER 5

ANALYSES OF ACCOUNTS

THE NARRATIVE OF PERSONAL EXPERIENCE IN ZULU

5.1   ANALYSIS NUMBER 1: NEGLECTED AND REJECTED BY HER MOTHER

Ngakhula ekhaya ngihlala nogogo ozala umama.   Kwkuyithina sobabili ekhaya. Ugogo wayengithanda kakhulu kodwa ngangizizwela nginesizungu.   Umama washada nomunye ubaba owayengesiye owami, ngalokho wangishiya kugogo. Wayengasibhaleli, engasivakasheli futhi.   Ngangihlala ngimbuza ugogo ukuthi kanti uphi umama avele angizibe.

Esikoleni zonke izingane zazmantombazane zazivame ukukhuluma ngomama baazo, nami ngiqambe amanga ngisho okuhle ngomama kodwa ekujuleni kwenhliziyo yami ngizwe ubuhlungu bokungamazi umama.

Ngesikhathi sengingena esigabeni sokuba yijongosi ngaba nezinkinga eziningi azazenzaza ngisizwe kakhuku isikhala sikamama empilweni yami.   Abantu abaningi endaweni babethi anginasimilo.   Baningi abafana ababengeshela bethi ngimuhle, bayangithanda.   Ngangihluleka ukunqaaba ukuthandana nabo ngoba enhliziyweni yami kwakunesifiso sokuthandwa.   Ekhaya akukaze kube khona muntu othi ngimuhle futhi ngiyathandeka.   Ugogo wabona ukuthi ngizoba nenkinga wangisusa wangisa kumama omncane elokishini, wacela ukuba angibheke yena kuphela ede ethumela imali.

Ngathola ukwamukeleka kahle kakhulu kumamncane, umyeni wakhe kanye nezingane zakhe babengithanda.   Konke umyeni wakhe ayekwenzela izingane zakhe nami wayengenzela futhi angenzela kakhulu ngoba ethi yimina kuphela intombazane yakhe.

Ngaphasa umatikuletsheni ngingamazi umama.   Ngangingafakanga sicelo sokusebenza noma sokufunda.   Ugogo wabe esecela umamncane ukuba angiyise

kumama ngoba ubaba ayeshade naye wayenguthisha kwelinye lamakolishi. Ngaleyondlela kwakuzoba lula ukuthi bangifake noma nginga-aplayanga. Nangempela sahamba saya kumama eThekwini. Angeke ngilikhohlwe loluyasuku, ngingijabule ngendlela emangalisayo. Ngangingenandaba nokuthathwa ekolishi, kodwa ngangijabulela ukuthi ngizobona umama wami okokuqala. Safika khona ngajabula kakhulu ukubona izingane, nazo zajabula ukwazi ukuthi zinosisi. Okwakungimangalisa ukuthi umama yeana akajabulanga. Akaze asho luthi kimi noma abuze ukuthi ngiphase kanjani. Kwafika nezingane zomakhelwane zizongibona ngoba zizwa ngezingane zakithi ukuthi ukhona usisi wazo.

Ekuseni umama wangivusa ngesankahlu ukuba ngivuke ukuze sihambe. Ngalunga masinyane ngathatha imali engangiyinikwe ugogo ngamnika ukuze akhokhe ekolishi, sahamba. Endleleni akekho owayekhulumisa omunye kwakungathi asazaani asihambisani. Ekolishi wafika wangicela ukuba ngilinde ebhentshini elisemnyango, wangena ehhovisi likamabhalane.

Nakuba ngangingaphandle kodwa ngangikuzwa konke ababekukhuluma. Inhliziyo yammi yacishe yama ngesikhathi ngizwa umama ehi angisiye owakhe ngiyingane kadadewabo. Emva kwesikhathi bangibizaz ukuba ngizosayina amafomu, ngangena ngasayina izinyembezi zigcwele amehlo.

Ngahlala ekolishi kumnandi ugogo engisiza ngayo yonke indlela, ngebhadi ngakhulelwa ngathola ingane yentombazane ngisenza unyaka wesibili. Ugogo nalapho waba usizo olukhulu wangithathela ingane wayondla nami wangondla. Uma ngiqeda ekolishi ngasheshe ngathatha ingane yami ngoba ngingathandi izwe ubuhlungu engabuzwa empilweni yami.

Ngahlela ukuba ngikhulume nomama ngobudlelwano bethu obabungangithokozisi. Akathandanga nokho ukuphuhmela obala ngezinto eziningi kodwa waphuthuuma ekutheni uyalibona iphutha alenzile ngakho wacela ukuthatha ingane yami ahlale nayo ayikhulise ngoba mina akangikhulisanga. Nami ngakushayelaizaandla lokho ngoba ngakubona kuyinto enhle yize noma ngangingeke ngiyeke ukuthengela ingane yami ngoba ngangiyithanda futhi iyikho konke kimi.

Okwangimangalisa-ke ukuthi ngangithi uma ngithengele ingane yami izimpah;a zokugqoka athethe athi lemali ngabe ngiyinike yean. Ngase ngibona ukuthi ukube nemali engimnika yona zinyanga zonke kodwa nalokho akusizanga, wagcina engayikhulumisi ingane yami eyayineminyaka engu-8 nami engangikhulumisi uma ngifikile. Ngase ngibona kugcono ngiyithat , nalapho ngiyilandile wangitshela ukuthi singaphindi sibuye noma sifone, nezingane zakhe singazifoneli ngoba angisihlobo nazo.

I grew up with my maternal grandmother. It was just two of us at home. My grandmother loved me so much but I was feeling very lonely. My mother got married to another man who was not my father when I was one year old, and she left me with granny. She did not write to us, she did not phoned us, not to talk about visiting us. I used to asked my grandmother about her whereabout, but she would ignore or pretend as if she did not hear me. At school all the girls of my age used to talk and boast about their mothers, and I would tell lies but very painful about knowing mother.

When I became a teenage I faced so many problems that made me realize the gap which was opened by the absence of my mother. Boys were proposing love from me and I could *not say no because in my heart there was a great desire and need to be loved. So many people describe me as an immoral girl.*

Granny realised that I am heading towards the problem and she took me to my aunt in a township, she asked her to look after me but she remained responsible for my education. I was warmly welcomed by everybody in a family, they loved me so much. My uncle (husband to aunt) treated me like his son and sometimes gave me more than he gave his sons because he said I am his only daughter.

I passed matric without knowing my mother. I did not apply neither for job not to any tertiary institution. Granny requested my aunt to take me to my mother so that she can help me to register at a certain college of education where my step-father was working as a lecture.

So we went to my mom in Durban. I would never forget that day. I was very excited that I would see my mom for the first time. We arrived there and I was very happy to see my mom and my siblings. My siblings That I would see my mom for the first time. We arrived there and I was very happy to see my mom and my siblings. My siblings were happy too, the only person who was not happy was my mother, she did not ask me anything nor look at my results. Friend of my siblings came to see me.

Early in the morning my mother woke me up very harshly to prepare myself so that we can go. I do everything fast and gave her the money that granny gave me to pay at the college. We went there on the way nobody was talking to another it was like we don't know each other or we are not going together. When we arrived at the college she asked me to remain outside and she went inside. My heart nearly stopped when I heard, my biological mother calling me her sister's daughter. They later call me to come and signed the forms and tears was flowing from my eyes down to the floor.

I stayed in the college and my daughter and my grandmother was supporting me very well, there was no complain. Unfortunately for me I got a child and supported both of us. When I completed at the college I got a job an took my child with me because I don't want her to suffer the same way I suffered.

I decided to talk to my mother about our unhealthy relationship. When we talk she did not like to tell me the truth but she is going to take my child and look after her because she did not do that to me, and she is now aware that was wrong. I appreciated that I took the child to her but I kept on buying my child some clothes to wear.

To surprise she use to complain that the money that I am using to buy clothes was supposed to be given to her. I therefore decided to give her some money every months but did not help. She decided not to talk to me. I went there to take my child with me and on that day she told us not to visit her nor to phone her anymore and she told me that I must also stop phoning my half-siblings because there is no relationship between us.

1.   **The Selection of Events in the Account: Plot Structure**

1.1   The narrative gives the personal experience of a young adult who was

1.2   Neglected and by her mom/mother. Her experiences are related in a series of events which are organized in a plot.

1.3   These events in the life of this young adult are organized in a system or order which shows a pattern of events.

THE FIRST EVENT

The narrative relates the circumstances which give rise to her feeling of depression to such an extent that she did not enjoy life as a young girl and a teenager.

The Narrative of the First Event

"Ngakhula ekhaya ngihlala nogogo ozala umama. Kwakuyithina sobabili nje kuphela. Ugogo wami wayengithanda kodwa ngangizizwa nginesizungu. Umama washada nginonyaka owodwa wahamba wangishiya kugogo. Wayengabhali, engafoni angisaphathi ke ukuvakasha. Ngangihlale ngimbuza kugogo ukuthi ukuphi, ugogo wayevele angizibe noma enze sengathi akezwanga. Esikoleni amantombazane angangami babevame ukuxoxa nokugabisa ngomama babo, nami ngiqambe amanga ngisho okuhle ngomama kodwa ekujuleni kenhliziyo yami ngizwe ubuhlungu obumangalisayo bokuthi mina nomama wami asazani.

"I grew up with my martenal grandmother. It was just the two of us at home. My grandmother loved me so much but I was feeling very lonely. My mother got married to another man who was not my father when I was one year old, and she left me with granny. She did not write letters to us, she did not phoned us not talk about visiting us. I used to ask my grandmother about her whereabouts but she would ignore or pretend as if she did not hear me. At school all the girls of my age used to talk and boast about their mothers, and I would tell lies but feeling very painful about not knowing my mother.

In this event the narrator confronted with many teenage problems that made her realized that gap which was opened by the absence of her mom in her life. Many people describe her as a immoral girl. Boys were rushing at her to propose love since she was very beautiful and she could not say no to their proposals because she had a strong desire and the need to be loved. At her home she was never told that she is gorgeous and that she is dear. Her grandmother saw that she was heading towards the danger and she took her to the township to her aunt (sister to her mom).

THE NARRATIVE OF THE SECOND EVENT

"Ngesikhathi sengingena esigabeni sokuba yijongosi nezinkinga eziningi ezazenza ngisizwe kakhulu isikhala sikamma empilweni yami. Abanyu abaningi endaweni babethi anginasimilo. Baningi abafana ababengishela bethi bayangithanda ngoba ngimuhle. Ngangehluleka ukwenqaba ukuthandana nabo ngoba enhliziyweni yami kwakunesifiso nesidingo esikhulu sokuthandwa nokutshelwa ukuthi ngiyathandwa. Ekhaya akukaze kube khona umuntu othi ngimuhle futhi ngiyathandeka. Ugogo wabona ukuthi ngizoba nenkinga wangisusa wangisa kumamncane elokishini, wacela ukuba angibheke yena ede ethumela imali. Ngathola ukwamukeleka kahle kakhulu umamncane umyeni wakhe kanye nezingane zakhe babengithanda. Konke umyeni wakhe ayekwenzela izingane zakhe nami wayengenzela futhi angenzele kakhulu ngoba ethi imina kuphela intombazane yakhe?.

(When I became a teenager I faced so many problems that made me realize the gap which was opened by the absence of my mother. Boys were proposing love to me and I could not say no because in my heart there was a great desire and head and need to be loved. So many people describe me as an immoral girl.

Granny realized that I am heading towards the problems and she took me to my aunt in a township, she asked her to look after me but she remained responsible for many education. I was warmly welcome by everybody in a family, they loved me so much. My uncle (husband to my aunt) treated me like his sons and sometimes gave me more than he gave his sons because he said I am his daughter).

THE THIRD EVENT

The narrator passed matric without knowing her mom. She did not apply for work nor to any tertiary institution. Her step father was a lecturer at a certain college of education, therefore her grandmother asked her aunt to take the narrator to her mom so that they will help her getting to the college. The narrator was very excited that she is going to meet her mother. When she arrive there to her mom's house her siblings were excited and surprised that they have a sister. There was only one person who was not happy her mom. Next morning they went to the college and the narrator nearly died when her mother denied her to the secretary. She said she was her sister's daughter

The Narrative of the Third Event.

"Ngaphasa umatikuletsheni ngingamazi umama. Ngangingfakanga sicelo sokusebenza noma ukufunda. Ugogo wabe esecela umamncane ukuba angise kumama ngoba ubaba ayeshade naye wayefundisa ekolishi lothisha, kwakuzobalula ukuba bangifake ngoba ngangi aplayanga. Nangempela sahamba saya ku- mama eThekwini. Angeke ngilulibale loluya suku. Ngangijabule ngendlela amngalisayo.

Ngangingenandaba nokuthathwa ekolishi kodwa ngangijabulele ukuthi ngizobana umama wami okokuqala. Safika khona ngajabula kakhulu ukumbona nokubona izingane zakithi, nazo zajabula ukwazi ukuthi zinosisi. Okwangimangalisayo ukuthi umama yena wayengajabule. Akaze asho lutho kimi noma abuze ukuthi ngiphase kanjani. Kwafika nezingane zomakhelwane zizongibona ngoba zizwa ngezingane zakithi kukhona usisi wazo.

Ekuseni umama wangivusa ngesankahlu ukuba ngivuke ngilunge ukuze sihambe. Ngalunga masinyane ngathatha imali engangiyinikwe ugogo ngamnika ukuze akhokhe ekolishi, sahamba. Endleleni akekho owayekhuluumisa omunye, kwakungathi asazani noma asihambisani. Ekolishi wafika wangicela ukuba ngilinde ebhentshini elisemnyango wangena ehhovisi lika mabhalane. Nakuba ngangiphandle kodwa ngangikuzwa konke ababekukhuluma. Inhliziyo yami yacishe yama ngesikhathi ngizwa umama ethi angisiye owakhe ngiyingane kadadewabo.

Emva kwesikhathi bangibiza ukuba ngizosayina amafomu, ngangena ngasayina izinyembezi zigcwele amehlo".

(I passed matric without knowing my mother. I did not apply neither for job nor any tertiary institution. Granny requested my aunt to take me to my mother so that she can help me to register at certain college of education where my step father was working as a lecturer.

So we went to my mom in Durban. I would not forget that day. I was very excited that I would see my mom for the first time. We arrive there, and I was happy to see my mom and siblings. My siblings were happy too, the only person who was not happy was my mother. She did not ask me anything no to look at my result. Friends of siblings come to see me.

Early in the morning my mother woke me up harshly to prepare myself so that we can go. I do everything fast and gave her the money that granny gave me to pay in the college. We went there on the way nobody was talking to another, it was like we don't know each other or we are not going together. When we arrive at the college she asked me to remain outside and she went inside. My heart nearly stopped when I heard my biological mother calling me her sister's daughter. They later call me to come and signed the forms and tears was flowing from my eyes down to the floor.)

THE FOURTH EVENT

Staying at the college was enjoyable but the narrator got pregnant when she was doing her second year and gave birth to a babygirl. Her grandmother was the only person to help. She took the child and supported two of them, the narrator at the college and the baby at home. When the narrator finished her diploma she got a job and take her daughter with her.

The narrative of the fourth event

"Ngahlala ekolishi kumnandi ugogo engisiza ngayo yonke indlela. Ngebhadi ngakhulelwa ngathola ingane yentombazane ngisenza unyaka wesibili. Ugogo

nalapho waba usizo olukhulu wangithathela ingane wayondla nami waqhubeka ukungifundisa. Uma ngiqeda ekolishi ngashesha ngathola umsebenzi ngase ngithatha ingane yami ngoba ngangingathandi izwe ubuhlungu engabuzwa ekukhuleni kwami.

(I stayed in a college and my grandmother was supporting me very well, there was no complain. Unfortunately for me I got a child when I was doing my second year. My granny came at my rescue, she took the child and supported both of us. When I completed at the college I got a job and took my child with me because I don't want her suffer the same way I suffered.)

The Narrative of the Fifth event

"Ngahlela ukuba ngikhulume nomama ngobudlelwane bethu obabungathokozisi. Akathandanga nokho ukuphumela obala ngezinto ezining kodwa waphuthuma ekuthini uyalibona iphutha alenzile ngakho ucela ukuthatha ingane yami ahlale nayo ayikhulise ngoba mina akangikhulisanga. Nami ngakushayela izandla lokho ngabona kuyinto enhle yize noma ngangeke ngiyeke ukuthengela ingane yami ngoba ngangiyithanda futhi iyikho konke kimi.

Okwangimangalisa-ke ukuthi ngangithi uma ngithengele ingane yami izimpahla zokugqoka athathe ethi lemali ngabe ngiyinika yena. Ngase ngibona ukuthi kuhle kube nemali angimnika yona nyangazonke kodwa nalokho akusizanga wagcina engayikhulimisi ingane yami eyayineminyaka engu-8 nami engangikhulumisi uma ngifikile. Ngase ngibona kungcono ngiyithathe kunokuba ihlupheke nalapho ngiyilandile wangitshela ukuthi singaphinde sibuye noma sifone nezingane zakhe ngingazifoneli ngoba angisihlobo nazo."

(I decided to talk to my mother about our relationship. When we talk she did not like to tell the truth but she said she is going to take my child and look after her because did not do that to me, and she is now aware that she was wrong. I appreciated that I took the child to her but I kept on buying my child some clothes to wear.

To my surprise she used to complain that the money that I am using to buy clothes was supposed to be given to her. I therefore decided to give her some money every months but that did not help. She decided not to my child who was eight years by then and not to talk to me. I went there to take my child with me and on that day she told us not to visit her nor to phone her anymore and she told me that I must stop phoning my half-siblings because there is no relationship between us.

1.2   Endpoint: Theme of the Narrative

The theme of the narrative is the personal experience of young adult. It illustrate the theme of the narrative is the personal experience of a certain young adult. People who are neglected and rejected by their parents should not dwell on that but try to go above the circumstances. The fact that being neglected and rejected by your biological parent does not mean that everybody will treat you like them or the heaven does not smile on you, means you must press forward and struggle to change your background.

1.3   Ordering of Events

1.3.1 Sequence

The events in a narrative are ordered in a linear sequence as evidenced by the five events in the story in paragraphs 1.1 above narrator suffering from loneliness, narrator confronted with teenage problems and taken to her aunt, narrator being denied by her mom in a college, narrator getting pregnant before finishing he teacher's diploma, and narrator's child being abused by her grandmom.

1.3.2 Duration

The duration of this episode in her life is not very clear but it could have covered a very long time.

1.3.3 **Stability of Identity**

The narrator has a coherent identity across the time of her neglected and rejection by her mom. Because she tells her own story and she is able to speak directly to us. This evidence by these passages from the narrative.

- Ngangizizwela nginesizungu
   I was very lonely

- Enhliziyweni yami ngangizwa ubuhlungu
   At the depth of my heart there was a

- Bokungazi umama wami
   Pain of not knowing my mom.

- Inhliziyo yami yacishe yama ngesikhathi ngizwa
   My heart nearly stop when my mother denied me

- Umama engiphika ethi ngizalwa ngudadewabo
   And called me her sister's daughter

- Ngangena ukuzosayina amafomu izinyembezi
   I went in to sign the forms with tears

- Zigcwela amehlo
   In my ears

- Ngabuya ngahlela ukukhuluma naye ngoba
   I decided to talk to her about our relationship

- Nganginganelisekile ngobudlelwane bethu
   Because I was unhappy with it.

1.4   **Casual linkage**

The events in the narrative are casually linked and they do show a relationship between cause effect. The narrator accept every proposal of love from boys because she did not receive love from home. She bound herself to talk to her mother about their relationship because she was unhappy with their relationship.

2.   **NARRATIVE FORM**

The story has a regressive narrative form

Regressive Narrative

The narrator is haunted by the feelings of loneliness and not knowing her parents especially her mother. The narrator involved herself in pre-marital sex that resulted in her getting pregnant while she was in the college. Her mother denied she was not her child in front of the secretary. The child of the narrator was also ill-treated by her mom.

3.   **Self narrative**

The events as depicted in paragraph 1.1 above are connected with each other.

3.1   **Relationship Among Events**

The narrator sketches a true event in a life of a young adult. It will enhance the quality of life of the community she lives in because it represents neglect and rejection by parents. Such a problem may then be experienced indirectly by the community and it will ultimately help themselves in a type of situation. They may then find easy to overcome.

3.2   **Social Accounting**

The social purpose of that this narrative fulfills is that of self-justification in that the narrator continues to mention her mother as a sole perpetrator. The lack of motherly

love, guidance, protection as the reason for sexual misbehaviour and all other problems she was confronted with including unhappiness.

4.   PRACTICES OF SELF-NARRATION: PROCESS

4.1   Macro Narrative

This is a macro narrative in that the events of the narrator's personal life occurred over a long period of time, since she was a child until she is telling a story.

4.2   Nesting of Narrative

Nesting of events is not possible as there is only one narrative

4.3   Relationship Among Life Experience

From the beginning of a narrative she experiences life as a problem because of neglect and rejection by mother. She experience many problem but still press forward and she ended up becoming a professional and self-sufficient.

5.   PRAGMATICS OF SELF-NARRATIVE

This narrative is basically a regressive as indicated above. The narrative is seeking sympathy with narrator from the reader. The circumstances of her family has sketches in such a way that it clearly endangers feeling of sympathy with her.

6.   INTERKNITTING OF IDENTITIES

The narrator can be viewed by her community as a self-motivated and self-competing person. The narrator was able to accomplish her goals without getting sufficient support. Community will condone such behaviour and the narrator can become a role model to many people suffering like her.

7.   EMOTIONS

The narrator experiences the variety of emotions. She expresses the feelings of loneliness because of the neglect by her mother. When she become a teenager she showed the emotion of acceptance because she started involving herself in love affairs with boys. There are emotions such as the following depression, sadness and anger.   Such emotional expressions of loneliness, depression, anger, and acceptance in this narrative are meaningful because they are expected by the community after the neglect of a narrator by parent.

5.2   ANALYSIS NUMBER TWO: SUFFERING FROM FAVOURITISM

Igama lami nginguZilethile Ngubane.   Ngiqhamuka emndenini onezingane eziyisithupha mina ngingowesine. Sikhule ekhaya sihlala nomama, ubaba wayehlala emsebenzini. Wayefika ekhaya kanye ngenyanga. Ezinganeni zaasekhaya yimina kuphela engangifana nobaba.   Umama wayengangithandi nezingane zasekhaya zaazibona ukuthi angithandwa. Umama wayengiphatha njengesigqila sazo.

Ayikho into eyayiphatha kabbuhlungu inhliziyo yami njengokuphuma kwesikole, ngoba kwase kufanele ngiye ekhaya lapho ngingathandwa khona. Odadewethu babenethuba eliningi lokusondela kumama. Wayehlala nabo abalulekile nabo uma benezinkinga bakhululeke naye abone bayasizakala kodwa mina ngnaithi noma ngizaama ukuzidlisa satshanyana eduze kwakhe akhombise ukuthi ngimchithela isikhathi.   Uma ngithi ngibika inkinga, mhlambe ngiyagula noma kunomuntu ongiphethe kabi wayevele angenze ngizizwe nginecala ngalokho. Ngangihleka futhi ngithokozelel ukuba sekhaya uma kukhona ubaba wayengithanda, uma efika akangibona wayethetha abuze ukuthi ngimcashelelani. Nami-ke ngizizwe ukuthi ngiyathandwa.

Sengineminyaka engu 15 ngakhulelwa. Yingalesi sikhathi umama wathola ithuba lokuthi angitshele ukuthi akangithandi nakuba wayesho sengathi ukungangithandi kwakhe kudalwa ukuthi wayevele engibona ukuthi anginakusasa. Akangikhulumisanga kusukela ebona ukuthi ngikhulelwe, weyethi ngiphoxa umuzi wakhe ebantwini. Nami ngangimzonda ngenhliziyo yami yonke, ngoba ngangimbona

eyisisusa sazozonke izinkinga engibheekene nazo. Ngangikhala ngokuthi ukuba wadlala indima yakhe ngabe anginjena.

Lwafika usuku lokuthi ngibelethe. Ngatshela umama ukuthi ngizwa izinhlungu zemihelo, wavele wathula nje kwaba sengathi akangizwanga. Zathi uma zingiqinisa ngaphinda ngamtshela wangibuza ukkuthi ngakhuleliswa nguye noma uyena owayengithumile na.

Ngaboleka imali kwamakhelwane ngathatha izinto ezimbalwa engangizithengile ngahamba ngaya esibhedlela. Ngabuya ngakusasa ngiphethe ingane. Umama akazange abuze ukuthi ngithole mntwana muni, kanjani nokuthi ubani igama lakhe. Wayengayithinti ingane yami noma igula.

Ngabuyela esikoleni ngafunda. Ngathi uma ngiphasa umatikuletsheni ngathola umsebenzi wokuba umabhalane enkantolo yemantshi. Ngasebenza iminyaka ewu-7 ngihlala nengane yami emqashweni ngifundela ubuthishela ngeposi. Ngathi uma ngiphasa ngahamba ngayofundisa kudee nasekhaya ngazithengela khona indlu ngazihlalela nengane yami.

My name is Zilethile Ngubane. I am from a family of six children and I am the forth one. We were staying with my mother because daddy was working far away from home. He only visited us on the month end. Out of six children I was the only one who look like my father. My mother did not love me and my siblings were aware of that. I was the favourite of my father but unfortunately for me, he was not always around. I suffered in the hands of my own mother. She treated me like a slave of my siblings.

There was nothing that was breaking my heart like an afternoon bell, because it was sending me at my hell home where I was not loved. My sisters had enough time of coming closer to my mom, she would talk to them and advise them about life, if they had some problems they would freely discuss those problems with her. I tied to come closer to her but she was failing to pretend, I was waisting her time. When I tell her about my problems or may be people who make me feel bad or who were

illtreating me, she would blame me for those problems. I only laugh and enjoy to be at home when my father was around. My father love me very much.

When I was 15 years old I got pregnant that is when my mother got a chance to tell me everything that was in her heart. She told me that she don't love me because I am futureless. She dedcided not to talk to me from that time. I was also hating her, because I was blaming her for every problem I was going through for she donot play her role as a mother.

The day came for me to gave birth to the child. I told her that I had labour pains, she just keep quite, cool and clam. When pain become stronger I told her again she scolded me and she reminds me that she did not make me pregnant. I decided to borrow the money from my neighbours and took the nappies I bought and go to the hospital. I return home the following day my mother did not welcome us, ,she did not touch my son even if he was sick, ,she hated both of us.

I returned to school. When I passed matric I got a job. I was employed as a secretary in the Magistrate Court. I worked there for seven years at the same time I was enrolling as a teacher, part time. When I completed that teacher's diploma I moved far away from home and bought myself a house and stayed there with my son.

THE SELECTION OF EVENTS IN THE ACCONT: PLOT STRUCTURE

The narrative gives the personal experience of a teacher who grew up without Motherly love. Her experiences are related in a series of events which are organised in a plot.

These events in life of this teacher are organised in a system or order which shows a pattern of events.

THE FIRST EVENT

In this event the woman who is a teacher is telling us about her problem at her home, and how she was treated by her mother.

The narrative of the first event

Igama lami ngingu Zilethile Ngubane. Ngiqhamuka emndenini onezingane eziyisithupha, mina ngingowesine. Ezinganeni eziyisithupha yimi ngedwa engifana nobaba. Sikhule ekhaya sihlala nomama, ubaba yena wayehlala emsebezini. Umama wayengathandi nezingane zasekhaya zibona ukuthi angithandwa. Umama wayengiphatha njengesigqila sazo.

My name is Zilethile Ngubane. I am from the family of six children, and out of the six children I am the only one who look like my father. My father was not staying at home he was always at work. My mother did not love me and my siblings were aware of that. My mother treated me like a slave of my siblings.

THE SECOND EVENT

The narrator got pregnant at the age of 15 years old. Her mother used that opportunity to express her towards he. She did not talk to her because she said she is humiliating her family.

The narrative of the second event

Sengineminyaka engu 15 ngakhulelwa. Yingalesi sikathi lapho umama athola ithuba lokuthi angitshele ukuthi akangithandi nakuba wayesho sengathi ukungangithandi kwakhe kudalwa ukuthi wayebona ukuthi anginakusasa. Akangikhulumisanga kusukela ebona ukuthi ngikhulelwe, wayethi ngiphoxa umuzi wakhe ebantwini.

At the age of 15 years I got pregnant. My mother used this opportunity to express her hatred towards me. She pretended that she hate me because it was obvious that

I have no future. She did not talk to me from that time, she said that I was humiliating her family.

THE THIRD EVENT

The narrator develop a strong hatred towards her mother. She was blaming her for all the problems she was going through. She blamed he mother for denying her role as a mother

The narrative of The Third Event

Ngangimzonda ngenhliziyo yami yonke umama. Ngangimbona eyisisusa sazo zonke izinkinga engangibhekene nazo. Ngangikhala ngokuthi ukuba wadlala indima yakhe njengomama ngabe anginjena.

I strongly hated my mother. I was blaming her for all the problems I was going through. I complained that she did not play her role as the mother and thus bring me into all these problems.

THE FOURTH EVENT

When the narrator was in labour pains her mother did not help, instead she scolded her and asked her whether she told her to be pregnant. The narrator went to the hospital alone. When she came back with the child, her mother did not welcome them. She did not asked her anything even the name of the child. She was not helpful concerning the child.

The narrative of the Fourth Event

Lwafika usuku lokuthi ngibelethe. Ngatshela umama ukuthi ngizwa izinhlungu zemihelo wavele wathula nje sengathi akezwanga. Zathi uma zingiqinisa ngaphinda ngamtshela. Wangibuza ukuthi ngakhuleliswa nguye na. Ngabuya ngakusasa ngiphethe ingane. Umama akaze angibuze lutho ukuthi ngithole mntwana muni,

kanjani nokuthi ubani igama lakhe. Wayengayithndi ingane yami ngisho ngigula noma igula.

The day came for me to give birth to the young one. I told my mother that I had labour pains and she pretended as if she did not hear anything. When labour pains were becoming stronger I told my mother again, she asked me whether she sent or told me to be pregnant. In went to the neighbour and borrow some money to go to the hospital. I returned home with the baby. My mother did not ask me anything like the name of the baby or how I delivered the baby. She did not touch my baby even if I was sick or he was sick.

THE FIFTH EVENT

The narrator went back to school to complete he secondary education. She matriculated and fortunate for her she was employed as a secretary in the magistrate court. She worked there for seven years and she was also doing a teacher's diploma through correspondence. She became a teacher and bought a house where she was staying with her child.

The narrative of the fifth event.

Ngabuyela esikoleni ngafunda. Ngathi uma ngiphasa umatikuletsheni ngathila umsebenzi wokuba umabhalane enkantolo yemantshi. Ngasebenzaa iminayaka engu-7 ngihlala nengane yami emqashweni ngifundela ubuthisha ngeposi. Ngathi ngingaphasa ngahamba ngayofundisa kuded nasekhaya ngazithengela indlu ngahlala nengane yami.

I returned to school to complete my secondary education. When I passed matric I got a job to work as a secretary in the magistrate court. I worked there for seven years and at the same time I was enrolling as a teacher, teacher, part time. Whem I completed that diploma I moved far away from home and bought a house with my house with my son.

1.2   ENDPOINT: THE THEME OF THE NARRATIVE

The theme of this narrative is favouritism within the families. The narrative illustrate this theme by showing a young girl systematic suffered in the hands of her mother. The narrative shows us how favouritism affected the character of this lady.

1.3   **Ordering of Events**

1.3.1 Sequence

The event in the narrative are ordered in linear sequence, as evidednce by five events in the story:

- The events in the narrative as a child not favored by her mother out of the six children.
- A narrator getting pregnant as a teenager
- She develop a strong hatred towards her mother
- She was not attended during labour pains and her child was not welcomed.
- She passes matric and work as secretary after that she became the teacher.

1.3.2 **Duration**

The duration of this episodes is in her life is not clear although it could have covered a very long time from childhood up until she become a teacher.

1.4   **Stability of identity**

The narrator has a dual character.

- A timid narrator
  The narrator was unloved and not favored by her mother and her siblings

- Umama wayengangithandi nezingane zakwethu zazikwazi lokho
  My mother did not love me and my siblings were aware of that.

She was isolated by her mother.

Ngangithi noma ngizama ukuzisondeza kumama
When I tried to get closer to my mom she would

Avele akhombise ukuthi ngimchithela isikhathi
Show me that I am waisting her time.

She was blamed for her difficulties and problems

Kwakuthi noma ngimtshela ngezinkinga enginazo wayevele angibeke icala
When I tell her about my problems she would blame me for those problems.

A strong narrator

Her strong feature can be seen in the following circumstances
- She passed matric and got job of becoming a secretary
- She enrolled part-time as a teacher and she succeeded.
- She became a teacher and bought her own house.

1.5   **Casual linkage**

Some of the events in this narrative is casually linked. The narrator got a child at the age of 15 years old because she lacked parental advise. She had nobody to learn on or point the right direction. She also worked hard and become self-sifficient because she wanted to move away from her home where she was not loved.

2.   **NARRATIVE FORM**

The story has a regressive. At the beginning of the story the narrator is unloved and not favored by her mom. While she was troubled by that, fell pregnant and she had non to help and she was treated as slave of her siblings.

3.   **SELF-NARRATIVE**

3.1   **Relationship Among events**

The events as depicted in paragraph 1.1 are connected with each other.

3.2   **Social Accounting**

The social purpose is that of self-criticism. This is so because the narrator is feeling sad about her status in her family.

Another purpose is that of self-identification. The narrator identifies herself with those people who are not loved and favored in their families. In this regard, she moved far away from her home and live alone with her child.

3.3   **Narrative is true**

The narrative sketches a true event in a life of a young woman. It will enrich and empower other people in a community she lived in because it represent favouritism within the families. Such problem may then be experienced indirectly by the community, and it will ultimately help them when they find themselves stuck in a same problem, they may then learn from the narrator or handle the problem better by learning to the narrator's problems.

4. PRACTICES OF SELF –NARRATION: PROCESS

4.1 Relationship Among Life Experiences

From the beginning of a narrative she experiences life as problem of the favouritism and the attitude of her mother towards her. She depicts her life as a fast decline in misbehaving which resulted in juvenile pregnancy, and able to gradually improve herself by pressing on and deligently focus on her dreams. This is evident because of two issues in her narrative: Firstly she pass matric and secondly she became a secretary and later on a teacher.

4.2 Macro Narrative

This is a macro narrative in that the events of the narrator's personal life occurred over a long period of life since she was a young child up until she is telling a story.

4.3 Nesting of narrative

Nesting of events is not possible as there is only one narrative.

5. Pragmatic of Self-narrative

This narrative is basically a regressive narrative as indicated above. The narrative solicits sympathy with narrator from the reader. The circumstances of her family has been sketched in such a way that it clearly engendered feeling of sympathy with her.

6. Interknitting of Identities

The narrator will be evaluated within her community as dishonest person but two has a repenting heart.

Moral Evaluation

In this regard, the community might be divided in their evaluation of this character. On the other hand the community clearly sees the result sexual immorality when the narrator became pregnant at the age of 15 years old. No healthy community will condone such behaviour and thus the narrative will be seen in a negative light and the narrator as a typically corrupt person with no, ,morals, Secondly her focus and positive attitude about the future can be paint a good picture about her and thus obtain favour and forgiveness for her.

6.1   Interminable Negotiation

The identity of a narrator as a determined person can be sustained by the community, that is, it will be necessary for her to give other stories in which the same characteristics as this story reveals.

7.   Emotion

Emotion of depression and anger are apparent in the narrative. The narrator was depressed when she begin to see that her mother did not love and do to her as unto others. She was also full of anger when she became pregnant.

Such emotions are embedded in the culture: A person who is not loved usually become depressed and angry for other people.

5.3   NARRATIVE NUMBER THREE: YOUNG WOMEN AFFECTED BY HER PARENT'S DIVORCE

Kwakungunyaka 1979, angisakhumbuli inyanga nosuku ngoba ngangisemncane kakhulu. Engikukhumbulayo ukuthi ugogo wathi uma uthandazaz ekuseni wakhala. Inhliziyo yami yaba buhlungu. Ngiyakhumbula futhi emthandazweni wakhe esho ukuthi thina nodadewethuh omdala wasiphiwa uNkulunkulu. Sathi uma sivuka ekuseni kwangqongqoza ubaba endlini kagogo. Akangenanga wavela ngobuso "wathi sengihambile mama", wavalelisa. Ubuso bakhe babungeneme neze.

Ngazibuza ukuthi kwenzenjani kuyilapho ngingenakubuza ugogo ngoba sasingenalo ilungelo lokubuza izindaba zabantu abadala.   Lesi simo sasiqaala ukuba khona ekhaya.   Kwakuthi noma sekuyizikhathi zokudla akwangaba bikho muntu othanda ukudla.

Kwathi emini bebadee wabuya ubaba, nasekubuyeni kwakhe wayengeneme. Wafika wahlala eduze kukagogo wathuhla isikhashana wayesethi kithi uGumede uyeza manje uzonilanda anise enduneni iyona-ke esiyonidlulisela kunyoko.   Wathi angaqeda ukusho njalo ubaba wathatha iduku wasula izinyembezi emehlweni akhe. Ngathatha izinto zami zokugezaz ngaphuma phandle ngakhala.   Ngathi ngisakhala ngezwa sengimenyezwa endlini ngase ngigeza masinyane, ngeqeda ngaphindela endlini ngangena izingubo zami sezipakishiwe, ngagqoka.

Ugogo wabe esesitshela ukuthi seesiyahamba umama wethu uyasifuna necal uliwinile enkantolo sesingabakhe.   Inhliziyo yami ayikaze ibe buhlubgu njengalaleliya langa.   Mina ngangingazi futhi ngingakaze ngimbone umama.   Ngangazi ukuthi nginobaba nogogo.   Ngangikaze ngiye komunye umuzi ngaphandle kwasesontweni. Sahamba nobaba uGumede owayethunywe yinkantolo yemantshi ukuthi asise enduneni.   Safika enduneni sahamba nayo saya kubo kuka mama.   Mina ngihamba nje ngiyakhala.   Safika kulomuzi sahlaliswa ebhentshini, abantu bakhona baphuma belandelana bezosibona.   Akekho owakhombisa ukusijabulela noma ukusamukela. Omunye wabo engambuka angangamthanda wakhala ngokuthi singcolile kwakunguyena umama lowo.

Impilo ayikaze ibe mnandi kimina.udadewethu wayengcono ngoba wayehlala enconywa kuthiwa muhle ngoba wayefana nomama.   Mina ngangibizwa ngemfene, ngibizwa ngenkawu, ngezingovolo nangakho konke okungasile.   Akukho okuhle okwakushiwo ngami. Angikwazi okuyikhona ababengithathela khona kugogo nobaba ngoba babengangithandi.   Nodadewethu imbala wangijikela naye wangiphatha njengomama futhi ekwazisa ukuthi ungcono muhle kunami.

Kwakuthi uma kwenzekile ngasephuutheni umama angithethise kakhulu angisho nangenhlamba kube sengathi ubevele engicuphile.   Alikho nelilodwa ilanga ake

angiphatha kahle ngalo. Nabakubo abakaze bangiphathe kahle noma bamkhuze uma engihlukumeza uma ngibukaindlela esafikangayo. Njalo ngesonto ngangikhala izinyembezi uma ngobona abazalwane abagqoke umfaniswano wase Luthela ngikhumbule ugogo nayh owayegoka kanjalo.

Ngezinye izikhathi umama wayefika nomunti ayethandana naye nabangani babo kuphuzwe utshwala kubhenywe ugwayi kudanswe. Ngangifikelwaamahloni nokuphatheka kabi, phela mina ngangingazi ukuthi umuntu wesifazane uyaphuza, abheme, abambane nabantu besilisa phambi kwezingane. Kwakungakaze kwenzeke ekhaya kithi.

Ngenxa yalo uphuzo lolu oludakayo waxabana nomngani wakhe wase egwaza wafa. Waboshwa wahlala isikhathi eside ejele. Ngacela ukuvakashela kubo kababa, ngavunyelwa. Ngahamba angaphinda ngabheka emuva, nakhona kubo kababa uyedwa umuntu owayesangithanda ugogo. Ubaba akabange esangiphatha njengakuqala.

Umama owayeshade nobaba wayengigqilaza ngomsebenzi, ngikha amanzi, ngitheza izinkuni ngibuye ngilusiswe izinkomo. Zonke izinto engangizicela ngangingazitholi. Sengifunda eHigh School ngaphoqeleka ukuthi ngibambe amatoho ukuze ngiziqhube esikoleni. Impilo yayinzima. Ngangihlale ngifisa sengathi ngabe kugcono ukuba angizalwanga. Ngathi uma ngiphasa ibanga leshumi ngabolekwa omunye uthisha imali yokubhalisa enyuvesi ngathola noxhaso khona enyuvesi ngaqhubeka. Ngelanga lokwethweswa kweziqu ngathi ngivuka ekuseni umama wabe esemi emnnyango. Angazi ukuthi ubani owamtshela ukuthi nami ngiyagqoka.

It was in the year of 1979, but I cannot remember the month and the day, because I was very young by then. What I can remember is that when my grandmother was praying in the morning she broke into tears. My heart became painful. I remember that in her prayer, she made mention of our names (my sister's name and mine), she said that she receive us from God. When we woke up my father knocked at the door and, he did not enter but only showed his face and bid his mother good-bye. He was not happy at all.

I asked myself, ,what is happening and I could not asked my grandfather about this because we were not given that right of interfering with adult affairs. That was the first time. I experience such a mood at home. When the time for eating came nobody had an apetite.

My father came back in the afternoon and he was still unhappy. He sat next to my grandmother and kept quite for a while. The then told us to wash ourselves because Mr Gumede (his friend) was on his way to take us to our mother. He said so and then wipe the tears with handkechief from his eyes. I took my toiletries and went outside to cry. While I was crying, I heard somebody calling my name in the house. I washed fast and went back.

Granny explained to us that we were leaving because our mother wanted us and she has won the case from court, so we belonged to her. My heart did not feel the pains that I felt on that day. I was not aware that I have a mother and did not see my mother since I was born. All I knew is that I had a father and grandmother. I was never been to any house except in my home and in the church. Gumede (my father's friend) came to take us to induna (tribal leader) and induna took us to my mother. I was crying all the way. We arrived there, and they all came to see us following each other. Nobody gave us a warm welcome. One of them whom I hated at first glance complained about being dirty. That was my mother.

Life was not good to me. My sister was better than myself because she was appreciated for being beautiful because she look like my mom. I was called a baboon, a monkey, bigteeth and all other bad nicknames were given to me. I wondered why they took me from my granny and dad because they had no love for me. My sister also learnt to treat me as I was treated by everybody, and she was aware that she is better than myself.

Life was not good to me. My heart would become very painful when I look at the way we cam with from my home. I cried every Sunday when I saw Christians from Lutheran Church because they brought me memories of my grandmother who was wearing like them.

Sometimes my mother would come home with her boyfriend and their friends to drink alcohol, smoke cigarette and dance. That would make me ashamed because I did not knew that a women can drink alcohol, smoke and hug males in the mist of children. That did not happen at my home where I was from.

Because of alcohol, my mother murdered he friend without intention. She was arrested and remain in jail for a long time. I asked the permission to go to my father's home and I was allowed. I went there and never turn back, ,but I found that there as only one person who was still in love with me, my grandmother. My father did not take care of me like before.

My stepmother was enslaving m with many duties like sending me to the river to fetch water, collecting firewoods in the forest of looking after cow. All the things I asked for were not given to me. When I was at high school I was forced to do some piece jobs so to further my studies.

When I passed my matric, I was assisted by one of my former teacher to go to the university. I also got financial aid and continue with my studies. My mother arrived during the day of graduation, I did not know who told her that I am also graduating. She acted as if nothing went wrong.

1. **THE STRUCTURE OF NARRATIVE ACCOUNT**

1.1 **Selection of Events in the Account: Plot Structure**

1.1.1 This narrative gives the experiences of a young women who was severely affected by the divorce of her parents.

1.1.2 These events in a life of this young women is organised in a system or order which shows a pattern of events. There are eight events.

THE FIRST EVENT

The narrator relates the circumstances that give rise to her feeling of depression and confusion to such on extent that she cried tears.

(a)   She heard her grandmother praying in tears and mentioning their names (the narrator and her sister)

(b)   Her father bid his mother good-bye in a sad mood.

(c)   Shock of being told that she is moving away from her father and grandmother to her mom.

The narrative of the first event

Kwakungunyaka ka 1979, angisakhumbuli inyanga nosulu ngoba ngangimncane kakhulu. Engikukhumbulayo ukuhti ugogo wathi uma ethandaza ekuseni wakhala. Inhliziyo yami yaba buhlungu. Ngiyakhumbula futhi emthandazweni wakhe esho ukuthi thina (mina nodadewethu) wasiphiwa uNkulunkulu. Sathi uma sivuka ekuseni kwangqongqoza ubaba endlini kagogo. Akangenanga wavela ngobuso wavalelisa. Ubuso bakhe babungeneme neze.

Ngazibuza ngaziphendula ukuthi kwenzenjani, kuyilapho nganginakumbuza ugogo ngoba sasingenalo ilungelo lokubuza izindaba zabantu abadala. Lesi simo sasiqala ukuba khona ekhaya. Kwathi noma sekuyizikhathi zokudla akwangaba bikho muntu othandukudla.

Kwathi mini bebade wabuya ubaba nasekubuyeni kwakhe wayengeneme. Wafika wahlala eduze kukagogo wathula isikhashana. Wasethi kithi gezaani uGumeded uyezaz manje uzonilanda anise endunenin iyona-ke esiyonidlulisela kunyoko. Wathi angaqeda ukusho njalo ubaba wathatha iduku wasula izinyembezi emehlweni akhe. Ngathatha izinto zami zokugeza ngaphuma phandle ngakhala. Ngathi ngisakhala ngezwa sengimenyezwa endlini, ngase ngigeza masinyane.

It was a year of 1979, ,but I cannot remember the month and the day, because I was very young by then. What I can remember is that when my grandmother was praying in the morning she broke into tears. My heart became painful. I remember that in her prayer, she made mention of our names (my sister's name and mine), she said that she received us from God. When we woke up, my father knocked at the door

and, ,he did not enter but only showed his face and bid his mother good-bye. He was not happy at all.

I asked myself, what is happening and I could not asked my grandmother about this because we were not given that right of interfering with adult affairs. That was the first time I experience such mood at home. When the times for eating came nobody had an apetite.

My father came back in the afternoon and he was still unhappy. He sat next to my grandmother and kept quite for a while. He then told us to wash ourselves because Mr Gumede was on his way to take to induna and induna would take us to our mother. He said so and then wiped the tears with handkechief from his eyes. I took my toiletries and went outside to cry. While I was crying, I heard somebody calling my name in the house. I washed fast and went back.

THE SECOND EVENT

The narrator was not aware that she had a mom because she did not hear anything about her not to talk about her face. The narrator was never been to another house except at her home and at the church.

The narrative of the second event

Ugogo wabe esesitshela ukuthi siyahamba, umama wethu uyasifuna futhi necala uliwinile enkantolo seesingabakhe inhliziyo yami ayikaze ibe buhlungu njengalela langa. Mina ngangingazi ukuthi nginobaba nogogo. Ngangingakaze ngiye komunyhe umuzi ngaphandle. UGumeded (umngani kababa wafika sahamba naye saya enduneni, induna yase isidlulisela kumama. Sihamba nje endleleni mina ngiyakhala. Safika kulo muzi abantu bakhona baphuma bezosibona belandelana akekho owakhombisa ukusijabulela. Omunye wabo engingamthandanga wakhala ngokuthi singcolile kwakunguyena umama lowo.

Granny explained to us that we were leaving because our mother wanted us and she has won the case from the court, so we belonged to her. My heart did not feel the

pains that I felt on that day, I was not aware and I did not see my mother since I was born. All I knew is that I had a father and grandmother. I was never been to any house except in my home and in the church. Gumede (my father's friend) came to take us to Induna (tribal leader) and Induna took is to our mother. I was crying all the way. We arrived there and they all came to see us following each other. Nobody gave us a warm welcome. One of them whom I hate at first glance complained about being dirty. That was my mother.

THE THIRD EVENT

The narrator severely suffered in the hands of her mom. She was always ill-treated and given nicknames that were bad. Her sister also learnt to criticise her because she knew is better than the narrator.

The Narrator of the Third Event

Impilo ayikaze ibe mnandi kimina. Udadewethu wayengcono ngoba wayehlala enconywa kuthiwa muhle ngoba wayefana nomama. Mina ngangibizwa ngemfene, ngibizwa ngenkawu, ngezingovolo nangakho konke okungasile. Akukho okuhle okwakushiwo ngami. Angikwazi ababengithathela khona kugogo nobaba ngiba babengangithandi. Udadewethu naye imbala wangijikela wangiphatha njengabo bonke.

Life was not good to me. My sister was better than myself because she was always appreciated for being beautiful because she look like my mom. I was called a baboon, monkey, bigteeth and all other bad nicknames were given to me. I wondered why they took me from my granny and dad because they had no love for me. My sister also learnt to treat me as I was treated by everybody, and he was aware she is better than myself.

THE FOURTH EVENT

The life was not good to the narrator. That makes her to be troubled by the memories of her grandmother and her father. Each time when she look at the way

she came with from her home, she would feel very sad. The narrator would cry every Sunday when she saw Christian of Lutheran Church because they brought her the memories of her grandmother.

Narrative of the fourth event

"Impilo yayingemnandi kimina. Inhliziyo yami yayiba buhlungu uma ngibuka indlela esafika ngayo sisuka ekhaya. Njalo ngesonto ngangikhala izinyembezi uma ngibona abazalwane abagqoke umfaniswano waseLuthela ngikhumbule ugogo naye owayegqoka kanjalo.

Life was not good to me. My heart would become very painful when I look at the way we came with from my home. I cried tears every Sunday when I saw Christians from Lutheran Church because they brought me memories of my grandmother who was wearing like them.

THE FIFTH EVENT

The mother of the narrator was also misbehaving, and the narrator was always ashamed by her behaviour. Her mother would came with her boyfriend and and some of their friends, they would drink alcohol, smoke and dance. All those things made the narrator to be ashamed of her mother.

The Narrative of the Fifth Event

Ngezinye izikhathi umama wayefika nomuntu athandana naye nabangani babo kuphuzwe utshwala kubhenywe ugwayi kudanswe. Ngangifikelwa amahloni nokuohatheka kabi phela mina ngangingazi ukuthi umuntu wesifazane uyaphuza, abheme abambane nabantu besilisa phambi kwezingane. Kwakungazange kwenzeke ekhaya kithi, lapho ngangisuka khona.

Sometimes my mother would come home with her boyfriends to drink alcohol, smoke cigarette and dance. That would make me ashamed because I did not knew that a

woman can drink alcohol, smoke and hug males in the mist of children. That did not happen at my home where I was from.

THE SIXTH EVENT

The mother of the narrator got arrested for murder without attention and that was a golden chance for a narrator to go back to her grandmother and father but she was not accepted like before.

The Narrative of the Sixth Event

Ngenxa yalo uphuzo oludakayo, umama waxabana nomngani wakhe wase emgwaza wafa. Waboshelwa, wahlala isikhathi eside ejele. Ngacela ukuvakashela kubo kababa, ngavunyelwa. Ngahamba angaphinda ngabheka emuva, nakhona kubo kabab uyedwa umuntu owayesangithanda, ugogo. Ubaba akabange esangiphatha njengakuqala.

Because of alcohol, my mother murdered her friend without intention. She was arrested and remain in jail for a long time. I asked the permission to go to my father's home and I was allowed. I went there and never turn back, but I found that there was only one person who was still in love with me, my grandmother. My father did not take care of me like before.

THE SEVENTH EVENT

The narrator became a slave of her step-mother by sending her to the river to fetch water, going to the forest to collect firewoods, and looking after the cows. Al the things that the narrator asked for were not given to her. When she was at high school, she was forced to do some piece jobs, so that she would support her education.

The Narrative of the Seventh Event

Umama owayeshade nobaba wayengigqilaza ngomsebenzi, ngikha amanzi, ngitheza izinkuni ngibuye ngilusiswe izinkomo, zonke izinto engangizicela ngangingazitholi.   Sengifunda e-High School ngaphoqeleka ukuthi ngibambe amatoho ukuze ngiziqgube esikoleni.

My step mother was enslaving me with many duties like sending me to the river to fetch water, collecting firewoods in the forest and looking after cows. All the things I asked for were not given to me. When I was at high school I was forced to do some piece jobs so to further my studies/ support my education.

THE EIGHT EVENT

The narrator passed matric, and she was assisted by one of her former teacher to go to the university, she also got financial aid at the University. Her mother appeared on graduation day, early in the morning. The narrator does not know who told her that she also graduating. She acted as if nothing went wrong, she was happy.

The Narrative of the Eight Event

Ngathi uma ngiphasa ibanga leshumi ngabolekwa omunye uthisha imali yokubhalisa enyuvesi.   Ngathola uxhaso naseNyuvesi ngaqhubeka.   Kwathi ngelanga lokwethweswa kweziqu umama wafika. Angazi ukuthi wayetshelwe ubani ukuthi nami ngiyagqoka.

When I passed matric, I was assisted by one of my former teacher to go to the university. I also got financial aid and continue with my studies. My mother arrived during the day of graduation. I don't know who told her that I am also graduating. She acted as of nothing went wrong.

1.2   Endpoint: The Theme of the narrative

The theme of the narrative is the effect and consequences of divorce. The narrative illustrates this theme by showing how this young girl was emotionally devastated by the divorce of her parents. The narrative shows the consequences of this by divorce of her parents. The narrative shows the consequences of this by divorce on this young girl: depression, desire to commit suicide, unforgiveness, low self-esteem and despair.

1.3   Ordering of Events

1.3.1 Sequence

The events in the narrative are ordered in a linear sequence, as evidence by the eight events in the story in paragraph 1.1 sensing a strange and sad mood from her father and her grandmother, being told about her mother for the first time, narrator severely suffered in the hands of her mother, narrator being troubled by memories of her grandmother, ashamed by the misconduct of her mom, narrator go returning to her home, narrator becoming a slave of her stepmother and narrator's mother appeared during her graduating day.

1.3.2 Duration

The narrative time which covers the duration in which the story is unfolded is not, very clear although it could have covered a long period from 1979 while the narrator was very young up until she graduated from the university.

1.4   Stability of identity

The narrator presents herself as both timid and strong character.

A timid Narrator

Depressed, unloved, despair, discriminated against, ashamed and low self-esteem character.

A strong Narrator

Perseverance, determined and stable

The narrator does not seem to have coherent identity. It seems as if she has a dual personality. It seems as if she has a dual personality, on the other hand she is quite timid and easily conform to the mood and circumstances, but on the other hand she is strong and obtained success. Her timid features can be seen in the following events

- She is unworthy – ngangifisa sengathi angizalwanga
- She is depressed – impilo ayikaze ibe mnandi kimina
- She is discriminated with others : wayengcono udadewethu kunami
- Unforgiving – angazi ukuthi ubani owayemtshelile ukuthi nami ngiyagqoka.

Narrator's strong character can be seen in the following circumstances:

- She is determined: She passed matric and become a graduate.

1.5 Casual Linkage

The events in the narrative are casually linked, that is the events show the relationship of cause and the effect. At first narrator cried tears because she heard her grandmother praying in tears. She was emotionally depressed because she was removed from her comfort zone (her home).

2. NARRATIVE FORM

The story has a regressive narrative. The narrator suffered from the divorce of her parents. She was not aware that she had a mother. To her being removed from her grandmother and her father was the great tragedy. She severely suffered in the hands of her mother and was ill-treated by the members of her family. The narrator was never appreciated but always criticized and nicknamed.

3.	**SELF-NARRATIVE**

3.1	**Relationship Among Events**

The events as depicted in paragraph 1.1. above are connected with each other. In the first place the divorce of narrator's parent is connected with depression that she is suffering from.

3.2	**Social Accounting**

The social purpose which this story-fulfills is self-identification.   The narrative identifies with all the victims of divorce. She is always crying & depressed like all the victim of divorce.

3.3	**The Narrative is True**

The narrative sketches true a experience in the life of a young woman. It will enhance the quality of life of the community she lives in because it represents the effect and consequences of divorce in a life of a young woman. Such problem may then be experienced indirectly by the community and it will ultimately help them when they happen to come-across with such problems.

4.	**PRACTICE OF SELF-NARRATION PROCESS**

4.1	**Macro Narrative**

This is a macro narrative in that events of the narrator's personal life occurred over a long period of time, since she was a young u until she was narrating the story.

4.2   Nesting of the Narrative

Nesting of events is not possible since there is only narrative.

5.   PRAGMATICS OF SELF-NARRATIVE

This narrative is basically a regressive narrative as indicated above. The issue to be considered here, is the social value of such regressive narrative. The narrative solicits sympathy since the narrator appeaks to be severely depressed.

6.   INTERKNITTING OF IDENTITIES

6.1   Moral Evaluation

The narrator will be evaluated within her community as a strong, very focussed, determined and overcoming person. She potrayed herself as a suffering person but who determined and able to solve her problems.

6.2   Intermediate negotiation

The identity of a narrator as a strong and determined character can be sustained by the community. The narrator will be experienced as a valid character within the community because of the character she potrayed.

7.   EMOTIONS

(a)   Emotions of sadness, loneliness, despair and depression are apparent in this
         narrative. The narrator shows the sign of sadness when she is leaving her

father and grandmother. She also feels lonely in her mother's home because she was not treated as her siblings. Symptoms of depression are very clear since the narrator was depressed by the consequences of her parents divorce. Lastly the narrator is very despair, she even wish she was not born, she attach no meaning in her life since everything as not going right for her.

(b)   Such emotions are accepted within this culture because sadness, loneliness, despair and depression are common result of emotional abuse.

The emotional expression of sadness, loneliness, despair and depression in this narrative are meaningful because they are expected by community after the emotional abuse and negative treatment of the narrator at the hands of her mother.

5.4   ANALYSIS NUMBER 4: DEPRIVED OF SOCIALISATION BY A STRICT MOTHER

"Ngakhula ekhaya ngihlala nomama. Umama wami waye ngafundile kodwa engumuntu ozamayo. Ngangingaswele lutho. Wayesebenza emajalidini, elima emasimini aphinde adayisele abantu lokhu akulimile. Iyodwa kuphela into eyayingihlupha, umama wayengikhusela kuze kweqe. Wayehlala njalo efisa ukwazi ukuthi ngikuphi, ngenzani, nobani. Wayenganginiki ithuba lokuzimela nelokubhekana nempilo yangempela.Wayengelusa njengemvu.

Enye into eyayingiphatha kabi empilweni yami ukuthi ngingavunyelwa ukuthi ngizibandakanye nontanga yethu. Umama wayengangithembi nhlobo. Wayekholelwa ukuthi konke okubi akwenza nami ngizokwenza. Onke amaphutha awenza ebusheni bakhe wayefuna ukuwalungisa ngami. Wayengavumi ukuthi ngiye emfuleni kanye namanye amantombazana ngoba ethi azongona, kwasesitolo wayengangithumi okungenani wayethi angimphelezele noma azihambele yedwa. Esikoleni nganginekhono lokudlala ibhola lezandla kodwa umama wangenza ngaphephelelwa uthando ngoba wayengavumi ukuthi ngihambe ngiyodlala kwezinye izikole.

Impilo angiphilisa yona yayibuhlungu. Ayikho into ebuhlungu njengokuthi uziphathe kahle, uzithibe kodwa ungawutholi umvuzo walokho. Ayikho into ebuhlungu njengokuphila ekhaya kini kodwa uboswe njengesiboshwa ngaphandle kokulahlwa yicala. Ngelinye ilanga ngizihlalele ekhaya, ngabona uthi akuyona impilo lena engiyiphilayo, ngabona kungcono ukuthi ngiqoqe izimpahla zami ngihambe ngiyofuna kubo kababa wami. Ngaziqoqa izimpahla zami ngazifihla endleleni eya esikoleni. Ngakusasa ngahamba sengathi ngiya esikoleni kanti angisabuyi. Kwangithatha isikhathi eside ukufuna ubaba kwazise ngangingakaze ngimbone kodwa ngagcina ngimtholile.

Ubaba wayengasebenzi, umndeni wonke wawuphila ngemali kagogo yempesheni, kodwa konke lokhu ngakubona kungcono kunokuhlala ejele. Ngenxa yokuthi unyaka wawusuphakathi angibange ngisakwazi ukuthola isikole. Ngahlala ekhaya ngalindela unyaka olandelayo. Impilo yayimnandi, izinto eziningi sizenza ndawonye njengabangani. Langa limbe silungiselela umshado kwamakhelwane, ngangena esilingweni ngalala nomunye umfana kwamakhelwane. Ngokuhamba kwesikhathi ngosola sengathi ngikhulelwe, ngathi mangimtshela wangiluleka ukuthi mangiskhiphe. Nangempela sazama ukusikhipha, saphumelela, akekho futhi omunye owayazi ngaphandle kwethu sobabili.

Ngokuhamba kwesikhathi ngaphindela esikoleni ngafunda iminyaka emibili ngase ngiyayeka ngenxa yokuthi ngase ngithandana nomunye umuntu, owacela ukuthi sishade singaze singene ezilingweni kwazise wayengumuntu okholwayo futhi nozihloniphayo. Sashada umshado wamakrestu. Ubaba watshela indlu yonke ukuthi ngiziphethe kahle, futhi ngiseyintombi nto, ngiphelele.

Izinkinga zami zomshado zaqala ngalobobusuku ngesikhathi umyeni wami ezitholela ukuthi angisiyo intombi nto. Ngazama ukuchaza, kodwa akusizanga. Wathi ngabe kungcono ukube ngamtshela singakashadi ukuze angalindeli lutho. Angikaze ngikuthole ukuthokoza emshadweni wami ngenxa yalokhu. Nanamuhla umyeni wami akanathando lwami, akondli ekhaya akafundisi ngisho izingane. Ngithi uma ngicabanga ngakho konke lokhu, ngifise ngisho ukuzibulala, bese ngidabukela izingane ezingenacala nezingazi lutho".

I grew up at home staying with my mother. My mother was not an educated somebody but a hard worker. I was not in need of anything. My mother was a domestic worker, and she was cultivating vegetables and then sell them to others. There was only one thing that worries me about her, she was overprotective, and she was always willing to know my whereabouts. She deprived me of independence and deprived me with the opportunity to face the challenges of the real life. She looked carefully after me like the sheep.

The other things that worried me was that, I was deprived of the socialization with my peer group. My mother did not trust me at all. She believed that I am going to do all the wrong things that she did in the past. She wanted to correct all her malpractices in me. She never allow me to go to the river because she was afraid of the peer influence. She did not send me to the shop. She did not ask me to escort her or just go by herself. At school I was very talented in netball but my mother made me to loose interest because she did not allow me to go and play with other schools.

"There is nothing painful like living in your home but caught up like a criminal in a prison, without being proven guilty. One day I decided to pack my luggage and leave my mother and look for my father's home. I packed all my things and hide them on the way to school. The following day I left home as if I was going to school while I wasn't. It took me a long time to find my father, I was meeting him for the first time. My father was not working and the whole family was depending on my grandmother's pension money, but that was much better than living in jail". "I did not continue with school because it was already in the middle of the year. I stayed at home and waited for the following year. Life was good, I did most of the things with friends. One day when we were preparing for the wedding at the neighbors house, I was tempted to have sex with one of the boys. As time went on I suspected that I was pregnant, I told the boy and he advised me to try abortion. We tried it and it went successful. Nobody knew that except for the two of us".

"I went to school for two years and left it because I was in a love relationship with a guy who insisted for a marriage before we fall into temptations since was a Christian and a self-respecting person. We got married according to the Christian culture. My farther appreciated me for a god behavior and declared that I was a virgin". "My marital problems started on that very same night of the wedding when my husband

discovered that I was not a virgin. I tried to explain but it did not help. He said that it would have been better if I explained it before the wedding so that he would not expect anything. I didn't find joy in my marriage because of that. Even my husband does not love me and he is not supporting the family nor the education of his children. When I think of all this I wish I could kill myself.

1. The structure of narrative account

1.1 Selection of events in the account: Plot structure

1.1.1 The narrative gives the experiences of a woman who was deprived of socialization by her strict mother.

1.1.2 The events in the life of this woman are organized in a system of order which shows a pattern of events. Six such events may be recognized in this story.

THE FIRST EVENT

In this event the woman tells us about her mother who was very strict and overprotective. Her mother was a hard working woman but the narrator did not enjoy that.

The narrative of the first event

"Ngakhula ekhaya ngihlala nomama. Umama wami wayengafundile kodwa engumuntu ozamayo, ngangingaswele lutho. Wayesebenza ejalidini, elima emasimini aphinde adayisele abantu lokhu akulimile. Iyodwa kuphela into eyayingihlupha, umama wayengikhusela kuze kweqe. Wayehlala njalo efisa ukwazi ukuthi ngikuphi, ngenzani, nobani. Wayenganginiki ithuba lokuzimela nelokubhekana nempilo yangempela. Wayengelusa okwemvu".

"I grew up at home staying with my mother. My mother was not an educated somebody but a hard worker. I was not in need of anything. My mother was a domestic worker, and she was cultivating vegetables and sell them to others. There

was only one thing that worried me about her, she was she was overprotective. She was always willing to know my whereabouts, she deprived me of independence and deprived me of the opportunity to face the challenges of the real life. She looked carefully at me like a sheep".

THE SECOND EVENT

In this event the narrator is telling us about other things that her mother was doing to add to her problems. Her mother deprived her with socialization with her peer group. The mother of the narrator was trying to correct all the mistakes she made while she was teenager with the narrator.

The narrative of the second event

"Enye into eyayingiphatha kabi ukungavunyelwa ngizibandakanye nabanye nontanga yethu. Umama wayengangithembi nhlobo, wayekholelwa ukuthi konke okubi akwenza nami ngiyokwenza. Onke amaphutha ayewenza ebusheni bakhe wayefuna ukuwalungisa ngami. Wayengavumi ukuthi ngiye emfuleni namanye amantombazana ngoba ethi azongona, kwasesitolo wayengangithumi okungenani wayethi angimphelezele noma azihambele yedwa. Esikoleni nganginekhono lokudlala ibhola lezandla kodwa umama wangenza ngaphelelwa uthando ngoba wayengavumi ukuthi ngiyodlala kwezinye izikole".

"The other thing that worried me was that I was deprived of the socialization with my peer group. My mother did not trust me at all. She believed that I was going to do all the things that she did in the past, she wanted to correct all her malpractices in me. She never allowed me to go to the river because she was afraid of the peer influence. She did not send me to the shop, she would rather ask me to escort her or just go by herself. At school I was very talented in netball but my mother made me loose interest in it because she never allowed me to go and play to other schools".

THE THIRD EVENT

The narrator did not enjoy living in her home because she was like a criminal in prison. She therefore decided to go and look for her father. Her farther was very poor but she enjoyed staying with him than her mom.

The narrative of the third event

"Ayikho into ebuhlungu njengokuphila ekhaya kini kodwa uboshwe njengesigebengu ngaphandle kokulahlwa icala. Ngelinye ilanga ngizihlalele ekhaya ngabona kungcono ukuthi ngiqoqe izimpahhla zami ngihambe ngiyofuna kubo kababa wami. Ngaziqoqa izimpahla zami ngazifihla endleleni eya esikoleni. Ngakusasa ngahamba sengathi ngiya esikoleni kanti angisabuyi. Kwangithatha eside isikhathi ukufuna ubaba kwazise ngangingakaze ngimbone, kodwa ngagcina ngimtholile. Ubaba wayengasebenzi umndeni wonke uphila ngemali kagogo yempesheni, kodwa konke lokhu ngakubona kungcono kunokuhlala ejele".

"There is painful like living in your home but caught up like a criminal in prison, without being proven guilty. One day I decided to pack my luggage and leave my mother and look for my father's home. I packed all my things and hid them on the way to school. The following day I left home as if I was going to school while I wasn't. It took me a long time to find my father, I was meeting him for the first time. My farther was not working and the whole family was depending on my grandmother's pension money, but that was much better than living in jail".

THE FOURTH EVENT

The narrator did not continue with school because it was already in the middle of the year. She stayed at home and waited for the following year. Life was nice and she was doing many things with friends. One day when they were preparing for a wedding at the neighbors house, the narrator was tempted to have sex with one of the boys. She fell pregnant and did abortion.

The narrative of the fourth event

"Ngenxa yokuthi unyaka wawusuphakathi angibange ngisakwazi ukuthola isikole, ngahlala ekhaya ngalindela unyaka olandelayo. Impilo yayimnandi izinto eziningi sizenza ndawonye nabangani. Langa limbe silungiselela umshado kwamakhelwane ngangena esilingweni ngalala nomunye umfana wakhona. Ngokuhamba kwesikhathi ngasola ukuthi ngikhulelwe, ngathi uma ngimtshela wangiluleka ukuthi ngisikhiphe. Nangempela sazama ukusikhipha saphumelela. Akekho futhi omunye owayazi ngaphandle kwethu sobabili".

"I *did not continue with school because it was already in the middle of the year. I stayed at home and waited for the following year. Life was good, I did most of the things with friends. One day when we were preparing for the wedding at the neighbors house, I was tempted to have sex with one of the boys. As time went on I suspected that I was pregnant, I told the boy and he advised me to try abortion. We tried it and it went successful. Nobody knew that except for the two of us".*

THE FIFTH EVENT

The narrator went back to school for two years and dropped because she was in a relationship. She got married according to the Christian culture and in the wedding her farther declared in public that her daughter is a virgin.

The narrative of the fifth event

"Ngaphindela esikoleni ngafunda iminyaka emibili ngase ngiyayeka ngenxa yokuthi ngase ngithandana nomunye umuntu owacela ukuthi sishade singaze singene ezilingweni, kwazise wayengumuntu okholwayo nozihloniphayo. Sashada umshado wamaKrestu. Ubaba watshela indlu yonke ukuthi ngiziphethe kahle futhi ngiyintombi nto, ngiphelele".

"I *went to school for two years and left it because I was in a love relationship with a guy who insisted for a marriage before we fall into temptations since was a Christian*

and a self-respecting person. We got married according to the Christian culture. My farther appreciated me for a god behavior and declared that I was a virgin".

THE SIXTH EVENT

The narrator did not enjoy her marriage life. Her problems started on that very same night of her wedding when her husband discovered that she wasn't a virgin. Her husband is not supportive and the narrator is thinking of committing suicide.

The narrative of the sixth event

"Izinkinga zami zomshado zaqala ngalobo busuku ngesikhathi umyeni wami ezitholela ukuthi angisiyo intombi nto. Ngazama ukuchaza, kodwa akusizanga. Wathi ngabe kungcono ukube ngamtshela singakashadi ukuze angalindeli lutho. Angikaze ngikuthole ukuthokoza emshadweni wami ngenxa yalokhu. Nanamuhla umyeni wami akanathando lwami, akondli ekhaya akafundisi ngisho izingane. Ngithi uma ngicabanga ngakho konke lokhu, ngifise ngisho ukuzibulala, bese ngidabukela izingane ezingenacala nezingazi lutho".

"My marital problems started on that very same night of the wedding when my husband discovered that I was not a virgin. I tried to explain but it did not help. He said that it would have been better if I explained it before the wedding so that he would not expect anything. I didn't find joy in my marriage because of that. Even my husband does not love me and he is not supporting the family nor the education of his children. When I think of all this I wish I could kill myself.

1 THE STRUCTURE OF THE NARRATIVE

1.2 Endpoint (theme, goal)

The theme of this narrative is overprotecting and its consequences. The narrative illustrates this theme by showing how a young woman has been socially deprived by her overprotective mother. The narrative shows the consequences of this

overprotection on the woman, abortion, continuous marital problems, and desire to commit suicide.

1.3   Ordering of events

1.3.1 Sequence

The events in the narrative are ordered in a linear sequence, as evidence by the six events in paragraph 1.1 above; overprotective mother, deprived of socialization, narrator leaving her home to seek her farther, getting pregnant and attempting abortion, getting married as a virgin troubled by marital problems.

1.3.2 Duration

The duration of this narrative extends from childhood up until she was narrating the story.

1.4   Stability of identity

The narrator presents herself as a timid character. The narrator grew up as a socially deprived person and in trying to solve that problem she added more and she has a strong desire of committing suicide because she is struggling with life.

1.5   Casual linkage

The events in the narratives are casually and they do show a relationship between cause and effect. Narrator's mother was overprotective and deprived the narrator with socialization and that forced the narrator to leave her and look for her farther. The narrator lied to her husband that she was a virgin and that made her suffer with her marital problems. The narrator's husband is not caring his responsibilities as a man because his wife disappointed him on his wedding day.

2. NARRATIVE FORM

The story has a regressive narrative. At first the narrator is confused and troubled by the character of her mother who was overprotective and deprived her with socialization. She went for abortion and that made her not to enjoy her marriage. The narrator is still unhappy and she desires to kill herself.

3. SELF-NARRATIVE

3.1 Social accounting

There are two social purposes that this narrative fulfils. The first social purpose is that of self-justification because the narrator continues to mention her mother as the sole perpetrator.

The second social purpose is that this narrative is fulfilling, is that of self-criticism because the narrator is blaming herself for not speaking the truth to her husband and that is the reason why she is longing for suicide.

3.2. Narrative is true

The narrative sketches a true event in the life of a young woman. It will enhance the quality of life of the community she lives in because it clearly demonstrates how overprotection affects children needs to be guided not overprotected.

4 PRACTICES OF SELF-NARRATION: PROGRESS

4.1 Micro- narrative

This is the micro narrative in that the events of the narrator's personal life Occurred over a short period of time, since she was young until she was a young married woman.

4.2   Nesting of the narrative

Nesting of events is not possible as there is only one narrative.

5   PRAGMATICS OF SELF-NARRATIVE

5.1   Regressive narrative

The narrative solicits sympathy with the narrator from the reader. The circumstances and problems she uncounted have been sketched in such a way that they clearly engenders feelings of sympathy with her.

6.   INTERKNITTING OF IDENTITIES

6.1   Moral evaluation

The narrator will be evaluated within her community as the dishonest person. She committed abortion and lied to her husband that she was a virgin and there is no community that can condone such behavior.

6.2   Reciprocal identities

The actions of narrator's mother, contribute vitally to the events in narrative. Narrator blames her mother for every problem she went through.

7.   EMOTIONS

(a)   The narrator experienced variety of emotions. Firstly she shows the clear signs of sadness because of the behavior and attitudes of her mother towards her secondly she shows the emotions of contemptment, when she was staying with her father. Lastly she shows the emotions of sadness, guilt and despair.

(b)   Such emotions of sadness, despair and guilt are usually the result of social deprivisation.

(c)   Emotional expressions of sadness and despair in this narrative are meaningful because they are expected by the community after the negative treatment of the narrator at hands of her mother.

I grew up at home staying with my mother. My mother was not an educated somebody but a hard worker. I was not in need of anything. My mother was a domestic worker, and she was cultivating vegetables and then sell them to others. There was only one thing that worries me about her, she was overprotective, and she was always willing to know my whereabouts. She deprived me of independence and deprived me with the opportunity to face the challenges of the real life. She looked carefully after me like the sheep.

The other things that worried me was that, I was deprived of the socialization with my peer group. My mother did not trust me at all. She believed that I am going to do all the wrong things that she did in the past. She wanted to correct all her malpractices in me. She never allow me to go to the river because she was afraid of the peer influence. She did not send me to the shop. She did not ask me to escort her or just go by herself. At school I was very talented in netball but my mother made me to loose interest because she did not allow me to go and play with other schools.

"There is nothing painful like living in your home but caught up like a criminal in a prison, without being proven guilty. One day I decided to pack my luggage and leave my mother and look for my father's home. I packed all my things and hide them on the way to school. The following day I left home as if I was going to school while I wasn't. It took me a long time to find my father, I was meeting him for the first time. My farther was not working and the whole family was depending on my grandmother's pension money, but that was much better than living in jail".

5.6   ANALYSIS NUMBER FIVE: WOMAN AFFECTED THE DEATH OF HER PARENTS

"Igama lami ngingu Thabisile Mthiyane, ngazalelwa ngakhulela endaweni yaseHlungwini eyimishini yamaluthela. Ngakhula ekhaya ngingedwa ngazengaqala

ukufunda ngingedwa. Ngangiyikho konke kumama nobaba. Ngathi ngisafunda ibanga lesine umama wathola ingane yentombazana. Ngathi sengifunda ibanga lesihlanu , ingane yakithi isifunda ukuzimela umama wagula. Kwakuyisikhathi esinzima kakhulu kimina leso. Ngangibuya esikoleni ngipheke, ngigeze umama, ngigeze nengane ngiwashe. Ngokuhamba kwesikhathi umama washona. Nakuba ngangimbonile egula kabuhlungu kodwa akubanga lula ukuthi ngikwamukele ukuthi useshonile.

Kwaba ukugcina kwami esikoleni. Ubaba naye akaphindelanga emsebenzini ngoba wayengekho umuntu omdala esasizosala naye. Ngiyakhumbula ukuthi kwakuthi ngezinye izikhathi uma ingane ikhala, nami ngikhale nobaba ekhale kanye nathi. Kwakuyisikhathi esinzima kakhulu kimina.

Kwathi kungadlula ukhisimuzi ubaba wasithatha saya kubo kamama eKhangelani. Mina ngangizobuyela esikoleni udadewethu omncane ahlale nogogo ubaba yena aphindele emsebenzini. Laphaya kubo kukamama omalume babebaningi, beganiwe, thina sihlala nogogo.Sasihleli kahle kodwa lwalungekho uthando nemfudumalo olufana nasekhaya. Ngokuhamba kwesikhathi ngajwayela nogogo waba umngani wami omkhulu. Okwakubuye kungiduduze kakhulu ukuthi ubaba wayengasikhohliwe.

Kwathi sengenza ibanga lesikhombisa ubaba waganwa sasesibuyela ekhaya sahlala nomama omncane.Angikaze ngizwe noma ngikubone ukuhlukunyezwa okunjena. Alukho usuku engangingakhali ngalo. Angazi ukuthi sasenzeni kuloya muntu wesifazane. Angisoze ngilukhohlwe usuku aphuzisa ngalo udadewethu umchamo ngoba echamele umbhede. Lokhu kuhlukunyzwa kwangenza ngasithanda isikole nesonto ngoba izona kuphela izindawo engangivunyelwa ukuzihamba.

Ngesikhathi ngifunda ibanga leshumi ubaba washona. Wafa ngenkathi kulwa amalunga e-ANC nawe IFP. Inhliziyo yami yaba buhlungu . Ngangifisa nokuzibulala ngoba ngangingasasiboni isizathu sokuphila. Sathi singaqeda ukubhala sahamba futhi sayohlala nogogo. Impilo yayinzima ngoba wayengasekho ubaba. Ngaphoqeleka ukuthi ngiyofuna amatoho ukuze ngiqhube udadewethu omncane esikoleni. Okwaba kuhle ukuthi udadewethu wangilalela wafunda, kwathi noma

sengithola umshado ngahamba naye wafike naye waqhubeka nokufunda. Manje uyazisebenzela akaswele lutho nami ngiyazisebenzela angiswele lutho".

"My name is Thabisile Mthiyane. I was born and grew p at Hlungwini, the place which is the mission for Lutherans. I was the only child at home up until I started school. I was every thing to my mother and to my father. When I was doing Std 4, my mother gave birth to a baby girl. When I was doing STD five (5), and when my baby-sister as learning to walk my mother got sick. It was a very difficult time to me. I was doing the entire house-hold task, after school. After some time mom passed away. It was not easy to me to accept that even though I had seen her suffering.

That was the end of my schooling my father did not go back to work because there was to look after us. I remember that when my sister was crying I used to cry with her and daddy joined us. That was the most difficult time to me.

Immediately after Christmas, daddy took us to stay with grandmother at Khangelani he did that so that I would go back to school, granny would look after my sister and he would go back to work. There were many uncles but they were all married and we were staying with granny everything was good but there was no love and warmth which was at my home. I got used to the place and granny became my best friend. The other thing that comforted me, is that my farther was did not forget us.

My farther got married when I was doing standard 7 and he took us back home to stay with our step mother. I didn't hear or see such abuse. I cried everyday. I don't know what wrong we did to that woman. I will never forget the day that she forced my sister to drink urine because she wet the bed. Such abuse made me love school and church since they were the only places I was allowed to go to.

When I was doing standard 10, my father passed away. He died in the fight between the ANC and IFP members. My heart was painful, I wished to commit suicide because I saw no reason to live. We went back to stay with granny immediately after writing exams. Life was difficult with the absence of my father. I was obliged to look for piece jobs so that I can support my sister' education. My sister obeyed me, she continued at school even when I got married, I went with her and she continued with

school. My sister is now working and she is in no need of anything and I am working, I am not in need of anything".

1. The structure of narrative account

1.1 The election of events in the account: Plot structure

1.1.1 This narrative gives the personal experiences of a farmer who suffered because of the death of her parents. Her events are related in a series of events which are organized in a plot.

1.1.2 These events in a life of this farmer are organized in a system or order which shows a pattern of events.

THE FIRST EVENT

In this event the farmer is telling us about her background and how her problem started.

The narrative of the first event

"Igama lami ngingu Thabisile Mthiyane, ngazalelwa ngakhulela endaweni yaseHlungwini eyimishini yamaluthela. Ngakhula ekhaya ngingedwa ngazengaqala ukufunda ngingedwa. Ngangiyikho konke kumama nobaba. Ngathi ngisafunda ibanga lesine umama wathola ingane yentombazana. Ngathi sengifunda ibanga lesihlanu , ingane yakithi isifunda ukuzimela umama wagula. Kwakuyisikhathi esinzima kakhulu kimina leso. Ngangibuya esikoleni ngipheke, ngigeze umama, ngigeze nengane ngiwashe. Ngokuhamba kwesikhathi umama washona. Nakuba ngangimbonile egula kabuhlungu kodwa akubanga lula ukuthi ngikwamukele ukuthi useshonile".

"My name is Thabisile Mthiyane. I was born and grew p at Hlungwini, the place which is the mission for Lutherans. I was the only child at home up until I started

school. I was every thing to my mother and to my father. When I was doing Std 4, my mother gave birth to a baby girl. When I was doing STD five (5), and when my baby-sister as learning to walk my mother got sick. It was a very difficult time to me. I was doing the entire house-hold task, after school. After some time mom passed away. It was not easy to me to accept that even though I had seen her suffering".

THE SECOND EVENT

In the second event the narrator is telling us about the consequences of her mother's death. She was forced to drop school and her farther was obliged to drop the job and look after the family.

The narrative of the second event

"Kwaba ukugcina kwami esikoleni. Ubaba naye akaphindelanga emsebenzini ngoba wayengekho umuntu omdala esasizosala naye. Ngiyakhumbula ukuthi kwakuthi ngezinye izikhathi uma ingane ikhala, nami ngikhale nobaba ekhale kanye nathi. Kwakuyisikhathi esinzima kakhulu kimina".

"That was the end of my schooling my father did not go back to work because there was to look after us. I remember that when my sister was crying I used to cry with her and daddy joined us. That was the most difficult time to me".

THE THIRD EVENT

The narrator and her sister went to live with their grandmother in another place. The narrator went back to school. Life was good except that love and warmth could not be compared with the one she received from her parents.

The narrative of the third event

"Kwathi kungadlula ukhisimuzi ubaba wasithatha saya kubo kamama eKhangelani. Mina ngangizobuyela esikoleni udadewethu omncane ahlale nogogo ubaba yena aphindele emsebenzini. Laphaya kubo kukamama omalume babebaningi, beganiwe,

thina sihlala nogogo.Sasihleli kahle kodwa lwalungekho uthando nemfudumalo olufana nasekhaya. Ngokuhamba kwesikhathi ngajwayela nogogo waba umngani wami omkhulu. Okwakubuye kungiduduze kakhulu ukuthi ubaba wayengasikhohliwe".

"Immediately after Christmas, daddy took us to stay with grandmother at Khangelani he did that so that I would go back to school, granny would look after my sister and he would go back to work. There were many uncles but they were all married and we were staying with granny everything was good but there was no love and warmth which was at my home. I got used to the place and granny became my best friend. The other thing that comforted me, is that my farther was did not forget us".

THE FOURTH EVENT

The narrators farther got married and took the narrator to her step-mother. The step mother was so abusive in such a way that the narrator did not enjoy to be at home but at school and at church.

The narrative of the fourth event

"Kwathi sengenza ibanga lesikhombisa ubaba waganwa sasesibuyela ekhaya sahlala nomama omncane.Angikaze ngizwe noma ngikubone ukuhlukunyezwa okunjena. Alukho usuku engangingakhali ngalo. Angazi ukuthi sasenzeni kuloya muntu wesifazane. Angisoze ngilukhohlwe usuku aphuzisa ngalo udadewethu umchamo ngoba echamele umbhede. Lokhu kuhlukunyzwa kwangenza ngasithanda isikole nesonto ngoba izona kuphela izindawo engangivunyelwa ukuzihamba".

"My farther got married when I was doing standard 7 and he took us back home to stay with our step mother. I didn't hear or see such abuse. I cried everyday. I don't know what wrong we did to that woman. I will never forget the day that she forced my sister to drink urine because she wet the bed. Such abuse made me love school and church since they were the only places I was allowed to go to".

THE FIFTH EVENT

The narrator's farther died in a political fight between the ANC and IFP members. That forced the narrator to go back to their grandmother and the narrator had to look after her sister and support her education. It was hard but they overcame it.

The narrative of the fifth event

"Ngesikhathi ngifunda ibanga leshumi ubaba washona. Wafa ngenkathi kulwa amalunga e-ANC nawe IFP. Inhliziyo yami yaba buhlungu . Ngangifisa nokuzibulala ngoba ngangingasasiboni isizathu sokuphila. Sathi singaqeda ukubhala sahamba futhi sayohlala nogogo. Impilo yayinzima ngoba wayengasekho ubaba. Ngaphoqeleka ukuthi ngiyofuna amatoho ukuze ngiqhube udadewethu omncane esikoleni. Okwaba kuhle ukuthi udadewethu wangilalela wafunda, kwathi noma sengithola umshado ngahamba naye wafike naye waqhubeka nokufunda. Manje uyazisebenzela akaswele lutho nami ngiyazisebenzela angiswele lutho".

"When I was doing standard 10, my father passed away. He died in the fight between the ANC and IFP members. My heart was painful, I wished to commit suicide because I saw no reason to live. We went back to stay with granny immediately after writing exams. Life was difficult with the absence of my father. I was obliged to look for piece jobs so that I can support my sister' education. My sister obeyed me, she continued at school even when I got married, I went with her and she continued with school. My sister is now working and she is in no need of anything and I am working, I am not in need of anything".

1.2   **Endpoint: The theme of the narrative**

The theme of this narrative is the suffering of a young lady through the death of her parents. The narrative illustrate this theme by showing how a young lady who systematically suffered through the loss of her parents. The death of her parents does not mark the end of her life or progress.

1.3   Ordering of events

1.3.1   Sequence

The events in the narrative are ordered in a linear sequence, as evidence by five events in a story in the story in paragraph 1.1 above, the death of narrators mother, narrator dropping school, living with grandmother, living with grandmother, abused by step-mother, the death of narrator's father.

1.3.2   Duration

The duration in this episode in her life is not very clear although it could have not covered a very long time, from the time she was doing standard 5 up to the time she was doing metric.

1.4   Stability of identity

The narrator does not seem to have a coherent identity. It seems as if she has a dual personality: on the other hand she is quite depressed in such a way that she is thinking of committing suicide but on the other hand she is strong, very determined and obtained success.

1.5   Casual linkage

The events in the narrative are causally linked and they do show a relationship between cause and effect. The narrator mentions that she loved going to school and church because of her step-mother who was very abusive at home.

2.   NARRATIVE FORM

The story has a regressive narrative form. At first the narrator appears as a person who was depressed by the sickness and later the death of her mother. She suffered from the role reversal, where she was supposed to be the parent of her baby sister.

She suffered from the abuse of her step-mother and she was lastly knocked down by the death of her farther.

3.   SELF-NARRATIVE

1.3   Relationship among the events

The social purpose that this story fulfils is that of self-identification. The narrator identifies herself with those people hurt by the loss of their loved ones. When her mother passed away she wished to commit suicide.

The other social purpose that this story fulfils is that of self-justification. The narrator responded positive to all her problems as a result she became an over comer.

3.3   Narrative is true

The narrative sketches a true event in the life of a lady. Such problems be experienced indirectly by the community and it will ultimately help them when find themselves in the same situation.

4.   PRACTICES OF SELF-NARRATION: PROCESS

4.1   Micro-narrative
This is micro-narrative because the events here span a brief period time.

4.2   Nesting of narrative

Nesting of event is not possible as there is only one narrative.

5.   PRAGMATICS OF SELF-NARRATIVE

5.1   Regressive narrative

The narrative solicits with sympathy with the narrator from the reader. The circumstances of her life have been sketched in such a way that it clearly engenders feelings of sympathy with her.

6.   INTERNITTING OF IDENTITIES

6.1   Moral evaluation

The narration will be evaluated within her community as an honest person. She portrayed herself as the suffering person who eventually redeemed herself. In general, the community is agreeable to acceptance of a regressive life if portrayed in an honest way.

7.   EMOTIONS

a) Emotions of anger and depression are apparent in the narrative. The narrator was depressed when she saw her mother suffering and she was deeply hurt when her mother passed away.

b) Yes, such emotions are embedded in the culture: A person who loose her loved ones usually become depressed and angry.

Emotional expressions are meaningful, when loosing a loved one.

CHAPTER 6

CONCLUSION

Five people have been urged to give the narrative about their personal experiences. Their experiences were analysed following the certain pattern by Kenneth J Gergen. All analyses are written in two languages, isiZulu and English. All the five narrative were given headings:

1. Neglected and rejected by her mother.
2. Suffering from favouratism.
3. Young woman affected her parents divorce.
4. Deprived of socialization by a   strict mother.
5. Woman affected by the death of her parents.

SELECTION OF EVENTS IN THE ACCOUNTS: PLOT STRUCTURE

All the events of all the narratives are organized in a system or order which shows a pattern of events.

END POINT: THEME OF THE NARRATIVE

Each an every narrative has theme .These themes served as the goals, the events to be explained, a state to be reached or avoided or an outcome of significance.

ORDERING OF EVENTS

Events in the narratives are ordered in linear sequence as evidenced by the number of events in all the stories. There are four events in the first narrative, five in second narrative six in the third narrative, eight in the fourth narrative and five in the fifth narrative.

DURATION

The events of these five narratives occurred over a short period, the narrative is therefore micro-narrative.

CAUSAL LINKAGE

It has been observed that most of behavior of the narrators is causally linked. Their behaviors are influenced by circumstances and their experiences.

NARRATIVE FORM

All the five narrative have the regressive narrative. They are regressive in the form that the narrators are haunted with feelings despair anger depression and loneliness.

SELF-NARRATIVE

The events as depicted in paragraph 1.1 in each an every narrative are connected with each other.

NARRATIVE IS TRUE

T he narratives are true because people are telling about their personal experiences. All the stories that they are telling are about the things that happen in nowadays. Their narratives will be of great help to people who are going through the same problems as them.

SOCIAL ACCOUNTING

It has been noted that the social accounting that this narratives fulfill are social justification and self-criticism. Narrators have the tendency of justifying themselves and thus blaming others for their failures wrong doings.

NESTING OF THE NARRATIVE

Nesting of narratives has not been possible since there is only one narrative in all the stories.

INTERKNITING OF IDENTITIES

The first narrator can be viewed by her community as a self-motivated and self-competing person. She was able to accomplish her goals without getting sufficient support. The second narrator will be evaluated by her community as an honest person. She portrayed herself as a suffering person who eventually redeemed herself. The third narrator will be evaluated within her community as the dishonest because she committed abortion. The fourth narrator and the fifth narrator shared the common identities. They are both determined and honest.

EMOTIONS

Narrators experienced different emotions but the emotions of despair, loneliness, anger and depression are common to all the narratives.

BIBLIOGRAPHY

Benoit WL, 1995, **Accounts excuses and apologies, Theories of image Restoration strategies** Albany, University of New York Press.

Brown P and Levinson S, 1987, Politeness: **Some Universal in Language Usage**, Cambridge University Press

Cody M.J, 1992, **The Social-Interactive Aspects of Account-Giving**, University of Southern Califonia, Los Angeles.

Furnham A, 1992, **Lay Explanation**, University of London

Gergen KJ, 1994, **Realities and Relation**

Goffman E, 1972, **Relations in Public: Microstudies of the Public Order**, New York: basic Books

Gonzales, 1992, **A thousand Pardons: the effectiveness of Verbal Tactics during Account episodes**.

Grudy P, 2000, **Doing Pragmatics**, Oxford University Press, Inc New York.

Holtgraves T, 1992, **Language as social Action: social Psychology and Language use**. NJ Er'boum

Owen M, 1983, **Apologies and Remedial interchanges**: **A study of language use in social interaction** New York, Mouton

Read SJ, 1992, **Constructing accounts: The role of explanatory coherence**. University of Southern Carlifonia, Los Angeles.

Reiter RM, 2000, **Linguistic Politeness in Britain and Uruguay**, The University of Survey

Thomas J, 1995, **Meaning in Interaction, An Introduction to Pragmatics**.

Turnbull W, 1986, **A conversation Approach to explanation with emphasis on Bliteness and accounting**, Simon Fraser University, Canada.

Weiner B, 1986, **Excuses in everyday Interaction** University of Carlifonia. Los Angeles.