

# **AN ANALYSIS OF ACCOUNT ON MARRIAGE IN ISIXHOSA**

**by**

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## **DECLARATION**

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the owner of the copyright thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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## ABSTRACT

This study deals with the analysis of accounts of marriages in isiXhosa. Gergen (1994) proposes the following aspects that such narratives should cover: structure of narrative account; narrative form; self-narrative: process; pragmatics of self-narrative, interknitting of narratives, and emotion. Each of the listed aspects has its own variants. The variants will be dealt with in Chapter four, where Gergen's theory is being summarised. The proposals Gergen (1994) made are central and significant in this research, since the narratives that have been given by five Xhosa-speaking married persons will be analysed according to his theory on self-narratives.

This research seeks to verify the validity of Gergen's (1994) theory of narratives in the Xhosa context. The research has been conducted by involving five Xhosa-speaking married persons. Each person had to give his or her account of marriage in line with the topic of this research, namely, the analysis of accounts of marriage in Xhosa. After narratives had been collected, an analysis of each narrative has been done in Chapter five of this research. The analysis reveals how each narrative reflects the following: the structure of the narrative account, narrative form, self-narrative: process, pragmatics of self-narrative, practices of self-narratives, and emotions, as suggested by Gergen (1994). Analyses vary from one narrative to another because an account of married life varies from one person to another.

Bakhtin (1981) suggest that the words that narrators use are inter-individual. The understanding of social morals, values, norms, justice, and the history of the community by the narrators enables them to be intelligible in their narratives. It is therefore crucial that this study be pursued in the Xhosa language because narratives are socially embedded. The narratives in this study could assist people to think correctly about the marriages in the Xhosa context. The issue of marriage affects all people, despite language diversity, and it is therefore proper that this study be conducted in all languages. If this is not done, others may think that the findings from this research is applicable to the Xhosa-speaking community only.

The analytic part of this research would help communication practitioners and language practitioners to analyse narratives in their languages in the same manner

as they have been analysed from Xhosa narratives. This research analysis would assist developing communicators to grow into competent communicators.

## OPSOMMING

Hierdie studie handel oor die ontleding van beskrywings van huwelike in Xhosa. Gergen (1994) stel voor dat narratiewe van hierdie aard die volgende aspekte moet dek: struktuur van die narratiewe beskrywing; narratiefvorm; selfnarratief: proses, pragmatiek van die selfnarratief, verweefdheid van die narratief, en emosie. Elkeen van hierdie aspekte het sy eie veranderlikes. In hoofstuk vier, waarin Gergen se teorie opgesom word, word daar aandag aan die veranderlikes geskenk. Die voorstelle wat Gergen (1994) maak, staan sentraal in hierdie navorsing en is van groot belang daarvoor, omdat die narratiewe wat deur die vyf Xhosa-sprekers gelewer is, ontleed sal word volgens sy teorie oor selfnarratiewe.

Hierdie navorsing het dit ten doel om die geldigheid van Gergen (1994) se teorie oor narratiewe in 'n Xhosa-konteks te bevestig. Die navorsing is gedoen deur vyf getroude Xhosa-sprekers te betrek. Elkeen moes sy of haar beskrywing van die huwelik gee, in ooreenstemming met die tema van hierdie navorsing, naamlik die ontleding van beskrywings van die huwelik in Xhosa. Nadat die narratiewe versamel is, is elkeen in hoofstuk vyf van hierdie navorsing ontleed. Die ontleding toon hoe elke narratief die volgende weergee: die struktuur van die narratiewe beskrywing; narratiefvorm; selfnarratief: proses, pragmatiek van die selfnarratief, beoefening van die selfnarratief en emosies, soos Gergen (1994) aan die hand doen. Ontledings verskil van mekaar omdat 'n beskrywing van die getroude lewe van een persoon tot 'n ander verskil.

Bakhtin (1981) doen aan die hand dat die woorde wat vertellers gebruik interindividueel is. Vertellers se begrip van sosiale sedelike gedrag, waardes, norme, geregtigheid en die geskiedenis van die gemeenskap maak dit vir hulle moontlik om verstaanbaar in hul narratiewe te wees. Dit is om hierdie rede van kardinale belang dat hierdie studie in Xhosa gedoen word, omdat narratiewe sosiaal veranker is. Die narratiewe in hierdie studie kan mense help om op die regte manier te dink oor huwelike in 'n Xhosa-konteks. Huwelike raak alle mense, ondanks taaldiversiteit, en dit is om hierdie rede gepas dat hierdie studie in alle tale gedoen word. As dit nie gedoen word nie, kan die indruk geskep word dat hierdie navorsing net van toepassing is op die Xhosa-sprekende gemeenskap.

Die analitiese deel van hierdie navorsing sal kommunikasiepraktisyns en taalpraktisyns help om narratiewe in hul tale op dieselfde manier as waarop die narratiewe in Xhosa ontleed is, te ontleed. Hierdie navorsingsontleding sal ontwikkelende kommunikeerders help om bevoegde kommunikeerders te word.

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Special gratitude goes to my supervisor who showed unwavering support to me since the beginning of this study up to this stage. He supported me tirelessly during the turbulent times towards the completion of this thesis. Constructive criticism and the friendliness are the basic tools of working together towards the success and this is what my supervisor portrayed. I would like him to sustain his accepted approach to all his students and other prospective students.

## **DEDICATION**

This thesis is dedicated to both married and unmarried men and women of South Africa. Studying this study could shape and re-shape the destiny of the people in general and young men and women in particular.



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## CHAPTER 1

### 1.1 INTRODUCTION

There are proposals from various scholars on narrative analysis, some among them are Brockmeier and Carbaugh (2001), Hinchman and Hinchman (1997) and Gergen (1994). This study deals with the analysis of marriage narratives in isiXhosa. The fundamental reason that prompted the pursuance of this study is to verify the validity of the proposals made by previous scholars on narrative analysis. Narratives occur in all language, it is therefore imperative that the study of this nature should be pursued in isiXhosa language.

Brockmeier and Carbaugh (2001) propose that, grand narratives of structuralism and its focus concerns upon invariant rules, deep structures, sentences and dualism should not hamper today's narrative. Grand narratives of structuralism reflect narrative as a system of invariant forms and rules, narrowing linguistics to syntax only, formulators of what lies beyond the surface structure and applying universally the analytic model of duality of patterning. According to Brockmeier and Carbaugh (2001) narrative analysis turns into a form of interpretation of culture and in today's narratives, people get the nonfictional and everyday narratives. Brockmeier and Carbaugh (2001:10) state that, "Stories we tell ourselves about ourselves and others organize our sense of who we are, who others are and how we are to be related." It is therefore their theory as well that influenced the pursuance of this study, to find whether the marriage narratives in isiXhosa language can enable people to interpret Xhosa culture and whether marriage narratives can influence the identity of the others.

Hinchman and Hinchman (1997) suggest that the good narrative should have the following narrative features:

- Placing the events in a sequential order.
- There must be a connection in the events.
- There must be a narrator of the narrative and the audience to listen.

- The narratives must have a truth-value.

Gergen (1994) supplements the features of narration as suggested by Hinchman and Hinchman (1997). According to Hinchman and Hinchman (1997) identity, memory and the community are the constituents of the narratives. The proposals by Hinchman and Hinchman (1997) and Gergen (1994) contributed in the pursuance of this study because there is a necessity to prove whether the narratives of isiXhosa language can reflect the features of the good narratives. In the analysis part of this study, it is being revealed whether isiXhosa language is in line with the proposals that have been proposed by the Hinchman and Hinchman (1997) and Gergen (1994).

## 1.2 AIM

The main purpose of the study is to examine the role that marriage plays in isiXhosa language. The research has been conducted from the Xhosa speaking married people. The narratives from Xhosa speaking married people will be analysed based on the proposal by Gergen (1994) and will prove the applicability of Gergen's (1994) theory on self-narratives in Xhosa narratives. Gergen (1994) proposes fundamental elements that the self-narrative should portray. These are; **Structure of narrative accounts, the narrative form, self-narrative, practices of self-narration, pragmatics of self-narrative, interknitting of identities and emotions.** The **structure of narrative accounts** should reveal the following sub-elements: selection of events in the account, endpoint, ordering of events, stability narrative, causal linkage and demarcation signs. **The narrative form** element should include the following sub-elements: stability narrative, progressive narrative, regressive narrative, tragic narrative, comedy-romance narrative, happily-ever-after myth narrative and the heroic-saga narrative. **Self-narrative**, as proposed by Gergen (1994) should address the following: relationship among self-relevant events across time, social accounting and the truth of narratives. **Practices of self-narration** should include variety of narrative forms, macro-micro narrative and nesting of narratives. **Pragmatics of self-narrative** should encompass stability narrative, progressive narrative and regressive narrative. **Interknitting of identities** should comprise of moral evaluation, interminable negotiation and reciprocal identities. The last fundamental element by Gergen (1994) is the **emotions**, which need to address the following, identification of

emotions from personal experience, emotions as social life constituents and the hostility and violence.

### **1.3 STATEMENT OF THE PROBLEM**

There is a high rate of divorce among the Xhosa speaking people; this implies that there are numerous problems embedded to the Xhosa marriages. The murders committed by one partner against another in marriage, sometimes the brutal killing of the entire family mostly by men is on the rise. In most cases, the marriage problems are always implicated as the cause of those brutal killings. Others tend to commit suicide and the suicide in marriage is sometimes associated with unmanageable marriage problems even in the Xhosa community. Most people are losing interest in marriage, this is due to the negative impression that people have about marriage. Cohabitation is the norm nowadays. This study is an attempt to get the valid findings on what actually is happening in marriages and the findings will help to re-shape the life of married people and strengthen an understanding to Xhosa speaking people about marriages to enable them to take informed decisions about their marriage-oriented future.

Fullan (1993:2) alludes to the fact that people's lives are always surrounded by problems and, as such, problems are the friends of the people. Problems are not there to destroy people but as stepping stones to sharpen their minds. One of the problems encountered presently is the lack of respect between age levels. It is undeniable that taboos have a role to play in this regard although there are many causes of this among the Xhosa speaking community. This is not an exaggeration given the fact that in the past centuries, diverse communities were regulated, if not dominated, by taboos and Africans were not exception. These taboos were there to promote respect, prevent embarrassment and encourage young ones to conform to norms of society (Harley and Shalom (1997:9)

The democratic situation that is currently prevailing in South Africa emphasizes equality, gender sensitivity, human rights and transparency. On account of this, people tend to abuse their rights in marriage, especially through language expressions they use when they request something from their partners. Instead of using polite language, they demand things in the name of "it is our right..." Culture

and language do not exist in isolation nor are they unchanging. Cultures and languages are constantly in flux, sometimes due to political, social and economic forces prevalent in a country. It is for this reason that societies are marked by internal cleavages along lines of sex, age kinship relations, and caste or class ethnicity. Correlated to these societal divisions are differences in cultural attitudes and practices so much that ultimately no culture is homogenous monolithic system of belief and practices (Foley, 1997:381).

IsiXhosa like any other language, is no exception to the impact of the changes in the present multilingual setting of South Africa. In this way, marriage taboos are also affected as language undergoes change. The status of men as superiors to women and breadwinners has been affected by the modern socio-economic status of women. This led to the value of taboos related to men in the family and in society at large. In the olden days, Xhosa speaking women were the dependents of their husbands and they were able to endure and comply with the instructions they got from their partners. They complied because they feared an embarrassment that they might cause to the society in general. In the current democratic dispensation in South Africa, things have turned around; in most marriage, each partner is independent mentally and financially. The independence of both partners in marriage affects the nature of marriage and the language that married people use in their interaction. This study will reveal the relevance of marriage in Xhosa speaking people.

#### **1.4 RATIONALE**

Gergen's (1994) proposals about the construction of self-narratives and the features that the self-narratives should reflect are the course of this research. This research is a response, which proves whether Gergen's (1994) theory is practical and implementable in the Xhosa narratives. Gergen (1994) suggests that narratives must have the structure of narrative account, narrative form, self-narrative, practices of self-narration: process, pragmatics of self-narrative, interknitting of identities and emotions. Chapter five of this research verifies the validity of Gergen's (1994) theory in the Xhosa narratives.

The rampant misunderstanding between married couples and the high rate of divorces in Xhosa speaking people trigger some doubts about the relevance of



marriage in today's marriage dispensation. The findings in this study would broaden an understanding of the people about the worthiness and unworthiness of being a married person. Today's people particular prefer that for them to be successful, they need to be educated, to get decent jobs, to buy the house in urban areas and to have children. Most Xhosa speaking people do not list marriage as their future goal but they speak of having children, which becomes a controversy; this research seeks to address the illusionment to all young Xhosa men and women and enables them to take informed decisions about their future.

## **1.5 OBJECTIVES OF THE STUDY**

The reasons for conducting this study are as follows:

- To verify Gergen's (1994) theory whether it can be translated practically into the Xhosa narratives.
- Analysis of Xhosa marriage narratives.
- To explore on the relevance of marriage to the present-day Xhosa speaking community.
- Explicit the marriage problems, that are encountered by the Xhosa speakers.
- To capacitate and strengthen those in marriage with marriage challenges to become strong and solve their challenges amicably.
- To reflect on the main causes of gradual divorces among the Xhosa speaking community.
- To reveal how married couple can live progressive life in their marriage.
- To develop today's Xhosa generation mentally about the life of marriage and that would help them to understand clearly the possibilities in marriage before they commit themselves.
- To shape the destiny of the present day generation regarding the marriage issue.

## **1.6 SIGNIFICANCE OF THE STUDY**

This study is relevant to the Xhosa speaking people because it reveals the importance of marriage in Xhosa speaking community. The narratives will reveal the real and actual nature of Xhosa marriages. The problems associated with the marriage are also revealed by this study. The narratives shall cause awareness to all Xhosa speaking people and other nationalities in general to understand the possibilities within the marriage. Some people tend to be pessimistic when thinking of marriage; others tend to be more positive and fail to think that there are challenges that are attributed to the marriage. Those within and out of wedlock would understand the strategies that they may use to overcome the challenges that they may encounter in marriage. This study will broaden the mindset of the married people on maintaining and sustaining their marriages. The young men and women would understand that, it is inappropriate to think that there is nothing good to be a married person because not all the marriages are stressful. Accessibility of this study would help those that are sceptical of getting into marriage to understand the relevance of marriage to present-day Xhosa speaking people.

This study should play a vital role in making single adults ready for marriage. The marriage-challenges that they may come across would not come as a surprise to them and therefore they would be able to manage their marriages. Marriage is a cultural asset of the Xhosa speaking communities, it is therefore crucial that Xhosa speaking people should maintain marriages. This study will play a pivotal role to this Xhosa cultural embedded asset. Those within marriage would benefit from this study; they would get many devices of dealing with various challenges to stabilize their marriages. The accessibility of this study to all Xhosa speakers would enable them to think critically and take informed decisions about their destiny pertaining to the marriage. Other language communities will understand that marriage is there in all communities. This study adds a body of knowledge to narratives.

## **1.7 METHODOLOGY**

This study will make use of a qualitative approach because this type of approach focuses on the phenomena that occur in natural settings. Through this type of

methodology, the researcher will be able to describe, explain, examine and discover new or little unknown phenomena related to marriage.

## **1.8 DATA COLLECTION TECHNIQUES**

The researcher in this study used two methods of collecting data namely, primary research method and secondary research method.

### **1.8.1 Primary research method**

The use of primary research method in research gives reliable and credible information. Five different people were approached to give their accounts individually, on their marriage respectively. The narratives are from the married people of the Eastern Cape at Idutywa. There are three narratives from the women and two narratives are from the males. Each person was approached by the researcher and was asked to give a significant and real story about his or her marriage. It was made clear to them that their names shall not be divulged at any stage. The questions were formulated to act as the guideline because they tend to deviate from the actual story. It was made clear to them that they should not be restricted by the questions. The tape recorder was used to record the narratives. The researcher played the tape recorder after the narratives have been collected from all five interviewees to write down all the words used by the narrators in their narratives. The narratives were translated into English and analyzed.

The following are the examples of the prominent questions in this research:

How long have you been married?

What were your aims of getting married?

How was the life in marriage? Explain.

Did you manage to fulfill the goals of your marriage? If you have managed, how have you done? If not, where are the problems?

What challenges are you encountering in marriage?

How do you address those challenges?

How is your marriage-life in these days?

### **1.8.2 Secondary research method**

The secondary sources that have been used are the books, journals and articles from the library. They have been used to lay the foundation for the analysis purposes of the findings. The secondary sources are the fundamental elements that trigger the pursuance of this study in isiXhosa language. Efficient and good analysis would have been impossible, without utilization of the proposals by Gergen (1994) on feature of self-narrative.

## **1.9 SCOPE AND DELIMITATION**

This study will focus on the marriage issues in isiXhosa language only. However, the issues raised here affect people across racial lines.

### **1.10 LITERATURE REVIEW**

The main objective of this literature review is to study work done by other scholars on the subject under discussion. The following are such scholars:

#### **Wilson and Sabee (2003)**

Wilson and Sabee (2003), explicit the causes of incompetent communication and the strategies to enhance communication competence. Wilson and Sabee (200) suggest five families of communication theory that enable communication competence. These are; expectancy theories, attribution theories, goals-plans and action theories, hierarchical theories and the dialectical theories of relationship. These five families of communication theory are categorized based on what influence does each have in communicative competence. Sabee and Wilson (2003) propose that there are three psychological perspectives and five families of communicative theory are categorized under those psychological perspectives. Psychological perspectives are theories of message processing, theories of message production and the dialectical theories of relationships. Theories of message processing are comprised of expectancy theories and attribution theories; theories of message production are made up of goals-plans-action theories and hierarchical theories and the social perspectives are composed of

dialectical theories of relationship. This study will focus on theories of message production.

### **Wilson (1990)**

Wilson (1990) gives the theory on cognitive rules model. Wilson (1990) notices that people communicate to attain certain interaction goals but two fundamental questions in goal formation must be made clear. What are the cognitive structures and processes through which people form interaction goals? Which features of situations constrain or magnify individual differences in goals? Wilson (1990) suggests that cognitive rules modes of interaction goal-formation and evaluation on how situational conditions interact with a priming manipulation and construct differentiation to influence the goal respond to the questions. In cognitive rules model of goal-formation, there should be an activation threshold for a goal to be formulated. Higgins, Bargh and Lombardi as quoted by Wilson (1990) state that “The CR model assumes that rules have an activation “threshold”: a goal is not formed unless a certain level of threshold is reached, and once that level is reached, the rule is “triggered” and forms a goal.”

### **Berger (1997)**

Berger (1997) focuses on the theory of planning. Berger (1997) gives a distinction between plans and planning. According to Berger (1997), a plan is a hierarchical process

in the organism that can control the order in which a sequence of operations is to be performed. Planning is a multi-staged process that produces a plan to be implemented in action. Berger (1997) proposes the following plan formulation and plan complexities strategies:

- a. Top-down and bottom-top planning
- b. Contingent planning
- c. Desire and plan complexity
- d. Knowledge and plan complexity
- e. Meta-goals and plan complexity

Berger (1997) further suggests that hierarchy principle should be used when the plans are thwarted.

### **Benoit (1995)**

Benoit (1995) deals with an image restoration: failure events. Benoit (1995) realizes that communication is a goal-oriented activity and therefore favourable image is essential throughout. According to Benoit (1995), unfavourable reputation is inevitable to the human beings due to the following reasons:

- People's competition of unlimited resources such as time and money.
- Events that are beyond people's control.
- Self- interest mistakes and honest mistakes.
- Incompatible goals.

Benoit (1995) proposes that, it is the responsibility of the people to restore their damaged image. According to Benoit (1995), the following strategies should be used to restore the image: denial, reducing responsibility, reducing perceived offensiveness, corrective action and mortification.

### **Brockmeier and Carbaugh (2001)**

Brockmeier and Carbaugh (2001) allude on the development of narratives from traditionalist theories to constructionist theories. They elucidate in connection between narratives, community and the identity. Narratives help to shape and reshape the identity of the people. According to Brockmeier and Carbaugh (2001) narratives connects the identity of the people with the identity of places. Brockmeier and Carbaugh (2001: 3) suggest that, "We believe that traditional psychological issues of memory and identity may be enriched when they are intergrated with matters of language, discourse and narration."

### **Hinchman and Hinchman (1997)**

Hinchman and Hinchman (1997) explicit on the narratives under the following aspects:

Three inducement for narrative renewal

Features of narrative

Defining of narrative

Narrative on continuum

Narrative approach

Categories of narrative

According Hinchman and Hinchman, (1997) narratives construct human identity and improve the quality of thought. Hinchman and Hinchman (1997) suggest that memory, identity and the community are intertwined in narratives.

### **Gergen (1994)**

Gergen (1994) proposes that a self-narrative should reflect the following aspects to be a good narrative: Structure of narrative account, Narrative form, Self-narrative, Practices of self-narration: process, Pragmatics of self-narrative, Interknitting of identities and Emotions. Gergen (1994) suggests that, in the structure of narrative account the following must be reflected: selection of events in the account, endpoint, ordering of the events, stability of identity, causal linkage and demarcation signs. In narrative form, one or some among the following features must be reflected in a narrative, stability narrative, progressive narrative, regressive narrative, tragic narrative, comedy-romence narrative, happily-ever-after myth and heroic saga. In self-narrative, the following aspects must be revealed by the narrative, relationship among self-relevant events across time, social accounting and truthfulness of narrative. Practices of self-narration: process, features that must be revealed are, varieties of narrative forms, macro-micro narrative and nesting of narratives. Pragmatics of self-narrative, any or some among the following should be reflected, progressive, stability and regressive narrative. Interknitting of identities, the following aspects should be revealed by the narrative, moral evaluation, interminable negotiation and reciprocal identities. Lastly, emotions should reveal identity of emotions from personal experience, emotions as social constituents and the hostility.

### **1.11 ORGANIZATION OF THE STUDY**

This study has been sub-divided into six chapters, which are arranged as follows:

Chapter 1; deals with the aim of the study, rationale, the statement of the problem, objectives of the study, significance of the study, methodology, data collection techniques, primary and secondary methods, scope and delimitation, literature review and organization of the study.

Chapter 2; deals with the summary on message production. This chapter is centered on Goals- plans and action theories by Wilson and Sabee (2003), Cognitive rules by Wilson (1990) and the theory of planning by Berger (1997). All these theories seek to elucidate how one becomes a competent communicator.

Chapter 3; deals with the image restoration. It gives information on communication as a goal directed activity and the strength of the image towards goal achievement. It is within this chapter that information is given on the factors that trigger aberrant behavior and the strategies to restore a reputation.

Chapter 4; is about the development of narratives from traditionalist to constructionists. This chapter gives the information on the impact of narratives in shaping one's self. According to Gergen (1994): self-narratives are cultural resources that serve such social purposes as self-identification, self-justification, self-criticism and social solidification.

Chapter 5; is about the analysis of the findings of narratives on marriage account in isiXhosa. All the five narratives are analyzed in chapter five of this study. The narratives are different because they are from different people although their topic is the same.

Chapter 6; this chapter is the conclusion part of this thesis. It compares and contrasts all the analysis of narratives in chapter five. The findings from the research are stated in this chapter and the recommendations of this study.

## **1.12 CONCLUSION**

Marriage forms are part and parcel of the life of the people, people cannot do away with it. It is therefore, utmost important to let the society know, understand and maintain it.



## CHAPTER 2

### MESSAGE PRODUCTION

#### 2.1 AIM

The purpose of message production is to deal with the processes that underpin the formulation of communication. Cognitive rules, desired goals, plans and actions are the basic aspects that message production entails. Theories from various scholars such as Baxter (1984) Higgins, Bargh, & Lombardi (1985), O'Keefe (1988), and others, on cognitive rules model, interaction goals, plans and the action give an overview understanding of how to become communicative competent.

#### 2.2 GOALS-PLANS-ACTION THEORIES

##### 2.2.1 CR Model

CR is an abbreviation, which means cognitive rule. People communicate to attain their desired interaction goals. CR model deals with the mental processes in the formation of interaction goals. There are three aspects to focus in cognitive rule model:

- a. Assumptions of cognitive rule model.
- b. Goals and competence as interpretable within the cognitive rule model.
- c. Speaker's pursuance of inappropriate goal.

##### a. Assumptions of cognitive rule model

1. People possess cognitive rules between representations of interaction goals and numerous situational features.
2. Spreading activation process. Various situations generate rules for the formation of the multiple goals.
3. Reachness of activation threshold. Cognitive rule should reach an activation threshold before triggering and the formation of a goal. The rule can only be triggered once the following three criteria are fulfilled: fit, recency and strength.

Wilson and Sabe (2003:19) postulate that, "The probability of a rule being triggered is a function of three criteria: fit, recency and strength."

Fit: the rule is regarded as fit only when many conditions represented in the rule are present in the current situation.

Recency: the recent activation of the rule at any situation triggers the rule.

Strength: if the rule has been used frequently in the past, it has an element of strength. The rule, which has not been used in the past, has a low strength, than the rule, which has been used in the past.

### **b. Goals and Competence as Interpretable within the Cognitive Rule Model**

People may view others incompetent for pursuing goals that they evaluate as inappropriate by some standards. Wilson and Sabe (2003:19) state that, "Intercultural interactions may prompt such occurrences". For example, South Africans, tend to evaluate Parkistanians that are residing in South Africa as inappropriate and this is due to their language and cultural differences.

Within a single culture, some speakers may be viewed as incompetent for pursuing the goals that others view it as inappropriate. Age differences and the ruling power lead to others viewed as incompetent. For example, the young girl failed to clean the house as she was instructed to do so by her mother but played successfully in children's game with her friends. The young girl is incompetent because she pursued inappropriate goals.

### **c. Speaker's pursuance of inappropriate goals**

When there is an opinion difference between the speakers, one would view each other as incompetent. Speakers may be viewed as incompetent for pursuing undesired goals. For example, a certain group of people of Matatiele wants to be incorporated to KwaZulu- Natal although other group is satisfied with their incorporation to the Eastern Cape. In this instance, it is likely that each group would view the other group as incompetent.

Controversial issues with criticism create potential threats to the speaker and the hearer. It is essential for the communicator to be aware of such threats to be able to communicate competently with each group. Brown and Livingston (1987) as quoted by Wilson and Sabee (2003:20) are saying “Actions such as asking for assistance, giving advice, attempting to change another’s political views or offering criticism create potential threats to both the speaker’s and the hearer’s face.” The speakers who are unaware of the threats are likely to be communicatively incompetent. There are four reasons for speaker’s failure to pursue desired goals:

- i. Speaker’s lack of perspective skills needed to recognize psychological implications of their actions.
- ii. Associate goals with inadequate number of situational conditions.
- iii. Fail to mentally link rules for different goals.
- iv. Possess rules for forming supportive goals.

The speaker who fails to change interaction goals across situations may be judged communicatively incompetent. It is therefore important for the speakers to be flexible and adaptable since adaptation and flexibility are the fundamental elements for communicative competence. According to Wilson and Sabee (2003: 21) “The CR model suggests several explanations for failing to adapt interaction goals, including that speakers may:

- a. Associate interaction goals with only a small number of situational conditions.
- b. Fail to develop subcategories of a goal that apply to different situations.
- c. Overemphasize base-rate data and underemphasize individuating information, especially under conditions that promote heuristic processing.”

### **2.2.2 Plans**

The summary on plans will focus on the following key areas: definition, complexity and specificity and the use of plans for competence in communication.

### **2.2.2.1 Definition**

Wilson and Sabee (2003:21) use Berger's (1997) in defining the plans: "Plans are knowledge structures representing actions necessary for overcoming obstacles and accomplishing goals." The only appropriate way for attaining a goal is through formulation of a plan. The soccer coach shared his plans with the players for winning the tournament. During half time, the coach talked with the players on how they can improve their performance. He stated that they should strive to score one goal and after that goal, they should strengthen-up the defence to avoid any goal against them because they would be already leading with one goal. The views from the coach to the players emanated from his mental representation of actions.

### **2.2.2.2 Complexity and Specificity**

Plans for attaining desired goals vary in terms of complexity and specificity.

Complex plans are the plans with the wide range of alternative actions. Characteristics of complex plans are as follows:

- (a) Complex plans have multi-actions than simple plans.
- (b) Complex plans include contingencies.

According to Wilson and Sabee (2003), specific plans are the plans with clear, focused and detailed plans of actions.

### **2.2.2.3 The use of Complex and Specific Plans for Communication Competence.**

The speakers with complex plans are advantageous in communication because they have the alternatives in their plans to substitute the failed action. Speakers with specific plans are able to communicate plans that already exist in their mind during conversation. For example, the less talkative stranger is likely to have the less complex plans for social goals such as to approach the others for friendship purposes. The more the complex of the plans, the more the speakers become confident in communication. Wilson and Sabee (2003: 22) note the four qualifications

made by the following theorists that view complexity and specificity as the factors to facilitate communication competence:

- a. Berger (1997), Green & Geddes (1993) state that “Complex plan is neither necessary nor sufficient for competent performance.” It is not a complex plan in all instances that leads to competent performance. Simple plans can enable speakers to attain the desired goals. The fundamental thing here is for the speakers to deliver the plan skillfully, regardless of simplicity and complexity.
- b. Knowlton & Berger (1997) as quoted by Wilson and Sabee (2003) postulate that “planning too many alternatives in advance can undermine fluid speech performance.” Speakers with complex plans are able to select and use appropriate utterance in their communication and that help them to become competent communicators.
- c. Cai (1998) proposes that “the relationship between plan specificity and competence may vary depending on whether a culture values detailed, short-range plans versus flexibility, long-range plans.”
- d. Hayes-Roth and Hayes-Roth (1979) as quoted by Wilson and Sabee (2003:22) suggest that, “complex and specific plans still must be adapted in light of changing circumstances and unforeseen opportunities during interaction.” Speakers should understand the conversational circumstances in order to apply appropriate plans.

According to Berger (1997), Dillard (1990) and Waldron (1997), the generating, selecting, implementing, monitoring, adapting and coordinating plans are involved in the psychological and communication processes. Although complexity and simplicity plans are fundamental for communication competence, executive control should be used as a guiding tool. Executive control is a mental control of activities for orderly use of plans. Executive control focuses on the following issues:

- a. Selection: Among the wide range of plans, the speakers should be able to select appropriate plan of action for a given situation.
- b. Regulation: deals with time and attention devoting for information processing.

- c. Monitoring: the speaker should check whether the current condition warrants a change in the processes.

### **2.2.3 Communicative Competence**

Wilson and Sabee (2003: 23) suggest that, “from the perspective of the GPA framework, competent communicators possess an anticipatory mind-set.”

1. Competent communicators foresee the prospective implications of their actions and their interactants and possible constraints for accomplishing goals.
  - a. They understand the goals that others would view as inappropriate.
  - b. Competent communicators are able to pursue with multiple goals.
  - c. They possess multiple alternatives to attain a goal.
  - d. Able to make goal and plans adjustment.
  - e. They are able to monitor their goals and plans.
  - f. They avoid consideration of the negative thoughts.

It is also important to consider the factors for communication incompetence:

- a. Inappropriate goals to the current situation.
- b. Lack knowledge of alternatives for pursuing goals.
- c. Inability to monitor and plan.

Goals-Plans-Actions suggest several avenues for improving communication competence.

Fundamental thing is the training that needs to be done to the people for making them competent communicators. O’Keefe (1988) as quoted by Wilson and Sabee (2003) gives information about training session for new graduate teaching assistance pertaining to communication competence:

1. Training must focus on teaching people to identify relevant goals.
2. Teaching assistance should learn and practice a broader range of actions relevant to pursue goals.

3. Teaching assistance be taught to identify, and alter situational impediment to monitoring goals and plans.

## **2.3 COGNITIVE RULES MODEL**

### **2.3.1 Conditions interaction goals**

Wilson (1990) realizes that though most scholars agree that communication is goal-oriented, the only challenge that is left behind and needs to be addressed is the formulation of interaction goals by the people. People's association of interaction goals depend on the cognitive rules. Cognitive rules determine the structure and processes underlying goal-formation. The interaction goals are generated by the cognitive rules that link situational features and the desired outcomes. The difference in interaction goals causes differences in communication performances. Wilson (1990) mentions two fundamental questions in goal-formation:

- a. What are the cognitive structures and processes through which people form interaction goals?
- b. Which features of situations constrain individual differences in goal?

A cognitive rule model of goal formation, the priming manipulation and the construct differentiation to influence goals address both questions and will be elucidated hereinafter.

### **2.3.2 Cognitive Rule Model of Goal Formation**

People have immense interpersonal goals and immense-situational features that correspond to the goals. Canary et al (1987), Clarke & Delia (1979) as quoted by Wilson (1990:81) argue that, "People possess knowledge about a wide range of instrumental and interpersonal goals, and about numerous situational features relevant to each goal." Cognitive rules assume that goal-relevant knowledge is found within associative network of long memories. In an associative network, knowledge is found within associative network of long memories. According to Wilson (1990), there is a pattern of various nodes in associative network, which represent concepts such as, characteristics, roles, relational qualities, traits, setting and desired goals. Nodes, which represent outcomes and nodes, which represent situational features are

created through socialization and problem-solving experiences. According to Anderson (1984), Collins and Loftus (1975), the cognitive rule can be activated directly only if there is a direct link between situational feature perceived and current situation. Cognitive rule can be activated indirectly for instance, if the current situation is linked to various nodes. The activation process occurs when the relevant knowledge retrieved to address the current situation. According to Wilson (1990), there should be an activation threshold in cognitive rule model. In activation threshold, the goal is formed only if a certain level of activation is being reached. Reaching activation level; triggers the rule and the goal is automatically formed. Higgins, Bargh and Lombardi (1985) as quoted by Wilson (1990:82) state that "The CR model assumes that rules have an activation "threshold": a goal is not formed unless a certain level of activation is reached, and once that level is reached, the rule is "triggered" and forms a goal". There are three criteria, which affect the probability of rule triggering: fit, strength and recency.

### **2.3.3 Determinants of rule selection in obligation situations**

The rules are organized according to the relations and relevance to the situational conditions. The prerequisite for the formulation of the goal is the identification of the interpersonal situation. The specific goals formulated must be relevant to the kind of interpersonal situations, which have been identified. According to Wilson (1990), obligation situations are the situations whereby people are obliged to do something but failed to do as per the obligation. For example, a person is obliged to pay a TV license at the consensual time but a person fails to pay it at an agreed upon time. There are five different types of interaction goals that might be pursued in the case of failing to comply with the obligation:

- a. Compliance goals, the desire to persuade the target to fulfill the obligation.
- b. Supporting goals, the desire to protect the image of the target.
- c. Attacking goals, the desire to damage the target's identity.
- d. Image goals, the desire to create an accepted self-presentation.
- e. Account-seeking goals, the desire to learn and know why target failed to fulfill the obligation.



### **2.3.4 Attribution, power and the fit criterion**

According to Wilson (1990), the rule triggering depends on the match between perceived situational features and situational conditions. The situations vary in terms of the number of situational conditions. Cantor, Mischel and Swartz (1982) as quoted by Wilson's (1990:82) state that, "Some situations are highly typical of the conditions represented in a rule whereas others are much less typical." The situations also vary in ambiguity, others are more ambiguous than the others. The ambiguous situations open up multiple interpretations and vast number of rules is likely to be activated. Situational features might be enough to trigger rules once the degree and clarity of fit are high. The strength and recency are essential determinants of goal formation when the fit is moderate and ambiguity is high. The people use two features of fit to assess their perception in situations involving obligation.

- a. Attributional ambiguity
- b. Distribution of legitimate power in the situation

### **2.3.5 Attributional ambiguity and the fit**

According to Wilson (1990), the prior research finds that the effects of attribution on interpersonal behaviour could be judged by locus of cause and intent. Locus of cause and intent are the fundamental situational conditions to establish rules for supporting and attacking goals. Weiner (1982) suggests that, emotional reactions to the variety of interpersonal situations, including obligations, are mediated by attributions of locus, responsibility and intent. Wilson (1990:83) quotes Martinko and Gardner's (1987) proposal which points out that, "Attribution of locus and intent also influence how message sources exert interpersonal influence, including whether supervisors use punitive regulative strategies when regulating an employee's poor performance."

The failure to fulfill the obligation might be due to dispositions that are internal, intentions and external forces. Kelly (1967) as quoted by Wilson (1990) comes up with three dimensions that people rely on in attributing causes to a target's behaviour. These are consistency, consensus and distinctiveness. Once one of these dimensions is not given its importance, ambiguity takes place. All the three dimensions must enjoy the same equality in usage. For example, when consistency

and distinctiveness are high with low consensus, ambiguity occurs (Jane consistently gives Stellenbosch University students a hitch from Kraaifontein and she was able to distinguish them from other students. Since

consensus is low, she makes no provision for them to travel to Stellenbosch when she is absent, then ambiguity emerges). The ambiguity also emerges once there is a high consensus with low consistence. Multiple and vast interpretations emerge when there is an attributional ambiguous situation. The varying degree of attributional ambiguity manipulates the degree and clarity of fit between situational features and cognitive rules.

### **2.3.6 Legitimate power and fit**

Legitimate power influences the fit rules for obligation's pursuance. The institutions or the people in authority pose the obligations to their subjects to adhere. Brown and Levinson (1978) as quoted by Wilson (1990:84) state that, "When the obligations to comply is clear, there should be less need for politeness; hence, rules for supporting and image goals should be less likely to be activated." If their targets or subjects fail to comply with the clear obligation, those in authority might view their authority as damaged and they form attacking goals. If the obligation is obscured the attacking goals should not be used. Wilson (1990: 84) has this hypothesis on legitimate power "individuals report more attacking and fewer supporting and image goals when they seek compliance with obligations from a position of high rather than equal legitimate power."

### **2.3.7 Construct differentiation and the strength criterion**

The strength of the association between rule's situational conditions and goal as well as between rule and other rules in the network determine the rule's triggering. Huggins, King and Marvin (1982); Markus (1977) as quoted by Wilson (1990:84) suggest that, "Strength is directly related to the frequency of prior activation of the rule; as strength increases, rules become "chronically accessible." According to Wilson (1990), the research on message production proposes that interpersonal construct differentiation determines the strength of some cognitive rules especially those involving supporting goals.

O'Keefe and Delia (1982) argue that, in construct differentiation, there are high and less differentiated people. High and less differentiated people differ in the number of goals they address. Highly differentiated people are able to pursue supporting goals along with instrumental objectives spontaneously. The subsequent research according to Wilson (1990) proposes that construct differentiation may facilitate forming multiple goals within only certain situations.

### **2.3.8 Priming and the recency fit**

According to Wilson (1990), it takes some time for the rule, which has been activated to dissipate. The activation of a certain rule in cognitive rule model by a recent prior event creates the space temporarily of that rule. Huggins et al, (1985), Scrull & Wyer (1986) as quoted by Wilson (1990:85) argue that the activation of a cognitive structure by an earlier task affects performance on a subsequent, ostensibly unrelated task. Priming is the process of making something ready for action. The priming influences the aggressiveness and assertiveness, impressions and attributions. The priming used in a certain situational condition triggers performance on a subsequent task. Huggins et al (1985) as quoted by Wilson (1990:85) argue that, "the effects of priming are transitory, since the activated cognitive structure recedes back to its resting level as the activation induces by primary dissipates." The high, the degree of fit in priming, the more it is sufficient to trigger the rules. The priming is mostly utilized and appropriate to those with low construct differentiation. It has a less impact to those with high construct differentiation because they already have chronically accessible rules for supporting goals.

### **2.3.9 Discussion of research concerning par.2.1-2.7**

Wilson (1990:96) suggests that, "According to the model, people's goal relevant knowledge is represented as cognitive rules which link situational features and desired outcomes within an associative network." Deduced from Wilson's point of view, the cognitive rules model helps the people to form interaction goals within situations. People draw the knowledge for interaction goals from cognitive rules. The ability to draw the interaction goals, which are appropriate to the situation, is possible with the use of three criteria: fit, strength and recency. Variables that affect the fit, recency and strength criteria influence people's interaction goals. Two important

things that affect the reports of interaction goals in case of ambiguity of situational features are, priming manipulation and construct differentiation. The exploration of cognitive rules model of interaction goals includes the following, which will be summarized after listing:

- a. Criteria Determining Selection of Cognitive Rules
- b. Modularity of the Cognitive Rule Network
- c. Legitimate Power and Fit
- d. Construct Differentiation and Rule Strength

### **1. Criteria Determining Selection of Cognitive Rules**

According to Wilson (1990), there are two model's assumptions about goal formation that are supported by experimental findings too.

The first assumption is that, cognitive rules should be accessible in order to formulate interaction goals. Priming manipulation activates network nodes of relational intimacy, as intimacy is one of situational features with supporting goals. Priming, interact with construct differentiation on goal formation once situation becomes attributionally ambiguous.

The second assumption is that strength and recency determine goal formation when situational features associated with goals are ambiguous. The priming and construct differentiation significantly affect the supporting goals in attributionally ambiguous situations. Wilson (1990:97) proposes that "Based on this assumption, it appears that situational variables can affect interaction goals by exerting: (a) main effects, when they match situational features represented in cognitive rules, or (b) interactive effects, when they ambiguate the degree of fit between rule conditions and perceptions of the situations."

### **2. Modularity of the Cognitive Rule Network**

The results are clear in this regard that, cognitive rules for different interaction goals are represented as modular structures, which do not inhibit one another.

### **3. Legitimate Power and Fit**

Legitimate power is the power one is authorized to possess in order to control the processes to attain compliance goals. For example, referee has a legitimate power to ensure that all the soccer players comply with the rules of the game. The legitimate power is based on compliance goals. Legitimate power is an appropriate power to regulate and control compliance. Manipulating the legitimate power, ambiguates situational features such as target's obligation to comply. Power manipulation does not have an intended effect.

Legitimate power is also associated with instrumental than interpersonal goals. Baxter (1984) as quoted by Wilson (1990:98) postulates that, "both intimacy and gender exerted much larger effects on face support than did legitimate power".

### **4. Construct Differentiation and Rule Strength**

Something, which is essential here, is the distinction between less differentiated people and high-differentiated people. Less differentiated people have no rules, which associate supporting goals with attributionally relevant issues although high-differentiated people may possess. High-differentiated people vary their interaction goals across the situations more than less differentiated people. Wilson's (1990:98) states that, "In general, highly differentiated persons may associate goals with a wide range of situational features, whereas less differentiated persons may possess cognitive rules linking goals to fewer or more global situational features".

## **2.4 A THEORY OF PLANNING**

(Berger, (1997). Planning Strategic Interaction)

### **2.4.1 Plans and Planning**

People are unable to distinguish between the plans and planning. This summary will be able to remove the mist that overcasts the people's mind about plans and planning.

### **2.4.1.1 Plans**

Various theories have many different ways of defining the plans but there is a commonality in their views. Berger (1997:25) uses Miller, Galanter and Pribram's, (1960:16-17) definition "A plan is any hierarchical process in the organism that can control the order in which a sequence of operations is to be performed." Berger (1997: 25) also quotes the following definition from Schank and Abelson's (1977:70-71) "A plan is a series of projected actions to realize a goal." Deducing from the above definitions, it is clear therefore that, plans are the mental constructed ways of performing an action to accomplish a specific goal.

Aspects that are common in the aforementioned definitions are mental construction, performance and the goal for performance. The plans with alternatives are more likely to attain the goal because the speaker will be able to select another alternative once one alternative fails.

### **2.4.1.2 Planning**

Planning is the process of mental formulation of the actions that should be implemented to attain the goals. Berger (1997:26) mentions that, "planning is a multi-staged process that produces a plan to be implemented in action." According to Berger (1997), the following steps are included in the planning process: formulating, revising plans, dealing with envisaged problems and adversity, making choices and performing actions.

### **2.4.2 The genesis of plans**

Genesis of plans deals with the sources of the plans. There are two sources of plans: (a) A long-term memory and (b) Current information inputs.

These plans are not utilized equally, in some instances, one is appropriate and in some instances, other one becomes appropriate to achieve an intended goal. There is a proposition one by Berger (1997:26) which says, "When persons derive plans to goals, their first priority is to access long-term memory to determine whether an already-formulated or canned plan available for use." Canned plans are the plans that have been utilized in a number of events. Fiske and Taylor, (1984, 1991) as

quoted by Berger (1997:26) come with the view that, "Proposition 1 rests on the widely accepted postulates that individuals: (a) have a general tendency to expend as little effort as possible in processing information" whereas Hogarth (1980), Kahneman, Slovic and Tversky (1982), Kunda and Nisbett (1986), Nisbett and Ross (1980) have a view on proposition 1 that individuals "have significant cognitive processing limitations that interfere with their heeding and processing large amounts of relevant data when making decisions and judgments." Long-term memory is like an investment because the issue is to retrieve appropriate plan in interaction rather than to formulate new plan.

Following the proposition one is the corollary one which, Berger (1997:27) suggests that: "When individuals fail to find canned plans in long-term memory, they will resort to formulating plans in working memory utilizing potentially relevant plans from a long-term store, from current information inputs, or both." Exploring the corollary one, if there is no correlation between desired goals and the canned plans, speakers should formulate plans, which are relevant to the current situation. Corollary one needs a lot of energy because to formulate the plan for implementation at the same time is energy and time consuming.

### **2.4.3 Plan Formulation**

According to Berger (1997, the plan formulation and plan complexities are categorized as follow:

- (a) Top-Down and Bottom-Up Planning
- (b) Contingent Planning
- (c) Desire and Plan Complexity
- (d) Knowledge and Plan Complexity
- (e) Meta-Goals and Plan Complexity

#### **a. Top-Down and Bottom-Up Planning**

The only way of attaining the goal is to formulate the plans in case of unavailability of the canned plans. There are two approaches in formulation of the plan:

### **Top-down approach**

The plans are formulated at the high levels of abstraction and the actions are then filled in at progressively lower levels of abstraction until concrete courses of actions are generated. Top-bottom approach tends to be dysfunctional and inappropriate when it comes to implementation of plans at the bottom level if there has been no consultation with the targeted group at lower level. For example, the department of education at national level pronounced that, no learners in rural and farm schools must pay school fees since their schools are the no-fee schools. The parents decided not to pay the fees and the department did not deposit an amount to the schools. The programmes of the schools became stagnant because of unavailability of the funds. It should have been better if they have pronounced that learners must pay school fees for the progression of school's programmes and will be refunded once department pays for them.

### **Bottom-top approach**

The plans are formulated at a lower level and the actions will be ascended. The people process action as it develops. The bottom-top approach makes smooth running of the programmes at lower levels where the work is mostly done. Bratman (1987, 1990) as quoted by Berger (1997) has a view that plans should be partially formulated because some future events are unpredicted and might change the plans.

#### **b. Contingent Planning**

The detailed plan for the individuals to achieve a specific goal is to think of expected events that might erupt to hinder the attainment of the desired goal. Contingent planning is the planning by the individuals for the expected events that should be included in a plan for specific goal attainment. Berger (1997) talks of a partial plan, where not all future contingencies should be included in plans because other contingencies have a low probability of occurrence. For example, it is worthless for someone to think that he/she must not pursue with his/her studies because of the contingency that God will destruct the world. It is wise for the individuals to have the sub-plans that should be utilized when the events outweighs the plan. Berger (1997:28) postulates that, "Individuals can develop detailed plans that include sub-



plans to be deployed if high probability, plan-thwarting events occur.” Contingent planning is an alternative for use once the formulated plans failed.

### **c. Desire and plan complexity**

There are two distinct meanings of plan complexity. According to Berger (1997), the plan complexity refers to the level of detail at which planning occurs; therefore plan complexity should contain detailed behavioural description of the concrete actions to be taken to realize the plan. The complex level of planning includes overwhelming generating and rehearsing of the specific words of utterance that would be used during interaction and the actual behavioural action to perform for attaining social goals.

Secondly, the more the contingencies in a plan, the more the complexity of a plan. Berger’s (1997: 29) comes with theoretical proposition two, which states that, “As the desire to reach a social goal increases, the complexity with which plans are formulated also tends to increase.” Different scholars have different views about the terms, desire and intending. Brand (1984) sees desire and intending as independent whilst Sellars (1966) suggests that desiring to reach a goal, is a species of intention.

### **d. Knowledge and plan complexity**

The level of knowledge that one has determines the complexity of plan. The people with immense knowledge about the domain being considered are likely to have complex plan. Berger (1997:30) argues that “individuals pursuing the goal of changing an opinion, who also have large number of facts and arguments germane to the issue, are more likely to be able to develop complex persuasion plans with respect to that issue.” The people who lack knowledge about the specific issue but have general knowledge are able to persuade and alter others in their opinion. Berger and Kellermann (1983) and Kellerman and

Berger (1984) comes up with three principal means for inducing others to divulge information about them:

1. **Interrogation:** this is the process of asking someone questions in a thorough and aggressive manner.

2. **Disclosing information:** deals with self-disclosure by one to influence the disclosure by the other. This is generally known as reciprocating.
3. **Relaxing the target person:** it promotes the self-disclosure.

Berger (1997:30) argues that “These three information acquisition strategies do not by themselves indicate, respectively, what questions should be asked, what specific information about one’s self should be proffered to the other, or what specific behaviours should be enacted to relax the target”.

According to Berger (1997), there are three types of knowledge that are used to formulate the complex plans for attaining the social goals: strategic domain knowledge, specific domain knowledge and the general planning knowledge.

- i. **Strategic domain knowledge**

It is the tactical way of formulating the plans to address various domains. Strategies and tactics that one possesses enable the formulation of complex plans

- ii. **Specific domain knowledge**

It is the knowledge for addressing a specific issue with the purpose of attaining social goals. Specific knowledge of a certain issue makes people to have the complex plans and become experts on that particular issue.

- iii. **General planning knowledge**

The general understanding of issues influences the formulation of plans that are complex. Individuals with general knowledge planning tend to select plans that would be appropriate to any issue under consideration. People vary with respect to the ability to engage in planning activities, in other words others are more planful than others are. General planning knowledge is useful for the assessment of the desired goal before any effort can be put on to it. The purpose of assessment is to understand whether the goal is achievable or not. Berger (1997: 31) postulates that, “General planning knowledge should alert planners to be careful to avoid goal and plan conflicts in their own lives, as well as with those with whom they interact.” Berger (1997) uses proposition three to clarify the relationship between strategic domain

knowledge, specific domain knowledge and complex plans. Proposition three states that, increases in the strategic and specific domain knowledge produce increase in complex plans within that domain. The complex action plans are only experienced when there is a balance of forces between strategic domain and specific domain knowledge. Corollary one by Berger (1997) clearly states that, it is only the attainment of high level of both specific and strategic domain knowledge that generates complex action plans. The lowness in either of specific or strategic domain knowledge produces the low complexity plans.

Strong desire to reach the goal does not guarantee any complexity of plans. Less knowledge to support the strong desire for goal attainment produces less complex plans. Berger (1997) uses the proposition four to explain the interactive relationship between desire and knowledge on plan complexity. According to proposition four, the higher the levels of desire and levels of knowledge, the more complexity are the plans produced. The low and high desire levels coupled with low knowledge levels should produce less complex plans.

## **5. Meta-Goals and Plan Complexity**

Meta-goals of efficiency and social appropriate are the factors that influence the complexity of the goals for the attainment of social goals. According to Simon (1955, 1956), human planners are more likely to be satisficers than being optimizers. Berger (1997:32) suggests that “individuals might be prone to develop a plan that they believe will work and that is efficient enough, but one that may not be optimally efficient.” The people develop plans that they think are efficient and are social appropriate for the attainment of the social goals. The focus on social appropriateness reduces the alternatives in planning and that lessens the complexity of plans. For example, one failed to pay back the money he borrowed. The borrower is claiming his money but he does not want to violate his friendship with the person who borrowed his money. His plans lack alternative actions such as to draw a gun for threatening to attain the goal because the intention is to maintain friendship.

Berger (1997) uses Christie and Geis's (1970) that argue that high Machiavellians are better manipulators than their low Machiavellian counterparts in part because they have neither strong commitments to conventional morality nor high levels of

ideological commitment. Guterman (1970) as quoted by Berger (1997) supports Christie and Geis (1970) with the view that high Machiavellians do not care about their approval from the others and have many alternatives to attain their goals than low Machiavellians.

Berger (1997:33) uses proposition five to elucidate meta-goals and plan complexity, proposition five says that, "increased concerns for the meta-goals of efficiency and social appropriateness tend to reduce the complexity of plans to reach social goals."

#### **2.4.4 The hierarchy principle**

##### **a. Thwarted Goals and Iterative Planning**

According to Berger (1997), the plans that people have in their interaction to attain, the goal might be blocked due to variety of reasons. The blocked plans, is a challenge which seeks to test the capability of an individual in devising alternative plans to reach the goal. Berger (1997) suggests two principal sources of goal blockage. These are internal and external sources to the interaction. The internal sources can be reflected in the case whereby one does not want to relinquish his or her opinion. For example, love affair proposal by a man, the goal is to have a consensus on this matter with a woman. Woman's opinion is to abstain and does not want to compromise about that. In their interaction, the man voices out his opinion of request to have a relationship with her and the woman voices out her opinion of abstinence and the proposer's goal is being blocked through internal forces. The goal blockage through external sources is made by the interference of the others in a goal pursuance that does not need the others. For example: The availability of a stranger in the planned family meeting of resolving a misunderstanding between married couple can block the pursuance of discussion on the matter and the goal becomes blocked.

##### **b. The hierarchy Principle**

The hierarchy principle deals with the actions that take place when the action choices are thwarted. Berger (1997) suggests three possibilities for the thwarted planner. First, the repetition of the same argument. This works in some instances because others are not easily convinced from the onset but through repetition, opinion-

instillation by the others becomes clear and acceptable. For example, to get better acquaintance with someone in the form of a lover, one would be consistent in proposing the other. The repetition of the proposal would gradually change the previous mindset of the target. Subsequently he or she may fall in love with initiator of relationship and the goal will be attained. Secondly, perhaps increasing vocal intensity. The approach is an alteration of the plan in more abstract level of plan hierarchy. Thirdly, varying some other aspects of paralanguage. Paralanguage constitutes low-level changes in plan-hierarchy. The planners could also partially change even more abstract plan elements and the order in which plan units are enacted.

Berger (1997:35) postulates the aforementioned information through proposition six, corollary one and corollary two. Proposition six: “when people experience thwarting internal to the interaction, their first response is likely to involve low-level plan hierarchy alterations. Continued thwarting will tend to produce more abstract alterations to plan hierarchies.”

Corollary one: “elevated levels of goal desire will propel planners to make more abstract alterations to plan hierarchies when their plans to reach social goals fail.”

Corollary two: “planners with high levels of goal desire, who experience repeated thwarting of goal-directed actions, will manifest higher level alterations to their plans earlier in the goal failure-plan alteration sequence than will planners with lower levels of goal desire who experience repeated goal failure.”

### **c. Goal Failure and Affect**

The goal pursuance would produce either positive or negative affect. Positive affect is experienced when the goal has been attained. The goal failure is associated with the negative affect. Berscheid (1983), Mandler (1975) and Sternberg (1986) as quoted by Berger (1997) agree that unpredicted events give rise to an autonomic nervous system arousal that, in turn, is experienced as emotion. According to Scrull and Wyner (1986), the following are the impact of the negative affect:

1. The intensity of negative affects becomes great when the goal being pursued is most important.

2. The closer the individual is to the super-ordinate goal, the more intense the negative affect when interruption takes place. The intensity of the negative affect tends to be reduced through the availability and use of contingency plans.
3. The time and energy consumed. The more energy and time consumed to attain the goal produces more intense negative affect.

## CHAPTER 3

### IMAGE RESTORATION: FAILURE EVENTS

#### 3.1 AIM

Image restoration seeks to address two elements of communication: communication as a goal oriented activity and the favourable reputation in communication. This summary gives information about the factors that trigger aberrant behaviour as well as the strategies to restore the image. Studying image restoration would enable people to sustain their good reputation and in case of endangered image, people would be able to use the strategies to restore their image.

#### 3.2 COMMUNICATION

##### 3.2.1 A goal-directed activity

There are various viewpoints from different scholars about communication as an instrument used to reach the goals. People communicate with the purpose of goal attainment. This debate can be traced in Aristotle's rhetoric far back in fourth century B.C. Aristotle (1954) comes with three genres of oratory based on the goal of the speaker:

Political rhetoric, a genre, which deals with verifying whether the policy should be adopted.

Judicial rhetoric, is about deciding about the justice or injustice of the questions.

Epidictic rhetoric, deals with arguing that a person is worthy of praise.

Burke (1969: 446 as quoted by Benoit (1995:64) states that "an act can be called in the full sense of the term only if it involves a purpose". This means people do not just communicate, they communicate with the purpose. Fischer (1970) finds that there are four central motives of rhetoric situation:

- a. Affirmation, which creates an image.
- b. Re-affirmation, which revitalizes one.

- c. Purification, which reforms an image.
- d. Subversion, which attacks an image.

Fischer (1970) concludes that rhetoric is a goal directed activity and it has an impact on the images. Theorists such as Arnold and Frandsen (1984), Blitzer (1986) and others declare that rhetoric is a goal directed, purposeful and intentional activity. Clarke and Delia (1971) propose that there are three issues explicitly or implicitly present to overt negotiations in every communicative transaction:

- a. Overtly instrumental objective: response from the listener is required on specific obstacle, defining the task of communicative situation.
- b. Interpersonal objective : establishment of relationship.
- c. Identify objective : managing the communication situation.

Benoit (1995) construes that communication and rhetoric are goal-driven activities that need some qualifications. The following are the qualifications of communication as a goal-driven activity:

- i. Communication might have wide range of incompatible goals.
- ii. Person's goal, motives and purposes might be vague or unclear.
- iii. People do not devote the same amount of attention to every communicative they encounter and do not manage all utterances they utter. According to Kellerman (1992), some behaviours are automatic rather than controlled.
- iv. Clear and easy individual goal might be vague and difficult to others.

### **3.2.2 Favourable reputation**

The summary on favorable reputation deals with favourable impression, how it may be violated, consequences of untoward behaviour and the importance of face in maintaining self-reputation.

According to Benoit (1995), maintaining the favourable self-reputation is important in interaction and in the attainment of the desired goals. Things that dent the image of the people are unavoidable in life and it is everyone's challenge to try to maintain



positive reputation in communication. Benoit (1995:67) suggests that, "The need for discourse designed to restore our reputation arises because, as human beings, we inevitably engage in behaviour that makes us vulnerable to attack." The following are the factors that make people vulnerable to unfavourable reputation as suggested by Benoit (1995):

**a. Competition on limited resources such as time and money.**

People do not fulfill all their financial planning activities due to insufficient money and that dents the image of individuals to those who would have benefitted if plans were fulfilled. For example, the Minister of education in the Eastern Cape Province promised to employ all temporary educators in 2004 but he failed to do that due to budget deficit and that made his reputation unfavorable to the temporary educators, teacher unions and the Eastern Cape people in general.

**b. Events that are beyond our control.**

In some instances, people behave untoward due to the events that are uncontrollable. For example, Americans were delayed to reach America in July 2006 from South Africa due to the strike of the employees of South African Airways, which disrupted the smooth running of airway services.

**c. Self-interest mistakes and honest mistakes.**

People commit mistake deliberately to attain a certain desired goal. For example, students pretend as if they have forgotten their non-academic appointments during examination period. This is their self-interest mistake because their self-interest is academic achievement more than the fulfillment of other appointments.

**d. Incompatible goals.**

It is natural that people ought to have incompatible goals because they are heterogenous. For example, in the debate of the use of mother tongue as the language of teaching and learning, people have incompatible goals on this issue. Others favour the use of mother tongue as the language of teaching and learning because that would bring back the dignity that African languages lost during colonialism and apartheid era. The goal of this group of people is to promote and

bring back the dignity of marginalized indigenous languages so to fulfill the policy of language equality. Others are favouring the use of English as the language of teaching and learning because it is an international language and it is the only language, which is being used in many places of work. The goal of this group is to avoid the language barriers that the people would face when seeking employment and in their places of work because currently it is the English, which is predominantly, used in recruitment processes, interviews and in work places.

### **3.2.2.1 Consequences of inevitable untoward behaviour**

#### **1. Actors get worried about the discredit that they will receive from the others because of their misbehaviour.**

Manstead and Semin (1983:38) as quoted by Benoit (1995:68) postulate that “the threat of potential negative imputations to the self, in the shape of anticipated negative dispositional inferences that an observer may make, increases with the degree of blame and responsibility that can be inferred from the act.”

#### **2. Criticism from the people.**

The people may react towards aberrant behavior. McLaughlin, Cody and Rosenstein (1983) propose the four utterances that provoke accounts: surprise expression, requesting an account, suggestion of immorality of a person and rebuking the person.

#### **3. The criticism leads to the internal guilt and threats to actor’s face.**

According to Fischer (1970), the basic motive of the rhetoric is the purification of an image.

### **3.2.3 Importance of face in maintaining self-reputation**

Goffman (1967:27) says, “When a face has been threatened, face-work must be done.” There are two important reasons why face is important to a healthy self-image:

- a. Self contributes to a healthy self-image. Schlenker (1980:131) as quoted by Benoit (1995:69) argues that, “The more severe a predicament is, the greater

the negative repercussions for an actor. The actor should experience greater internal distress such as anxiety and guilt, receive greater negative sanctions from audiences and produce greater damage to his or her identity thereby adversely affecting relationships with the audience.”

- b. Face has a pivotal role in the influencing process.

According to Brown and Levinson (1979), it is people’s duty to offer explanations, defences, justifications, rationalization, apologies and excuses to restore the image if their faces are threatened.

### **3.3 IMAGE RESTORATION DISCOURSE**

The integral part of goal attainment is the protection and the restoration of reputation in communication. If the image of the speaker has been damaged it is unlikely that he/she will attain the goal. For example, if a boy is generally known as naughty, fathers at kraal during traditional rituals would refrain to cut a piece of meat and give him from their share as they traditionally do so to others. Once the image of any person is damaged or threatened, it becomes the actor’s responsibility to take actions to repair the damaged image. Benoit (1995:71) suggests that, “Because our face, image, or reputation is so important to us, when we believe it is threatened, we are motivated to take action to alleviate this concern.” To be able to repair the one’s damaged image, it is better to understand and analyze the nature of attack and reproaches.

Benoit (1995) suggests two components of image attack:

#### **1. An act that is reprehensible occurred.**

Reprehensive act might be due to either of the words uttered, deeds or the actions that are disapproved by the others.

#### **2. The actor’s responsibility to the occurrence of reprehensive behaviour.**

The issue here is on the audience’s perception. Once the audience perceives that an actor is responsible for the aberrant behaviour, reputation becomes endangered.

### 3.3.1 Strategies to restore the image

Benoit (1995) mentions five categories on strategies to restore the image:

- i. Denial
- ii. Reduce responsibility
- iii. Reduce perceived offensiveness
- iv. Corrective action
- v. Mortification

Mortification and corrective forms are the defences attributed to the cultural norms and values whilst others are just the defences to restore the amputated image.

#### i. Denial

The actor to restore an image uses denial strategy. The accused denies that the reprehensive act occurred. In some instances, the actor denies that he or she had committed any reprehensive act. If the audience is convinced that the reprehensive act did not happen and that the accused is not responsible for that, image restoration occurs. Benoit (1995:73) argues that “If no reprehensive act actually occurred (denying that the act actually occurred) the accused’s reputation should not be damaged. If the accused did not commit it (either denying that the accused did the deed, or shifting the blame for the deed to another), again the accused’s face should not be damaged by that action.”

#### ii. Reducing responsibility

The act in this category does not seek to deny the undesired action but seeks to reduce the perceived responsibility of the act. Benoit (1995:73) argues that, “one may not be able to completely deny responsibility but may attempt to reduce perceived responsibility for the act.” The following strategies are used for responsibility reduction as the way of restoring an image:

- (a) **Provoking:** to act undesirable because of manipulation. For example, the small boys tend to be provoked by the old boys to fight with each other.

- b) Defeasibility:** acting unbecoming because of lack of understanding. For example, the newly appointed principal in the rural areas of Limpopo, forced all structures of the school such as School Management Team, School Governing Body to use English in their meetings. In the first SGB meeting, parent component of the SGB could not discuss because they did not understand English. In this case, the principal acted unbecoming because he did not know that, the parent component of the SGB only understand their home language, which is isiNdebele.
- (c) Accidental:** accept an act as an accident cause. The image is likely to be restored when the accused accepts the undesired act and states that it occurred accidentally.
- (d) Good intentions:** image tends to be restored if the actor accepts that the act was deliberate with justification. For example, if an accused killed another person and justify that he was defending himself because the victim tried to hijack his car. The image of the accused in this case can be restored. According to Benoit (1995), evade responsibility should not restore an image completely but should improve the image of the accused.

### iii. Reduce perceived offensiveness

The following strategies are used to restore the image through reduce perceived offensiveness:

- (a) Bolstering:** the actor improves to build up desirable image. For example, a successful rehabilitation programme by the correctional officers causes the inmates to practice bolstering within and outside of the correctional centres for restoring their images.
- (b) Minimization:** to lessens the magnitude of the negative impact caused by the misdeed. The accused has a responsibility to convince the people that, the act is not extremely bad as the people think.
- (c) Differentiation and transcendence:** reduce negative impact of the act. Differentiation reduces negative affect of the act in the sense that, the accused compares the act with another severe offensive act. The accused act would be

view as less intense and severe. In Transcendence, the negative effect of an act is reduced, when the accused put the aberrant act in another context.

- (d) **Attacking the accuser:** Benoit (1995:73) argues that, “if the accuse is the injured party, may reduce the audience’s sympathy to the injured party, thus lessening the perception of the severity of the harmful act.”
- (e) **Compensation:** it reduces image damage after misdeed occurred. For example, the man who had stolen the sheep, promised to give the accusers, money for compensation purposes in the traditional court.

#### iv. **Corrective actions**

An image gets restoration once the actor commits himself/herself to take actions to correct what has happened in the past.

#### v. **Mortification**

The apology, regression and forgiveness request by the actor restores the image. For example, most people use mortification in the Truth and Reconciliation Commission led by Rev Desmond Tutu in South Africa after 1994 democratic breakthrough. Most people were forgiven and their image restored.

### 3.4 **IMAGE RESTORATION STRATEGIES**

Benoit (1995) suggests five broad categories on strategies of image restoration. These categories are denial, evading or reducing responsibility, reducing offensiveness, corrective action and mortification. According to Benoit (1995), denial, evading or reducing responsibility and reducing offensiveness have their variants, which will be revealed when summarizing each category.

#### 3.4.1 **Denial**

Denial is the rejecting or refuting any wrongdoing. The accused refutes that he or she has done anything wrong. Benoit (1995) quotes many theorists such as Ware and Linkugel (1973), who suggest that the speaker may deny performing any wrongful act, Goffman (1971), argues that the accused may deny the occurrence of the act and the accused committed it and Schonbach (1980) proposes that the accused may

claim that the failure event did not happen. Benoit (1995:75) postulates that, “One strategy for dealing with attacks, then, is simple to deny the undesired action.” The denial can be supplemented with explanation and the one with explanation is more likely to be accepted by the audience.

When the denial is used, shifting the blame takes place. Shifting the blame is a variant of denial and it takes place because the actor refers the act to another person. It occurs automatically because once one denies the act; the audience will refer the blame to someone. Schonbach (1980) as quoted by Benoit (1995:75) suggests that a form of refusal is applying guilt to another person. For example, police officer was accused of committing a crime. He denied with supplement that, “how can I commit a crime being a police officer? You know that I am fighting against crime and how do you think I can do such a thing?” The people were convinced and the blame was shifted with the view that someone else committed the crime but not the police officer. Shifting the blame restores the image in two reasons:

1. The ill feeling of the audience may be shifted away from accused.
2. It answers the question: who did the wrongdoing?

### **3.4.2 Evading Responsibility**

The accuser reduces his or her responsibility of any wrongdoing that occurred. Scott and Lyman (1968) propose three variants of evading responsibility, which are provocation, defeasibility and accidents whilst Ware and Linkugel (1973) mention the last variant, which is intention.

#### **(a) Provocation**

The actor claims that the wrongful act was prompted by another’s wrongful act. It serves as a reciprocal act. Once the audience agree that the act was provoked, provocateur becomes responsible for the wrongful act. Benoit (1995:76) points out that “If the person agrees that the actor was justifiably provoked, the provocateur may be held responsible instead of the actor.” For example, the boy was accused of a murder, he justified that he was trying to defend himself and save his life because the dead men came to attack him at his home out of nothing.

### **(b) Defeasibility**

The actor claims that he or she lacks information on the factors that would have contributed to a wrongful action. The actor's responsibility then becomes reduced for the wrongful act he or she did. For example, the student leader (President of the SRC) failed to attend the bilateral with the management of Walter Sisulu University because the leader was not informed of that particular meeting. The secretary had missed to inform the SRC President about his invitation to attend the meeting with the University management.

### **(c) Accidents**

The accused admits that the wrongful act occurred but factors that led to the wrongful act were beyond his or her control. Benoit (1995:76) argues that, "We tend to hold others responsible only for factors they can reasonably be expected to control." For example, the employees arrived late at work because there was a roadblock on their way to the institution of work.

### **(d) Intentions**

The accused admits the wrongful act and elaborates that he or she was trying to do good things but the process derailed from good intentions. Audience, usually do not blame such people. Benoit (1995:77), states that, "People who do bad while trying to do good are usually not blamed as much as those who intend to do bad." For example, the community member who is a driver volunteered to take the seriously ill person to the hospital since the car was available but without the driver. On their way to the hospital, the car collided with another one and the seriously ill person died instantly. The driver only got minor injuries.

### **3.4.3 Reducing Offensiveness**

Benoit (1995:77) proposes that, "A person accused of misbehavior may attempt to reduce the degree of ill feeling experienced by the audience." The image is restored by reducing the offensiveness of the act to the audience. Ware and Linkugel (1973) suggest the following strategies that are used to reduce offensiveness of an action: bolstering, minimization, differentiation and transcendence. Rosenfield (1968), Syke and Matza (1957), Scott and Lyman (1968), Schonbach (1980) and Tedeschi and



Reiss (1981) suggest attacking the accuser as another strategy for reducing offensiveness and Schonbach (1980) includes compensation as another strategy of reducing offensiveness.

### **(a) Bolstering**

The positive image that the person usually portrays to the people in general outweighs the negative image that thresholds the same individual. Bolstering helps to sustain the actor's image. Benoit (1995:77) states that, "While the amount of guilt or negative affect from the accusation remains the same, increasing positive feeling toward the actor may help offset the negative feelings toward the act, yielding a relative improvement in the actor's reputation." For example, one councilor in Manguag Municipality was very dedicated in his work. There was a speedily service delivery during his term of office. He used people centered approach in leadership. When he was accused of financial mismanagement, people of Mangaung unequivocally disagreed with those allegations.

### **(b) Minimization**

The accused minimizes the detrimental effect of the offence. Accused convinces the audience that the offence is not as bad as they may think. Benoit (1995:77) postulates that, "If the rhetor can convince the audience that the negative act isn't as bad as it might first appear, the amount of ill feeling associated with that act is reduced."

### **(c) Differentiation**

The accused distinguishes the act done from other similar less desirable action. The differentiation lessens the people's feeling of offensiveness of an act. The act may be less offensive in comparison. For example, the student failed the test. The parents were so upset. Their negative feeling about their child's failure lessened after the child told them that, there is no one in the class who passed the test.

### **(d) Transcendence**

In transcendence, the act is placed in different context. According to Ware and Linkugel (1973), action is placed in a broader context. For example, human resource

manager was accused of nepotism; he explained that, there were no applicants who met the requirements. He employed his brother because he was the only applicant who met the requirement for the post.

#### **(e) Attacking the accuser**

According to Semin and Manstead (1983), attacking the accuser may lessen the perceived unpleasantness of the action and it improves the rhetor's reputation.

#### **(f) Compensation**

The accused remunerate accuser to lessen up the negative effect of wrongful act. Benoit (1995:78) observes that "If the accuser accepts the proffered inducement, and if it has sufficient value, the negative affect from the undesired act may be outweighed, restoring reputation." For example, one principal was accused of raping a girl at school. The girl opened the case at the police station and the principal gave the girl seven thousand rand for compensation purposes. The young girl was tempted and she closed the case.

### **3.4.4 Corrective action**

Corrective action is a category of image restoration, which is attributed to cultural norms. The accused abides him or her to take the actions to correct the problem. According to Benoit (1995), correction plan takes two forms: Averting the situation to its normal state of affair and make some changes to prevent the recurrence of undesirable act. For example, In Xhosa rituals to slaughter an ox to honour the ancestor would be a success if an ox bellows when the stabber stabbed it. If an ox would not bellow Xhosas would know that wrongful act occurred and stabber together with clan-fathers would meet and correct their error in an attempt to rectify their misdeed.

### **3.4.5 Mortification**

The second strategy of image restoration, which is culturally embedded, is mortification. Burke (1970 and 1973) states clearly that, the accused admits responsibility for the wrongful act and asks for forgiveness. Accused also furnishes the plans that he/she will use to avoid repetition of wrongdoing. Mortification

happened in South Africa during the Truth and the Reconciliation programme whereby the perpetrators of wrongful act during apartheid regime admitted their wrongful act and they asked for the reconciliation and forgiveness.

## CHAPTER 4

### NARRATIVE ACCOUNTS

#### 4.1 AIM

This summary seeks to elucidate, the development of narratives from traditionalist, structuralist, post-structuralist and constructionist theories. The narratives construction, their impact in shaping, constructing and reconstructing self will be dealt with in depth. Historical understanding, culture and society, at large have a great influence in narratives and narrativists. Narratives are social constituents because there could be no narratives if one lives in isolation.

#### 4.2 NARRATIVES

##### 4.2.1 Introduction:

##### 4.2.1.1 World in narrative

The summary will focus on general overview world in narrative, scholar's point of view and the methodological development that emerged on redefining traditional concepts of narrative.

Brockmeier and Carbaugh (2001) suggest that there have been few connections in areas of inquiry between the identity and the narrative. There are two fundamental theories on narrative: psychological and literature and literary theory. According to Brockmeier and Carbaugh (2001), psychology investigates human nature based on the memory, mind and self whilst literature and literary theory explores linguistic nature for human existence. Brockmeier and Carbaugh (2001:2) explore both theories by using Albright's (1996). Albright (1996:19) states that, "psychology is a garden whilst literature is a wilderness" and Albright (1996) continue suggesting that, "literature is fascinated by undomesticated nature with all its irregularities and deformations, while psychology is obsessed with gardening instruments and methodological cleanliness."

Brockmeier and Carbaugh (2001) suggest that, the gap between the study of human identity, narrative and cultural discourse and the gap between psychology and other

human sciences should be narrowed. Brockmeier and Carbaugh (2001:3) argue that, “We believe that traditional psychological issues of memory and identity may be enriched when they are integrated with matters of language, discourse and narration.” There are enormous fields of inquiry in narrative study and the awareness of the narrative construction develops. According to Brockmeier and Carbaugh (2001), many communities and cultures in the world are involved in the narrative study hence they speak of the worlds of narrative. Brockmeier and Carbaugh (2001) suggest that, the world of literary narrative and the narratology developed the idea that, literary texts presume textual realities in the sense that it goes far beyond the traditional philologist notion of text as simple the written word. The empirical and new theoretical approaches deal with phenomena of mind, communication, visual arts, material artifacts and other forms of culture. The new theoretical and empirical approaches redefine the narrative from traditional way based on development of different methodological instruments. Brockmeier and Carbaugh (2001) find the following three developments on narrative:

1. Development of narratology and contemporary narrative theory.
2. Development of structuralist project of narratology.
3. Narrative development by Bakhtin (1973).

#### **1. Development of narratology and contemporary narrative theory.**

According to Brockmeier and Carbaugh (2001), narratology emerged during the 1960's and 1970's and it has undergone many changes that made it difficult to understand its originality. It focused, on the studying of written narrative texts of fictional literature. The change in narratology was the inclusion of interdisciplinary semiotic and cultural theory of narrative texts and context. Semiotic is the study of sign, symbol and their use on language. The signs include the following: physical activities such as dance, music, artifacts such as museums, social rituals like funerals and public ceremonies and cultural oriented things like landscape design and fashion. It is through this change that all signs are now recognized for understanding the narrative lines. Sign system narrates the story. The authors such as Bal (1997), Fludernik (1996), Lachman (1997), Newton (1995) find that the traditional narratology

has vital contributions to make but it has the following limitations of classical structuralism:

Adamant positivist claims.

Reliance on generative causal mechanisms.

Inaccessible idiosyncratic vocabulary.

Reductionistic formalist explanation.

Brockmeier and Carbaugh (2001), suggest four characteristics of structuralist enterprise of narratology that make the limitations on understandability of classical structuralism.

Characteristics:

- Narrative is regarded as a system of invariant forms and rules.

Prince (1997:39) states that, "If structuralism generally concentrates on the langue or code underlying a given system or practice rather than concentrating on parole or instantiation of that system of practice, narratology specifically focuses on narrative langue rather than narrative parole."

- Traditional narratology sought to formulate what it assumed to lie beyond the surface structure of stories.

According to Herman (1995), the classical narratological project, thus can be viewed as a modern or modernist version of the older attempt to discover a universal grammar.

- Narrowing linguistics to syntax only.

The fully-fledged linguistics should include semantics, sociolinguistics, psycholinguistics, phonetics, phonology and morphology rather than focusing on syntax only.

- Traditional narratology apply universally, the analytical model of duality of patterning.

Brockmeier and Carbaugh (2001) argue that, today's narrative theory extends its scope, the cultural interest and narratives in these days are not hindered by the limitations of grand narratives of structuralism.

## **2. Development of structuralist project of narratology**

This has taken place in sociolinguistics, conversational analysis and ethnography of communication. It was during the context of structuralism whereby the narratological study of non-fictional and everyday narrative emerged. According to Brockmeier and Carbaugh (2001), two scholars played a pivotal role in narrative; those are Labov and Waletzky (1997). Their document includes the following aspects: ethnography, anthropology, social science and applied linguistic sub-disciplines rather than literary theory and narratology. Labov and Waletzky (1997) paved the way for a systematic of all forms and the genres of nonfictional narratives and everyday communication. Their work influenced the study of fictional narrative and the borderline between the realm of fictional and nonfictional narratives has become unclear. Labov and Waletzky (1997) were concerned with identifying formal features of well-formed narratives. Bruner (1997) suggests that the focus should be on the processes of linguistic constructions by which prototype narratives are adapted to different and varying situations.

## **3. Narrative development by Bakhtin (1973)**

Bakhtin (1973) is not only limited to the literary theory and the philosophy of language. Multi-vocal and polysemic nature of narrative was for the first time experienced by the students during Bakhtin's narrative analysis. His ideas of multi-vocal and polysemic nature of narratives reveal structural analogies between novelistic discourse, life stories and autobiographical memory. Multi-voiced mind and the dialogical self emerged out of his ideas. According to Bakhtin (1973), the richness of the language depends on the figurative language use, as he believes that they are the constituent features of novels.

Bakhtin (1973) proposes that self-narrative should be dynamic in character because it is embedded in a lived context of interaction and communication, imagination and intention, ambiguity and vagueness. Indeed life stories should be dynamic because

current conditions that should design the nature of the story are likely to be changed and that leads to different life story thereafter.

#### **4.2.1.2 The Notion of Narrative in the Human Sciences**

The narratives have been shifted from traditional approach to diverse post-structuralist approach that ranges from literary and cultural narratology to sociolinguistics, conversation and discourse pragmatics. Narrative as a concept has been used on a wider scope after it has been shifted from traditional notions of narrative. Human sciences have grown up an interest in viewing narrative through social and cultural life. According to Brockmeier and Carbaugh (2001), the following are the notions of narrative in human sciences and will be summarized after listing:

Shifting of narrative from nomological models to diverse individuals and groups.

Narrative psychology.

Narrative as a root metaphor and methodological orientation to study social life.

Discursive psychology.

Narrative in the context of its telling.

Historical memory.

#### ***Shifting of narrative from nomological models to diverse individuals and groups.***

This is regarded as a classical paradigm shift, according to Lewis and Hinchman (1997). The narrative includes cultural and historical vision of human reality. Lewis and Hinchman's (1997) challenge the authoritarian grand narrative because it presumes that there should be an indisputable truth. They allow the variation on narrative due to fluidity of social and cultural issues. According to Lewis and Hinchman (1997), there should be a plurality of the stories whereby different cultures and subcultures should narrate about themselves.



### ***Narrative psychology.***

According to Bruner (1986), narrative psychology focuses on examining the nature and the role of narrative discourse in human life, experiences and thought. Narrative is the only way in which people can be able to put their experiences in order. Brockmeier and Carbaugh (2001:10) state that, "The basic idea is that in ordering experiences, shaping intentions, using memory and structuring communication, narrative practices are at work". Bruner (1990) comes with the issue of identity. According to Bruner (1990), identity cannot be separated from autobiographical memory and the story telling.

Brockmeier and Carbaugh (2001:10) postulate that, "The stories we tell ourselves about ourselves and others organize our sense of who we are, who others are, and how we are to be related." Narrative shapes the identity of the people, for example one guy, stopped smoking after he was narrated a story of someone who died because of asthma, which was emanated from smoking. This example shows that people are who they are because of the influence of the others through the stories narrated to them and the stories they tell themselves about others.

According to Brockmeier and Carbaugh (2001), the self in narration can be constructed through the narrative forms and discursive formats that might be differ from one culture to another. Psychologists and Anthropologists agree that narratives are bound to a cultural established set of rhetoric and literary devices.

### ***Narrative is a root metaphor and a methodological orientation to study social life.***

The narrative can be processed with the use of rhetoric logic of communication. Symbolic actions are used as the alternative way of narrating a story. Fischer (1989) as quoted by Brockmeier and Carbaugh (2001:11) suggests that, "all symbolic action can be understood as part and parcel of stories, in that such action is grounded in particular histories and cultures with narrative formulations creating a rhetorical reserve of those very histories and cultures." Symbolic actions become meaningful to those that understand the culture and the beliefs of any particular society. They are historically and culturally embedded and that need the ability of the people to utilize a rhetorical logic of narration.

### ***Discursive Psychology.***

Harre and Gillet (1994) and Edwards (1997) developed discursive psychology. They combine sociopsychological and linguistic insights with philosophy of ordinary language. There is a shift from the narrative psychology, which deals with mind, cognitive and linguistic development to cultural oriented psychology. Brockmeier and Carbaugh (2001:12) argue that, “narrative psychology in this sense merges with into a new interpretive cultural psychology.” Discursive narrative deals with cultural dynamics and socio-historical things that are understandable to the community members within the society.

### ***Narrative in the context of its telling.***

According to Brockmeier and Carbaugh (2001), narratives are social actions. There is an undisputed relationship between the identity, narratives and the community. Johnson (1991) conducted an investigation on narrative and the place and found that in the narrative process personal identities and social relationships are simultaneously constructed. The narratives within the community construct the identity of the human beings and at the same time, they build the nature of the society. Brockmeier and

Carbaugh (2001:12) state that, “It is the stories that connect the identity of the people with the identity of places and spaces.”

Plumer (1996) made a narrative investigation with the intentions of developing sociology of stories. Plumer’s (1996) focus was on the stories about sexual life to understand how personal narratives of sexuality are simultaneously personal, social and political. Plumer (1996) investigated that narrative organizes the transformation of sexuality as a putatively private and intimate concern into social and political action.

Brockmeier and Carbaugh (2001) find that, narratives have been developed in the anthropology. In anthropology, narratives are treated as the cultural practices. Bauman (1986) investigated narratives in relation to cultural and social life. Bauman (1996) proposes that the narratives do not reflect social reality but are formative of social life.

### ***Historical memory.***

Historical memory is the ability to remember what has happened in the past and what is happening presently. Narratives based on historical memories help to position the people to be able to behave in an appropriate manner. It is the understanding of the past and the present that determines the future occurrences. Two scholars White (1987) and Carr

(1986) have their perspectives about the historical memory. White (1987), as quoted by Brockmeier and Carbaugh (2001:14) proposes that, history structures the unstructured events that have occurred and those that were formless and meaningless become meaningful and formful through history memory. Carr (1986) agrees with the time ordering of function of narrative, but points out that narrative is only analytical form that has to be imposed upon our experience. Carr (1986) as quoted by Brockmeier and Carbaugh (2001:14) states that, “we do not have experience if not in a form of sequences that are structured teleologically from beginning to an end, quite like historical and fictional narrative.” People get to know the realities of their own lives once those realities are narrated to them through historical memory usage.

### **4.3 TOWARD A DEFINITION OF NARRATIVE**

The following summary will focus on the following aspects of narration:

- Three inducements for narrative renewal

- Features of narrative

- Definition of narrative

- Narrative on continuum

- Narrative approach

- Categories of narrative

#### ***Three inducements for narrative renewal***

Firstly, narratives create the personal identity and they improve the quality of human thoughts. Hinchman and Hinchman (1997:xiv) postulate that, “there has been a

disenchantment with theories, especially in psychology, that portray the self as a mere “point” acted upon by external forces”. Mancuso and Sarbin (1986:241-42) as quoted by Hinchman and Hinchman (1997) state that, “Narrative by contrast, emphasizes the active, self-shaping quality of human thought, the power of stories to create and refashion personal identity.”

Secondly, plurality of stories

According to Hinchman and Hinchman (1997), narrativists challenge longstanding psychological and social-scientific in elaborating a body of authoritarian grand narratives. They regard it as imperialistic, mistaken, repressive and misleading as it presumes that there should be undisputable truth. Narrativists reaffirm the plurality of stories with diversity whereby different cultures should tell stories about themselves.

Thirdly, traditional methods prohibit the narrativists to reconstruct social phenomena in their full richness and complexity. According to Hinchman and Hinchman (1997), narrativists intend to trace out the stories that inform the actions and judgments of the people and institutions. Their findings would help to connect the mind and the social world. Hinchman and Hinchman (1997:xiv) states that “Leaving stories out of account would mean renouncing the best clues about why people act as they do, since there are no uninterpreted data.”

### ***Features of narrative***

- Placing events in sequential order. According to Novitz (1989) and Bruner (1991), narratives are identified as forms of discourse that place events in a sequential order with a clear beginning, middle and end.
- Meaningful and connection of events, reflecting continuity in order of their occurrence. Spence (1982) suggests that, annals and chronicles would not be regarded as full-fledged narratives because they only tell what happened across a stretch of time without revealing any continuity among the events.
- Narratives should be explanatory. Roth (1989) agrees that, narratives can only explain and not merely describe.
- Distinction between narratives and the theory.

Hinchman and Hinchman (1997: xv) quote Mair (1988-133), “Accordingly, most narrativists do distinguish between theories and narratives, and some (e.g, Philip Abbott) explore the productive tensions between the two. They usually conceive of theories as attempts to capture and elaborate some timeless, essential reality “behind” the world of human events, whereas narratives undertake the more modest task of organizing and rendering meaningful the experience of the narrator in that world.”

- There has to be the narrator of the story and the audience to listen to the story. Gergen and Gergen (1984:185) postulate that, “In narrative, there has to be a teller of the story and an audience to hear it, even if the audience should be only the self considered as addressee.”
- Narrative does not reflect the actual reality of a story because it involves selectivity, rearranging of elements, redescription and simplification by the narrator. According to Hinchman and Hinchman (1997), various notions emerge about the way narratives convey the truth about the world: others view it as paradigm, others as capsule views of the reality, a third: interpretive device and a fourth: worldviews. Something, which is common amongst the notions, is the intervention of narrative between the self and the world.
- Narrative has a truth-value on its own.

### ***Definition of narratives***

Deducing from Hinchman and Hinchman (1997), narratives are the events narrated sequentially and meaningful to the audience about the experiences of the narrator and the world in general. Hinchman and Hinchman (1997:xvi) propose that, “narratives as discourses with a clear sequential order that connect events in a meaningful way for a definite audience, and thus offer insights about the world and/or people’s experience of it.”

### ***Narrative on a continuum***

According to Hinchman and Hinchman (1997), before any narrative threshold triggers, the prospective narrator should experience the following: immediacy of whatever kind, bare sensations, particular images, disconnected slices of life, spots

of time. There ought to be a literary and historical genre to grant thematic reflections. Hinchman and Hinchman (1997: xvi) states that, “Beyond narrative, would range all those forms of thought that try to identify regularities and patterns in the stories we tell about ourselves.” Narrative accounts are regarded as the first stage of elaborating underlying non-narrative realities by structuralism.

### ***Narrative approach***

Hinchman and Hinchman (1997) see narrative approach as the one, which starts and concludes with everyday life. Indeed, there could be no experiences, speeches, purposes and expectations if narratives exclude everyday life.

### ***Categories of narrative***

There are three categories of narrative that have been developed, according to Hinchman and Hinchman (1997) to dispel doubts among the people such as: do the stories tell things that we do not know? In addition, should they take the stories serious?

These are:

- a. Personal identity: reflects the stories that we tell ourselves about the past and the present experiences and the stories that others narrate to us. These stories help individuals to determine the future and to reconstruct their identities to attain future goals. Carr (1986) as quoted by Hinchman and Hinchman (1997) regards narratives of identity as first order narratives.
- b. Reconstruction of the past: This category is historical in the sense that it deals with the writing of history. Hinchman and Hinchman (1997: xvii) argue that “we may call these “second-order narratives”, since they involve reflections by an (usually) uninvolved spectator upon the doings and stories of participants in the events themselves.”
- c. Community-formation and maintenance: Hinchman and Hinchman (1997:xvii) state that “The stories that individuals create often strike variations upon a repertoire of socially available narratives that in turn, legitimize the community and guarantee its continued existence.”

## **Memory, Identity and Community**

Memory is an essential thing in narration. Memory is the ability to remember things that have occurred. It is the memory, which enables the people to be able to construct narratives. In memory, things might be disordered and illogical but narration is something else, which needs logic and order-ness for the meaning. People tend to be autobiographical narratives of their own lives because of memory. Hinchman and Hinchman (1997) argue that memories are the home of narratives.

Identity is a product created from the experiences, the stories that people narrated to them and the stories narrated by others to them. People's experiences create the identity. There is a link between the narrative identity and the narrator. Narrative does not occur automatically, it requires a construction and sequential organizing of events. The construction and sequential organizing of events make the meaning and intelligibility of the narrative. According to Kerby (1988), the stories that we imagine and tell about ourselves are indeed constructed; we do not just find them ready-made. Hinchman and Hinchman (1997: xix) use the viewpoint of psychologists and other activists to explain the narrative identity, "From the viewpoint of psychology and other activists, interventionist disciplines, narrative theories of identity have the virtue of making the self seem a "work in progress" that can be "revised" as circumstances require. Such theories put the individual in the position of being author of his/her own story, an active shaper of outcomes, rather than a passive object acted upon by external or internal forces. Of course, the process of narrative therapy is never easy or automatic; it requires the gradual shifting away from self-destructive and harmful stories to one that build on an individual's happier, more confident and competent experiences".

Community, the stories narrated to others are community-entangles, they occurred in the communities and are narrated to the community members as well. Narratives enhance and maintain the credibility of the community.

## **4.4 NARRATIVE AND LITERATURE**

### **4.4.1 Plot**

A plot is a structure of a story, which organizes and arranges the events of the story. The plot shows the pattern of events. A good plot is the one, which is based on the

conflict and the suspense. Conflict is the ideological difference between the actors in the story. Conflict might be addressed through some engagements between the partners with differences and those engagements lead to the solution. In some instances, the story ends without reaching any solution. This summary will focus on the types of plot and the action. There should be a central plot, secondary and parallel plots. Secondary and parallel plots are the subordinates of a central plot.

## **TYPES OF PLOT**

### **Dramatic plot**

Dramatic plot is a dramatic rising line, which leads to a climax. There are various incidents, which contribute in the progression of the story. There is a link in the events from the beginning, middle and the end with possible solutions hence stories of this nature are known as line stories.

### **Episodic plot**

Episodic plot is a plot whereby the story is isolated from each other but there is a connecting figure, which implies continuity of the story. There is a connecting core idea in the series of episodes.

### **Epic plot**

Epic plot is a plot, which presents the events chronologically. There should be some endeavours by the people, which involve the narrator, and that create the unity of the plot.

## **ACTION**

Action is a visible and invisible ways of expressing the events. There are core and satellite actions. Core action is an action that one takes which will automatically influence all other events of the story. Satellite action is an action that comes and goes without influencing the logic of the story.

There are some stories that do not have denouement, which means there are no solutions to the problems. Cyclic plot is a plot whereby there is no solution but the support of eternal cycle of the evil. The confession story does not have the climax but



the conflict, which forms basis of the action. Confession story relies on the emotional life of the narrator and it reports the impression and emotional experiences of the narrator.

#### **4.4.2 Time**

The summary on time will focus on the following four aspects: sequence, duration, tempo and frequency.

#### **SEQUENCE, ORDER**

Linear sequence

This is a sequence whereby there is a link in the events of the story from the beginning, middle and the end.

Multilinear sequence

This is a sequence with simultaneous events.

Deviation from chronological order

Chronological order can be deviated by means of the following:

Flashback : review of an early events.

Foreshadowing: preview the future events.

Reasons of deviation of order

1. Variation in story pattern.
2. Order must be determined by the sequence of functionality and importance.

#### **DURATION**

Duration is the narrative time span. Narrative time is the time it takes to tell the story and the time, which covers the story.

The following aspects determine the duration of a story:

Pause : temporary stops in the story.

Ellipse : omitting part of story-time.

Scene : dialogue where events occur.

Summary: influences the duration of the story.

## **TEMPO**

Tempo is a slowness or fastness of duration in a story. Slow tempo is associated with summary whilst quick tempo is associated with strong suspense.

## **FREQUENCY**

This is repetition of the events in a story. Repetition is used in the story to put significance on a particular point of view. The repetition should have some similarities.

### **4.4.3 Narrator**

The narrator is the teller of the story. Internal narrator tells his or her own story, which means that internal narrator in all the events of the story, is the central figure. There are advantages and disadvantages of the narrator.

#### Advantages

Internal narrator is more confidential.

Narrator decreases the distance between the narrator and the listener.

Reveals himself or herself very well.

#### Disadvantages

The narrator cannot regard himself objectively.

Time and space limitations.

Limited knowledge of the narrator.

The story depends on the consciousness of a single character.

## 4.5 NARRATIVE AND SOCIAL CONSTRUCTION:

### 4.5.1 Social construction

The following suppositions are central to a social constructionist account of knowledge and each will have its own summary.

***The terms by which we account for the world and ourselves are not dictated by the stipulated objects of such accounts.***

According to Gergen (1994), there is no case that demands any particular form of sound, marking, or movement of the kind used by people in acts of representation. Gergen (1994) find that the scholars are incapable of concluding that general propositions can be

derived from the observation. The main emphasis here is that there are no direct restrictions attached to a certain case, on which form of sound should a person use in acts of representation? Saussures (1983) elucidates that there is no clear relationship between

the signifier and the signified. Gergen (1994:49) states that, "In its most radical form, it proposes that there are no principled constraints over our characterization of states of affair."

***The terms and forms by which we achieve understanding of the world and ourselves are social artifacts, products of historically and culturally situated interchanges among people.***

According to Gergen (1994), constructionist, description and explanation are the results of human coordination of action. The terms and forms for explanations and description become intelligible only if they have undergone through the relationships. Terms and forms used to understand the world better are social based products. Shotter's (1984) suggests that words are the results of joint-action. Bakhtin's (1981) as quoted by Gergen (1994:49) states that, "words are inherently inter-individual." According to Gergen (1994), intelligibility of terms and forms is also embedded on the historical and cultural context. Gergen (1994: 49) also suggests that, "if forms of understandings are sufficiently long-standing, and there is sufficient univocality in

their usage, they may acquire the veneer of objectivity, the sense of being literal as opposed to metaphoric.” According to Gergen (1994), it is not only the univocality and the repetition that reify the discourse but also the understanding of justice and morals as well. Understanding of the morals, values and justice system that the society would like its community to portray is depended on the historical understanding and norms.

According to Gergen (1994), the scientists have a significant role in the terms that are socially used. Shotter (1993b) as quoted by Gergen (1994:50) postulates that “By selecting certain configurations to count as “objects,” “processes,” or “events,” and by generating consensus about the occasions upon which the descriptive language is to apply, a conversational world is formed of which the sense of “objective validity” is a byproduct.” For example, selfishness is out of African morals and values, generation to generation understand this through cultural and historical interaction.

There is another argument, that scientific theory will gain its value primarily in the context of predictions. Gergen (1994:50) states that, “A theory is rendered superior by virtue of its capacity to forecast”. Gergen (1994) also suggests that, scientific theories may be essential because predictions are formulated in language and shared within a community.

***The degree to which a given account of world or self is sustained across time is not dependent on the objective validity of the account but on the vicissitudes of social process.***

According to Gergen (1994), accounts of the world and the self may be sustained without respect to the perturbations in the world they are designed to describe and explain and may be abandoned regardless of the devastating features of the world. Methodological procedures do not act as the principled correctives to the language of scientific description and explanation. According to Gergen (1994), empirical methods can be used within scientific communities to bear on truth claims, the confidence of conclusions, the veracity of the investigator and the implications of the scientific effort for society. The community members can reach the consensus on the nature of things through perpetual negotiations, ritual practices and the socialization of the neophytes into community practices. The community verifies and falsifies the

propositions. In verification and falsification process, scientists can establish the presence and absence of pheromones, short-term memory, personality traits and other discursive realities.

***Language derives its significance in human affairs from the way in which it functions within pattern of relationship.***

According to Gergen (1994), the word meaning is constituted within a social frame. The meaning of the words is derived from the way in which the society uses the words. Semantics, which deals with language meaning, is embedded on the activity that is in place. For example, thinking of a penalty, one might think of the court judgment but many ideas can be terminated if penalty is used in a football game. People might know that it has nothing to do with court but a football regulatory rule. The significance of the language is on people's use of language within a circumscribed practice. Wittgenstein (1993) suggests that meaning is a derivative of social use. Gergen (1994:52) postulates that, "For Wittgenstein, words acquire their meaning within what he metaphorically terms "language games," that is, through the way they are used in patterns of ongoing exchange."

***To appraise existing forms of discourse is to evaluate patterns of cultural life; such evaluations give voice to other cultural enclaves.***

The words and actions are related in reliable ways; therefore, empirical validity is given its own appraisal of assertion. The following are the shortcomings of the empirical validity:

1. It does not evaluate itself.
2. Does not evaluate its own construction of the world.
3. Does not evaluate its relationship with the broader and extended forms of cultural life.
4. Does not assess the impact of intelligible word and action to the lives of others in related communities.

Gergen (1994:54) comes up with the proposal that, “If evaluations can be communicated in ways that can be absorbed by those under scrutiny, relational boundaries are softened.

As the otherwise alien signifiers interpenetrate, so do otherwise alien communities begin to cohere. Evaluative dialogue, then, may constitute a significant step towards human society.”

## **4.6 SELF-NARRATION**

### **Structure of narrative account**

#### **4.6.1 Selection of events in the account**

The account can be structured by selecting the events. There should be a connection between the events of the story. The selected events serve as the agents for goal attainment. Gergen (1994:191) suggests that, “An intelligible story is one in which events serve to make the goal more or less probable, accessible, important, or vivid.” The events within the story must be relevant to the desired goals. For example, if the desired goal is the eradication of poverty, the events should reveal people’s inroads whether in a form of projects or cooperatives for the attainment of the goal.

#### **4.6.2 Endpoint**

According to Gergen (1994), an accepted story must establish a goal first, an event to be explained, a state to be avoided and an outcome of significance. The destiny of the story serves as an endpoint. The endpoint of the story should reflect the value that might be desired or undesired. The endpoint may be the protagonist’s success, discovery of precious resource or the great loss. If the story manages to attain the desired outcome, it is regarded as a good story. The desired outcome might cause the subjective bias. MacIntyre (1981:456) as quoted by Gergen (1994) states that, “narrative requires an evaluative framework in which good or bad character helps to produce unfortunate or happy outcomes.” According to Gergen (1994), the valued endpoint demands a strong cultural component introduction (traditionally called “subjective bias”) into the story. The articulation of events and the conditions as the endpoints are derived from culture’s ontology and construction of the value. People

who understand the cultural perspective of the community are able to value the events.

#### **4.6.3 Ordering of events**

The logical ordering of events is an essential thing to apply after the endpoints and the events have been established. The logic makes the story to be more intelligible.

According to Gergen (1994), linear, temporal sequence is the mostly used contemporary convention. Linear temporal sequence has a coherent way in its narrative because it starts from the beginning to the end of the events in their logical way. The linear, temporal sequence is the one that is used most. Linear, temporal sequence uses the same sequence that is used in a good essay whereby there should be an introduction, body and conclusion. The events in each phase are narrated in an ongoing manner. Bakhtin's (1981:250) states that, "we may view temporal accounts as chronotopes-literary conventions governing space-time relationships or "the ground essential for the ...representability of events."

#### **4.6.4 Stability of identity**

The character in a well-formed story must reveal a coherent identity over a time-span. The dynamic kind of character is likely to make the narrative obscured. The character, especially of protagonist should be unwavering, coherent and sustainable throughout the narrative to make the story understandable. Gergen (1994:192) postulates that, "the well-formed story does not tolerate protean personalities."

#### **4.6.5 Causal linkage**

Deducing from Gergen's (1994), causal linkage is the linkage between the causes and the effects in the narrative events. An intelligible narrative is the one with an explanation for the outcome. This simply means that, there must be an explanation about the cause and the effect of an event. Ricoeur (1981:278) suggests that, "Explanations must .... be woven into the narrative tissue," Gergen (1994: 192) continue suggesting that "Each event should be a product of that which has preceded it ("because the rain came we fled indoors"; As a result of his operation he couldn't meet his class." There cannot be an event if nothing that had prompted its occurrence; there should be no event without cause and effect. For example,

Chairperson of landless people did not attend the meeting as per their agreement. He received an urgent call, which invited him to a job interview on the same day and time so he decided to attend an interview rather than to attend the meeting. There is a causal linkage between unavailability to the meeting and the attendance of an interview, the cause is the attendance of an interview and the effect is the absence from the meeting.

#### **4.6.6 Demarcation signs**

Demarcation signs are the signs, which are used to show the movement from one phase to another phase. Demarcation signs in the story enable us to understand the way in which the story has been demarcated. This makes the story to be more understandable. The introduction, body and conclusion are easily identifiable with the use of demarcation signs. Gergen (1994:192) quotes Young's (1992) proposal, which suggests that, "the narrative is "framed" by various rule-governed devices that indicate when one is entering the "tale world," or the world of the story. "Once upon a time...", "Did you hear the one about ....", "You can't imagine what happened to me on the way over here..." or "Let me tell you why I'm so happy..." would all signal the audience that a narrative is to follow." The demarcation signs are historical and cultural contingent. For example, Africans, Xhosas in particular are able to know that the Xhosa word **vityo** seeks to ask the people's attention and is used in the beginning of the poem or when the praise singer begins to praise and the word **ncincilili** tells the end of the poem or the end of the praise by the praise-singer. It is easy for the Xhosa speaking people to understand the meaning of the words, **vityo** and **ncincilili** because they are embedded within Xhosa culture. Other narrators use the interlude to demarcate one session from another.

### **4.7 NARRATIVE FORM**

#### **4.7.1 Stability narrative**

Stability narrative is the narrative whereby the narrator remains unchanged in relation to the desired goals. According to Gergen (1994), there are no extreme controversies that may worsen and make things much better in stability narrative. Individual's character in stability narrative is perpetual throughout the narrative.



#### **4.7.2 Progressive narrative**

Different events are linked together. Different ideas of the same event emerge and it is where culture of conflict suffices. Subsequently, the events are linked together in a progressive way. Progressive narrative is regarded as incremental in character. The narrator is able to overcome the life challenges in progressive narrative.

#### **4.7.3 Regressive narrative**

The movement in regressive narration is decremental. Regressive narrative is decremental because life challenges that hinder life progress persist. Gergen (1994:195) suggest that “The regressive narrative, in contrast, depicts a continues downward slide: “I can’t seem to control the events in my life anymore. It’s been one series of catastrophes after another.”

#### **4.7.4 Tragic narrative**

Tragic narrative is the narrative with an abrupt drop of someone who was in a prominent position. This means, regressive narrative follows the progressive narrative.

#### **4.7.5 Comedy-Romance narrative**

Gergen (1994:196) postulates that, “a regressive narrative is followed by progressive narrative. Life events become increasingly problematic until the denouement, when happiness is restored to the major protagonists.”

#### **4.7.6 Happily-ever-after myth**

The narrative is characterized of stability narrative after the progressive narrative.

#### **4.7.7 Heroic saga**

There is a series of progressive-regressive phases. It is where continuous vicissitudes occur.

## **4.8 SELF-NARRATIVE**

### **4.8.1 Relationship among self-relevant events across time**

Gergen (1994:187) suggests that, “the term “self-narrative” refers to an individual’s account of the relationship among self-relevant events across time.” Kohler (1982; Kohli (1981) as quoted by Gergen (1994) propose that, in developing self-narrative, coherent connections among the life events are being established. The identity is a result of life story. Bettelheim (1976) argues that the creation of narrative gives life a sense of meaning and direction. Self-narrative had attracted different constructs in other domains. Among those are cognitive psychology, rule-role theorists and constructionists. Cognitive psychology stipulates that narrative thoughts (Britton and Pellegrini 1990), story schema (Mandler 1984), predictability tree (Kelly and Keil 1985) and concept of scripts (Schank and Abelson (1977) have been used for the psychological basis for understanding sequence of action across time. Rule-role theorists such as Harre and Secord (1972) and constructionists such as Mancuso and Sarbin (1983) emphasize on cultural contingency in self-narration. Bruner’s (1986, 1990) focuses on universal cognitive function and on cultural meaning systems. Scholars that are concerned with individual internal process include phenomenologists, existentialists and personologists. They also emphasis on cultural determination with a more humanistic investment in the self as an author.

### **4.8.2 Social accounting**

The self-narrative is regarded as a form of social accounting. There is no need to consult internal scripts for self-narrative and selves do not author their own lives in isolation to the entire society. Gergen (1994:188) states that “ the self-narrative is a linguistic implement embedded within conversational sequences of action and employed in relationships in such away as to sustain, enhance, or impede various forms of action.” In this regard self-narrative serves as a self-identification, self-justification, self-criticism and social solidification.

### **4.8.3 Narratives are true**

According to Gergen (1994), scholars have different views about the truth-value of narrative. Many scholars have a view that narrative has a potential to carry truth and

this is a fact driven view while others have a view that narrative does not reflect but organize and produce the fact. Deducing from Gergen's (1994), it is the narrative, which produces

the fact because out of narrative the truth can be easily found even if the narrative does not bear the truth. The manner of narration can reveal the truth hence narration is encouraged in courts to get the truth.

## **4.9 GENERATION OF DRAMA**

### **4.9.1 Rapid decline in progressive narrative**

The change in the evaluative relationship between events generates the dramatic engagement. Gergen (1994:198) postulates that, "It is when a hero has almost attained the goal—found his sweetheart, won the crown- and then is brought low that drama is created."

### **4.9.2 Alteration in narrative slope**

The story with immense vicissitudes constitutes high drama. There should be a change in the evaluative direction. In alteration of narrative slopes, the themes of culture conflict emerges, which is vital to generate the dramatic engagement. The narrative without themes of culture conflict is likely to be soporific.

### **4.9.3 Suspense and danger**

Suspense involves the attainment of the desired goal. It may be a victory, award or to win the desired lottery. This may cause the narrative to lose its value. Danger has something to do with destruction, disaster, sudden loss or the death. In its emergence, it causes the narrative to lose its value.

## **4.10 PRACTICES OF SELF-NARRATIVE: PROCESS**

### **4.10.1 Variety of narrative forms**

Self can only be realized by the influence of both social and cultural encounters. People's participation in the society and its culture expose them to a wide range of narrative forms. The relationship that people have with others helps one to know

whether his or her life is stable, developing or deteriorating. Personal narrative is the end product of the varieties in narrative form in the sense that one must be a social active member to be able to make narrative. Gergen (1994:202) stipulates that, “if selves are realized within social encounters there is good reason to believe that there is no one story to tell.” Can one be able to make a narrative if he or she grew up in isolation? Definitely, he or she cannot move at all in narrative. In essence, people are all depended on relationships, culture and society to learn wide range of narratives. For example, in early years from birth, a child learns the narrative form in her relationship with his/ her parents, at school with other children and at work with the colleagues.

#### **4.10.2 Macro-micro narrative**

People may narrate their stories in two forms: micro-narrative and macro-narrative. Micro-narrative is the narrative of brief duration. For example, the narrative of a certain dinner party. This would not prompt someone to include his or her life history. Macro-narrative is the account whereby the events are narrated over a vast-time span. Person’s autobiography is a good example of macro-narrative.

#### **4.10.3 Nesting of narratives**

Nesting of narratives is to find attached narratives to another narrative. Mandler (1984) as quoted by Gergen (1994) argues that, as we are able to relate events within different temporal perspectives, it becomes clear that narratives may also be nested, one within another. The narratives within a narrative serve as the subordinate narratives. For example, an artist who narrates about his new album. The nested narrative in his narrative is the corruption made by his producer, which delayed the release of the new album.

### **4.11 PRAGMATICS OF SELF-NARRATIVE**

#### **4.11.1 Stability narrative**

Gergen (1994:205) suggests that, “people’s capability of identifying themselves as stable units has a great utility within culture.” Stabilization enables people to speak of cultural patterns and individual identities. In stability narrative, individuals portray enduring and coherent identities. Any kind of identity is the outcome of the

relationship itself. Constructionists are unequivocal with the view that identity is the social and relationship achievement. The moral and immoral behaviour of a person is associated with the relationships that a person had undergone. This is noticeable when the parents give the parental care to their children. If one of their children has a relationship with gangsters, parents consistently discourage and advise a child to terminate or refrain from that relationship. Parents discourage this because they know that personal identity is mostly influenced by the relationships. Constructionist view of identity as social and relationship achievement is being disputed by traditionalist theorists such as Prescott Lecky, Eric Erickson, Carl Rogers and Seymour Epstein that view personal identity as a something similar to an achieved condition of the mind. McAdam (1985) as quoted by Gergen (1994: 205) claims that, "identity is a life story which individuals begin constructing, consciously and unconsciously, in late adolescence..." Deducing from the views of various theorists such as Gergen (1994 and McAdam (1985), it is clear that identity with all its variants such as character, consciousness, mind and integrity is socially and cultural embedded.

#### **4.11.2 Progressive narrative**

Progressive narrative is associated with people's struggle in facing the life challenges for betterment. Life challenges might include selecting a future career and searching for a credible job. People strive intensively to overcome their challenges. Relationship with others helps to understand undesired behaviours in the society such as selfishness, theft and dishonest. The people with those unbecoming characteristics try to get rid of those aberrant behaviours due to the influence of the others. Gergen (1994:206) quotes Kitwood's (1980) research, which suggests that, "people make special use of the progressive narrative in the early stages of a relationship, seemingly to invest the relationship with increased value and promise for the future." The following are useful functions of the progressive narrative in social life:

- Preparedness of one to account for oneself as both stable and undergoing change as well.
- Negotiating meaning of events in relationship to each other.

### **4.11.3 Regressive narrative**

Regressive narrative serves the compensatory function. According to Gergen (1994), the narrative may solicit pity and concern excuse one from failure and deliver punishment. In case of deteriorating conditions in individuals, convention plays a vital role to compensate and motivate those that are affected by those conditions. People get motivated in regressive narrative towards achieving positive goals. For example, motivating those who have failed their examinations.

## **4.12 THE INTERKNITTING OF IDENTITIES**

### **4.12.1 Moral evaluation**

Csikszentmihalyi and Beattie (1979) suggest that self-narratives serve to unite the past with the present and to signify future projections. Self-narrative is essential in building the image of a person and the community evaluates the image to check whether the person's identity corresponds with social morals or not. Stability narrative suggests that honest person as revealed by the narrative can be trusted. In progressive narrative, there is an implication of future betterment because it deals with people's engagements to address all life challenges that are emerging. Regressive narrative implies the downfall of the person in the near future because of drawbacks that one is facing. The implications of narratives are subject to social appraisal as suggested by Gergen (1994).

### **4.12.2 Interminable negotiations**

Negotiation is the requirement for sustainability of the identity up to the end of one's life. According to De Waele and Harre (1976) and Hankiss (1981), maintaining identity is an

interminable challenge. The character of anyone is an endless exercise because the conversation with others is a lifelong programme. In narrative, the actions of the protagonist are being inculcated by the actions of the others. The events in a narrative are linked to the actions made by the others and the actions by the others are the integral part of narrative intelligibility. Self-intelligibility depends on others affirmation on validity of the narrative. Gergen (1994:208) argues that "An actor's

success in sustaining a given self-narrative is fundamentally dependent on the willingness of others to play out certain parts in relationship to him.”

### **4.12.3 Reciprocal identities**

Identity depends on the interaction of one with the others. There could be no constructed identity in individualistic approach. The sustainability of an identity depends on the supporting roles made by the others to another. Gergen (1994:208) proposes that “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.” For example, telling someone that he is rude would shift the person from that behaviour and will lead to regeneration of identity.

## **4.13 EMOTIONS**

### **4.13.1 Identity of emotions from personal experience**

According to Gergen (1994), human emotions cannot be divorced from the human experience. People get the experience as they participate in various life activities. People’s life experience enables them to differentiate between the emotions that reflect love, excitement, anger, sadness and fear.

There are some problems entailed in personal experience:

- a. There is no clear understanding on whether people experience the interior object the same as the way in which they portray the exterior object.
- b. We cannot be certain that others feel the emotions.
- c. Doubt about the similar feeling of an emotion.
- d. Lack of certainty on whether our experience can be identical to any of the feeling.

The problems surrounding personal experience spells out that people could not have an assurance that they apply the emotion vocabulary in correct way to the internal world. Gergen (1994:221) suggests that, “we have no viable means of understanding

how we could ever learn that we are applying the vocabulary correctly to our internal world.”

The emotions of love, anger and fear are indicated by facial expression, tone of voice and bodily movement. Gergen (1994) finds that, scientists have a view that there is a need to develop strict, precise and reliable measures of emotions, which will enable them to have a univocal agreement about the emotions. They developed biological measures of emotions such as heart attack, penile erection, blood pressure, verbal measures of emotional expression and facial expressions. Constructionists, have a view that emotions get their meaning by the way it figures in patterns of cultural relationship.

#### **4.13.2 Emotions constitute social life**

##### **a. Cultural meaning (e.g. moral evaluation)**

According to Bedford (1957), Harre (1986) and Armon-Jones (1986), emotions are morally evaluated. The meaning of emotions is culturally embedded. The mood, feeling and the morals of the people are measured by means of evaluating their emotions. In case of wedding ceremony, people are expected to portray joy and happiness and it might be inappropriate if they might portray sadness. Other emotions are condemned by the social morals such as jealousy and anger. Gergen (1994:222) suggests that, “People can be blamed for feeling angry, jealous, or envious, for example, or praised for their love or their sadness (as in the case of mourning).” Emotions should not only be associated with biological events triggered by hormones, they are also associated with cultural norms, values and morals.

##### **b. Emotions vary from one culture or historical period**

According to Ludz (1985), Harkness and Super (1983), Heelas and Lock (1981), Schwede (1991), Lutz and Abu-Lughod (1990), emotions vary dramatically from culture to culture. The unique forms of performances have specialized meaning within a certain culture. According to Gergen (1994), emotional performances are the constituents of ongoing relationships. Emotions are circumscribed within patterns of relationship and their intelligible is recognized in ongoing relationship. For example, in negotiations of a controversial issues which trigger anger, the white people



tend to stand up and give backs their interactants. The people who understand the culture of the whites would not feel any disturbances by those performances. Xhosas would feel uncomfortable with that performance because to just stand up on negotiations and give others backs that means disrespect according to their culture. The vocabulary of emotions is embedded on historical creation and erosion. The socio-historical variations make it difficult to presume the universal and biological fixed propensities.

#### **4.14 EMOTIONS ARE CONSTITUENTS OF LIVED NARRATIVES**

Emotions are meaningful only if they are exercised in a particular condition. Gergen (1994) claims that, emotions are meaningful only when inserted into a particular or cross-time sequence of interchange. There should be some circumstances that can be narrated which make someone to be emotional. For example, someone may feel sad during the bereavement.

#### **4.15 HOSTILITY AND VIOLENCE**

Hostile feeling may cause the people to behave in an aberrant or act in a violent manner. Violence is an expression of a hostile feeling. Violence cannot be used on a vacuum, there ought to be some reasons behind violent action. Hostility is the emotional effect of unbecoming action. It may lead to the emergence of the violence. For example, the old boy did not want his younger brothers to look at him while naked at the bathroom. The young boys looked him through the window and laughed at him. The old boy got out of the bathroom, chased and beat them. The old boy's violent action had been triggered by the repetition of unwanted behaviour by his young brothers. In this regard, Gergen (1994) spells out that violence is not spontaneous. In relationship, there are unavoidable circumstances that might lead to violent action. These are, imperative of reciprocity and retribution.

##### **4.15.1 Imperative of reciprocity**

People tend to respond in the same manner as their initiator. Kindness in this sense is reciprocated by the kindness and the hostility by the hostility. Reciprocating of hostility escalates the hostility. Gergen (1994:226) states that, "To respond to

kindness with hostility would be shameful; and while loving reaction to another's bestiality is admirable, such acts are reserved for spiritually transcendent."

#### **4.15.2 Retribution**

Retribution is the process of giving the severer punishment to those who committed wrongdoing. Retribution serves as the revenge to those who have been the victims of wrongdoing. In retribution, the punitive measures are applied to one who misbehaves to eradicate the misbehaviour. The victim feels that the punishment granted to him or her is inappropriate and applies reciprocity to those who punished him or her. Retribution escalates the hostility.

## CHAPTER 5

### ANALYSIS OF ACCOUNTS

#### 5.1 AIM

This chapter deals with the research on accounts. The narrative accounts that have been conducted are the personal stories. The research has been conducted from five different people to give their accounts respectively on marriage in isiXhosa. It is within this chapter that, the stories are written in isiXhosa as they were given and translated into English. There is an analysis of each of these five narratives.

#### 5.2 IBALI LOKUQALA

*Ndadibana nalo mfo eMatatiele, ndiseKholejini mna eMaluti ngo-1993. Saqhuba sithandana for a period of five years. Emva koko wacela umtshato then ndaqonda ukuba nam ngumntu endingahlala naye kuba sele engumntu o-experienced no well-travelled kuba wayesele esuka elubhacweni. Ndathanda ne behaviour yakhe akafana naba bantu ndibaqhelileyo, akayiyo indoda yesiXhosa, uWesternized. Izinto ezininzi uyandivumela kuzo like iimpahla, ndinxiba into endiyithandayo akukho mehluko nangoku ndandiyintombi. Ekhaya ndakhula kungenziwa masiko, ingabantu becawe naye ke ndambona engumntu ongahoyanga masiko ngoko andiz'usokola, ndingatshata naye.*

*Ukuphuma kwam eKholejini ndaye ndahlala naye eGcuwa apho wayesele ephangela khona. Ndakhangela isikolo sokufundisa ndihlala naye, ndaze ndasifumana eWillowvale. Waye watshintsha eGcuwa waphangele eMthatha emana ebuya everyday azo kulala eWillowvale kum. Ndatshintsha ndayo kuhlala eGcuwa ngenxa yokuba iimeko zasezilalini azikho ntle. Sahlala eGcuwa kumnandi, satshata ngoku sele ndihlala eGcuwa. Walobola yonke into eyayifunwa ekhaya iinkomo ezilishumi wazikhupha. Simane sisiya kowabo eQonce, xa sifika apho ndafumanisa ukuba abantu baphaya ngabantu bamasiko, benza imicimbi izinto endingazaziyo, kuthiwe kubuyiswa umntu okanye kuthiwe uyaguqulwa, ndabe mna ndiqala ukuzibona ezi zinto. Ndaqonda ukuba mandingabi ngomntu u-funny nam mandibe kule nto abantu bakuyo. Ngamanye amaxesha ndiqonde ukuba mna andizukuya eQonce kuba kwaye kwacaca ukuba ngoku ndiza ku-attender nemicimbi yasezilalini. Ndithi ke mna*

*kuye andiphilinga kwaye andiboni mehluko mna umntu elenza isiko, engalenzi ukuba ebeza kuba nelishwa uba nalo andiboni nto e-important ngesiko. Njengoko ndandimthanda engula mntu ongenaxesha lamasiko, athi yena wahlala kakhulu kwi-exile ufuna ukuba khona kwizinto zakokwabo. Siya bhidana ke ngale nto kuba andiwathandi amasiko mna and yena uwaxabisile.*

*Kwakumnandi kakhulu emveni kokuba sigqiba ukutshata. Ngee-weekends sasisiya kwiindawo zokuzonwabisa, sisiya eMzamba naseDurban, so sasingahlali ngee-weekends.*

*Sasingathandi ukuya kwezi ndawo zabantu bonke ezifana neEastern beach nePort St Johns. Sasisiya e-Kie Mouth, Hagga-hagga nase Kobb-in. Sasithanda ukuzihlalela sobabini.*

*Wayenomntwana oyinkwenkwe owayemfumene kwi-exile ehlala eRhawutini kunina. Wayemana esiza lo mntwana apha. Sasingavisisani ke nalo mntwana kuba ndambona ukuba une-attitude ngakum, ndaqonda ke nam ukuba mandingazicengezeleli kuye. Naye ke wayembona, azame ukumnqwanqwada, ndithi ke mna kuye “hayi sukumnyanzela ukuba makandithande umntwana wakho kuba kaloku ucinga ngomama wakhe ukuba mhlawumbi ngewutshate nomama wakhe ngoku wamshiyisa ngalo mntu mtsha.” Emane esiza ke lo mntwana iyiloo nto ke singakhathalelananga. Saye saba nomntwana oyinkwenkwe omnye before sitshate. Akahlali nathi uhlala eRhawutini kutat’omncinci wakhe. Akahlali nalo wakhe baqelelelene, lo wethu useSprings omnye lo use-Kempton Park. Enye into endiyi avoid-ayo kukuba xa behlala kunye baza ku-compare-risha. Ingxaki ekhoyo kukuba uye afune ukuba ibe ndim ndodwa lo ukhupha imali kulo wethu yena akhuphe kulo wakhe whereas mna ndisithi masihlale phantsi sithi sikhupha imali ethile for bona. Ndibhaqe apha endlwini sele kukho iziliphu zoma R600.00 apho ebefakele lo wakhe. Ndisoloko ndisithi ke mna abantwana masibanike imali elinganayo. Asikavisisani nangoku ke ngale nto.*

*Umama walo mntwana wakhe wasweleka, umyeni wafuna ukuhamba kwa ngoko, ndambuza ukuba, “kutheni ungahambi day before funeral? Uyo kuthini beningatshatanga nje nalo mntu?” Apendule ngelithi ucinga umntwana kuba uyedwa phaya, ufuna ukuba abe khona kumalungiselelo omngcwabo and umama*

wakhe wayethe aze amjonge lo mntwana. Wabuya ndimbona ukuba akonwabanga ngoku esithi ucinga ukuba umntwana ushiyeke yedwa ngoku. Enye into uyi-teenager so uza kwenza nantoni na ayithandayo phaya. Ndaqonda ukuba mandingathethi nto mna kuba kaloku uba ucinga ukuba aze apha mna andinakukholwa kuba kaloku ungulo ungandifuniyo. Ekwalukeni kwakhe wafuna ukuba ndi-contribut(he) kakhulu, ndala mna ngelithi umntwana lo ngowakho kaloku ayingowam. Ndayikhupha phofu inkomo, ndimxelela ukuba ndincedisa nje yena andenzeli lo mntwana. Kwakufane kube ngcono nje kuba eseRhawutini mna ndilapha kule nto yokungafunani kwam nalo mntwana. Into ephambili esixabana ngayo yile yalo mntwana.

Mva nje sixatyaniswa butywala kuba utywala abuselayo bu-very expensive, usela ii-Whisky and uzithenga i-weekend ne-weekend. Xa ndithethela le nto yokusela athi yena akasoze ohlukane notywala kuba bona kwi-exile babesela bezama ukuzonwabisa. Ndiyazama ukumbonisa ukuba ngoku utshatile ukobunye ubomi kwaye akakho se-exile ngoku kodwa akamameli. Kwa worse ke ngoku sathenga indlu eMonti, wasela kakhulu ehlala e-tavern ndide ndiyolala. Ndibe mna ndifika ndisuka emsebenzini, ndibe ndimkhumbula. Xa enxilile ke i-airtime uyakwazi ukuyithenga nge R120,00, afonele iitshomi zakhe ngayo yonke ngobusuku obunye. Ndiqonde ukuba lo mntu akaku-enjoy-i ukuba nam, qho xa ndifikile uyasela abuye ngobusuku mna akandinaki. Xa sincokola

iindaba azidibani kuba ushushu andikwazi ukuncokola naye noba kukho into ebendifuna ukuyincokola kuye, ndide ndiphindele emsebenzini. I-problem endinayo kukunxila kwakhe. Unento yokufuna ukuba kubekho abanye abantu xa siza kuzenzela noba yi-braai, afune siye kubiza i-couple ethile. Ndiqonde ke mna ukuba inoba uyadikwa ndim. Enye into ngoku akabu-enjoy ubomi be-sex kunye nam. Ungena nje ebhedini athi uyozele ebephume nomsebenzi ngoku udiniwe, ndingazi nokuba kukho nenekazi ahamba nalo xa ephumile le nto afika sele engenamdla kum. Ndibe ke mna ndifuna ukonwaba naye, ndiqonde ukuba inoba sele kuphele uthando.

Kwicala lamantombazana akakhathazi noko, ndambhaqa kakanye elele nomfazi oyitshomi yam endlwini yam. Ndandingekho ecinga ukuba xa ndisiza ndiza kumfonela. Andiqondi ukuba loo-affair isaqhubeleka kuba umyeni wala mfazi wandimangalela esithi ndingcolisa igama lenkosikazi yakhe kuba loo mfazi waye wayikhanyela yonke loo nto. Ndaye ke nam ndathandana ngelo xesha, waze

*wayifumanisa kuba ndeva xa endixelela ukuba ndiyathandana. Emva kokuba endibuzile ndaye ndayeka yonke loo nto kuba ndandisoyika ukuba angandidubula nokundudubula. Mna wandifumanisa ngetshomi yakhe ukuba ndiyathandana. Kwicala elidibene nokuthandana sagqibela ngoko ukukhe siphazamisane kude kube ngoku.*

### **First Narrative Account**

I met with this man at Matatiele, in 1993 when I was doing my studies at Maluti College. We engaged in love-affair for a period of five years. After that period, he proposed the marriage and I felt that he is the one that I can stay with because of the experience that he has and that he is well traveled from the exile. I liked his behaviour, which was different from the people that I used to interact; he is westernized rather than traditional. He allows me to do many things such as to wear what I like; there is no difference by the attire between my girl era and woman era. I felt I could marry with him because I noticed that he does not care about traditional rituals and I do not care about it because I grew up in a Christian home where traditional rituals were not practiced.

After I have completed my studies at the College, I went to stay with him at Butterworth where he was working. I searched the school for employment staying with him; subsequently, I got it at Willowvale. He was deployed to Umtata and he came everyday to sleep at Willowvale. I moved to stay at Butterworth because of unconducive conditions in rural areas. We stayed at Butterworth together and we got married then. He paid all the ten cows that were needed at my home as his dowry. We continuously visited his home in King Williams Town; I realized that people there are traditional people doing many traditional rituals such as bringing back someone, things that were new to me. I adapted to those unusual activities. Sometimes I could not go to King Williams Town deliberately because it was clear that I would be attending all the village's traditional ceremonies. I could tell him that I am not feeling well and I see no difference between those who make the traditional rituals and those that are against it because if you would have a bad luck you will have it though you practice traditional activities. As I loved him as anti-traditional, he says he stayed for a long time in exile and he want to be present in the activities that are being practiced

at his home. We usually have a quarrel about this because I am against traditions and he likes it.

It was pleasant for us after we tied a knot of marriage with each other. We were outing to entertainment places on the weekends and visit places like Mzamba and Durban. We were selective in the places for our visit; we disliked the areas where the masses are likely to visit such as Eastern Beach and Port St Johns. Our choice places were Kei Mouth, Hagga-Hagga and the Kobb-In. We enjoyed staying together.

He had a boy that he got while he was in exile who stayed in Gauteng with his mother. He could visit us. We had the bad relations because I noticed that he had an attitude against me and I decided that I could not close the gap that he created. My husband noticed the bad relations between us and tried to discipline him and I said, "No do not force him to love me because he is thinking of his mother that you might have been married with her but instead you chose another person". No one cared for each other between that child and me. God gave us a boy before we got married. He stays in Gauteng with his younger father. Our child is staying at Springs and his child is staying at Kempton Park. I avoid them to stay together because they would make a comparison. The problem that exists is that he excludes himself from financing our child, it becomes my own responsibility and he only gives finance to his child. He does this although I always say we must sit down and plan about the money to give them collaborately. In the house, I usually discover the slips of R600, 00 whereby he has deposited the money to his son. I always say that to him, we must give the children the same amount but in vain.

Mother of this child has deceased, my husband wanted to go immediately. I have asked him "why you do not go the day before funeral, what will be your role there because you were not married." He simple said he is thinking of a child because he is alone, he wanted to be part of funeral preparations and the deceased instructed him to look after that child. In his return, he was not happy with the view that he thinks that the child is left alone. He is a teenager so he will do as he pleases there. I then decided to be silent because if he might have been thinking of bringing him here, I would not be satisfied because he hates me. When the boy went to an initial school, he expected my major contribution and I told him that I would not because he is your

child not my own. I gave them an ox to slaughter, saying that I am just assisting him as my husband not for that child. The hatred between that child and me was minimized by the distance. Our major problem is the issue of this boy.

Currently, our quarrel emanates from the use of alcohol because he uses very expensive whiskies every weekend. He says he cannot stop drinking alcohol because they used to enjoy themselves by the alcohol in exile, when attempting to deter him. I am trying to convince him that we are in new life now not in exile but he does not want to listen. His rate accelerated after we bought the house in East London, he stays in the tavern until the midnight. Now, I was coming from work I was missing her. When he is drunk, he buys an airtime of R120, 00 and utilized it in one night, phoning to all his friends, I realized that he does not enjoy staying with me because he goes out to drink, returns in the midnight and does not care about me. We could not even share together ideal views that I thought I would share with him until my departure to work. I have a problem with him abusing alcohol. He has a tendency of inviting other couples to be with us if we want to have a braai. My conclusion is that he is bored of me. Another thing is that he does not enjoy sexual activity with me. He only enters in the bed and says, he is drowsy because he worked out for the day, I could not understand whether there is a woman that accompanies him when outing for the work as he comes back without any interest. My own interest would be to enjoy myself with him; my suspect is that he is no longer in love with me.

He does not like women; I only trapped him once, he slept with one of my friends in our house. I was out; he thought I would phone when coming back. I do not think that the affair still exists because that wife's husband opened the court-case against me, accusing that I am denting the image of his wife since she denied that action. I had an affair also during that time; he discovered that through the gossip from his friend and I realized it when he told me that I have an affair. After he told me that, I decided to stop the affair instantly because I was afraid that he might shoot and kill me. We last had a conflict on out of marriage relationship then until now.



## NARRATIVE ACCOUNT ON MARRIAGE

### 1. THE STRUCTURE OF THE NARRATIVE ACCOUNT

#### a. The endpoint: Theme of the narrative

The theme of the narrative is the ups and downs of marriage life. The endpoint, which is clear in this narrative, is the one of the narrator seeing her married with an alcoholic whilst she initially thought her husband is an appropriate partner for her. This endpoint is undesired one to the narrator.

#### b. Selection of events in the account: plot structure

This narrative gives the experience of a Xhosa woman in her marriage. Various events are organized to form the plot structure of the narrative.

The narrative consists of two plots. The first plot is characterized of the marriage of her choice, ideal life and some marriage challenges. Seven events are recognized within the story to elucidate the first plot.

The second plot is characterized of her partner's alteration of behaviour to become an alcoholic rather than being a husband. There are three events that reveal the second plot.

#### **Analysis of the first plot:**

##### **The first event**

In the first event, the narrator expresses the place and the year in which she converged with her husband and the things that prompted her to accept the marriage proposal.

##### **Narrative of the first event**

*“ Ndadibana nalo mfo eMatatiele, ndiseKholejini mna ngo 1993. Saqhuba sithandana for a period of five years. Emva koko wacela umtshato then ndaqonda ukuba nam ngumntu endingahlala naye kuba sele engumntu o-experienced no well-traveled kuba wayesele esuka elubhacweni. Ndathanda ne behaviour yakhe akafana naba*

*bantu ndibaqhelileyo, akayiyo indoda yesiXhosa, uWesternized. Izinto ezininzi uyandivumela kuzo like iimpahla ndinxiba into endiyithandayo akukho mehluko nangoku ndandiyintombi. Ekhaya ndakhula kungenziwa masiko ingabantu becawe naye ke ndambona engumntu ongahoyanga masiko ngoko andiz'usokola ndingatshata naye."*

(I met with this man at Matatiele, in 1993 when I was doing my studies at the Maluti College. We were involved in a love affair for a period of five years. After that, he proposed marriage and I felt that he is the one that I can stay with because of the experience that he has and he is well traveled from the exile. I liked his behaviour, which was different from the people that I used to interact; he is westernized rather than traditional. He allows me to do many things such as, in clothes I wear what I like, there is no different in terms of attire between my girl-era and woman-era. I felt I could marry him because I have noticed that he does not care about the traditional rituals and I do not care about it because I grew up in a Christian home where traditional rituals were not practiced.)

### **The second event**

Her husband who changed abruptly after they got married from someone who is not interested in traditional activities to someone who likes it, surprised the narrator. The narrator had to sacrifice; she attends those traditional activities although in some instances she pretends as if she is sick.

### **Narrative of the second event**

*"Simane sisiya kowabo eQonce, xa sifika apho ndafumanisa ukuba abantu baphaya ngabantu bamasiko, benza imicimbi izinto endingazaziyo, kuthiwe kubuyiswa umntu okanye kuthiwe uyaguqulwa, ndabe mna ndiqala ukuzibona ezo zinto. Ndaqonda ukuba mandingabi ngomntu u-funny nam mandibe kule nto abantu bakuyo. Ngamanye amaxesha ndiqonde ukuba mna andizi kuya eQonce kuba kwaye kwacaca ukuba ngoku ndiza ku-attender nemicimbi yasezilalaini. Ndithi ke mna kuye andiphilanga kwaye andiboni mehluko mna umntu elenza isiko engalenzi ukuba ebeza kuba nelishwa uba nalo andiboni nto i-important ngesiko. Njengoko ndandimthanda engula mntu ongenaxesha lamasiko, athi yena wahlala kakhulu kwi-*

*exile ufuna ukuba khona kwizinto zakokwabo. Siyabhidana ke ngale nto kuba andiwathandi amasiko mna and yena uwaxabisile.”*

(We, continuously visit his home in King Williams Town, I realized that people there are traditionalists, they do many traditional rituals such as bringing someone, things that were new to me. I have adapted to those unusual activities. Sometimes I could not go to King Williams Town deliberately because it was clear that I would be attending all the village’s traditional ceremonies. I could tell him that I am not feeling well and I see no difference between those who make traditional rituals and those that do not because if you would have a bad luck, you will have it though you practice traditional activities. As I loved him as an anti-traditionalist, he says he stayed for a long time in exile and he wants to be present in the activities practiced at his home. We usually have a quarrel about this because I am anti-traditionalist and he values traditions.)

### **The third event**

The narrator spells out their happiness with her husband in marriage. She states how they used to spend their weekends.

### **Narrative of the third event**

*“ Kwakumnandi kakhulu emveni kokuba sigqiba ukutshata. Ngee-weekends sasisiya kwiindawo zokuzonwabisa sisiya eMzamba, eDurban so sasingahlali ngee-weekends. Sasingathandi ukuya kwezi ndawo zabantu bonke ezifana ne-Eastern Beach ne-Port St Johns. Sasisiya eKei mouth, Hagga-hagga nase Kobb-ini. Sasithanda ukuzihlalela sobabini.”*

(It was so pleasant for us after we tied a knot with each other. We were outing to entertainment centres on the weekends and visit places like Mzamba and Durban. We were selective in the places of our visit; we disliked the areas where masses are likely to visit such as Eastern Beach and Port St Johns. Our choice places were Kei mouth, Hagga-hagga and Kobb-in. We enjoyed staying together.)

### **The fourth event**

The narrator's husband has illegitimate child. They have a child in their marriage. Both children are the boys; they are staying in Gauteng, one at Springs and another one at Kempton Park. It is at this point that problems start to surface, as there are problems over financial affairs.

### **Narrative of the fourth event**

*“Ingxaki ekhoyo apha kukuba uye afune ibe ndim ndodwa okhupha imali kulo wethu yena akhuphe kulo wakhe whereas mna ndisithi masihlale phantsi sithi sikhupha imali ethile for bona. Ndibhaqe apha endlwini sele kukho iziliphu zoma R600, 00 apho ebefakele lo wakhe. Ndisoloko ndisithi ke mna abantwana masibanike imali elinganayo. Asikavisisani ke ngale nto.”*

(The problem that exists is that he excludes himself from financing our child and it becomes my responsibility, he only finances his own child despite my persistence to him that we must sit down and plan about the money to give them. In the house, I sometimes discovered the slips of R600, 00 whereby he has deposited the money for his child. I always say to him, we must give the children the same amount but this is still unresolved.)

### **The fifth event**

The fifth event deals with another problem that arises between them during the death of her husband's former girlfriend. Her husband wants to go long before the funeral yet his wife does not understand that.

### **Narrative of the fifth event**

*“Umama walo mntwana wakhe wasweleka, umyeni wafuna ukuhamba kwa ngoko, ndambuza ukuba “ kutheni unгахambi day before funeral? Uyothini beningatshatanga nje nalo mntu?” Apendule ngelithi ucinga umntwana kuba uyedwa phaya, ufuna ukuba khona kumalungiselelo omngcwabo and umama wakhe wayethe aze amjonge lo mntwana.”*

(The mother of his child passed away, my husband wanted to go immediately, I asked him, why you do not go there the day before funeral? What will be your role there because you were not married? He simple said he is thinking of the child because he is alone, he wants to be part of the funeral preparations and the deceased instructed him to take care of that child.)

### **The sixth event**

The narrator reveals that when the illegitimate son goes to an initiation school, her husband forces her to have a major contribution towards the preparations of the feast for the homecoming. This also creates problem between them.

### **Narrative of the sixth event**

*“Ekwalukeni kwakhe wafuna ukuba ndi-contribut(he) kakhulu, ndala mna ngelithi umntwana lo ngowakho kaloku ayingowam. Ndayikhupha phofu inkomo, ndimxelela ukuba ndincedisa nje yena andenzeli lo mntwana.*

(When the boy went to circumcision, he wanted my major contribution and I told him that I would not do that because he is your child not my child. I gave them an ox to slaughter, saying that I am just assisting him as my husband not for the child.)

### **The seventh event**

The seventh event is her discovery that her husband has an extra-marital affair and she does likewise until her husband discovered that. This is not the problem in their marriage as it used to be the common problem in most marriages. They managed it as it emerged in their marriage.

### **Narrative of the seventh event**

*“Kwicala lamantombazana akakhathazi noko, ndambhaqa kakanye elele nomfazi oyitshomi yam endlwini yam. Ndandingekho ecinga ukuba xa ndisiza ndiza kumfonela. Andiqondi ukuba loo affair isaqhubeka kuba umyeni wala mfazi wandimangalela esithi ndingcolisa igama lenkosikazi yakhe kuba loo mfazi waye wayikhanyela yonke loo nto. Ndaye ke nam ndathandana ngelo xesha, waze wayifumanisa, kuba ndeva xa endixelela ukuba ndiyathandana. Emva kokuba*

*endibuzile ndaye ndayeka yonke loo nto kuba ndandisoyika ukuba angandidubula nokundidubula.”*

(He does not like women. I only trapped him once slept with one of my friends in my house. I do not think the affair still exists because that wife's husband opened the court case against me, with the view that I am denting the image of his wife because she denied that as well. I had an affair also during that time, he discovered that through the gossip from his friend and I realized that when he told me that I have an affair. I decided to stop the affair instantly after he told me because I was afraid that he might shoot me.)

### **The analysis of the second plot**

The second plot of the narrative is the alteration of the narrator's marriage. Initially, she married with a man but now it seems as if she is married with an alcoholic.

### **The first event**

The narrator is facing a challenge of her husband who abuses that alcohol. This kind of behaviour is new to him and it creates the conflict between them.

*“Mva nje sixatyaniswa butywala kuba utywala abuselayo bu-very expensive, usela ii-whisky and uzithenga i-weekend ne-weekend.”*

(Currently, our quarrel emanates from the use of liquor because he uses very expensive whiskies every weekend.)

### **Narrative of the first event**

*“Xa ndithethela le nto yokusela athi yena akasoze ohlukane notywala kuba bona kwi exile babesela bezama ukuzonwabisa. Ndiyazama ukumbonisa ukuba ngoku utshatile ukobunye ubom kwaye akakho se exile ngoku kodwa akamameli.”*

(He says, he cannot stop drinking alcohol because they used to enjoy themselves by drinking alcohol in exile, when attempting to deter him. I am trying to convince him that he is in new life of marriage, he is not in exile but he does not want to listen.)

### **The second event**

The tendency of narrator's husband to abuse alcohol leads to his misuse of money.

#### **Narrative of the second event**

*“Xa enxilile ke i-airtime uyakwazi ukuyithenga nge R120,00, afonele iitshomi zakhe ngayo yonke ngobusuku obunye.”*

( When he is drunk, he buys an airtime of R120, 00 and utilized it in one night phoning all his friends.)

### **The third event**

There is no longer intimate relationship between them because of alcohol. The narrator feels that her husband has lost interest on her.

#### **Narrative of the third event**

*“ Xa sincokola iindaba azidibani kuba ushushu andikwazi ukuncokola naye noba kukho into ebendifuna ukuyincokola kuye ndide ndiphindela emsebenzini. I-problem endinayo kukunxila kwakhe. Unento yokufuna ukuba kubekho abanye abantu xa siza kuzenzela i-braai, afune siye kubiza i-couple ethile. Ndiqonde ke mna ukuba inoba uya dikwa ndim. Enye into ngoku akasabu enjoy ubomi be sex kunye nam. Ungena nje ebhedini athi uyozela ebephume nomsebenzi ngoku udiniwe, ndingazi noba kukho nenekazi ahamba nalo xa ephumile le nto afika sele engenamdla kum. Ndibe ke mna ndifuna ukonwaba naye, ndiqonde ukuba inoba sele kuphele uthando.”*

(When chatting with him there tends to be a disorder in his utterance due to drunkenness, I am unable to have a conversation with him about ideal things until my departure to work. I have a problem with him as an alcohol abuser. He has a tendency of inviting another couple to be with us if we want to have a braai. My understanding is that he is bored of me. Another thing is that, he does not enjoy sexual activity with me. He only enters to the bed and says he is drowsy because he worked out for the day, I could not understand whether there is a woman that accompanies him when outing for the work as he comes back without any interest.

My own interest would be to enjoy myself with him; my suspect is that he is no longer in love with me.)

### **c. Ordering of events**

#### **Sequence**

There is no clear linear and temporal sequence in this narrative. The narrator narrated the story illogical. The events which reflect current status of her marriage (marriage with an alcoholic) precedes the event narrated whereby the narrator discovered that her husband has an extra marital affair and the discovery by her husband that she has an affair out of marriage.

#### **Duration**

The duration is not clearly stated by the narrator.

### **d. Stability of identity**

There is a coherent identity of the narrator across her time of involvement in marriage.

The narrator shows the resolute, firm and perseverance in her standpoint. This is reflected by her unequivocal stance as a person who does not like traditions, her attitude to an illegitimate child and perseverance portrayed by her when her husband becomes an alcoholic. The following statements from the narrative reveal her strong character.

*“ Ndithi ke mna kuye andiphilanga kwaye andiboni mehluko mna umntu elenza engalenzi isiko uba ebeza kuba nelishwa uba nalo andiboni nto e-important ngesiko.”*

(I used to say to him I am not feeling well and I see no difference between those who practice traditional rituals and those that do not because if one would have a bad luck she/he will have it despite traditional activities practice.)

*“Ndaqonda ukuba andizuthetha nto mna kuba kaloku uba ucinga ukuba aze apha mna andinakukholwa kuba kaloku ungu lo ungandifuniyo.”*



(I decided to be silent because if he might think of bringing him here I would not be satisfied because he hates me.)

*“Ndibe ke mna ndifika ndisuka emsebenzini, ndibe ndimkhumbula.”*

(Now, I was coming from work, I was missing him)

### **e. Causal linkage**

The events in the narrative are causally linked because they show a relationship between the cause and the effect. The narrator's acceptance of marriage proposal was caused by her satisfaction of potential husband's behaviour such as anti-traditionalist and being a westernized kind of a person. The change of attitude of her husband on traditional rituals was because he missed many domestic traditional activities when he was in exile. The narrator had a love affair out of marriage and that was caused by the relationship that her husband had out of marriage too. Her husband's misuse of funds was due to his behaviour of alcohol abuse.

### **f. Demarcation signs**

There are no clear demarcation signs used by the narrator in this narrative because she only states that she met with her husband in 1993.

## **2. NARRATIVE FORM**

The story is characterized of progressive and regressive narrative form.

Progressive narration: the narrator reveals the progression in her life in the early years of their marriage. Progressive reveals by their life of harmony in the early stages of their marriage, for example: to visit entertainment places on the weekends and their mutual desire to be together. They also bought a house in East London and this on its own reflects the progress.

Regressive narration: the narrator is facing many challenges that are decremental to her such as her husband expected her to have a major contribution in the homecoming of his child from initiation school, her husband's alcohol abuse, committing of adultery by the narrator's husband and the narrator and there is no longer intimate between them.

### **3. SELF-NARRATIVE**

#### **a. Relationship among the events**

The events in the story are related to the first event, which is their involvement in marriage. They are related to the first event in the sense that, if there could have been no acceptance of the marriage proposal, there could have been no pleasantness between the two in marriage. If they were not married, the following could have been not triggered any conflicts between them:

- ❖ Practices of traditional activities.
- ❖ Financial support tilted towards the illegitimate child.
- ❖ Misunderstanding about the care, he has shown in his former girlfriend funeral.
- ❖ Major contribution in feast for the homecoming of an initiated boy.
- ❖ Abuse of alcohol by her husband.
- ❖ The adultery practice by both the narrator and her husband.

#### **b. Social Accounting**

The social purpose that the story portrays is the self-justification. The narrator justifies her opinions on any issues of controversy, for example: she justifies that she does not care about traditional rituals because there is no difference between those who practice traditional rituals and those who do not. She states that if one would have to have bad luck, he or she will have it whether he or she practices traditional rituals or not. She also justifies that she has an attitude to her stepchild because the child does not like her. The narrator justifies that he decided to have an affair because she discovered that her husband has an extra marital affair. She also portrays this self-justification during the homecoming of the illegitimate child, she justifies that she would not have a major contribution because child is not her child but the child of her husband.

**c. Narrative is true**

This story would enhance the quality of life to the community in general. Those in marriage will understand that things would not be smooth in all instances in marriage. This understanding will help all the partners in marriage to be able to face their challenges rather than to appeal to the divorce primitively. This will improve the quality of life of the people because marriage is a lifelong bond that should be sustained until one dies. This will be encouraging factor to inspire the young girls and men to desire the marriage and this will contribute in the fulfillment of moral regeneration programme. The narrator also gives the true information about their involvement in the relationships outside their marriage. She also narrates how those relationships were discovered and ended. It would enhance the quality of life to the community in general because adultery could mislead the community.

**4. PRACTICES OF SELF-NARRATIVE: PROCESS**

**a. Varieties of narrative forms**

There are two narrative forms in this story. The first one is the progressive narrative whereby the narrator marries with someone that she prefers which means the man who is westernized, experienced and does not care about traditional rituals.

The second narrative form is regressive narrative form whereby the narrator finds herself married with an alcoholic.

**b. Macro-micro narrative**

This is a micro narrative primarily because it only focuses on her life in marriage. It does not include other aspects of her life from childhood to adulthood.

**c. Nesting of narratives**

There is more than one narrative in this story. The narrative whereby the narrator finds herself being married with an alcoholic is nested within the story of the narrator married with her husband.

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

### **a. Progressive narrative**

There is a progress in this narrative because the narrator with her husband managed to buy a house in East London and they stayed happily in their early-life of marriage.

### **b. Regressive narrative**

The narrator faces many decremental factors such as adultery by her husband and the abuse of alcohol by narrator's husband.

## **6. INTERKNITTING OF IDENTITIES**

### **a. Moral evaluation**

The evaluation of a narrator within the moral community is by checking whether his/her image reflects social morals or not. The narrator reflects an honest person because she sustains her identity and is making inroads to alter all things that are detrimental to their marriage. For example, her persistence to engage her husband to reach a consensus to give their children equal amount.

### **b. Interminable negotiation**

Yes, the narrator's identity can be sustained within Xhosa culture because the married person should be able to face and address all challenges that he/she may encounter in marriage. There is a validity of the narrator within that community, this reveals by her discovery of an extra marital affair between her husband and her friend. The fact that she has a friend verifies that, she is a valid and interactive member of that community. Her husband's discovery that she had an out of marriage relationship signals that interminable negotiation exists in this narrative.

### **c. Reciprocal identities**

There is no supporting role played by the others to influence the sustainability of the identity of the narrator in the story.

## 7. EMOTIONS

- a. The emotions of happiness and anger are conveyed within this narrative. The narrator, enjoyed happiness in her early stages of her marriage, their visit to entertainment centres verifies her happiness. Events such as alcohol abuse by her husband and misuse of funds make her angry.
- b. Yes, these emotions are embedded within Xhosa culture because entertainment centres are culturally associated with happiness and people tend to be angry when one becomes an alcoholic and misuses the funds.
- c. The emotions in the narrative are meaningful because it would have been unusual and meaningless if she had conveyed sadness in entertainment centers.
- d. The hostility is present in this narrative. Culturally, anyone becomes hostile in any marriage when another partner misuses the funds and becomes an alcoholic because these actions jeopardize couple's plans.

### 5.3 IBALI LESIBINI

*Sadibana nenkosikazi eGcuwa eKholejini yena esafunda ndabe mna ndiphangela ngo1990. Sathi satshata ngo 1992 iwhite-wedding. Kwakumnandi kakhulu emtshatweni wethu sineenjongo zokuba sibe nabantwana kunye nokuba sakhe umzi wethu. Sathi safumana unyana ngo 1992 ekupheleni. Ndandimthanda kakhulu lo mntwana kuba thina madoda esiNtu siyamthanda umntwana oyindodana. Nenkinsikazi sathi safumana nabanye abantwana ababini abangamantombazana. Kwaba nzima kakhulu kum sakube sinaba bantwana. Ubunzima babusenziwa ngunkosikazi kuba wayefuna bayokufunda kwizikolo zabucala. Mna ke ndandingayifuni loo nto kwaye ndandingasiboni isizathu saloo nto. Wazama ukundibonisa ke esithi eza zikolo ziba nesiseko esihle kwimfundo yomntu. Ekugqibeleni ke ndade nam ndavuma. Eyona nto ke yangandonwabisi mpela ngumcimbi wemali kuba mna ndandingayi-understand(i) into yokuba sikhuphe imali eninzi kodwa abantwana basafunda kumabanga aphantsi. Kodwa ke ndathi ndanyamezela noko ke ngoku sele ndiqhelene noko kukhupha ezo mali. Enye into ndiye ndabona ukuba ikhona into ebonakalisa ukuba bafunda kwizikolo zabucala kuba bayakwazi uku-communicator ngesilungu.*

*Sakhe saqhubeleka ixesha elide nenkosikazi siphazamisana kuba mna ndandisela kakhulu apha etywaleni. Imali ndandiyi waste(a), ndithanda ukuhlala neefriends sisele kube mnandi. Xa ndifika endlwini ndandifika ndenze uqhushululu ndivuse izinto esele sazisombulula. Wayengayifuni le nto yoku kusela kwam unkosikazi. Wayendibonisa ezama ukuba ndibuyeke utywala kuba wayesithi kusibuyisela umva, umzekelo; kwakuye kunyanzeleke ukuba sikhuphe imali silungise imoto yethu endithe ndayintlitha ndinxilile okanye sikhuphe imali silungise imoto yomnye umntu endithe ndayitshayisa. Zonke ezi zinto unkosikazi wayesithi zisibuyisela umva. Le nto yokunxila kwam wayeyixela kubantakwethu kunye nakubantu bakowabo. Abantakwethu kunye nabakulo nkosikazi bathi bazama ukundibonisa iingxaki ezidalwa kukusela bendibonisa ukuba ndiyeke ukusela. Ekugqibeleni ke nam ndade ndayeka ukusela.*

*Unkosikazi naye ngokwakhe wakhe wandenzela ingxaki kuba wayehoye kakhulu ikhaya lakhe ngaphezulu kweli lam. Ehoje kakhulu abantakwabo, ade avule ikroba lokuba benze nantoni na apha emzini wethu. Ne-property le yethu bafune ukuyixhaphaza, umzekelo; wayedla ngokubolekela ii-brothers zakhe imoto ukuba ziyokwenza iingxaki zazo. Ndandibona ukuba bafuna uku-interfer(isha) kuzo zonke iingxaki esinazo nenkosikazi. Ndathi ndathetha nenkosikazi ukuba athethe nabo abantakwabo, abalumkise ukuba akukho kwaMlebase apha emzini wethu. Kwaye mababe ne-respect kuba kaloku sitshatile ngoku. Mabandihloniphe kuba kaloku ndim i-head of the household. Wathi wathetha ke nabo kuba baye batshintsha baba nentlonipho, bayeka ukuzidakasela apha kwam.*

*Emveni kokuba ndiyekile ukusela ndathi ndaqhubeleka nezifundo zam nto leyo endandingayicingi nokuyicinga ngoku ndandisasela. Kungoku nje ndenza i-B.ED Honours ne-UNISA. Sathi sakwazi nokuthenga indlu eMonti ndisakunqumama apha etywaleni. Kungoku nje sihleli ngokonwaba nenkosikazi yam kuba ingxaki esasixabana ngayo yokusela ndayilungisa kwaye naye wathetha nabantakwabo ababezidakasela nje xa befikile emzini wethu.*

## **Second narrative account**

We met with my wife at Butterworth in 1990, when she pursued with her studies whilst I was working. We had a white-wedding marriage in 1992. It was joyful in our

marriage with the aims of having children and our homestead. We got the son at the end of 1992. I loved him very much because we, traditional men like the young men-children. We had a gift of other children, two girls. It was very difficult for me after we had these children. My wife was the cause of the difficulty because she wanted our children to go and study at the private schools. I had an opposing view because I saw no reason for that. She persisted to convince me with the view that these schools have a good foundation in person's education. Subsequently, I have agreed that. Financial issue was the only issue that worried me because I could not understand to pay large sums of money whilst the children are still in lower classes. I had to endure that but now I am well acquainted with paying those fees. I have also discovered that there is something, which shows that they are studying in private schools because they are able to communicate in English.

We had a prolonged misunderstanding with my wife because of my high rate of alcohol usage. I could waste a lot of money, like to stay and enjoy life with friends. At home, I was an aggressor because I used to review the sensitive issues that we have already resolved. She hated my usage of alcohol. She tried to convince me to stop drinking alcohol with the view that liquor regresses our programme, for example; we had to use the money to fix our car that I have collided due to drunkenness or money withdrawal to fix someone's car, which I have collided. She reported this to my brothers and sisters and to her brothers and sisters. My brothers and sisters together with my brothers and sisters in law tried to show me adverse impacts that are made by abusing alcohol and they convinced me to stop abusing alcohol. At last, I stopped drinking alcohol.

My wife also caused a problem in our marriage because she took intensive care of her home more than my home. She took intensive care of her brothers and sisters and created a loophole for them to do as they wish in our home. They could misuse our property, for example; she used to give his brothers our car for them to make their programmes. I have discovered that they intend to interfere in all our problems. I spoke to my wife that she must talk with his brothers and sisters to stop doing as they please in our home and they must have a respect because we are now married, they must reflect a respect on me because I am the head of the household. She spoke with them because they deviated from their behaviour with respect and stopped doing as they please in our home.

I continued with my studies immediately after I stopped drinking the alcohol, something that I could not even think of by the time I used liquor. Currently, I am doing B.ED Honours at UNISA. We were able to buy a house in East London after my withdrawal from liquor usage. We are now living with harmony with my wife because I stopped abusing alcohol, which was one of the factors that triggered the tension between us, and she talked with her brothers and sisters to stop doing as they please in my home.

## **NARRATIVE ACCOUNT ON MARRIAGE**

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

#### **a. The endpoint: Theme of the narrative**

The theme of the narrative is that amongst the things that are important in marriage is to build each other towards a better future. The narrator's wife played a significant role in shaping the identity of the narrator, she tirelessly convinced him to stop alcohol abuse. The narrator subsequently stopped to drink alcohol. The narrator succeeded in fighting the tendency of interference by his in-law sisters and brothers in their life. These strides verify that each partner in a marriage has a responsibility to address any behaviour that might be destructive in the future of his or her marriage.

#### **b. Selection of events in the account: plot structure**

This narrative gives the experience of the Xhosa man in his marriage. Various events are organized to form the plot structures of the narrative.

The narrative consists of two plots. The first plot is characterized of his involvement in marriage and the factors that cause misunderstanding between him and his wife such as abusing alcohol. Three events are recognized within the story to elucidate the first plot.

The second plot is characterized of the narrator's overcoming of the factors that cause the misunderstandings between them. Three events in the narrative are recognized to reveal the second plot.



## **Analysis of the first plot**

### **The first event**

In the first event, the narrator alludes about his engagement on marriage, the joyful atmosphere in his marriage although he does not dwell much on what actually made him feel happy in his marriage. In the same event, he also states their aims of getting married.

### **Narrative of the first event**

*“Sathi satshata ngo 1992 i-white wedding. Kwakumnandi kakhulu emtshatweni wethu sinenjongo zokuba sibe nabantwana kunye nokuba sakhe umzi wethu.”*

(We had white-wedding marriage in 1992. It was joyful in our marriage with the aims of having children and having our own homestead.)

### **The second event**

The second event deals with the gift of having children. This was the fulfillment of their aim. Misunderstanding emerges between them pertaining to the enrolment of their children at private schools as against their finances. The narrator did not understand why children should enroll at private schools with high school fees. His wife insisted, with the view that, in order for them to have a good education foundation, they should study at private schools. The narrator later accepted the proposal from his wife. In their studies, the narrator realizes that there is something, which shows that they are studying in private schools because they are able to communicate in English.

### **Narrative of the second event**

*“Sathi safumana unyana ngo 1992 ekupheleni. Ndandimthanda kakhulu lo mntwana kuba thina madoda esiNtu siyamthanda umntwana oyindodana. Nenkosikazi sathi safumana nabanye abantwana ababini abangamantombazana. Kwaba nzima kakhulu kum sakuba sinaba bantwana. Ubunzima babusenziwa ngunkosikazi kuba wayefuna bayo kufunda kwizikolo zabucala. Mna ke ndandingayifuni lo nto kwaye ndandingasiboni isizathu salo nto. Wazama ukundibonisa ke esithi eza zikolo ziba*

*nesiseko esihle kwimfundo womntu. Ekugqibeleni ke ndade ndavuma. Eyona nto yangandonwabisi mpela ngumcimbi wemali kuba mna ndandingayi understand(i) into yokuba sikhuphe imali eninzi kodwa abantwana basafunda amabanga aphantsi. Kodwa ke ndathi ndanyamezela, noko ke ngoku sele ndiqhelene noko kukhupha ezo mali. Enye into ndiye ndabona ukuba ikhona into ebonakalisa ukuba bafunda kwizikolo zabucala kuba bayakwazi uku communicator ngesilungu.”*

(We got the son at the end of 1992. I loved him very much because we, traditional men like the young men-children. We also got another two girls. It was very difficult to me after we got these children. My wife was the cause of difficulty because she wanted our children to go and study at the private schools. I had a contrary view because I saw no reason for that. She persisted to convince me, with the view that these schools have a good foundation in person's education. Subsequently, I have agreed that. Financial issue was the only issue that worried me because I could not understand to pay large sums of money whilst the children are still in lower classes. I had to endure that but I am well acquainted with paying those fees. I have also discovered that there is something, which shows that they are studying at private schools because they are able to communicate in English.)

### **The third event**

This event deals with the adversities that narrator faced in marriage. The narrator liked an alcohol and this had an adverse impact in their marriage. They had a car that he used to collide when he is drunk and they had to use exorbitant funds to fix it or to fix someone's car, which had been struck by him. His wife wanted him to stop alcohol abuse because she saw that as the hindering factor towards their marriage. Another misunderstanding between them was caused by the narrator's wife, who created a loophole in their marriage by allowing her brothers and sisters to do as they please in their home.

### **Narrative of the third event**

*“ Imali ndandiyi wast(a) kakhulu, ndithanda ukuhlala neefriends sisele kube mnandi. Xa ndifika endlwini ndandifika ndenze uqhushululu, ndivuse izinto esele sazisombulula. Wayengayifuni le nto yoku kusela kwam unkosikazi. Wayendibonisa ezama ukuba ndibuyeke utywala kuba wayesithi kusibuyisela umva, umzekelo:*

*kunyanzeleke ukuba sikhuphe imali silungise imoto endithe ndayintlitha, ndinxilile okanye sikhuphe imali silungise imoto yomnye endithe ndayitshayisa. Zonke ezi zinto unkosikazi wayesithi zisibuyisela umva.”*

(I could waste a lot of money, like to stay with friends and enjoy life with them. At home, I was an aggressor because I used to review the sensitive things that we have already resolved. She hated my usage of alcohol. She tried to convince me to stop drinking alcohol with the view that alcohol regresses our programme, for example, we had to use the money to fix our car that had been collided due to drunkenness or to withdraw the money to fix someone’s car that I have struck.)

*“Unkosikazi naye ngokwakhe wakhe wandenzela ingxaki kuba wayehoye kakhulu ikhaya lakhe ngaphezulu kweli lam. Ehoje kakhulu abantakwabo, ade avule ikroba lokuba benze nantoni na apha emzini wethu. Ne-property le yethu bufune ukuyixhaphaza, umzekelo: wayedla ngokubolekela ii-brothers zakhe imoto ukuba ziyokwenza iingxaki zazo.”*

(My wife also caused a problem in our marriage because she took intensive care of her home more than my home. She focused more on her brothers and sisters and she created a loophole for them to do as they wish at our home. They tended to misuse our property, for example; she used to borrow the car for his brothers to make their programmes.)

### **Analysis of the second plot**

The second plot of the narrative is the alteration of things, the narrator stopped abusing alcohol, brothers and sisters in law stopped doing as they wish in their home and he is advancing his studies.

### **The first event**

The narrator stopped drinking alcohol after his wife, his brothers, brothers- in law, sisters and sisters in law talked to him about the negative impacts that his behaviour had.

*“Wayengayifuni le nto yoku kusela kwam unkosikazi. Wayendibonisa ezama ukuba ndibuyeke utywala kuba wayesithi kusibuyisela umva.”*

(She did not like my usage of alcohol. She convinced me attempting to stop me from the alcohol with the view that, it regresses the progress.)

### **Narrative of the first event**

*“Le nto yokunxila kwam wayeyixela kubantakwethu kunye nakubantu bakowabo. Abantakwethu kunye nabakulo nkosikazi bathi bazama ukundibonisa iingxaki ezidalwa kukusela bendibonisa ukuba ndiyeke ukusela. Ekugqibeleni ke nam ndade ndayeka ukusela.”*

(She reported my alcohol abuse to my brothers and sisters and to her brothers and sisters. My brothers, sisters, brothers and sisters in law tried to show me negative impacts made by abusing alcohol and they convinced me to stop drinking alcohol. At last, I stopped drinking alcohol.)

### **The second event**

The narrator talked to his wife about his dissatisfaction about her brothers and sisters who tend to do as they wish in their home and their misuse of their property

### **Narrative of the second event**

*“Ndathi ndathetha nenkosikazi ukuba athetha nabo abantakwabo abalumkise ukuba akukho kwaMlebese apha emzini wethu. Kwaye mababe ne-respect kuba kaloku sitshatile ngoku. Mabandihloniphe kuba kaloku ndim i-head of the household. Wathi wathetha ke nabo kuba baye batshintsha baba nentlonipho, bayeka ukuzidakasela apha kwam.”*

(I spoke with my wife that she must talk with his brothers and sisters to stop doing as they wish in our home and they must have a respect because we are now married. They must show a respect on me because I am the head of the household. She spoke with them because they deviated from their behaviour with respect and they stopped doing as they wish in our home.)

### **The third event**

The narrator’s alteration of his behaviour led him to think of advancing his studies. Currently, he is doing his B.Ed Honours at UNISA.

### **Narrative of the third event**

*“Emveni kokuba ndiyekile ukusela ndathi ndaqhubeleka nezifundo zam nto leyo endandingayicingi nokuyicinga ngoku ndandisa sela. Kungoku nje ndenza i-B.Ed Honours neUNISA.”*

(I pursued with my studies immediately after I stopped drinking alcohol, something that I could not even think of when I was drinking alcohol. Currently, I am doing B.Ed Honours at UNISA.)

#### **c. Ordering of events**

##### **Sequence**

The events in the narrative, both in first and second plot are ordered in a linear sequence. The first event entails his engagement on marriage, other events such as children’s financial needs and the loophole made by his wife, which enabled her brothers and sisters to do as they wish in their home, decision to stop using alcohol, stoppage by his brothers in law to do as they wish in their home and his enrolment at UNISA reflect linear sequence.

##### **Duration**

The duration that the narrative covers is not clearly stated but can be predicted based on the information given by the narrator. Narrator states that, he got married in 1992.

#### **d. Stability of identity**

There is a coherent identity of the narrator in this narrative. The narrator portrays a timid character. Shock and dismay characterize his identity. The accidents that he commits due to his behaviour of drink and drive make him shock in sobriety. His shock made him to accept the proposal to stop drinking alcohol from the others. If it were not because of shock and dismay he would have not listen to those that advised him. His identity helped him to change his behaviour.

### **e. Causal linkage**

The events in the narrative are causally linked because they show a relationship between the cause and the effect. The uses of money for repairing the collided cars by him was due to his drink and drive behaviour. The narrator is in good terms with his wife because there is no more interference on his marriage by his brothers and sisters in-law. He is progressing academically because he stopped abusing alcohol.

### **f. Demarcation signs**

There is demarcation sign in this narrative. The narrator narrates that he was an alcoholic. He misused the money because, he had to fix his car and other's car after he had struck the car because of drink and driving. The narrator stopped abusing alcohol after numerous engagements from his wife. The narrator managed to buy the house in East London after he stopped drinking alcohol. He is now advancing his studies at UNISA.

## **2. NARRATIVE FORMS**

The story is characterized of regressive and progressive narrative form.

Regressive narration: The narrative starts by being regressive in the sense that the narrator abuses the alcohol. Alcohol abuse by him has destructive and decremental effects such as to fix the collided cars after his drink and drive.

Progressive narration: the story reveals progressive in the sense that their purpose of getting married had been attained because they planned to have children and homestead in their marriage. They have three children, they managed to have a homestead and they bought the house in East London. Another progress is being revealed by the narrator's advancing of his studies at Unisa.

## **3. SELF-NARRATIVE**

### **a. Relationship among the events**

The events in the story are intertwined. They are all related to the first event in the sense that, there could have been no complaint about the narrator's abuse of alcohol from his wife, misunderstanding of children's enrolment at private schools and

disrespect portrayed by his brothers and sisters in law if he was not married. The utilization of the funds to fix the collided cars is related to the narrator's alcohol abuse. The enrolment at UNISA is related to his termination of alcohol abuse.

**b. Social accounting**

The social purpose that the story portrays is the social solidification. He fulfills social-solidification because he decided to stop abusing the alcohol to create a favourable social environment in his home.

**c. Narrative is true**

This story enhances the quality of life to the community in general. The great care of friends and the abuse of alcohol by one partner jeopardize the marriage.

**4. PRACTICES OF SELF-NARRATIVE: PROCESS**

**a. Varieties of narrative forms**

There are varieties of narrative forms in this story. The narrator reflects regressive narrative form whereby he abuses the alcohol. There is also a progressive narrative form, whereby the narrator becomes a responsible person, he stopped abusing alcohol, they bought a house in East London and he advances his studies.

**b. Macro, micro-narrative**

This is a micro narrative because it only focuses on their life as a married couple.

**c. Nesting of narratives**

There is a nesting of narratives because progressive is embedded on the regressive narrative. On the regressive narrative part, the narrator abuses alcohol but his partner does not give up, she devise mechanisms to make him a progressive husband. In progressive narrative, the narrator stopped abusing alcohol and is advancing his studies at UNISA.

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

### **a. Regressive narrative**

The narrator abuses the alcohol and as a result, they use exorbitant funds to fix the collided cars by him due to his drink and drive behaviour.

### **b. Progressive narrative**

The narrator portrays progressive narrative because his desired goals with his wife were to have children and to have their own home. In the narrative, it is revealed that they have three children and they have their own house in East London. He also stopped abusing alcohol and is now advancing his studies.

## **6. INTERKNITTING OF IDENTITIES**

### **a. Moral evaluation**

The narrator is an honest person because he did not become hostile to his brothers and sisters as well his in-law brothers and sisters, when they tried to convince him to stop abusing an alcohol. Culturally, a person is a person because of the influence and the help from the others. Xhosas are saying “umntu ngumntu ngabantu,” (a person is a person through the others). This Xhosa notion is reflected in the narrator because he listened to others and later he changed his behaviour and adheres with moral values.

### **b. Interminable negotiation**

Yes, the narrator’s identity can be sustained within my culture because his behaviour of accepting the advice from the others about self-construction is accepted in Xhosa culture. Narrator’s wife, brothers, sisters, and his in-laws influenced the identity of the narrator. They convinced him to stop abusing alcohol and eventually he stopped. The narrator is a valid member of that community because he states that he has some friends.



### c. Reciprocal identities

There is a lot of contribution by the others in the story. His brothers and sisters contributed to avert his behaviour of alcohol abuse. He withdrew from abusing alcohol because of their influence.

## 7. EMOTIONS

- a. The emotions of happiness and anger are conveyed within this narrative. The narrator enjoyed the happiness in his marriage especially when their purposes of getting married were met such as to have children and the house. The narrator portrays anger, which emanates from his wife who allows his in-laws to interfere in their marriage. Their interference leads their house to the extent of nearly losing dignity.
- b. Yes, happiness is embedded within Xhosa culture because once there is a birth of a child; people are likely to be happy according to Xhosa culture. Men tend to be angry when a wife compromises his family.
- c. The emotional expressions in the narrative are meaningful for example; the narrator states that it was their aim to have children; the fulfillment of the purpose makes anyone happy.
- d. The hostility is present in this narrative. In Xhosa culture, which is the culture of the narrator as well, men tend to be hostile when their in-laws interfere in their marriage.

### 5.4 IBALI LESITHATHU

*Sadibana nomyeni wam ngo-1988, eLinge High School, sasisengabantwana ke ngoko. Sathi satshata emva kweminyaka emithandathu. Ubomi emva kokuba sitshatile babumnandi kakhulu kuba kaloku sasijongene sobabini kuphela. Umyeni wam waye taken-up ngumtshato ndabe nam ndi-taken-up ngumtshato wethu. Iinjongo zokuba sitshate zafezekiseka zona kuba sasijonge ukuba sibe nabantwana abathathu sibakhulisele emtshatweni, sifune indlu edolophini, sifundise abantwana bethu kwizikolo ezikumgangatho ophakamileyo. Simanejile ke ukuyenza loo nto kuba*

*sinabantwana abathathu, inkwenkwe namantombi amabini and bafunda kwezi zikolo sasifuna bafunde kuzo.*

*lingxaki ke ezithi zibe khona emtshatweni nakowuphi na umtshato kukunganyaniseki kwii-partners andinakuthi kweyiphi na i-partner kuba ikhe ibe yindoda okanye ibe ngumfazi onganyanisekanga. Ndikhe ndaba nayo ke nam ingxaki enjalo. Umyeni wam wayene extra-marital affair kuba sasingahlali kunye ngenxa yeemeko zomsebenzi. Mna ndandiphangela eJamestown ndihlala khona ndibuya ngee-weekends yena ehlala, ephangela kuKomani. So ke ngoku I'm sure kuba engumntu ongutata zange akwazi ukulinda. Ndazoyiva mna ethubeni le nto emva kokuqaphela ukuba utshintshile ngoku, ndikhe ndicinge ukuba inoba mhlawumbi ziingxaki zokukhula, mhlawumbi siyakhula okanye indoda iyakhula ndingahoyi. Ngamanye amaxesha ndandikhe ndikrokre ukuba inoba ikhona enye into. Ndandingekho sure ke mna ukuba umyeni wam angakhe andenzele izinto ezinjalo indlela le ndandimthembe ngayo. Ndazokumfumanisa ke ngokuba ndihletyelwe yinkosikazi ye-best friend yakhe ukuthi "yheyi mfazi umyeni wakho uyathandana and ndijongile nje awusoze uyazi." Kuyo yonke loo nto andizange ndiyikholelwe kuba xa ndibuyile sihlala kunye i-weekend iphele. Ndiyifumanise le nto three years back. Ukuyifumanisa kwam ndaye ndambuza wayikhanyela but ekugqibeleni waye wavuma kuba ndandine information ndim-quote(la) izinto ababezenza, umzekelo ukulala kwabo eHotele kuKomani. Wandithembisa ukuba iza kuphela loo nto kodwa ke you will never trust umntu because into ye-relationship kufuneka iziphelele.*

*Yathi yandi-affect(a) mna loo nto, sisilwa ke nyhani. So umtshato wethu for three years khange sihlalisane kakuhle ngale nto. Enye into yayikukuba singahlali kunye ndandingamkholelwa xa esithi iphelile. Ingxaki ke le iqhubile ezama ukundi convince(a) ukuba ayikho, nam ke njengobukhwele bomntu ongumama ndathatha ii-actions ezithile ngakule ntombi. I-action yokuqala yaba kukumfonela ndimxelela ukuba ndivile ukuba u-involve nomyeni wam. Okokuqala waba shocked kuba ngumntu endimqhelileyo, wayengumntu o-rude xa ndimfonela kubonakala ukuba akasi-understand(i) i-stress endikuso. Wayephendula rhabaxa esithi, "kwakutheni ukuze athandane nam kanti uyakuthanda lo myeni wakho?" Ndaphela ndisiba emotional ndade ndambetha one day ndidibana naye kuKomani. Emveni kokuba ndimbethile wandimangalela wajika wenza umyeni wam i-witness yakhe kuba sasihamba kunye ngoku ndandimbetha. So ke ndaba kuloo trauma yokuba i-*

*girlfriend yomyeni wam indibambe iphinde ibe nesibindi sokwenza umyeni wam i-witness yayo. I- state saba fair on my side kuba sisithi umyeni akanakuba yi-witness ye-girlfriend, unokuba yi-witness against i-girlfriend yakhe le. Sahamba saya e-court, igqwetha lam laba good kakhulu kuba laphela lichithwa ityala lam.*

*Enye ingxaki esinayo, kukuqhelana loo nto yenza ukuba umtshato ibe yinto e-bore (ayo). Mva nje umyeni wam uthe waxabisa kakhulu ii-friends. Kwaye uyadikwa kukuhlala nabantwana. Akafuni ukuthabatha i-responsibility yokuqeqesha abantwana. Ufuna i-peace of mind with friends. Loo nto ithi indenze lonely ndiqonde ukuba le nto ayiseyiyo le ndandingene kuyo. Ngamanye amaxesha athi uya endaweni ethile mna ndishiyeke ndikrokra ukuba inoba uye kulaa ndawo ane-girlfriend kuyo oko kusenziwa kukungabi na trust ngakuye.*

*Ubomi bam emtshatweni ngoku andinakutsho ukuba bumnandi okanye bubi kodwa ndingathi ndinayo into endingayifumaniyo endandiyifumana kuqala: the real love. Ekuqaleni wayefuna ukuzi-prov(a) that unditshata kuba endithanda, ethubeni ngoku ndamfumanisa ukuba undinika umva wesandla. Sisoloko sihluphana, siqumbelana and le ndinayo indoda yindoda yesiXhosa ayithandi ukuthetha ngoku kanye ukuthetha bekunokuthi kuyisombulule ingxaki esinayo. Xa ndisithi masiye kwi-professional helper uthi yena akukho mntu wesithathu oza kungena emtshatweni wethu. Okwa ngoku ke akukho ngxaki zingako zi-minor problems nje endinazo ezifana nokuba ndithi ndicela ukuba angabuyi ebusuku xa ebehambile asuke yena ubuye ebusuku. Silwe ke ngaloo nto nokuba uthanda ukuhlala neefriends ndiqonde ke mna ukuba uphelelwe luthando ngakum.*

### **Third narrative account**

I met with my husband in 1988 at Linge High School; we were the children then. We got married after six years. Life after we got married was nice and enjoyable because our focus was on us alone. I was impressed by the marriage and my husband was impressed by our marriage. Our objectives to get married have been attained because our aims were to have three children and grew them up in marriage, to get a house in urban area and educate our children in prestigious schools. We have managed to do that because we have three children, a boy and two girls and they are studying in the schools of our desire and choice.

The problem that usually occurs in any marriage is dishonest among the partners, in any partner because sometimes it used to be a man or a woman. I also had this problem. My husband had an extra-marital affair because we stayed separate because of the conditions of employment. I worked and stayed at Jamestown and came back on weekends, he stayed and worked at Queenstown. I think because he is a man he was unable to wait. I heard this later after I have realized that he has now altered, I thought perhaps he is becoming older; I did not consider that. I doubted whether my husband could do such a thing because I trusted him so much. I realized that after the wife of his best friend alerted me that, "your husband is having a relationship and you will never ever know that." I doubted that because we stay together the whole weekend when I am available. I found this in the last three years. I made an inquiry to him after I found this, he denied but he later agreed because I had information whereby I quoted him things that they did for example: their slept in Queenstown hotel. He promised that he will terminate that but you will never trust a person because the issue of relationship should come to its end automatically.

We were indeed fighting because that affected me. We had the tensions in our marriage about this. Separation in our areas of residence contributed in my dissatisfaction when he says the affair has ended. The problem persisted whilst he tried to convince me that nothing is happening between them. I took some measures of love-jealousness as a woman against this woman. I first phoned her about this matter. She was very shocked because I am acquainted with her, in our verbal exchange, she was very rude, and apparently, she could not understand the stress that I had. She responded abusively with these words "why he is in-love with me while he still loves you?" I became emotional and I beat her the day we met in Queenstown. She opened up the court case against me and made my husband her witness because I was with him when I beat her. The fact that she made my husband her witness traumatized me. The state was fair on my side because they said the witness of a girlfriend could not be someone's husband as against his wife. In court, my lawyer was very good because the case was dissolved.

Another problem that we have is the acquaintance, which causes a marriage to be a boring thing. My husband of late likes to be with his friends. He gets bored to stay with the children. He does not want to contribute in disciplining the children. He only wants a peace of mind with friends. This makes me feel lonely and realizes that this

is not like the one I have entered. Sometimes he says he is going somewhere and I remain suspicious that he might be going to a place where his girlfriend resides.

My life in marriage, I cannot say is good or is bad but there is something that lacks of which I used to get: that is the real love. At the beginning, he proves that he marries with me because he loves me but of late, I realize that he is deceiving me. We always scowl on each other and the man that I have is a traditional man that cannot even talk although talking might solve the problem that we have. At this moment, we only have minor problems such as to instruct him to return home early and he does exactly what I have instructed him not to do. We are fighting about this and he likes to stay with friends, which implies to me that his love to me is over.

## **NARRATIVE ACCOUNT ON MARRIAGE**

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

#### **a. The endpoint: Theme of the narrative**

The theme of the narrative is about the problems encountered by people in a marriage life. In marriage, there are certain problems, which cause the marriage to crumble. In this narrative, there are new behaviours by the narrator's husband, which cripples their marriage such as to value friends most and returning home at midnight.

#### **b. Selection of events in the account: plot structure**

This gives the experience of the Xhosa woman in her marriage. Various events are organized to form the plot structure of the narrative.

The narrative consists of a one plot with six events. The events show how things have changed in her marriage.

### **Analysis of the plot**

#### **The first event**

In the first event, the narrator alludes on their engagement in marriage, the nature of the atmosphere in their marriage and she only gives one reason for their happiness

in marriage that their focus was on them because both had no family hence they enjoyed happiness.

### **Narrative of the first event**

*“Sathi satshata emva kweminyaka emithandathu. Ubomi emva kokuba sitshatile babumnandi kakhulu kuba sasijongene sobabini kuphela.”*

(We got married after six years. Life after we got married was enjoyable because our focus was on us alone.)

### **The second event**

The narrator explains that their objectives of marriage have been attained, for example: they intended to have children, educate them in prestigious schools and to have a house in urban areas.

### **Narrative of the second event**

*“linjongo zokuba sitshate zafezekiseka zona kuba sasijonge ukuba sibe nabantwana abathathu, sibakhulisele emtshatweni, sifune indlu edolophini, sifundise abantwana bethu kwizikolo ezikumgangatho ophakamileyo. Simanejile ke ukuyenza loo nto kuba sinabantwana abathathu, inkwenkwe namantombi amabini and bafunda kwezi zikolo sasifuna bafunde kuzo.”*

(Our objectives to get married have been attained because our aims were to have three children and grew them up in marriage, to get a house in urban areas and to educate our children in prestigious schools. We have managed to do that because we have three children, a boy and two girls and they are studying in the schools that we desired.)

### **The third event**

Her husband changed and she thought it is because he is getting older. She never thought that he might commit adultery because of the trust she had on him. She later discovered by the wife of her husband’s friend that, he is involved in an extra-marital relationship:

*“Yheyi mfazi umyeni wakho uyathandana and ndijongile nje awusoze uyazi.”*

(Your husband is having a relationship and by merely looking, you will never know.)

### **Narrative of the third event**

*“Ndazoyiva mna ethubeni le nto emva kokuqaphela ukuba utshintshile ngoku, ndikhe ndicinge ukuba inoba mhlawumbi ziingxaki zokukhula, mhlawumbi siyakhula okanye indoda iyakhula ndingahoyi. Ngamanye amaxesha ndandikhe ndikrokre ukuba inoba ikhona enye into. Ndandingekho sure ke mna ukuba umyeni wam angakhe andenzele izinto ezinjalo indlela le ndandimthembe ngayo. Ndazokumfumanisa ke ngokuba ndihletyelwe yinkosikazi yebest friend yakhe ukuthi “yheyi mfazi umyeni wakho uyathandana and ndijongile nje awusoze uyazi.”*

(I heard this after I realized that he has now altered, I thought perhaps we are becoming older or he is becoming older, I did not consider that. Sometimes, I tend to be suspicious. I doubted whether my husband could do such a thing because I trusted him so much. I realized that after the wife of his best friend alerted me that “your husband is having a relationship and by merely looking you will never know.)

### **The fourth event**

The narrator made some inroads to confront the woman involved with her husband. Initially, she phoned her and in their telephone-verbal exchange, the woman lashes out on her. Later, they met in Queenstown and things became very tense between them in such a way that they ended up fighting.

### **Narrative of the fourth event**

*“I-action yokuqala yaba kukumfonela ndimxelela ukuba ndivile ukuba u-involve nomyeni wam. Okokuqala waba shocked kuba ngumntu endimqhelileyo, wayengumntu o-rude xa ndimfonela kubonakala ukuba akasi-understand(i) i-stress endikuso. Wayephendula rhabaxa esithi “kwakutheni ukuze athandane nam kanti uyakuthanda lo myeni wakho.” Ndaphela ndisiba emotional ndade ndambetha one day ndidibana naye kuKomani.”*

(I first phoned her, telling her that, I heard that she is involved with my husband. She was very shocked because I am acquainted with her, in our verbal exchange, she was very rude and apparently, she could not understand the stress that I had. She responded abusively saying, “Why he is in love with me while he still loves you.” I became emotional and I beat her the day we met in Queenstown.)

### **The fifth event**

The fifth event deals with the court case that the narrator faces. The woman who fought with the narrator opened the case. Startlingly, is that the accuser made the husband her witness since he was there when the beating took place. The case ended up dissolved.

### **Narrative of the fifth event**

*“Emveni kokuba ndimbethile wandimangalela wajika wenza umyeni wam i-witness yakhe kuba sasihamba kunye ngoku ndandimbetha. So ke ndaba kulo trauma yokuba igirlfriend yomyeni wam indibambe iphinde ibe nesibindi sokwenza umyeni wam i-witness yakhe. I- state saba fair on my side kuba sisithi umyeni akanakuba yi-witness yegirlfriend unokuba yi-witness against igirlfriend yakhe le. Sahamba saya e-court, igqwetha lam laba good kakhulu kuba lachithwa ityala lam.*

(She then opened up the court case against me and made my husband her witness because he was with me when I beat her. The fact that, she made my husband her witness traumatized me. The state was fair on my side because they said; the witness of a girlfriend could not be someone’s husband against his wife. In court, my lawyer was very good because the case was dissolved.)

### **The sixth event**

The narrator alludes how her husband changed in terms of love rendering to her. He likes to stay with friends and does not want to baby-sit.

### **Narrative of the sixth event**

*“Mva nje umyeni wam uxabise kakhulu iifriends. Kwaye uyadikwa kukuhlala nabantwana. Akafuni ukuthabatha irresponsibility yokuqeqesha abantwana.”*



(My husband of late likes to be with friends. He gets bored to stay with children. He does not want to contribute in disciplining the children.)

**c. Ordering of events**

**Sequence**

The events in this narrative are ordered in a linear sequence. The first event entails her engagement on marriage, other events such as to have children and the house, are the events that follow their marriage and are the objectives for them to get married. Committing of adultery by her husband is sequentially linked to their marriage because there could have been no adultery between them if they were not married. The beating of the woman by the narrator follows the discovery that, she has a relationship with her husband. The event of the court case follows the beating of the woman by the narrator.

**Duration**

The duration of this narrative is not clearly stated by the narrator. The narrator states that she met with her husband in 1988 and they got married after six years but does not specify the period that the narrative covers.

**d. Stability of identity**

The narrator reveals a strong character throughout the narrative. When the narrator discovered that her husband is having a relationship with a woman that she knew, she was unable to control her feelings and as a result she confronted the woman and subsequently she fought with her in public.

**e. Causal linkage**

The events in the narrative are causally linked because they show a relationship between the cause and the effect. The instability of the narrator in her marriage is an effect caused by her husband who has an extra marital affair. Fighting by the narrator is an effect caused by the relationship between the woman and her husband. The narrator goes to the court of law; she is being accused of beating her husband's mistress.

**f. Demarcation signs**

There are no clear demarcation signs used by the narrator in this narrative.

**2. NARRATIVE FORM**

The story is characterized of progressive and regressive narrative form.

Progressive narrative: the narrator reveals the progression in her life in the sense that she entered in the marriage with the aims of having the children and to have a house in the urban areas. She managed to attain these goals.

Regressive narrative: the narrator is facing many challenges that are detrimental to her such as her husband is committing adultery, his irresponsibility of taking care of children and to value friends at the expense of the family.

**3. SELF-NARRATIVE**

**a. Relationship among the events**

The events in the story are related to the first event of the story, which is their involvement in marriage. They are related to the first event in the sense that, their aims of having three children, educate them in prestigious schools and grew them up under the bond of marriage could have not happened if they were unmarried. All the events are related to the first event because there could have been no committing of adultery, fighting between the narrator and her husband's girlfriend, court-case and the narrator would have not bothered herself when this man likes to stay with friends if they were not married.

**b. Social Accounting**

The social purpose that the story fulfills is the self-identification. The narrator identifies herself that, she is married therefore there is no one who is legitimately have the right to share love with his husband except her. Self-identification prompted her to fight against the adultery by his husband at all costs.

**c. Narrative is true**

This story would enhance the quality of life to the community in general. Those in marriage and out of marriage would understand that people must not always expect good things in marriages and in cases of vicissitudes, they must be strong. This will improve the quality of life of the people because it empowers both those within and out of marriage that they should always have a space for disappointment.

**4. PRACTICES OF SELF-NARRATIVE: PROCESS**

**a. Varieties of narrative forms**

There are two narrative forms in this narrative. There is a movement in the story from progressive to regressive. There is a progressive narrative whereby, the narrator with her husband managed to attain their fundamental goals such as to have children that grew up in marriage and to have a house in urban areas. There is also a regressive narrative whereby the narrator's husband is in love out of wedlock.

**b. Macro-, micro narrative**

This is a micro narrative because it only focuses on her life in marriage. It does not include other aspects of her life from her childhood to adulthood.

**c. Nesting of narratives**

There is a nesting of narrative in this narrative because the regressive narrative whereby the husband is having an affair out of wedlock is embedded on the progressive narrative. There is also progressive narrative in this story because they managed to buy a house in urban area and educate their children in prestigious schools.

**5. PRAGMATICS OF SELF-NARRATIVE**

**a. Progressive narrative**

The narrator conveys that they live happy life in her early days of marriage, they manage to educate their children in prestigious schools, and they bought a house in urban areas.

**b. Regressive narrative**

The narrator is facing the challenge of adultery by her husband although her husband says that he terminated the affair but the wife is not certain about that because her husband lost interest on staying with his family and this behaviour is new.

**6. INTERKNITTING OF IDENTITIES**

**a. Moral evaluation**

The evaluation of the narrator within the moral community is by checking whether his/her image reflects social morals or not. There is an element of immorality in this narrative because the narrator fought in public with her husband's mistress. In the story, there is nothing, which shows that she defends herself but she is an aggressor. Fighting with each other is immoral in Xhosa culture.

**b. Interminable negotiation**

No, the narrator's identity must not be sustained within Xhosa culture because the married person should be able to face and deal with all the challenges that he or she may encounter in an appropriate manner. The married person should be exemplary and avoid at all costs fighting with other people. There is a validity of the narrator within that community; this is revealed by her discovery of adultery because of the wife of her husband's friend who told her.

**c. Reciprocal identities**

The wife of the narrator's husband best friend constitutes an integral part for the narrator to lose her emotional control because if she was not told that her husband is having a relationship with that woman she could have not beaten that woman. The narrator's identity is being influenced by other people such as the wife of her husband' best friend. Deducing from the fighting incident others would understand that the narrator is someone who likes fighting.

**7. EMOTIONS**

a. The emotion of anger is conveyed in this narrative. The narrator became angry when she found that her husband is having an extra marital affair.

- b. The emotion conveyed in the narrative is embedded within Xhosa culture because in Xhosa culture women get angry because of jealous once they find that their husbands have other relationships.
- c. The emotional expression in this narrative is meaningless. It is meaningless because it is immoral for someone to beat another person because of anger and jealous. Many strategies can be used to avert the situations like that, for instance, going for counseling and reporting to the elders.
- d. The hostility is present in this narrative. Culturally, anyone becomes angry in a marriage when her husband is involved in an extra- marital affair. Fighting in public reflects the hostility that the narrator had.

## 5.5 IBALI LESINE

*Sasidibene eClarkebury ephantsi kweNgcobo ngo-1991 kunye nenkosikazi. Sahlala ke noko ixeshana. Emveni koko sabe siyatshata ngo-1995. Ukutshata formally, ukutsho oko ukutshata ngokwasecaweni, satshata ngo-1997. Emveni kokuba sigqiba kutshata kwakumnandi kakhulu, enye into sasingabantu abayithakazelelayo le nto sobabini. Sasi-surpriza abazali bethu because wayengumntwana wokuqala kwabe kuza kuqalwa ukutshatiswa kowabo ndabe nam ndingumntwana wokugqibela kungazange kwabakho mtshato apha ekhayeni. Kwahlaleka kumnandi kukhulu ke emtshatweni. Eyona nto yayisenza sonwabe kakhulu kukuba both of us zange sibe nabo abantwana.*

*Sathi salizwa ngomntwana oyindodana ngo-1998, yeyona nto yenza ukuba kube mnandi worse ke leyo kuba singazange sibe nabantwana sobabini sasilindele into yonke enokwehla mhlawumbi singafumani bantwana. Uthando lwethu lwaba nochatha kuba ku-worse kaloku xa uyindoda uphinde ufumane umntwana oyindodana uthi uqonde ukuba nosapho olu luyanda kwaye lusaza kwanda. Eyona nto yaba worse kukufumanisa ukuba lo mntwana uyi reflection yethu kuba uthathe both kumama nakutata wakhe. Loo nto nam yandenza ndaziva ndinelunda njengendoda. Ndithetha ukuthi ke kwaba mnandi kakhulu emva kokuba sifumene lo mntwana. Saphinda ke saba nomnye umntwana oyindodana kwakhona.*

*Amagingxigingxi akhe amane eba khona kuba kaloku sihlala sibe singazalwa kunye nangona ukungazalwa kunye kungathethi nto kuba kuyenzeka ngoku abantu bezalwa kunye ibe ngulo aphume ngeyakhe indlela nomnye aphume ngeyakhe. Kukhe kube khona i-conflict of ideas kuba kaloku the people are not homogeneous. Eyona nto ke ibikhe isixabanise kukufonelwa kwam yenye intokazi endandicinga ukuba ndiyayiba. Wayeye akrokre xa ndifonelwa nangona engakhange abone nto kodwa kuye kuvakale ukuba noko ukhona lo mntu ungomnye. Ndandiye ndizame ukuyikhanyela loo nto kodwa oko kungancedi nto ndiphethe ndichaza inyani. Ndaqaphela ukuba kungcono ndixele inyani kuba kaloku ngoku siza kuhlala ubomi bokubalelana. Eyona nto yayiyinxaki kum ngabantu endandithandana nabo phambi kokuba nditshate. Babesoloko bendifonela kubonakala ukuba abakufuni ukuncama. Ndaqonda ke ukuba mandibe open kunkosikazi ndimxelele ukuba andinanto yakwenza naba bantu koko bayandilinga kuba ndandikhe ndanento yokwenza nabo. Ndandingafuni ke ukuba sihlale ubomi bokubalelana. Ndandimxelela ukuba ezi zinto ziza kuphela ngokuhamba kwexesha silapha emtshatweni. Into endincedayo kukuba ke ndiyayichaza i-information sixoxe ngento eyinyani noba asivisisani singavisisani ngenyani. Le nto ke iye imanejeke kuba naye zange wandibhaqa ndawo kodwa uye akrokre ngee-calls endizifumanayo.*

*Enye ingxaki e-related kule esikhe sibe nayo kukuba njengokuba engumntu ongaphangeliyo, xa efuna umsebenzi kuthi kwenzeke into endingathi ngokwale mihla yi-sexual harassment kuba amadoda asemagunyeni aye athi makashiye i-phone-numbers uza kufonelwa malunga nokufumana isithuba somsebenzi. Xa befona ndifumanise ukuba abathethi ngezinto ezi-related to umsebenzi, lo mntu umfonela ngezinye iinjongo. Ndiye ke nam ndimkrokrele sihlale ngoko kukrokrelana ke. Sometimes ke mna ndiqonde ukuba ndimkrokrela nje kuba ndine-confidence kuye kuba zange andimoshe kodwa ke ndingenako ukuyithanda into yokuba afonelwe ngamanye amadoda ngesincwaso. Into esincedayo ke thina kukuba xa sinengxaki siyisombulula kunye, ukuba iyasoyisa ngelo xesha siyibekele elinye ixesha. Xa iyingxaki enokuthi ibe nkulu savisisana ukuba mna ndingayokumxela kumama amzalayo amngxolise okanye ambonise ngokunjalo nam angandixela kumama wam ondizalayo xa ndinokuthi ndimenzele ingxaki enkulu. Silungiselela ukuba abazali bethu bangathathi cala ekusombululeni ingxaki. Ngeli cebo sasingalungiseleli ukuba*

*ze sixabane, sasisenzela ukuba amakhaya ethu abe ngawokuqala ukuba involve ezintweni zethu njengabazali bethu.*

*Up to now as we are on the tenth year sikunye asinangxaki kuba siye sixolisane apho siphazamisene khona buphinde ubomi bube buhle. Currently ubomi bumnandi kangangokuba umntu ongekho within umtshato uyazibona izinto ezingentlanga emtshatweni ezifana nokukrexeza komfazi okanye indoda atyhafe but ndinengqondo ethi if umntu angakhe abukele i-situation yethu yomtshato anganawo umdla. Iba ngathi siqala ubomi obutsha thina everyday. Imini yethu yomtshato njengoko sasiyi-videoriz(ile) zezinye zezinto esizisebenzisayo to revive the spirit of love ngokuba sidlale i-video cassette. Nangani sikhangeleka phaya ngathi singabantu abonwabileyo ngulowo wayecinga obu bomi butsha azifake kubo, ukuba buza kumphatha njani na? Enye into ye revival esiyisebenzisayo kukuba njengokuba sasitshate nge-15 zikaJulayi, every year siba ne-anniversary esizenzela yona siyi family sithenge ne-cake everything. Iba yinto emnandi kakhulu ke le nase femelini yethu, ivuselela uthando lwethu kuba kaloku umntu ngezinye iimini uba nothando oluthe chatha ngezinye iimini ibe luthando nje oluqhelekileyo. Okwangoku ndisakonwabele ukuba semtshatweni kuba yonke into isalawuleka.*

#### **Fourth Narrative Account**

We have met with my wife at Clarkebury, which is under Ngcobo in 1991. We were together for a short period after that we got married in 1995. We had the formal marriage conducted by church minister in 1997. It was an exciting moment after we have married because it was the attainment of our desire. This was to surprise our parents because she is the first-born, they were to host the marriage ceremony for the first time, I am the last born to my parents, and no one has married at my home. Something that excited us was that we had no children.

Our first born who is a boy was born in 1998. This enhanced our excitement because as we do not have children, we expected many things such as child deficit. Our love enhanced because it is worse when a man got a baby boy he realizes that the family is expanding and will expand. Another thing was that our child was genetically a true reflection of his parents. I felt proud as a man. It was a joyous period after we have that child. We also have another boy again. Vicissitudes are happening because we

stay together from different parents although to share the same biological parents also does not mean the compatible goals between people. There used to be the conflict of ideas because people are not homogeneous. Something that tended to create the tension between us is the phone call to me from one of the woman that I had a relationship with of which I thought I would be able to conceal. She became suspicious when I receive the call although she could have seen nothing but it can be realized when there is someone else. I denied that but that could not help and resorted on telling her the truth. I noticed that it is better to tell the truth because we will stay the deceiving life. Something that was problematic on me was the people that I once had a relationship with before marriage. They usually phoned and it was clear that they did not want to surrender. I realized that I must be open to my wife to tell her that nothing is happening between me and the women that usually phone me but are those that I have had a relationship with, they are just tempting me. I wanted us not to live deceiving life. I told her that these would disappear as we proceed with our marriage. Another thing that helps is that, I give her the correct information for discussion even if we might have disagreement but should be based on the honest information. This is manageable because she never trapped me but she is suspicious because of the calls that I receive.

Another thing, which is related to this one, is that as she is unemployed, when seeking a job sexual harassment takes place because those men in charge ask her to leave her phone number, promising to call her about the post. When they phone I realize that they are not talking about the job, a person phones her for other purposes. I become suspicious although my suspicion has no foundation because I have a confidence on her since she never misbehave but I would not love to find that she receives phones for love-affair desire. We solve our problems alone and if we fail to solve we postpone the matter and this helps us. We have a consensus that if we might have a huge problem, if I am the cause she must report it to my mother and if she is the cause, I must report it to her mother. We have this to avoid biasness that might be caused by them in solving our problem. This device does not mean for us to have a conflict, but to involve our parents in our problems.

Up to now as we are in our tenth year together, we do not have a problem because we console each other where disturbances occur and life continues. Currently, we are in healthy marriage environment and if one can look at our situation in marriage,



he or she would have an interest to marry despite that, he or she might see bad things in other marriages such as committing of adultery by man or woman. We are like entering a new phase of life everyday. The mechanism that we use to revive our love is to play a video cassette of our wedding day since it was video-recorded. Although we looked like happy people in the cassette, each was contemplating about the new life that he or she is entering. Another mechanism of revival, as we got married on the 15 July we host the family anniversary every year and we buy everything such as cake. It used to be a pleasant day to the entire family; it resuscitates the love because a person tends to have the love of high magnitude in other days and an ordinary love in other days. At this moment, I enjoy to be on marriage because everything is manageable.

## **NARRATIVE ACCOUNT ON MARRIAGE**

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

#### **a. The endpoint: Theme of the narrative**

The theme of this narrative is the importance of faithfulness in marriage. The narrator reveals the ways in which the faithfulness creates the happiness in marriage.

#### **b. Selection of events in the account: plot structure**

This narrative gives the experience of a Xhosa man in his marriage. Various events are organized to form the plot structure of the narrative. The narrative consists of one plot with four events.

### **Analysis of the plot**

#### **The first event**

In the first event, the narrator gives the information on when he got married and things that made him with his wife excited when they entered the marriage life.

#### **Narrative of the first event**

*“Sadibana eClarkebury ephantsi kweNgcobo ngo 1991 kunye nenkosikazi. Sahlala ke noko ixeshana. Emveni koko sabe siyatshata ngo 1995. Ukutshata formally,*

*ukutsho oko ngokwasecaweni, satshata ngo 1997. Emveni kokuba sigqiba ukutshata kwakumnandi kakhulu, enye into sasingabantu abayithakazelelayo le nto sobabini. Sasi surpriz(a) abazali bethu because wayengumntwana wokuqala kowabo kwaye kuza kuqala ukutshatiswa kowabo ndabe nam ndingumntwana wokugqibela kungazange kwabakho mtshato apha ekhayeni. Eyona nto yayisenza sonwabe kukhulu kukuba both of us zange sibe nabo abantwana.”*

(We have met with my wife at Clarkebury, which is under Ngcobo in 1991. We were together for a short period after that we got married in 1995. We had the formal marriage conducted by the church minister in 1997. It was an exciting moment after we have married because it was the attainment of our desire. This was to surprise our parents because she is the first-born, they were to host the marriage ceremony for the first time and I am the last-born at my home, no one has had marriage event at my home. Something that excited us was that we had no children.)

### **The second event**

The second event deals with the birth of their children. The narrator expresses how this affected his feelings and emotions.

### **Narrative of the second event**

*“Sathi salizwa ngomntwana oyindodana ngo 1998. Yeyona nto yenza ukuba kube mnandi worse ke leyo kuba singazange sibe nabantwana sobabini, sasilindele into yonke enokwehla mhlawumbi singafumani bantwana. Uthando lwethu lwaba nochatha kuba ku worse kaloku xa uyindoda uphinde ufumane umntwana oyindodana uthi uqonde ukuba nosapho olu luyanda kwaye lusaza kwanda. Eyona nto yaba worse kukufumanisa ukuba lo mntwana uyi reflection yethu kuba uthathe both kumama nakutata wakhe. Lo nto nam yandenza ndaziva ndine lunda njengendoda. Ndithetha ukuthi ke kwaba mnandi kakhulu emva kokuba sifumene lo mntwana. Saphinda ke saba nomye umntwana oyindodana kwakhona.”*

(Our first born who is a boy was born in 1998. This enhanced our excitement because as we do not have children, we expected many things such as child deficit. Our love developed more, it is worse when a man got a baby boy, he would realize that the family is expanding and will expand. Another thing was that, our child was

genetically a true reflection of both his parents. I felt proud as a man. I mean it was a joyous period after we have that child. We also got another baby who is also a boy.)

### **The third event**

The third event deals with the issue of phone calls that each receives. These phone calls trigger the tension between them. The narrator receives the phone calls from his girlfriend that he thought he would be able to conceal. His wife becomes suspicious that, he is having an extra-marital relationship and this creates tension between them. The narrator becomes suspicious to his wife too because as she is a job seeker, she leaves her phone number to the men in management positions in various institutions. When they phone her, the narrator notices that they are not talking about employment issue.

### **Narrative of the third event**

*“Eyona nto ibikhe isixabanise kukufonelwa kwam yenye intokazi endandicinga ukuba ndiyayiba. Wayeye akrokre xa ndifonelwa nangona engakhange abone nto kodwa kuye kuvakale ukuba noko ukhona lo mntu ungomnye. Ndandikhe ndizame ukuyikhanyela loo nto kodwa oko kungancedi nto ndiphethe ndichaza inyani.”*

*“Xa befona ndandiye ndifumanise ukuba abathethi ngezinto ezi-related to umsebenzi, lo mntu umfonela ngezinye iinjongo. Ndiye ke nam ndimkrokrele sihlale ngoko kukrokrelana ke. Sometimes ke mna ndiqonde ukuba ndimkrokrela nje kuba ndine confidence kuye kuba zange andimoshe kodwa ke ndingenako ukuyithanda into yokuba afonelwe ngamanye amadoda ngesincwaso.”*

(Something that tended to create tension between us is the phone call to me from one of the woman that I had a relationship with of which I thought I would be able to conceal. She became suspicious when I receive the call although she could have seen nothing but it can be realized when there is someone else. I denied that but that could not help and I resorted to tell the truth.)

(When they phone, I realize that they are not talking about the job, a person phones her for other purposes. I become suspicious although my suspicion has no foundation because I have a confidence on her since she never misbehaves but I would not love to find that she receives a call for love-affair desire.)

## The fourth event

The narrator spells out strategies that he uses to maintain the love standard of their marriage. He mentions two strategies, which are pivotal in their marriage-resuscitation. These are; watching videocassette of their wedding-day and a family annual anniversary.

### Narrative of the fourth event

*“Imini yethu yomtshato njengoko sasiyi- videoriz(ile) zezinye zezinto esizisebenzisayo to revive the spirit of love ngokuba sidlale i-video-cassette. Nangani sikhangeleka phaya ngathi singabantu abonwabileyo ngulowo wayecinga obu bomi butsha azifake kubo, ukuba buza kumphatha kanjani na? Eye into ye revival esiyisebenzisayo kukuba njengokuba sasitshate nge-15 zika Julayi, every year siba ne-anniversary esizenzela yona siyi family sithenge ne cake everything. Iba yinto emnandi kakhulu ke le nase femelini yethu, ivuselela uthando lwethu kuba kaloku umntu ngezinye iimini uba nothando oluthe chatha ngezinye iimini ibe luthando nje oluqhelekileyo.”*

(The mechanism that we use to revive our love is to play a video cassette of our wedding day since it was video recorded. Although we looked like happy people in the cassette, each was contemplating about the new life that he/she is entering. Another mechanism of revival, as we got married on 15 July, we host the family anniversary every year and we buy everything such as cake. It used to be a pleasant day to the entire family; it resuscitates the love because a person tends to have the love of high magnitude in some days and an ordinary love in other days.)

### c. Ordering of events

#### Sequence

The events in this narrative are ordered in a linear sequence. The first event entails his engagement on marriage, other events such as to have children, conflict emanating from incoming phone calls and the strategies that they use to resuscitate their love are ordered sequentially.

## **Duration**

The narrator narrates that, this story covers a period of ten years.

*“Up to now, we are on the tenth year sikunye asinangxaki kuba siye sixolisane apho siphazamisene khona, buphinde ubomi bube buhle.”*

(Now, as we are in our tenth year together, we do not have a problem because we console each other where disturbances occur and life continues.)

### **d. Stability of identity**

There is a coherent identity of the narrator across time. The narrator is being portrayed as a timid character. The narrator decided to be honest with his wife when his wife suspected that he has an affair. Another timid character that the narrator portrays is that although he trusts his wife but he is also full of paranoia. This is revealed in the narrative by his suspicion to his wife due to her receipt of the phone calls from potential employers.

### **e. Causal linkage**

The events in the narrative are causally linked. The wife becomes suspicious of her husband because the husband receives phone calls from the girlfriends. The husband also is suspicious of his wife when he receives the phone calls from the men who are the potential employers.

### **f. Demarcation signs**

There are no clear demarcation signs used by the narrator in this narrative.

## **2. NARRATIVE FORM**

The story is characterized of a stability narrative form.

### **a. Stability narrative**

The narrator reveals stability in the sense that there are no worse things in this narrative although there are some challenges; they are manageable such as his adultery practice. He is able to listen to his wife and be able to make a self-criticism.

There is also no excessive betterment in their marriage because good things they have are not extra-ordinary such as to have children, to watch videocassette and to have a wedding anniversary banquet. The lack of worse or better things in the story verifies that the story indeed is a stability narrative.

### **3. SELF-NARRATIVE**

#### **a. Relationship among the events**

The events in the story are only related to the first event of the story, which is their involvement in marriage. They are related to the first event in the sense that, in the third event there is a conflict between them because of the suspicion they have on each other, made by the incoming calls that they usually receive. It relates to the first event because they are married and in marriage, no one likes his or her partner to have an extra-marital affair. The fourth event is related to the first event too because the anniversary takes place because there was a marriage event that once occurred.

#### **b. Social Accounting**

The social purpose that the story fulfills is the self-criticism. The narrator fulfills the self-criticism because he decided to correct himself to stop adultery practice and he decided to tell the truth to his wife believing that continuous deceiving would not let them anywhere.

*“Ndaqaphela ukuba kungcono ndixele inyani kuba kaloku ngoku siza kuhlala ubomi bokubalelana.”*

(I have noticed that it is better to tell the truth because we will stay a deceiving life.)

#### **c. Narrative is true**

This story would enhance the quality of life to the community in general. The community would benefit out of this story because one would understand that it is better to live the honest life in marriage. The platform of engagements would be understandable to the community that it should be opened to deal with all suspicious things that might have negative impact in marriage. It can help the community to

understand that the married couple should always be exemplary and be the role models.

#### **4. PRACTICES OF SELF-NARRATIVE: PROCESS**

##### **a. Varieties of narrative forms**

There is only one narrative form in this narrative. Stability narrative is the only narrative form, which characterizes this story.

##### **b. Macro-, micro-narrative**

This is a micro narrative because it only focuses on his life in marriage. It does not include other aspects of his life from childhood to adulthood.

##### **c. Nesting of narratives**

Nesting of narrative is not possible here because there is only one narrative.

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

##### **a. Stability narrative**

The narrator is a stable character within his culture because there is no worse or much better in the narrator's proceedings. The narrator is able to manage things that might cause the matters worse in their marriage. When the tensions were emerging between him and his wife, the narrator decided to stop practicing adultery.

#### **6. INTERKNITTING OF IDENTITIES**

##### **a. Moral evaluation**

The evaluation of a narrator within the moral community is through checking whether his or her image reflects social morals or not.

The narrator reflects an honest person and the one who adheres to his culture and morals. The narrator has a plan of inclusivity, which means to involve both families to have a say when unresolved problem exists in their marriage as it is supposed to be the case in the Xhosa culture. According to the Xhosa culture, the issue of marriage establishes the relationship between two families. When families played an integral

part in marriage conflicts, there were no immense divorces because both families played their significant role in the shortcomings of their children's marriage to find amicable solutions.

**b. Interminable negotiation**

Yes, the narrator's identity can be sustained within Xhosa culture because the married person should be able to face and address all challenges that he or she encounters in marriage. There is a validity of the narrator within that community, this is revealed by the calls that he receives.

**c. Reciprocal identities**

There is no clear contribution of others in this narrative because the plan of involving their parents in case of an impasse has never been utilized.

**7. EMOTIONS**

- a. The emotion of happiness is conveyed in this narrative.
- b. The happiness conveyed in this narrative is embedded within Xhosa culture because if there are no worse things in marriage, couple tend to be happy in their marriage just like in this narrative. The narrator uses self-criticism to rectify his misbehaviour moreover, decides to be honest with his wife. Self-criticism and honest created the happiness in their marriage.
- c. The emotional expression in this narrative is meaningful. It is appropriate to be happy once there are minor and manageable challenges in marriage.
- d. There is no clear hostility in this narrative but the wife feels that she is insecured due to the incoming calls.

**5.6 IBALI LESIHLANU**

*Sasidibene eKholejini eCicirha eMtata ngo1988. Sathi sathandana ukusukela ngoko satshata ngo-1994. Into eyabangela ndimtshate kukuba ndandimthanda naye ke wayendithanda. Enye into wathi wonzakala apha emehlweni ngenxa yam kuba kwathi ngo-1989 sagwayimba eKholejini. Amapolisa ayejikeleze yonke loo yard*



*yaseCicirha ebetha kwa-mfundi abadibana naye, athi ke naye ambetha esuka e-domatory yam ebusuku amphanyaza iliso. Yeyona nto yabangela ukuba ndimthande worse leyo, ndaqonda ukuba ndingatshata naye.*

*Sathi saba nabantwana ababini intombazana ngo-1995 saze saba nenkwenkwe ngo 1997. Ekubeni sitshatile zange zibe right izinto kuba waye wathanda kakhulu ukusela, endibetha kwaye wangabikho responsible. Yonke le nto ndathi ndayi-stomach(a). Kwabonakala ukuba le nto yethu ayikho right kuba kwamana kungena ii-meetings e-femelini malunga nempatheko-mbi endikuyo efana nokundibetha, ukungandiniki imali nokungahoyi abantwana kwakhe. Abazali babesoloko besithi mandinyamezele. Enye into wathi waxabisa kakhulu amantombi engonqeni ukuba afonele intombi ngoku ndikhoyo okanye aphenidule i-call yentombi ndikhona, indi-frustrate(a) kakhulu ke loo nto.*

*Abantu bakulo myeni wam ngabantu abasindisiweyo, babesithi mandihambe icawe ndisindiswe ndimthandazele. Ndayenza yonke loo nto kuba ndandimthanda, ndicinga ukuba uza kutshintsha. Ndayenza loo nto but ndabona ukuba andi-progress instead ndiye ndisithi go down. Saphinda sathenga imoto but loo moto yathi yathathwa because wayengafuni ukuyibhatala. Nda-end-up (ha) ndingena kwa-credit bureau kuba kaloku imoto ndandiyithenge ngegama lam kuba yena wayengenayo i-current account. Kwaye kwacaca ukuba akayibhatali imali so nam ndabe ndi-suffer(isha) kuba wayekade endinika la mali ndiyibhatalayo. Mna ke ndandi-busy ndihoyene nabantwana wabe engandiniki imali so ndaqonda ukuba ndiza kumfaka i-support. Phantsi kokuba abantu bakowabo ingabantu abasindisiweyo bayibona le nto ye support njengento e-wrong(o) so yandixaka ke le nto kuba kaloku mna ndandizamela ukuba abe right.*

*Ngeli xesha wayendiphazamisa ndathi ndaba nayo i-relationship because ndandingenako ukunyamezela izinto ewayezenza. As a result abantu babesithi ndihlelele ntoni kulo mtshato abanye besithi lo mntu waye right esafunda e-Kholejini mandimncekelele mhlawumbi angaphinda abe right. Za-worse ke ngoku izinto nokuba ndisekhaya, xa eye ekhaya andibethele naphaya ekhaya. Kwacaca ukuba nabazali ngoku bayayibona ukuba ayikho le nto although benganakuthi masohlukane. Ndandisoloko ndisithi ndiza kum divorce(a) kuyo yonke loo minyaka. Kwala ngo 2001 ndaya eQonce ndidiniwe ndiyoku apply (yela) i-divorce. Ngo August*

19 2001 wathunyelelwa ii-summons, akazange asokolise wazi sign(a) akatsho kowabo ukuba senza ntoni na ndabe mna ndixelele abasekhaya abantu kuphela. Ndabe ke ndiya divorce naye e-divorce court ngo August 2001. Ukuyifumanisa kwabo le nto kowabo bazama ukuyilandelela although kwakukudala ndibaxelela ukuba ndiyamyeka umyeni wam kwabe ke sele ku late. Ndathatha some years ukuze ndifikelele kule solution.

Emveni kokuba ndim divorc(ile) waye wa-absconda emsebenzini esithi akanamali yakhe iza kutyiwa ngamanye amadoda yena kuba ndasele ndimfake i-support. After divorce ke ndaba stress-free, nda-gain(a) nasesiqwini nalo mntu ndathandana naye wabe engumntu o-right. Into endiyiqaphelayo ngoku is that akukho mnandi ukungabi nomyeni ube phofu ubuqhele ukuba nomyeni because you end up uthandana nabantu abanabafazi babo. Into ke mna ebangela ukuba ndithandane nendoda enomfazi wayo kukuba andifuni mntu uza kuthi uyanditshata kuba umntu o-single angabona izinto azibonayo athi ucela ukunditshata. Asiyonto imnandi eyokuba kwi-divorce kwicala labantwana kuba abantwana bazibona bengenatata so into eyenzekayo kukutshintsha-tshintsha amadoda kuba awunakuqiniseka ukuba lo udibene naye yi-life-partner yakho. Umzekelo, mna after umtshato ndathi ndathandana nala ndoda ndandithandana nayo ngoku umtshato wam sele u-wrongo sehlukana naye then ndazo kuthandana nale ndinayo ke ngoku indoda.

Umyeni ukhe abafune abantwana ukuba baye eMount Frere kowabo whereas bebuya bengathengelwanga kwa-nto ekubeni mna ndibafundisa, ndibanxibisa kwaye ndibatya. Andithi makathini because akaphangeli wa-absconda but noko ebenokuzama. Aba bantwana baba yingxaki yam nokuba sele bephaya kuye umzekelo, last year but one lo mntwana uyinkwenkwe wayephaya ndafonelwa kusithiwa umntwana utshiswe ngamanzi entloko nalapha emzimbeni. I had to go to Mount Frere ndizame ukumsa esibhedlele. Ndamsa eSt Dominics nase East London private hospital apho nda-cost(eka) into ekwi +/- R40, 000 but zange bakhuphe ne-R100,00 le ukuncedisana nam naphantsi kokuba etshe ephaya kubo. Loo nto yandenza nda-reluctant ekubaseni phaya kuba babuya be wrongo bemdaka, belahlekelwe zimpahla bengenayo ne panty. Iba yi-drawback ke le kum kangangokuba last year khange baye eMount Frere. Iba yingxaki yam nokuba bafuna into bephaya kufonelwa kum nokuba yi Toy ye R20.00 ukuba ndibathengele. Yena ke akayi understand(i) ukuba why ndi reluctant ukubasa kowabo nge holidayi

*abantwana kuba ukhe afone angxole ngelithi aba bantwana ngabakabani na kanye. Imeko yam ime ngolo hlobo ke ngokubhekiselele emtshatweni.*

### **Fifth narrative account**

We met at Cikirha College in Umtata in 1988. We were involved in a relationship from then up to our marriage in 1994. The main reason to marry him was that I loved him and he loved me too. Another reason is that he has an eye injury that he got because of me by the time, we had a strike in the College in 1989. Police officers surrounded the whole yard of Cikirha and they beat any student that they met, they also beat him on his way from my dormitory at night and they injured his eye. His eye injury strengthens my love and I felt I can marry with him.

We gave birth to two children, a girl in 1995 and a boy in 1997. After we got married, things became terrible because he began to abuse the alcohol, beating me and he was irresponsible. I have tolerated all that. It was clear that our marriage is bad because meetings were held among the family members about the abusive situation that overcastted my life such as beating, lack of financial support and care for children. The parents always said I must tolerate. He also became a womanizer whereby he had no reluctance to phone his girlfriends whilst I am listening or to answer the call from girlfriend in my presence, all this greatly frustrated me.

My husband's family is the family comprised of born-again people, they said I must follow Christianity, attend church services and pray for him. I did all such advices believing that he will change because I loved him. I did that but I realized that there is no progress instead there is a regression. We bought the car but the purchaser also took the car that we bought because he did not want to pay. I ended up blacklisted under credit bureau because we bought the car under my name since he had no current account. He stopped paying and I suffered because he used to give me the amount that I was paying. I felt it could be better for me to apply for maintenance deductions from his salary because I cared for children and he did not give me any financial support. His family members as they are born-again Christians opposed my intended initiative of maintenance deductions as something wrong and that confused me because that was my device to make him a responsible person.

I had a relationship out of marriage during the time of frustration pursuance upon me by my husband because I was unable to tolerate things that he did. As a result, people asked what I am staying for in this marriage, others said my husband was good in his years at the College so I must sycophantize with him he might be right again. Things worsened because he also beat me at my home when visited me. Parents also realized that things are bad although they would not say that we must be separated. In all the years of my difficulties, I usually said I would divorce him. In 2001, I went to King Williams Town to apply for a divorce because I was tired of him. In 19 August 2001 summons were sent to him, he signed it all but he never told his family that we are embarking in divorce process and I only told my family. In the same August of 2001, we legally divorced at the divorce court. When they realized this at his home, they tried to avert it although I often hinted them that I would divorce him but it was too late for them. I took some years before I reach this resolution.

After we have divorced, he absconded from the work with the view that he has no money to be spent by other men because the maintenance was in progress. I was stress-free after divorce, I gained weight and the man that I had a relationship with was a good man. My feeling now is that it is not appropriate to live without husband if you are used to live with the husband because you end up having a relationship with someone else's husband. The only reason that causes me to have a relationship with a married man is that I do not want to marry again and if I might have a relationship with a single man, he may see something he desires and ask marriage. It is not the right thing to be a divorcee on children because they would feel fatherless and the likelihood might be the continuous alteration of men by their mother because she could not have an assurance that the partner she has is her lifelong partner. For example, after marriage I had a relationship with the man that I had a consensus with during my marriage deterioration stage, after our splitting I pursued and shared love affair with the one that I have currently.

My husband tends to ask the children to visit their home at Mount Frere whereas they do not even buy things for them whilst I pay school fees, buy clothes and buying food for them. I do not mean he must change the water into wine because he absconded but he may device means. These children remain my own responsibility even if they are with him, for example: last year but one our boy was at Mount Frere I received a call, which said the child has been burnt by water in the head and the body. I had to

go to Mount Frere to take him to hospital. I sent him to St Dominics and East London private hospital and that costed me approximately R40, 000 but they did not at least contribute even by R100, 00. I became reluctant to allow them to visit Mount Frere because they come back being dirty, their clothes being lost and with no panty. I regarded this as a drawback to me as a result last year they did not visit Mount Frere. It becomes my problem for any toy of R20, 00 that they may need whilst in Mount Frere. He does not understand my reluctance because he used to phone shouting that who are the parents of these children. This is all about my conditions on marriage.

## **NARRATIVE ACCOUNT ON MARRIAGE**

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

#### **a. The endpoint: Theme of the narrative**

The theme of the narrative is about the ups and downs of a marriage in Xhosa. The narrator in this narrative ended up as a divorcee. The narrative gives the information on the factors that prompted the narrator to divorce.

#### **b. Selection of events in the account: plot structure**

This narrative gives the experience of a Xhosa woman in her marriage. Various events are organized to form the plot structure of the narrative. There are two plots in this narrative. The first plot comprised of the four events about the nature of her marriage.

The second plot is made up of two narrative events. The second plot gives experience of the narrator as a divorcee.

### **Analysis of the first plot**

#### **The first event**

In the first event, the narrator states when she got married with her husband. The narrator also mentions the reasons that made her to marry her husband.

### **Narrative of the first event**

*“Sasidibene eKholejini eCicirha eMthatha ngo- 1988. Sathi sathandana ukusukela ngoko satshata ngo-1994. Into eyabangela ndimtshate kukuba ndandimthanda naye ke wayendithanda. Enye into wathi wonzakala apha emehlweni ngenxa yam kuba ngo-1989 sagwayimba eKholejini. Amapolisa ayejikeleze yonke loo yard yase Cicirha ebetha kwa- mfundi adibana naye, athi ke naye ambetha esuka e-dormatory yam ebusuku amphanyaza iliso. Yeyona nto yabangela ukuba ndimthande worse leyo, ndaqonda ukuba ndingatshata naye.”*

(We met at Cicirha College in Mtata in 1988. We were involved in a relationship from then up to our marriage in 1994. The main reason to marry him was that I loved him and he loved me too. Another reason is that he has an eye injury that he got because of me when we had a strike at the College in 1989. Police officers surrounded the whole yard of Cicirha and they beat any student that they met, they also beat him on his way from my dormatory at night and injured his eye.)

### **The second event**

The second event deals with the birth of their children and the nature of life to them as a married couple with their own family.

### **Narrative of the second event**

*“Sathi saba nabantwana ababini intombazana ngo-1995 saze saba nenkwenkwe ngo 1997. Ekubeni sitshatile zange zibe right izinto kuba waye wathanda kakhulu ukusela, endibetha kwaye wangabikho responsible. Yonke le nto ndathi ndayi stomach(a). Kwabonakala ukuba le nto yethu ayikho right kuba kwamana kungena ii-meetings efemelini malunga nempatheko-mpi endikuyo, efana nokundibetha, ukungandiniki imali nokungahoyi bantwana bakhe.”*

(We gave birth to two children, a girl in 1995 and a boy in 1997. After we got married, things became terrible because he began to abuse the alcohol, beating me and he was irresponsible. I have tolerated all that. It was clear that our marriage is bad because meetings were convened in the family about abusive atmosphere that overcastted my life such as beating me, lack of financial and parental support.)

### **The third event**

In the third event, terrible things become worse. Narrator's husband becomes a womanizer. This behaviour frustrated the narrator and she ended up having a relationship out of marriage.

#### **Narrative of the third event**

*“Enye into wathi waxabisa kakhulu amantombi, engonqeni ukuba afonele intombi ngoku ndikhoyo okanye aphenndule i-call yentombi, indi-frustrate (a) kakhulu ke le nto.”*

(He became a womanizer whereby he had no hesitates to phone his girlfriend whilst I am listening or to answer the call from the girlfriend in my presence. This greatly frustrated me.)

*“Ngeli xesha wayendiphazamisa ndathi ndaba nayo i-relationship because ndandingenako ukunyamezela izinto ewayezenza.”*

(I had a relationship out of marriage when he continued frustrating me because I was unable to tolerate things that he did.)

### **The fourth event**

The fourth event deals with the purchasing of the car, which ended up taken back by the bank because they were unable to pay. The narrator became blacklisted under credit bureau.

#### **Narrative of the fourth event**

*“Saphinda sathenga imoto but loo moto yathi yathathwa because wayengafuni ukuyibhatala. Nda end-up (ha) ndingena kwa credit bureau kuba kaloku imoto ndandiyithenge ngegama lam kuba yena wayengenayo i-current account. Kwaye kwacaca ukuba akayibhatali imali so nam ndabe ndi suffer (isha) kuba wayekade endinika la mali ndiyibhatalayo.”*

(We bought the car but the purchaser took it back because he did not want to pay. I ended up blacklisted under the credit bureau because we bought the car under my

name since he had no current account. He stopped paying and I was suffering because he used to give me the money that I was paying.)

### **Analysis of the second plot**

The second plot deals with the experience of the narrator as a divorcee.

### **The first plot**

The first event is about the narrator's application of the divorce and the approval of the divorce by the divorce court.

### **Narrative of the first event**

*“Kwala ngo 2001 ndaya eQonce ndidiniwe ndiyoku apply(ela) i-divorce. Ngo August 19 2001 wathunyelelwa ii-summons, akazange asokolise wazi sign(a), akatsho kowabo ukuba senza ntoni na ndabe mna ndixelele abasekhaya abantu kuphela. Ndabe ke ndiya divorce (a) naye e-divorce court ngo August 2001.”*

(In 2001, I went to King Williams Town to apply for a divorce because I was tired of him. In August 2001 summons were sent to him, he signed it all but he never told his family that we are embarking in divorce and I only told my family. In the same August of 2001, we legally divorced at the divorce court.)

### **The second event**

This event deals with her life after she divorced her husband. The divorce affected the maintenance support that was being deducted from the salary of her husband because he absconded. The children were solely dependent on their mother even if they visited their father at Mount Frere.

### **Narrative of the second event**

*“Emveni kokuba ndim divorc (ile) waye wa-absconda emsebenzini esithi akanamali yakhe iza kutyiwa ngamanye amadoda yena kuba ndasele ndimfake i-support.”*



(After we have divorced, he absconded from the work with the view that he has no money to be spent by other men because the maintenance support was in progress.)

*“Aba bantwana baba yingxaki yam nokuba sele bephaya kuye, umzekelo: last year but one lo mtwana uyinkwenkwe wayephaya ndafonelwa kusithiwa umntwana utshiswe ngamanzi entloko nalapha emzimbeni. I had to go to Mount Frere ndizame ukumsa esibhedlele. Mdamsa eSt Dominics nase East London private hospital apho nda-cost (eka) into ekwi +/-R40, 000 but zange bakhuphe ne-R100, 00 le ukuncedisana nam.”*

(These children remain my own responsibility even if they are with him, for example: last year but one, our boy was at Mount Frere, I received a call, which said the child has been burnt by the water in the head and the body. I had to go to Mount Frere to take him to hospital. I sent him to St Dominics and East London private hospital and that costed me approximately R40, 000 but they did not even contribute by at least R100, 00 to assist me.)

### **c. Ordering of events**

#### **Sequence**

The events in this narrative are ordered sequentially both in the first and second plot. The first event entails his engagement on marriage, other events such as to have children, conflict emanates from the husband’s abuse of alcohol, beating her, lack of both parental and financial support, womanizing, divorce process and abscondment are sequentially narrated.

#### **Duration**

The duration of this narrative is not clearly stated by the narrator. The narrator only stated that she got married in 1994 but she is vague on the period that this narrative covers.

### **d. Stability of identity**

The narrative portrays the narrator as a timid character because she depicted herself as the person who tolerates her husband who tends to beat her, abuse the alcohol

and care less of the children. As she continues with the narrative, she portrays herself diverting from her culture of tolerance because she ended up divorcing her husband.

**e. Causal linkage**

There is a causal linkage between the cause and the effect in this narrative. The wife is suffering financially because her husband is uncooperative in the sense that he does not give his wife the money to sustain the family. The narrator divorces her husband because there is no happiness in their marriage. The husband absconds from work because he does not want his wife to use his money with another man. The narrator decided to have a love affair with a married man because he does not want a single man who might end up proposing the marriage to her. The narrator does not want to send her children to the ex-husband's home on holidays because there is no care for the children there.

**f. Demarcation signs**

There are no clear demarcation signs used by the narrator in this narrative.

**2. NARRATIVE FORM**

The story is characterized of regressive narrative form.

**a. Regressive narrative**

This is a regressive narrative because there have been no incremental things in this marriage from the beginning. The narrator faces many challenges that frustrate her such as alcohol abuse, womanizing by her husband and lack of financial support. She decided to divorce him but challenges that are decremental to her never stop. There is an incident in the narrative when the child was burnt with water whilst visited his father at Mount Frere, her husband took no action for the child. It became her responsibility to pay hospital fee, which was amounted to approximately R40, 000. Another factor, which shows regressiveness of the story is that, the narrator is having an affair with a married man and the narrator by implication is breaking other one's marriage.

### **3. SELF-NARRATIVE**

#### **a. Relationship among the events**

There is a relationship of the events in this narrative. The abuse of alcohol is related to his inability of paying the car installment. The first event of the second plot deals with the application and the approval of the divorce by the divorce court, this event is related to the first event, which is the inception of marriage, and it is also related to the second and third events that portray the bad behaviour of narrator's husband such as abusing alcohol and womanizing. An event of abscondment by the narrator's husband is related to the event of a divorce that the narrator applied.

#### **b. Social Accounting**

The social purpose that the story fulfills is the self-justification. The narrator justifies to her family that she will divorce her husband because he is causing some problems in their marriage. She also justifies that he decided to have a love affair with a married man because she does not like someone who might once ask to marry her.

#### **c. Narrative is true**

This story would enhance the quality of life to the community in general. This narrative will serve as an empowerment to those in marriage especially the women. It gives the alternatives to the women who are facing with unendurable conditions in their marriage.

The narrator decided not to do anything destructive to her husband and to the women that are having an affair with her husband but to divorce him.

### **4. PRACTICES OF SELF-NARRATIVE: PROCESS**

#### **a. Varieties of narrative forms**

There is only one narrative form in this narrative. This is a regressive form.

#### **b. Macro-, micro-narrative**

This is a micro narrative because it only focuses on her marriage-oriented life.

**c. Nesting of narratives**

The nesting of narratives is not possible in this story because there is only one narrative, which is the regressive throughout the story.

**5. PRAGMATICS OF SELF-NARRATIVE**

**a. Regressive narrative**

The narrator solicits sympathy and pity in the sense that there is nothing, which reveals that she had a nice and enjoyable life in her marriage. The narrator narrates about bad things that were imposed by her husband to her ever since they got married such as being beaten by him, and abusing alcohol. Things are not better although she has divorced, she does not enjoy becoming a divorcee.

**6. INTERKNITTING OF IDENTITIES**

**a. Moral evaluation**

The evaluation of a narrator within the moral community can be done by checking whether his or her image reflects social morals or not.

The narrator reflects an honest person because she never concealed that she will divorce her husband but the families did not take any measures to stop her husband from his misbehaviour.

**b. Interminable negotiation**

Yes, the narrator can be sustained within Xhosa culture because she portrays herself as an honest person because she never took the decision of divorcing her husband without informing him and her family. There is a validity of the narrator within that community because her involvement in a relationship out of marriage reveals her validity in that community.

**c. Reciprocal identities**

There is no supporting role played by the others to influence the narrator to divorce and to have a relationship out of marriage in this narrative.

## 7. EMOTIONS

- a. The emotion in this narrative is sadness.
- b. Yes, the emotion is embedded within Xhosa culture because just like any couple entering a married life, she expected a happy family life but things turned around. She did not enjoy her marriage because from the beginning, her husband misbehaves and this can cause anyone to be sad in his or her marriage.
- c. The emotion in the narrative is meaningful because it would have been unusual and meaningless if she could convey the happiness whilst she was in trouble.
- d. The hostility is present in this narrative. Culturally, anyone becomes sad and hostile when she has been beaten and when her husband abuses alcohol and womanizing.

## CHAPTER 6

### 6.1 AIM

The main objective of this chapter is to give summary, findings and the recommendations of this study.

In the first chapter, the researcher has concentrated on the introduction, aim, statement of the problem, rationale, objectives of the study, significance of the study, the methods of the study that were used in this research, scope and delimitation of this study and the literature review. Various scholars have contributed towards this study and their works have been utilized. This study reflected that, proposals made by various scholars on self-narratives analysis are applicable in Xhosa narratives. Among these scholars are Brockmeir and Carbaugh (2001), Bruner (1990), Gergen (1994), Hinchman and Hinchman (1997) and Wilson and Sabee (2003). According to Bruner (1990), self-narratives play significant role in human identity construction.

Chapter 2 dealt with the theoretical part of this study. Wilson and Sabee (2003), Wilson (1990) and Berger (1997) focus on the theory of message production. On message production theory, this study explored on the goals-plans-action theory with emphasis on; cognitive rule model, plans and the communicative competence. They further argue that, people communicate to attain interaction goals.

In chapter 3, the main aspect that has been dealt with is image restoration: failure events.

Benoit (1995) recognizes that, communication is a goal-directed activity. It is therefore, essential for the people to maintain their good self- reputation. According to Benoit (1995), people are vulnerable to an untoward behaviour due to the following:

- People's competition on limited resources.
- Events that are people's control.
- Honest mistakes and self-interest mistakes.
- People have different goals.

The following are the consequences of untoward behaviour.

- a. People will criticize those that performed wrongly.
- b. Criticism from the people leads to internal guilt and threat to the face of the actor.

In chapter 4, the main aspect that has been considered is the narrative accounts. Scholars such as Brockmeier and Carbaugh (2001), Gergen (1994) and Hinchman and Hinchman (1997) are the basic pillars of narrative accounts in this study. Brockmeier and Carbaugh (2001) focus on the development of the narratives from narratology and contemporary narrative theory to narrative development by Bakhtin (1973). Hinchman and Hinchman (1997) suggest that, narratives construct and reconstruct personal identities. According to Hinchman and Hinchman (1997), there should be no authoritarian grand narratives. There should be plurality of the stories whereby various cultures should narrate stories about themselves. Hinchman and Hinchman (1997) further propose the following features that the narratives should unveil:

- a. Placing events in a sequential order.
- b. Narratives should be explanatory.
- c. There has to be the narrator of the narrative and the audience to listen.
- d. Narratives involve selectivity, rearranging of elements, redistribution and simplification by narrator.

Gergen (1994) proposes that, the self-narrative analysis must be done under the following aspects:

Structure of narrative account

Narrative form

Self-narrative

Practices of self-narration: process

Pragmatics of self-narrative

Interknitting of identities

Emotions

In chapter 5, the researcher analyzed the narratives on marriage that he has collected from isiXhosa speaking community. It is in chapter 5, where the narrative analysis theory as proposed by Gergen (1994) has been applied in the narratives of isiXhosa language. It is in this chapter, where the narratives that have been analyzed will be compared and contrasted under the following key aspects:

1. Structure of narrative account
2. Narrative forms
3. Self-narrative
4. Practices of self-narrative: process
5. Pragmatics of self-narrative
6. Interknitting the identities
7. Emotions

### **6.1. 1 Structure of narrative account**

#### **a. The endpoint: Theme of the narrative**

The theme of the first, third and the fifth narrative is about the ups and downs of the marriage, whilst the second has a theme of building each other in marriage towards a better future. The fourth narrative portrays the theme of faithfulness as the strategy to spearhead the happiness in marriage. In the first narrative, the narrator sees herself being married to an alcoholic rather than with a man. In the third narrative, the narrator is faced with new behaviour that her husband portrays because he values and prioritizes the friends more than his family. In the fifth narrative, the narrator ended up as a divorcee. In the second narrative, the endpoint is the alteration of the misbehaviour by the narrator such as abusing alcohol through assistance from his spouse. The fourth narrative, faithfulness is being portrayed by the narrator and it helps them to have a happily marriage. The second and fourth narratives are similar in the sense that they both have a desired endpoint.



### **b. Selection of events in the account: plot structure**

There is a similarity in the plot structure of the first, second and the fifth narrative. The first, second and fifth narrative have the first and the second plot. There is a variation in the number of events that the first plot of the narratives reveals. In the second plot of the first and the second narrative, there are three events in both narratives while the fifth narrative has only two events in the second plot. The third narrative consists of one plot with six events. The fourth narrative is similar to the fifth narrative in the sense that the first plot of the fifth narrative consists of four events just like the fourth narrative, which consists of four events in its plot. All the first events of the first plot in narratives with two plots and the first events in narratives with one plot, stipulate when the narrator got married.

### **c. Ordering of events**

#### **Sequence**

There is only one narrative, which has no linear sequence that is, the first narrative. The event, which deals with the current status of her marriage, precedes the event, which deals with her discovery of adultery by her husband and her being discovered by her husband that she has an extra marital affair. All other narratives are sequentially ordered.

#### **Duration**

There is only one narrative with a clear duration. In the fourth narrative, the narrator states that by the time that the research was conducted, he was in the tenth year in marriage. There is no clear duration in all other narratives but can be predicted based on the information that the narrators gave. The narrator in the first narrative met with her husband in 1993 and they married after five years. In the second narrative, the narrator mentions that, he met with his wife in 1990 and they got married in 1992. The narrator in the third narrative says, she met with her husband in 1988 and they married after six years. In the fourth narrative, the narrator met with her husband in 1988 and they married in 1994.

#### **d. Stability of identity**

Two narratives amongst these narratives reflect the strong character and in this regard, they are similar and different from other narratives. These narratives are the first and the third narratives. In the first narrative, the narrator does not compromise about her stance of disliking traditions and illegitimate child and in the third event, the narrator shows a strong character because when she discovered that her husband is having a love affair, she did not hesitate, she confronted the woman and ended up fighting with her husband's girlfriend. There is no coherence in the identity of the narrators of the second, fourth and the fifth narrative and this is the similar part of these narratives. In the second narrative, the narrator who was an alcoholic changed that behaviour after his wife and his brothers and sisters engaged him. In the fourth narrative, although the narrator has a trust to his wife but he is full of paranoia especially when his wife receives some phone calls from potential employers. In the fifth narrative, the narrator first tolerated the behaviour of her husband but she got tired as the time goes on and she ended up divorcing him.

#### **e. Causal linkage**

There are different causes and different effects in these stories. In all these five narratives, there is a link between the cause and the effect, for example in the first narrative, the narrator had a love affair out of wedlock and that was caused by the relationship that her husband had out of marriage too. In the second narrative, the narrator states that he is now advancing his studies because he stopped abusing alcohol. In the third narrative, the narrator goes to the court because she is being accused of beating her husband's mistress.

In the fourth narrative, the narrator is suspicious of his wife because of the phone calls that she receives from the men that are the potential employers. In the fifth narrative, the narrator divorces her husband because there is no happiness in her marriage.

### **6.1.2 NARRATIVE FORMS**

There are only two narratives that are having similarity on narrative forms, these are first and third narratives. They both portray a progressive and regressive narrative

forms. They reveal progressive in the sense that, the married couples managed to buy the houses in urban areas. The same narratives reflect similarity in the regressive in the sense that the husbands in both narratives are becoming promiscuous. The first narrative, in its regressive part of narrative form has a similarity with the second and the fifth narrative on the nature of regressiveness, which is the alcohol abuse by the husbands. The first and the third narratives are different from the second, fourth and the fifth narrative. The second narrative reveals the regressive and progressive narrative, fourth narrative reveals stability narrative and the fifth narrative reveals the regressive narrative.

### **6.1.3 SELF-NARRATIVE**

#### **a. Relationship among the events**

In all the narratives, there is a relationship among the events. All the events in all the narratives are related to the first event, which is the central part of these narratives; the marriage.

#### **b. Social accounting**

There is a similarity between the first and the fifth narrative because both stories fulfill the self-justification. In the first narrative for instance, narrator justifies that she hates traditional rituals because if one would have to have a bad luck he or she will have it whether he or she practices traditional rituals. In the fifth narrative, narrator justifies that she decided to have a love affair with a married man because she does not want someone who might think of marrying her. The second narrative is different from all other narratives because it fulfills social solidification. The second narrative fulfills social solidification in the sense that the narrator decided to stop abusing the alcohol to create a conducive social environment at his home. The third narrative is different from other narratives because it fulfills self-identification. The self-identification prompted the narrator to fight with the girlfriend of her husband. The fourth narrative is different to all other narratives because it fulfills the self-criticism and it is the only narrative with self-

criticism. The fourth narrative reflects the self-criticism because the narrator decided to stop deceiving to his wife but to be honest and he stopped love affair out of marriage without anyone's intervention.

**c. Narrative is true**

All these narrative would enhance a quality of life to the community in general. The way in which they can enhance a quality of life varies from one narrative to another. In the first narrative and the third narrative, the people would understand that there are good days and the days of unpleasantness in marriage and in case of unpleasantness, the people should face the challenges of marriage rather to go to divorce prematurely. The second narrative is different to all other narrative because it would enhance the quality of life of the community because it gives a message that to value friends and alcohol abuse jeopardizes the marriage. The fourth narrative, gives a message that the married couple can be exemplary and be the role models. The fifth narrative can enhance the quality of life to the community because it gives the woman an alternative, which is to divorce when the conditions are unendurable in their marriage.

**6.1.4 PRACTICES OF SELF-NARRATIVE: PROCESS**

**a. Varieties of narrative forms**

Three narratives have a variety of narrative forms and the fourth and fifth narratives have only one narrative form. First, second and third narratives are similar because they all have varieties of narrative form. The first narrative and the third narrative have progressive to regressive narrative forms contrary to the second narrative, which has regressive to progressive narrative forms. The fourth and fifth narrative although they both have one narrative form but they differ on which one narrative form one has. Fourth narrative has stability narrative form whilst the fifth narrative has the regressive narrative form.

**b. Macro-,micro-narrative**

All the narratives reflect the micro narrative because they only focus on the narrator's marriage life only.

### **6.1.5 PRAGMATICS OF SELF-NARRATIVE**

#### **a. Stability narrative**

There is only one story with stability narrative, which is the fourth narrative. In this story, there is no worse or best thing throughout the narrative. Things are being managed before they become worse for example, the narrator decided to stop turning around the bush when his wife suspected him of adultery. He decided to stop the affair out of wedlock and to be honest with his wife.

#### **b. Progressive narrative**

There are three narratives that are having progressive narrative, these are first, second and third narratives. The difference is that, in second narrative, regressive precedes the progressive narrative. In the first and third narrative, the progressive narrative precedes the regressive narrative.

#### **c. Regressive narrative**

It is only the fourth narrative, which does not have the regressive narrative. The regressive narrative in the first, second and the third narrative goes with the progressive narrative whilst in the fifth narrative it stands alone throughout the narrative.

### **6.1.6 INTERKNITTING THE IDENTITIES**

#### **a. Moral evaluation**

The four narratives are similar because they reflect the people who are committed to their moral and social values except the third narrative whereby the narrator became an aggressor in public and fighting whether public or private is immoral according to the Xhosa culture. The narrator in the first narrative is engaging his husband to stop things that are harmful to their marriage such as to abuse alcohol. In the second narrative, the narrator accepted the advices from his brothers and sisters to stop abusing alcohol and eventually he stopped. In the fourth narrative, the narrator decided to stop deceiving on his wife, this is morally accepted, and in the fifth narrative, the narrator decided to divorce her husband due to bad conditions of their

marriage rather than, to act in an aberrant manner such as to buy people to kill her husband.

### 6.1.7 EMOTIONS

- a. Emotion, which is common among the narratives, is the anger. Anger is being reflected in the first, second and the third narrative. The slight difference between these narratives is that the first and second narratives have both happiness and anger whilst the third narrative has only anger. Happiness, which is found in the first and second narratives, is also found in the fourth narrative but the difference is that, there is no anger in fourth narrative. The only narrative, which is different from other narratives in terms of emotions, is the fifth narrative, which reflects sadness.
- b. The emotions that are reflected by all the stories differently are embedded within Xhosa culture. In the case of first, second and fourth narrative in Xhosa culture, people tend to be happy when they visit entertainment centres (first narrative), when the aims are attainable (second narrative, to have children and a house), when there is an honest between two partners in marriage (fourth narrative). The people become angry when one partner in marriage abuses the alcohol (first and second narratives). In third narrative, anger was due to the adultery practice by the narrator. Sadness portrayed in the fifth narrative is also embedded within Xhosa culture because it is likely for any woman to be sad if she does not enjoy her marriage.
- c. All emotions of the narratives are similar in terms of meaningful. They are all meaningful because each corresponds with the situation.
- d. The four narratives have hostility except the fourth narrative. In first narrative, the narrator is hostile towards the abuse of alcohol by her husband. In the second narrative, the narrator becomes hostile when his in-laws interfere in his marriage. In the third narrative, hostility emerges when the narrator discovers that her husband is having an affair out of marriage and in the fifth narrative, the narrator is hostile towards her husband due to the abuse of alcohol and womanizing. In the fourth narrative, there is no hostility because the narrator is honest and his wife is honest too.

## 6.2 RECOMMENDATIONS

As an attempt to preserve their cultural norms and do away with moral degeneration that, the Xhosa speaking people are faced with, the researcher makes the following recommendations:

- The advancement of the study of human communication in all its forms, apart from language.
- Every person within the marriage must refrain from practicing adultery.
- Married couples must not abuse alcohol.
- There must be a mutual understanding on the proper way of utilizing the money to avoid misuse of funds.
- Each partner in Xhosa marriage must be prepared to listen and accept the constructive criticism from another partner.
- Marriage in Xhosa is a lifelong commitment; therefore, divorce must not be taken in a fashionable manner. Divorce must be used as a last resort after numerous attempts have been made to stabilize conditions in marriage.
- There must be respect between both partners in a marriage.
- Communication between the married couple must be sustained throughout the marriage.
- Marriage is still relevant in the Xhosa speaking community despite the challenges within the marriage.
- All the languages of the world should carry out this study because marriage affects all people in this world.
- The researchers should consider the concept of marriage in isiXhosa and other African languages.

The adherence of the aforementioned recommendations would deter unmanageable marriage challenges. The Xhosa speaking people in general, its youth in particular would not see marriage as the field of battles.

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