The reflection of language in culture and identity:

A case of Basotho in the Free State Province and Lesotho.

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MASTER OF COMMUNMICATION

In

FACULTY OF HUMANITIES

SCHOOL OF COMMUNICATION SCIENCES

2018

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DECLARATION

I declare that **THE REFLECTION OF LANGUAGE IN CULTURE AND IDENTITY: A CASE OF BASOTHO IN THE FREE STATE PROVINCE AND LESOTHO** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signature: .... Date: 23/02/2018

MATSIE CASSANDRA NTSANA MOKUOANE

DEDICATION

This research study s is dedicated to the following people:

My father, Phehello Llisa Mokuoane and my mother Matseliso Tlalane Mokuoane, without your unwavering support, vocal and silent encouragement, your parental and endearing love flowing from the deepest abyss imaginable…*ha ho mantswe a ka lekanyang teboho e tswang botebong ba pelo ya ka!*

My daughter, Kopang Ahodiswe Ntsotiseng Mokuoane, you are my elixir – giving me the strength to push my own boundaries. *"Mama wa tla ka Labobedi"*.

Tjhatjha e ntjha ya Mahooana a Tlalane, thuto ke eo Bafokeng!

ACKNOWLEDGEMENTS

I would like to thank the following people for encouraging me to further my studies in African Languages, discovering the essence of *bosotho*:

Bafokeng ba Mahooana a Tlalane (Mokuoane and Machitje), our praise name and Sesotho names sparked the interest that needed to be pursued.

Bomalome Mmatlane le Teboho – *tsela kgopo ha ya ntatsa naheng!*

Mosotho eo re qoqileng mmoho, meqoqonyana eo kaofela e tswetse tabahadi ena e kgolohadi!

Professors and Doctors at African Languages Department, UNISA – the annoying fly shall once again return…do not shut your doors!

My supervisors Dr VSM Moeketsi and Dr A. Mnguni, *peo le e jetse* - your profound patience, tolerance and academic guidance has born edible fruit. Academia continua!

ACKNOWLEDGEMENT FOR FUNDING

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ABSTRACT

The research investigates the relationship between language, culture and identity among the Basotho residing in the Free State Province of South Africa and Lesotho. The study attempts to reveal how each of the elements namely; language, culture and identity affect each other and what each means to the speakers of Sesotho. Access to immediate communication, which is enabled by the different social media platforms allows people from different languages, cultures and identities to interact thereby exposing them to different ways of speaking, doing things and presenting themselves. The study aims to ascertain at which junction are the Basotho in terms of the above, have they lost interest in speaking their language, practising their culture and portraying their identity?

This research study, employed the qualitative research methodology to reveal the interdependent relationship between the concepts of language, culture and identity and their dynamism brought on by the time lapse between generations of Basotho living in the Free State Province of South Africa and Lesotho. The ethnographic research design enabled the researcher to investigate the concepts in their natural setting and as a process was being studied and not the final product. The consent form will be explained and the content of the study to 25 researcher participants of mixed genders, ages 20 - 80 years. The researcher will collect data by interacting with participants by asking questions, making observations, taking notes and recording the interviews on voice recorder. Data will be analysed and interpreted.

The literatures consulted gave definitions of the concepts of language, culture and identity. These concepts are in a state of continuum, never remaining static and constantly affecting each other interchangeably. The scholars are in agreement that language transmits culture and identity. The reality of life as experienced and expressed by people reflect their culture and identity Speakers of other languages cannot fully understand the intricacies or nuances of another culture as their terms of reference are framed by their own language and culture. This means that an

individual's frame of mind in understanding his/ her environment is hugely influenced by their language and culture.

The research is supported by Sapir theory of language and culture that heightens the view that language and culture are indispensable, and that language is the vehicle that carries culture everywhere.

The findings revealed that the ideology of a particular speech community is propagated by; language - defining and expressing their culture and identity; culture – a way of life and how people perceive and make sense of the world around them; and lastly identity – how people distinguish themselves from others communities through their clothes, music, food, practices, customs, etc. It demonstrated that the older generations are the custodians and teachers of language, culture and identity, and that the younger generations are current students and in turn future custodians for the generations to come. Basotho nation is in fact very fortunate that the Mountain Kingdom of Lesotho, shall into many eons of time to come, continue to produce Basotho, who speak Sesotho and practice Sesotho culture and portray *bosotho* identity and propagate all things Sesotho going forward.

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CHAPTER ONE

INTRODUCTION

1.1. GENERAL INTRODUCTION

This research is examining the relationship between language and culture and identity with specific reference to Sesotho language, culture and identity of Basotho residing in the Free State Province of South Africa and Lesotho. The research is important because if a person keeps his language and culture at home, this will reinforce in his children, family members and other community members a sense of identity and enhance their self-esteem.

1.2. BACKGROUND

During the apartheid era, only two languages, namely, English and Afrikaans were accorded official status, and all indigenous languages relegated to lower status. This implies that black culture was also affected as in the eyes of apartheid regime, was regarded as uncivilised and remained static without any development whatsoever. After the dawn of democracy in South Africa, the country was given a name, "the Rainbow Nation" made up of so many languages and cultures. The rainbow nation comprised many groups with different languages, religions, race, customs and tradition as illustrated by South African History Online (2016). Groups with different languages, religions, race, customs and traditions, for instance, Zulu, Ndebele, Khoisan, Hindu, Muslim, Afrikaner to name a few, form part of the Rainbow Nation. All of these people were united by being South African and all their ways of life formed part of the country's identity and culture. This helped South Africa to understand and respect each other and to learn from each other's cultural practices as illustrated by South African History Online (2016).

The research is based on the relationship between language, its culture and identity. The global community as (Crystal, 2009:124) asserts, is made up of many diverse communities that have a common thread which distinguishes them from each other, and this common thread is called the language, culture and identity. The researcher agrees with the previous statement in that each of these diverse communities have respective languages, cultures and identities. The respective language of a particular community shapes the ideology and identity of that particular community; the community's expressions are in turn shaped by the world/ environment they live in; and their cultural practices are shaped by their perceptions of their environment in the three inseparable time periods, namely the past, present and future. The linking of these time periods is enabled by what is called cultural transmission. Cultural transmission is defined as a suggested property of human language, whereby the ability to speak a language is transmitted from generation to generation by a process of learning, and not genetically (Crystal, 2009. Simply put, this means language and culture are the thread that keeps generations and individuals forming a specific identity and therefore a community.

This area of research is important because language is an important part of our lives. It is a human quality which enables us to communicate and distinguishes us from animals. Language is not just a means of communication, but also an inseparable part of our cultural frames and identity references (Yağiz and Izadpanah, 2013:953). One cannot understand a concept *setipana* without knowing the culture of the people who use it as part of their mode of dress. This you can only understand if you are a native speaker of Sesotho. The preceding assertion is underpinned by the old English adage that learning language without cultural framework in which it exists is like cooking ethnic food without the spices of the region.

1.3.   RESEARCH PROBLEM

The problem that is at the centre of investigation is that Basotho language and culture seem to be incompatible nowadays as both are existing separately. The new generation of Basotho can speak the language but have absolutely no knowledge of the contents of Basotho culture. The implication of modernisation that has impacted negatively in their language and culture. The Language and culture that used to hold Basotho together in the past are diminishing as Basotho have embraced the new western ways of doing things. The native speakers of Sesotho have lost interest in their language, as a result, the language is facing extinction. Ethnicity is no longer a basic attribute of self-identification. If a language dies, automatically the culture of the people disappears and consequently normlessness takes a centre stage. A person without a culture, is like a tree without roots.

1.4.   SIGNIFICANCE OF THE RESEARCH STUDY

The significance of the study is to use language to interrogate elements of culture and identity to illuminate the core of Sesotho "ethnicity" and record it for future scholarly references. It is hoped that through the study, factors that lead to Basotho not to use their language boldly at different platforms will come to the fore as well as provide possible recommendations to encourage Basotho to nurture and safeguard their language, culture and identity. Furthermore, it is hoped that other scholars of sociolinguistics could gleam research topics from this study's findings.

1.5.   RESEARCH QUESTIONS

- Are Sesotho concepts and expressions associated with Sesotho culture?
- Can Sesotho language and culture exist without each other?
- How language and culture impact on one's identity?
- What is the role of Sesotho language and culture in shaping identities?

1.6. AIM OF THE RESEARCH

The research therefore, aims at exploring the relationship between language, culture and identity with special reference to Basotho language, culture and identity. The awareness of our language, culture and identity is important because it can keep us from projecting our values onto others. Keeping your language and culture alive will reinforce in others a sense of identity and will build their self-esteem.

1.7. OBJECTIVES OF THE RESEARCH

- To explore how Sesotho concepts and expressions are associated with Sesotho culture.
- To determine whether Sesotho language and culture can exist without each other.
- To examine how language and culture impact on one's identity.
- To investigate the role of Sesotho language and culture in shaping identities.

1.8. DEFINITION OF TERMS

1.8.1. Language

Language is the organised, conformist use of sounds, signs or written codes among human society to communicate and express self (Mahadi and Jafari 2012:231). Language is culturally a kind of form that is used to organise the world and reflects the social structures of human interaction in relationships (Sherzer 1987:30).

1.8.2. Culture

Culture is the total of inherited ideas, beliefs, values and knowledge, which constitute the shared bases of social action (Collins 2004:356). It is the total range of knowledge and competence that is possessed by the members of a particular social unit in the context of interaction and their expectations (Goodenough 1976:5).

1.8.3. Identity

Identity is the state of having the matching nature or personality which expresses one's total individualism (Mogoboya 2011:1). It is a person's understanding of themselves in

relation to the world, how they construct different aspects of self in real time and actual space, and how the person imagines themselves interacting in the future (Val and Vinogradova 2010:1).

1.9.   LITERATURE REVIEW

This section deals with previous and current writers' views on language and culture. Each language has the ability to explain phenomena in the environment of its community, express their thinking patterns and allow for exploration beyond their immediate environment, for example, make sense of the environmental forces (weather patterns), stars, intangible concepts like dreams, disease, etc. The question the researcher poses at this juncture however is, for the individuals who have above average thinking capacity, who propose and want to investigate foreign concepts that the rest of the community is not familiar with, is their inquisitive nature nurtured or dismissed in these communities? Does the failure/ limitation of the community's language to explain foreign phenomena encourage its understanding? The matter of gay and lesbian people being harassed and killed over their gender, is it perpetuated by lack of explanatory terms in the language for the condition (being regarded as not part of the community's culture or is it denial of not wanting to accommodate that which is beyond the traditional normal? (Al-Sheik 2012).

Culture in a complex definition includes beliefs, arts, skills, moralities, laws, traditions and behaviours that an individual, as a member of a society, gets from his own society (Spencer-Oatey 2012). Culture can be explained simply as a set of rules that are agreed upon by a community, to facilitate order among its members, create a common understanding for communal norms and to ensure unity in the entire community, leaving a small (but) important allowance for individual freedom of expression in many forms. The African idiom of "I am because we are" explains that every individual in a group setting is important and has a role to fulfil no matter how insignificant it may look.

The culture of a community and its world views are a reflection of its language and culture, with emphasis of the language being the glue that binds the members together and creating unity and convention (Ponorac 2010:85). The relationship between language and culture is so complex in that culture is defined through the language spoken by the community. Lee (2003:1) contends that culture cannot be entirely assimilated, be communicated fully nor be passed on without language. He further states that without culture, language cannot exist. Lee (2003:4) further states that actual tuition occurs only when the culture is recognised in the situation of the lesson.

Language on the other hand, can be regarded as a vehicle that transmits the culture of a community and in turn is influenced by the very same culture (Heidari, Ketabi and Zonoobi 2014). To simplify this puzzle, we can say that cultural practices of a certain tribe or clan are passed from generation to the next through speech and actions. A mother imparts information to her daughter through speech and there can be a demonstration to ensure that the daughter understands. The discussion on literature review will be dealt with in chapter two. The next section will deal with the research methodology.

1.10. RESEARCH METHODOLOGY

Babbie and Mouton (2001) state that the research methodology pays more attention on the research processes and the kind of tools and procedures to be used. The central point is on the individual steps in the research process and the most objective procedures to be used. The selection of the research methodology and its application is dependent on the aims and objectives of the research, the nature of the phenomenon being studied, and the expectations of the investigator (Babbie & Mouton, 2001: xxiv–xxv). The preceding arguments contentions suggest that the research methodology is a way to systematically solve the research problem, the way various steps are adopted by a researcher in researching a research problem along with the logic behind them. The next section deals with research design.

This research will use qualitative method of research. It is about human learning and it is also generally recognised that qualitative researchers are concerned with processes rather than the outcomes or products. The researcher will use ethnography research design that explores cultural concepts and reviews related to historical records on a certain topic. Data will be collected through interviews, field notes and observation. The researcher will participate in the study by observing and interacting with the research participants as they give accounts of their respective life perspectives/ experiences.

1.11. POPULATION AND SAMPLE

The population and sample to be used by the researcher should be a representation of the necessary characteristics to be reflected in the research study. It is important to ensure that research participants fully understand what the research is about and that they agree to participate without any duress. The target population in this research will therefore comprise 25 people. Lesotho (10); Ladybrand (5) and Qwaqwa (10). Conducting research in qualitative methodology is flexible and allows the researcher to continue until the participants do not reveal any new information. This is called the saturation point and the researcher stops. The next section concludes this chapter.

1.12. CONCLUSION

The researcher outlined the background and introduction to the study, followed by research problem; research questions and objectives and literature review. The research methodology and research designs for this study were briefly discussed and several stages regarding data collection and analysis of data were also looked at for gaining access to information as well as how the data is interpreted. Next, the researcher also looked at the process of population and sampling to earmark persons who will become research respondents. Lastly the researcher discussed the ethical considerations that need to be undertaken to ensure that research respondents are not harmed or exploited in the name of research.

1.13 TIME FRAMES

The study is divided into five chapters that form a sequential whole. The time frame of study is also included, and the division and time frame are outlined as follow:

Chapter One: Introductory and background

It is a background and introduction to the study. The chapter discusses the aims and scope of the study, explanation of the research problem, research hypothesis and research design and methodology.

Chapter Two: Literature review

This chapter provides an overview of what the existing research in general states about language and culture. Most research findings completed in this specific topic as well as the gaps that exist for future research.

Chapter Three: Theoretical framework

The theoretical framework that underpins the research is Discourse Analysis (DA). The researcher will use the DA theory to analyse the relationship between language, culture and identity.

Chapter Four: Research methodology

This chapter discusses research design and methodology. Quantitative method of study will be used where face to face interviews will be conducted with target groups to find out what actually constitutes to relationship between language, culture and identity.

Chapter Five: Data analysis and interpretation

Data collection and analysis Data analysis and results will be covered in this chapter. Findings and interpretations of the study will be discussed and interviews conducted will be analysed.

Chapter Six: Conclusion

This is the concluding chapter. The recommendations regarding the problem being investigated will be made.

The next chapter will discuss the literature review.

CHAPTER TWO

LITERATURE REVIEW

2.1   INTRODUCTION

The previous chapter dealt with the introduction, aim of the research, research problem, research questions, research objectives, preliminary literature review, research methodology, population sample, conclusion and time frames. This chapter will focus on the literature resources which have been written and researched on aspects of language, culture and identity in the academic field. The next section deals with community life.

2.2   FOREGROUNDING OF EVERYDAY COMMUNITY LIFE

Globally, there are many societies that have many identities, that practice many cultures and these communities speak many languages. Even though some languages may be mutually comprehensible they distinguish one community from another (Sallabank 2010:51). Hobsbawm (1996:1068) states that it is quite normal to find people of different ethnic backgrounds living in a land that has clearly defined boundaries, thus making it a country or state. These peoples each have a different identity, a different language and different culture, rendering their country both multilingual and multicultural. South Africa is no different to the above statement.

Elements such as language, rituals, clothes, science, beliefs and values connect people together (Mahadi & Jafari 2012). When a community celebrates a cultural event, members wear their traditional wear as designated by gender and age. Cultural music and orature offer entertainment and the members revel in the festivities. What should be noted, which the researcher observes, is the way the community members cooperate and become unified in preparing and celebrating an event. Often there is no "project planning meeting" that takes places in preparation for such, however, each

member knows their role and responsibilities, squabbles may flare up now and then, but generally at communal events members are in a celebratory mood. There is order of how events will progress and this schedule is an unwritten, but a common understanding between the members that is facilitated by tradition, respect for the tradition and preservation of the same tradition for future generations. Next the researcher explores how our thinking as human beings is shaped by our languages and surroundings.

2.3   LANGUAGE

Al-Sheik (2012:642--646) rephrases the Sapir – Whorf hypothesis this way; "a) the language we speak and think in shapes the way we perceive the world and b) the existence of the various language systems implies that the people who think in these different languages must perceive the world differently". The researcher agrees with the preceding statement in that the language spoken by a specific community has the potential to shape the way the members think, understand and perceive the world around them. Each language has the ability to explain phenomena in the environment of its community , express their thinking patterns and allow for exploration beyond their immediate environment, for example, make sense of the environmental forces (weather patterns), stars, intangible concepts like dreams, disease, etc.

The question the researcher poses at this juncture however is, for the individuals who have above average thinking capacity, who propose and want to investigate foreign concepts that the rest of the community is not familiar with, is their inquisitive nature nurtured or dismissed in these communities? Does the failure/ limitation of the community's language to explain foreign phenomena encourage its understanding? The matter of gay and lesbian people being harassed and killed over their gender, is it perpetuated by lack of explanatory terms in the language for the condition (being regarded as not part of the community's culture or is it denial of not wanting to accommodate that which is beyond the traditional normal (Al-Sheik 2012). The next paragraph illustrates that language is used as a teaching tool for cultural transmission.

Language on the other hand, can be regarded as a vehicle that transmits the culture of a community and in turn is influenced by the very same culture (Heidari, Ketabi and Zonoobi 2014). To simplify this puzzle, we can say that cultural practices of a certain tribe or clan are passed from generation to the next through speech and actions. A mother imparts information to her daughter through speech and there can be a demonstration to ensure that the daughter understands. Misic Ilic (2004:2 - 11) supports the above in that in every culture, language is used as a socialisation tool – influencing the speaker to think, act and speak in a unique way from other speakers of other cultures. These degrees of differences in languages and cultures are manifestations of multi 'culturalness' that distinguishes world cultures. Next the researcher will elaborate on the role of language in culture.

Schoenmakers (2012:16) quotes Herder (1969) intimating that language caries the current evidence of past connections and the individual handling of those past customs. A mother could demonstrate how to perform *mokgib*o (Sesotho dance conducted by women, in the kneeling position and flicking the shoulders back and forth while the head remains still).The explanation of the dance represents the speech action (discourse) and the demonstration represents the cultural practice (unique to Basotho). This scenario can be duplicated among many global communities and the relationship of culture and language remains constantly a common factor. To follow, the researcher explains the intricate characteristic of language and its effect(s).

Human activities are not static, but dynamic in that nothing ever stays the same. The language that we speak today is different from what was spoken a century ago. New words are continually being formed and old ones are slowly being regarded as not applicable to the times we are living in. A relevant example in this regard is that, the language of any grandparents is different from the language spoken by their grandchildren anywhere in the world at any given time. This implies that language used in the sixties is different from the language used today. From the preceding statement is can be deduced that language is the vehicle of culture, and it transports it everywhere. As the needs of communities change, language steps in to name such

needs so that they are congruent to the environment in which such communities find themselves. The functions of language will be discussed in the following paragraph.

Kuo and Lai (2006:4) intimate that the functions of the language are instrumental, regulatory, representational, interactive, personal, heuristic and imaginative. The researcher concurs with the author and will try to simplify these functions of language by drawing similarities of communities then and now, to demonstrate that the functions are applicable generationally and globally. The functions are briefly outlined as follows:

- Instrumental – This could be regarded as Political Propaganda. Discouraging rebellion among chieftains (clans) in the tribe to secure stability and the continuity of the chief's bloodline. In recent times an example would be the hegemony of political powers banning opposition parties in order to govern for an extended period, often with undesirable and exploitative results.

- Regulatory - Enforcing law and order. Only the rulers/ chiefs had authority over their subjects, controlling all aspects of communal life. Today the presidents and their cabinets have the authority to enforce acts into law and depending on the system of government, socialism, capitalism, democracy each brings forth its challenges. No system is fool proof – unfortunately.

- Representational - Communicating facts and information: The rulers/ chiefs had informants among the community members who convey news/ information of interest to the chief and he/ she would consult with counsel and decide what to tell the subjects. Today the same still applies as public speeches that are made by ruling parties are not a true reflection of reality, the facts are always tweaked or withheld on the guise of national security! The information is given on "a need to know basis".

- Interactive - Social interaction in different platforms: In the olden times the community members were organized into age, gender and

"structures of expertise" and these were allowed free form of communication between themselves, unless they threatened the chief or the stability of the community. The community would be addressed at *kgotla* (at Counsel) on matters of importance to the community. The same principle applies today in that there are different platforms of interaction by age, gender, area of interest, expertise, industry, etc. There are formal and informal platforms of interaction although today there is a thin line between being politically (in)correct and personal expression as evidenced by the recent legal battle between South African Idols judge, Cliff Gareth and MNET. The TV channel lost the case when judgment was awarded to Gareth as he was proven to be expressing himself in his private time -- not representing MNET.

- Personal - Individual expression: A community is made up of many individuals with a kaleidoscope of feelings and emotions that creates a unique character in every individual. It is only through expression that other individuals can learn one's character and all individuals must then learn to navigate interactions with the minimum of conflict. This is a human trait and all humans possess it, then and now. Perhaps the current times should fare better as there is a lot of research that investigate human behaviour and many articles have been written. But, the researcher believes that all individuals are shaped by their culture and languages as quoted in the preceding texts.

- Heuristic - Education and training. This implies the use of language to learn new things. In the olden times, experts in different fields used to have protégé's who were taught by their masters the different skills to ensure that with the master's demise, the knowledge will not die. The same applies today as people have many fields of education and training that they can explore. The learning of any skills or aspect is facilitated by the use of language. The language helps to explain the expert/ teacher/ master to explain the intricacies of the skills and the student to ask

questions for clarity. Language is the vehicle of facilitating the learning of new skills.

- Imaginative - Creative verbal expression: Humans are born with many artistic talents that are expressed in their respective cultures and languages. Others can sing, dance, make hand crafts, speak eloquently and orate, etc. The talents of individuals are merged together in a community to form part of their culture and language that in turn becomes their identity. This identity is not individually based or owned, it is a communal inheritance and in custody of all members of the community. This language and cultural identity is transferrable from older generations to the new ones. The olden times have always encouraged the expression of creativity by its members and so does today, with even more mediums for exploration of creative verbal expression.

The above bears evidence to the fact that no knowledge can be imparted from one individual to the next without the use of language. Language bridges the gap between people and allows for new information to be shared. Next paragraph further addresses the linguistic capabilities of a language.

Elmes (Sa:13) states that cultures employ languages that are as different as the cultures that speak them and therefore linguistic functions differ in terms of, for example, a culture's level of technological development. If we were to take the Pygmy community of the Western Congo Basin, Sathe Mongolian tribes of Tibet, the Eskimos of Alaska and the Muslims of Khazakstan in Middle East, comparing their language functionality in terms of expressing their culture, each community would fare reasonably well because the measure here is " their language expressing their culture". However, if the same languages were to each express a culture in North Korea, Sudan, Malaysia or Sweden – that would be a challenge because the cultures are best described by their own languages (shaped and influenced by the environment the community lives in). This concurs with Elmes (Sa) in that the linguistic function of

a language is proportional to the environment of that speech community. The relationship of language and culture is explored next.

Ponorac (2010:87) intimates that language and culture are closely related and intertwined. This link could be summarized in three hypotheses; i) language expresses cultural reality, ii) language epitomizes cultural reality and iii) language symbolises reality. People in different areas of the world have different cultural backgrounds, cultural interpretations and understanding and therefore different cultural practices. Their "life" realities are shaped by the culture they are born into and their cultural practices in turn gives them their identity. It is befitting then, that the three hypotheses mentioned above, are embraced through human expression, human representivity and human embodiment. "Man" cannot be divorced from both language and culture. In this technologically advanced millennium (or this linguistically and culturally dynamic millennium) that we are living in, no community of human beings can or will ever be found void of either language or culture or both. Even in the stories portrayed by writers of fiction, every life form resembling aliens does have a language and some sort of culture they practice…this is a reflection of our life or imagined reality into the creative man made environment (Ponorac 2010). The next paragraph will look at how language exposes one's culture.

Jiang (2000:328) contends that some people allude to the view that language is the mirror of culture in the sense that people can see a culture through its language. The mere expression of language by a speaker, tells the listener something about the culture of that speaker because it explains concepts within the confines of that particular language and culture. When interacting with people in Germany for example, the conversation will centre on their way of life, values and cultural practice and how they view the world. The conversation will reflect the "German culture" in a nut shell. The researcher concurs with the preceding statement in that there is no way a German would talk about another culture, because he/she is in fact advocating, promoting and educating others on his/her German culture. The same applies to other cultures, one must first master his/her own culture before venturing into other cultures. Jiang (2000) summarises by saying that, "between language and culture there is always an

interactive influence, and the two are interdependent. The following paragraph states the flexibility of language and its effect on culture.

Kuo and Lai (2006:5) contend that language is structured in such a way that it presents our ideas or concepts and these can change depending on which cultural elements are dominant at any given moment. Whenever language expands, the culture changes. An obvious advantage of human language as a learned symbolic communication system is that language has infinite flexibility. Language and culture as Kuo and Lai (2006:2) assert have an intertwined relationship and affect each other mutually. This means that language is not an independent construct but social practice both creating and being created by the structures and forces of social institutions within which we live and function (Kuo and Lai 2006:2). 23 Ilic (2004:12) intimates that the world views of a certain culture are formulated by its language – specifically its grammar. Current and past aspects of importance to cultures get accommodated in the grammar of their languages, thereby changing their view of the world. The researcher will next discuss the concept of culture.

2.4   CULTURE

"Culture in a complex definition includes beliefs, arts, skills, moralities, laws, traditions and behaviours that an individual, as a member of a society, gets from his own society" (Spencer-Oatey 2012). Culture can be explained simply as a set of rules that are agreed upon by a community, to facilitate order among its members, create a common understanding for communal norms and to ensure unity in the entire community, leaving a small (but) important allowance for individual freedom of expression in many forms. The African idiom of "I am because we are" explains that every individual in a group setting is important and has a role to fulfil no matter how insignificant it may look. The researcher further extrapolates the how culture is maintained in the paragraph to follow.

Spencer-Oatey (2012) and Freimuth (2006) agree that from the sociological perspective, culture is the total of the inherited and innate ideas, attitudes, beliefs, values, and knowledge, comprising or forming the shared foundations of social action. The researcher concurs with this view that culture is broad in the sense that it starts in the mind – how we visualise, interpret, perceive, understand and adopt concepts as our way of life. The speech community regards their ancestral past as their cultural/ traditional past, which defines the group's current existence/ being in reference to how the ancestors lived before (Eller 1997). The researcher is led to assume, from the preceding statement, that culture started with our forefathers' many-many years back when they adopted "shared foundations of social action" and these got refined as new generations came into existence. Next the researcher ponders on the forces that shape and maintain our cultures in society.

Eller (1997) states that, the evolution of global societies (ethno genesis), were greatly influenced by the introduction of religion, development of new economic cities by colonisation, power struggles between nations, or some other events. Through this inescapable force of change, means that cultures are not lived in isolation - some old traditions are discarded, some are modified and new ones are incorporated due to the multicultural proximity of other cultures. According to Dorais (Sa:303), mother tongue in relation to English, is a value laden cultural identity which is not perceived as a useful means of communication beyond the limits of the home and community. This argument applies to Sesotho as well as Basotho do not consider the language as a viably economic medium of communication. This translates into a fact that there is no incentive attached to learning and speaking Sesotho for Basotho, except for the cultural value. The power struggle between the economic languages, which are English and Afrikaans to a lesser degree and Sesotho is unbalanced, Sesotho requires to be developed to be on an equal footing (Schmidt 2008:11). The fact that parents have to seek employment in economic centres, has led to nuclear families migrating to multicultural and multilingual settings. Basotho families communicate in Sesotho that is mixed with vocabulary from other languages, due to the interaction with people from various linguistic and cultural backgrounds.

Baltali (1998) advances that cultural change is brought on by the lapsing of time as cultures are not immune to change but are dully affected by history. In essence, no community can say their cultural practices are as pure as when their ancestors first adopted them, because the boundaries between cultures are porous and imagined, not physical, just as languages affect each other so do cultures. Each culture is complex in its own way and also affects others similarly. The researcher explains how language binds members together in next paragraph.

The culture of a community and its world views are a reflection of its language and culture, with emphasis of the language being the glue that binds the members together and creating unity and convention (Ponorac 2010:85). The relationship between language and culture is so complex in that culture is defined through the language spoken by the community. Lee (2003:1) contends that culture cannot be entirely assimilated, be communicated fully nor be passed on without language. He further states that without culture, language cannot exist. Lee (2003: 4) further states that actual tuition occurs only when the culture is recognised in the situation of the lesson. The next paragraph will discuss identity.

2.5   IDENTITY

Identity is an intangible imagined construct studied and defined by scholars in an undertaking to categorise human cultural diversity into classifications for better understanding in the social contexts (Zheltukhina et al 2016:10415). The myriad of world cultures and languages has provided a rich mixed bag for academic researchers to choose from and enabled the recording and preservation of languages and cultures from the world over, of which some were on the verge of being lost forever.

The revelation of identity in the social and cultural context represents different ends in the sense that at one end it represents the 'self' and the other end the 'sameness' (Zheltukhina et al 2016:10415). This translates into the notion that every individual has two parts that make their identity - the 'self' which is more grounded in nature as opposed to the 'sameness' that is more open to change over time and influenced by

different social spheres. The researcher agrees as being the 'self' means one identifies with a certain culture and representing that culture, the 'self' interacts with other 'selves' from same or other cultures and through these interactions, the 'sameness' identity comes to the fore. Simply put, the 'self' and 'sameness' identities are constantly negotiating in every human interaction and ultimately make-up one's "identity". The following paragraph explores the components of identity.

Val & Vinogradova (2010:1) argue that identity is a classification to which a person belongs, stressing that a person belongs to a number of these classifications of demographics like gender, ethnicity, nationality, heritage group, age, occupation and social status. Our identity is shaped by all these categories, it never remains static. Human beings are experiencing their different identity 'sides' based on encounters in different social contexts. The realisations of these identities can only be realised through the construction of utterances in a world of different social systems in any given speech community (Val & Vinogradova 2010: 3). Human communication occurs via identity mediation within and among same or different language speakers. The identity as a common denominator among humans is discussed next.

As mentioned in the preceding paragraphs, language is dynamic - so is cultural identity. Skulj (2000:3) supports this statement by arguing that cultural identity as proof of the historical past; it is unimaginable for cultural identity to stay unchanged and therefore cultural identity is unavoidably subjected to change through connection with other cultures. Dorais (Sa:294) contends that cultural identity is globally common – unique to all human beings as a trait setting them apart from other human beings (they), defining themselves as (us). The researcher agrees that our cultural identity sets us apart from others be it continental - African, Asian, European, etc or country based – South African, Nigerian, Somalian, or regional – Sotho, Nguni, Tshivenda, Xitsonga, or dialectal – Batlokwa, Basia, Bafokeng, Makgolokwe, etc. The different manifestations of identity are explored next.

Bucholtz and Hall (2003:371-374) supports the above argument by reasoning that identity is not inborn, but is rather ingrained through heritable cultural forms, especially language. They continue to explain that ethnic identity commonly manifests in scenarios of cultural contact in an effort to differentiate the respective cultures. The notion of nationalism or homogeneity, according Bucholtz and Hall (2003), is not plausible as the implementation of the ideology is often carried out under duress on the minority cultures, by the powerful majority cultures. Next the researcher addresses how identities are negotiated.

Identities are negotiated through the medium of language, where individuals wrangle for their identity to be acknowledged – as a result, identity is a product of not the individual's mind, but is co-constructed through interaction in discourse (Noels, Yashim and Zhang 2011:56). During the span of a person's life, he/she participates in a range of "social personae" according to Ochs (1993:288). The "social personae" is constructed by social positions, titles, ranks, relations and other community related identities. These personae are manifested through linguistic expression in the social arena, in a mediated way between persons interacting. The next paragraph talks about how humans manifest their identities.

Mashige (2011:18) theorises that the different illustrative depictions chosen by a certain speech community gives that community their identity. The parameters within which we are able to distinguish one culture from another, like clothing, artefacts, housing/ shelter type, cultural practices and customs, dance forms, language, etc. are the markers of identity. These form the basis of our identification, interpretation and understanding of Indian, French, Chinese, Swedish, Swazi, Tshivhenda and other cultures of the world.

Further on, Mashige (2011:18) asserts that the origins of a people are traceable through generations. As language changes over the years, so does the environment and without fail so does the culture of a speech community. The changes may be subtle over the years, but a comparison of culture for a certain speech community will

certainly yield different cultural customs and practices that did not exist in previous years. Next, the relationship between language and identity will be explored further.

Mother tongue linguistic expression is a manifestation of identity (Majtanova and Jabar 2014:242). The contention here is that an individual must be familiar with the language prescriptions of his 'in-group' in order to identify with the group. As a Mosotho, I have to speak Sesotho, which is my mother tongue, in order to identify myself with the group and other people to know and identify me as a Mosotho. This assertion is supported by Majtanova and Jabar (2014:239) that the language that one speaks gives away his identity. As humans interact and socialise through language, the very same language gives away one's identity. The researcher will next elaborate on the relation between language, culture and identity.

The connection between language, culture and identity is again supported by Nicholas (2009:324) when she affirms that traditions give perseverance and sense of direction to speech communities that practice them – the songs, customs, formalities, etc. are practiced through the medium of communication that links generations together and therefore proliferate culture and identity.

2.6   CONCLUSION

This chapter focused on the concepts of language, culture and identity individually and how each affects the other. People use language to express and define their culture and identity. Culture is used to create an understanding of the environment and facilitate social relations. The identity is used to mark difference among people. All three these concepts have a dynamic relationship that impart the functioning of the other and thereby rendering each one equally important to the propagation of each and as a whole. As time progresses, changes are accommodated as the language grows, the culture adapts and new identities are negotiated.

The next chapter will discuss the theoretical framework of this research study.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1.   INTRODUCTION

The previous chapter discussed the literature review regarding research conducted on language, culture and identity as well as the relationship between all three. In this chapter, the researcher will cover the theoretical base from which the research study is structured, which is the Discourse Analysis (DA).

DA is defined by Crystal (2008:148) as a branch of Critical Linguistics, which explores the relationship between language situations in context of socio-political and cultural factors. The researcher will be using the DA theory to investigate the relationship between language, culture and identity.

The ideology in DA, stems from the fact that when certain actions are repeated over and over by people over some period, these actions manifest as social practices or customs and they begin to exert pressure over the people who practise them (Jones 2012:67). These actions are then linked with social identities that then entitle them. Through group identity communication, these social practices are maintained and promoted (Jones 2012:116).

Paltridge (2006:9) positions that discourse forms the world as much as the world shapes language. He argues that discourse is shaped by language afore, prior and the language subsequent. He views the function of text as influencing the discourse and subsequently the discourse determining the array of functions of texts. The discourses that we engage in socially, together with the language we speak, dress code, gestures and our thoughts give away our identities in situations (Paltridge 2006:11).

Fairclough's (2010:97-99) view of DA, contemplates that a present-day is indeed a society post –traditional, meaning that old traditions have to be validated against current options, be modified or be disregarded. He postulates that modern culture is greatly influenced by consumer culture due to the forces of commodification/ globalisation. This has resulted in extensive rearrangement of confines and the emergence of contemporary cultures - cultures are evolving, the same as languages and identities are dynamic.

Structuralists are of the opinion that there lie deeper meanings in everyday languages that may not be explicit among language users, for example the extra linguistic forces that compel language users to use their language the way they use it (Kidd and Teagle 2012:150). In the context of sociolinguistics, languages are studied to understand the deeper meaning of their scope and application.

People's view of reality is an abridged version of the world that has been edited by their language. No two languages are ever sufficiently similar to be considered to represent the same social reality. The worlds, in which different societies live are distinct worlds, not merely the same world with different labels attached (Bates and Plog 1990:277). In other words, people in different societies see different realities because they speak different languages and because each language forces reality into a distinct mold. The next paragraph will explain how humans acquire language.

3.2.   LANGUAGE

Chomsky (2000:73) opines that language is a "notion of structure" that guides the speaker in forming *free expressions*. Chomsky (1986: 03) in his book, theorises about the function of language among humans, how it is assimilated and how the knowledge of language is put to use by humans. He further explains that there is Universal Grammar (UG) which he defends as a generic inborn knowledge assumed in all babies when they are born. He argues that all children are born with this faculty in their brains

which modifies as the child becomes exposed to his maternal or primary care giver language. As the child grows, his/her linguistic competence improves and reaches maturity. A different view of language acquisition in children will be discussed next.

Some linguists, cognitive scientists and child development specialists disagree with the Chomskyan view that there is a domain specific language acquisition device or module in the brain (Ahearn 2012:53).These scholars maintain that general cognitive and developmental processes or learning mechanisms enable children to learn or acquire more languages in the same way that they learn other cognitive tasks. Ahearn (2012:54) argues for the following propositions of language socialization:

- The process of acquiring language is deeply affected by the process of becoming a competent member of society.
- The process of being a competent member of society is realized to a large extent through language.

Langcacker (1973:12-13) reasons that the capacity for children to acquire a language is remarkable because of its uniformity throughout the human race. He explains that there are no cases of normal human children who, given the chance, fail to acquire a native language. Further on, language acquisition is species uniform. Another remarkableness of language acquisition is the speed and perfection of a language system that is fairly complex and is highly organized by abstract principles. The researcher will focus on the universals of language in the paragraph to follow.

The perception of sociocultural competence brings together our familiarity of language with our understanding of the general world, our immediate world, the society, situations and culture to which we belong (Riley 2008:53). Aitchison (1999:18) explains language as a mottled structure of indiscriminate sound signals categorised by construction dependence, creativity, displacement, duality and cultural transmission. This is true of all languages and the only drawback could be lack of vocabulary to explain technological advancement in everyday language spoken on

earth. This is where the dynamism of language comes into play when new terms are coined. The universals that are evident in all languages of the world are among others:

- Wherever humans beings are, language is the mode of communication
- All languages are influenced by the time past, present and potentially the future
- All languages have parallel word classes in terms of predicates, nouns, adjectives, conjunctions, etc. that are used by speakers of all languages
- There are common semantic ideas in all world languages to distinguish time, to contradict (opposite pairs like wet/dry, cold/hot, dark/light, good/bad, etc.), to make declarations or statements, etc.
- Speakers of languages are able to create and understand an infinite number of sentences

The above is supportive of the ideology that although languages are different per geographical location, they are linguistically similar in the rules that govern their respective grammars (Fromkin and Rodman 1981:331). All languages perform within their respective grammar rules. The next paragraph looks at the centrality of language.

According to Eastman (1990:103), the Sapir-Whorf hypothesis postulates that a person's view of the world is shaped by his language, in simpler terms this means that the Sesotho language frames the mind of Basotho in how they experience the world. By virtue of birth, man becomes heir to the language and culture in which he is socialized (Greenberg 1968:5). The language and culture serve as the "road map" which man will use to navigate his world – communicate, make sense of the world around him and ultimately survive before his death. Greenberg (1968:7) further poses questions about how language came about, how is human language unique in its formulation and lastly does language require any aptitude to be implemented? He focuses his attention on the second question, which is the formulation of a language and summarises that 'a language' has a phonetic system, grammatical concepts and that it is purely based on the allocation of arbitrary signs. He further states that a

Jacob, Yao Sheng and Porter (2015:313) describe language as a societal vehicle for life stories, historical commemorations, communication and meaningful social activities. It can either enhance or frustrate the acquisition and sharing of knowledge. Brock-Utne (2005) contends that language and ways of knowing are learned within dynamic cultural systems that structure experiences. It involves the socialization in the ability to decode scripts and to reason in patterned ways that are consistent with the learner's cultural experiences. The process of becoming a recognized member entails an accommodation to members' ideologies about communicative resources, including how they can be used to acquire and display knowledge, express emotions, perform actions, constitute persons, and establish and maintain relationships (Duranti, Ochs and Schieffelin 2012:7). They further state that novices come to understand the social and cultural underpinnings of their own and others' through socially structured engagement in such situations. Next the researcher will highlight the properties of language.

The properties of language are the properties of culture in general, and meaning is better studied in relation to culture and thought. Culture is understood to mean whatever it is that one has to know or believe in order to live in a way that is acceptable to its members (Owino 2002:325). Egbokhare and Kolawole (2006:51) asserts that the concept of cultural presuppositions, implies the interlocutors realise an array of knowledge and understanding belonging to their culture as encoded and transmitted through language. The researcher will elaborate on how language distinguishes one from others.

According to Romanucci-Ross and De Vos (1995:23), language is often cited as a major component in the maintenance of a separate ethnic identity and language undoubtedly constitutes the single most characteristic feature of ethnic identity. In Ireland, the Celtic and Scots use Gaelic as their language to mark their identity and in Southern Africa and Lesotho, the Basotho speak Sesotho as their identity marker also. Group identity can even be maintained by minor differences in linguistic patterns and by styles of gesture. These changing patterns within groups are related to sanctioning, positively or negatively, of specific dialects. The manipulation of language as a status

language is very generative, has limitless sophistication and innumerable possible messages. The world languages that have been permeated by technology have been able to coin new lexical terms to accommodate technological development used in the 21st century, which was not there a few centuries back. The next paragraph will address the dynamisms of languages.

There are no "pure" languages – a language is product of change and if it continues to be spoken, it will continue to undergo changes (Langcacker 1973:17). For example, English spoken 1000 years ago is totally different to what is spoken now. The same could be applied to languages on the African continent; Cameroon, Mozambique, Zimbabwe, Congo, for example spoke only different indigenous languages until the introduction of European languages by the colonisers. The same applies to South Africa, now there are a variety of languages spanning the entire globe; Western, Eastern and African languages that render the notion of language purity null and void. Milner and Browitt (2002:94-95) posit that Saussure(1916) insisted that in language there are only differences without positive terms…language has neither ideas nor sounds that existed before linguistic systems, but only conceptual and phonic differences that have issued from the system. The paragraph to follow explains how languages grow.

Languages have lexicalized terms according to their need in respective cultures (Yule 2006:217). The lexicalization of terms means that a language will have terms for almost every concept, artifact, natural phenomenon or otherwise that the language group encounters. Linguistic relativity, states that people communicate within the confines imposed by their language – the language provides categories in which we can think and communicate thoughts (Yule 2006:217).However, on the contrary, Yule (2006:220) believes humans manipulate language and this allows languages to evolve and grow. The new terms are coined as needs arise and this is evidenced by the categories of needs set by our specific languages. The role of language in society will be discussed next.

marker can also be used by individuals aspiring to change how they are defined ethnically. Language as a means of expression will be discussed next.

Bekker and Leildé (2006:171) believe language is important as a means of transmitting meaning as well as for marking cultural belonging for individuals and groups - by communicating in a particular language, social norms and values are being transferred between the groups in question. Therefore, language is, in other words, an important cultural attribute through which social boundaries are drawn between different groups in society. Mutasa (2006:159) contends that language is one of the indispensable features of the cultural systems of all aspects of social, economic, political and religious spheres – a repository of a people's culture, values, aspirations and beliefs. A nation cannot survive without a concurrent linguistic expression. Language's communicative competence is deliberated next.

Malêsević (2004:65), argues that social interaction shapes our perception and through social interaction, human beings create and exchange meanings. By acquiring a particular set of symbols and meanings humans are enabled with capacity for distinct individual and group interpretations of reality. A trip across all ten districts of Lesotho attests not only to the dominance of Sesotho, a Basotho language, but also to the fact that it is seen as a marker of identity. It is this issue of identity that makes all the people in the streets of Lesotho addresses one another in Sesotho (Owino, 2002:117). Language acquires a symbolic value beyond its practice use and becomes a totem of a cultural group. This is the association of language with one's self --ascribed cultural identity (Krasmsch 1998:75-76). In the next paragraph, the researcher states that language carries identity and culture.

Jenkins (The Afropolitan, March 2015) quotes a Ted Talk on Preserving Your Mother Tongue by Suzanne Talhouk, "The only way to kill a nation – is to kill its language". While this may sound radical and rather exaggerated, it is true. As a people, we gain our cultural identity and a large proportion of our personal identity, through the language we speak. Just as our parents teach us to communicate by speaking to us

as toddlers, so the language we learn shapes our world and colours our imagination. Without constant attention and usage over time, the use of a language decreases and the delicate intonations, distinctive inflections and particular turns of phrase that go with it, disappear. The paragraph to follow posits the effect of language loss.

Crowley and Taylor (1996:36) contends that the political and economic powers dictate which languages shall be used in a country. This is evidenced by former colonial countries where the language of the colonisers are official languages used in the economic, educational, judicial, media, etc. activities.

Taking cue from the previous paragraph, the power struggle between languages, in terms of extent of communication globally (English) and locally (Sesotho), is concerning as global languages are used more than local languages and this leads to the death of the languages that are carries and transmitters of cultural forms of representations (Joseph 2004:23). There are factors that make languages to change and these could be wars, the economy, and cultural domination, to single a few (Bloomfield 1983:273). This means that the mother tongue will be affected – adults might or might have to learn another language and the children's mother tongue may not be spoken in the new area where they are living. The purity of the mother tongue will also be compromised – the language changes due to factors of displacement which are beyond their control. Fast tracking this scenario over a few years, people who migrated speak a different version of mother tongue as opposed to those who stayed in the mother land, the birth of another dialect is realised. The multifaceted role of language will be discussed next.

Nkuna (2010:6) states that languages, with their complex implications for identity, communication, social integration, education and development, are of strategic importance for people and the planet. Yet due to the process of globalization, they are constantly under threat, to the point of extinction. When languages fade, so does the rich tapestry of cultural diversity. Owino (2002:43) observes that African languages are the central focus of African cultures and it is crucial that cultures should not be

ignored or relegated to a secondary status in the efforts to develop African countries. The paragraphs to follow focuses on culture.

3.3. CULTURE

Culture as a 'documentary' in which human thought, language, form, convention and experience are recorded, in part as a descriptive act but also one of clarification where they are valued through comparison with the ideal, through reference to particular traditions and the societies in which they appear - so that it is attached to some criteria for establishing its authenticity (Smith 2000:22). Roy-Campbell (2001:20) asserts that if language, a form of culture, is the 'collective memory bank of a people's experience in culture', then language through which knowledge is made available in society assumes a great importance. Ayisi (1979:1) quotes Piddington's definition of culture as, the sum total material and intellectual equipment whereby they satisfy their biological and social needs and adapt themselves to their environment. The researcher further elaborates culture in the next paragraph.

Crane (1994:4) defines culture as "a global unitary characteristic of the society or the group". Crane (1994) claims the concept of culture to be vague, as it can be interpreted in many different ways and inclusive as it has applied to a number of phenomena. Human culture was essentially a system of formal orderliness or structured meaning, resulting not from social structuration but the structuration of language (Crane 1994:149). However, Crane (1994:68) summerises culture as encompassing symbolic codes, meanings and identities, conceptualized as pervading all social life, the entire phenomenon as a ceaseless activity of shaping and re-shaping through everyday social practices. Thus the conventional notion of "autonomy" and "causality" are incapable of a socio-cultural analysis. The next paragraph elaborates on how culture functions in society.

Risager (2006:32-33) describes culture as attaining "an ideal nature of the human being, and the culture means the conscious, strenuous and prolonged effort to attain

this ideal, to bring the actual life-process into line with the highest potential of the human vocation". A culture has a nature of a system that is self-contained and resists mixing; it mainly alters as a result of encounters with other cultures. Risager (2006:32-33) argues that it is easier to distinguish languages from another than it is to distinguish one culture from another. The paragraph to follow explains the organization of culture in society.

Risager (2006:45) quotes Goodenough (1964:36) who sees culture as analogous to language, therefore understanding language as knowledge. He further explains that a society's culture consist of whatever it is one needs to know or believe in order to operate in a manner acceptable to its members and do so in any role that they accept for any one of themselves. By this definition, culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things that people have in mind, their models for perceiving, relating and otherwise interpreting them. The author further defines culture as a conceived system of competence shared in its broad design and deeper principles, and varying between individuals in its specifications, is then not all of what the individual knows and thinks and feels about his world. It is his "theory of what his fellows know believes and mean," his theory of the code being followed, the game being played, in the society into which he is born. The society's knowledge basis as culture will be dealt with next.

According to Smith and Young (1998:19) culture is the shared knowledge, beliefs and patters for behavior, the resulting behavior and the resulting material products. The shared knowledge of a society's members results in the production of the material foods of a culture, some of which may be purely utilitarian, while others may have purely symbolic meaning, and a whole lot are both useful and symbolic. The characteristics of cultures are: culture is learnt and not passed on biologically or genetically – this learning takes place through language and observation; cultures are patterned and this can for example be seen in artistic forms that are different across cultural groups globally; and lastly cultures are flexible in that they change according to changes in their natural environment (Smith and Young 1998:21 -23). The culture as a guiding tool will be discussed in the next paragraph.

Middleton (1968:2 and 19) asserts that man's experience and behavior are shaped by the customs into which he is born. By the time he can talk, he is the little creature of his culture – its activities, habits and beliefs. Middleton (1968) makes an example of adolescence rite of passage to adulthood; to North American Indians – this custom means warfare with the ultimate goal of honour; in Australia it means participation of male cults that exclude women; in East Africa among the Nandi tribe - the male circumcision rite requires stoicism from the young men. This supports the view that cultures are different but are based on principles that are pertinent to the specific cultural group. The expansiveness of culture is pondered in the following paragraph.

Kidd and Teagle (2012:151), regards culture as an expansive collection of codes and icons that communicates the meaning embedded in our way of life. Culture can be regarded as the macro pattern and identity the micro pattern (Kidd and Teagle 2012:8) – culture provides the background from which identity can be explored. Smith (2002:83) argues that culture is at once a product of fragile connections established between various elements of language and it is also bound by the institutions which are themselves the product of cultural practices. Romanucci-Ross and De Vos (1995:22-23) postulate that particular cultures afford particular patterns related to aesthetic traditions used symbolically as a basis of self and social identity. This includes taste in food, dance traditions, styles of clothing and definitions of physical beauty. The paragraphs to follow will expound on identity.

3.4. IDENTITY

The formation of identity is shaped by the way we see ourselves in relation to the places where we live, work and play, which is itself a complex product of the boundaries we construct between ourselves and others (Smith 2000:116). Campbell and Rew (1999:7-8) explain the construction of identity as the process by which the person seeks to integrate his various statuses and roles, as well as his diverse experiences into a coherent image of self. The awareness of self combines with inter-

subjectivity and involves a continuum of social categorization and self-ascription. Identity concerns what you consider you belong to, both at level of ideas and explanation but also in terms of emotional experience and the expression of affect. The next paragraph ponders on group identity.

Malêsević (2004:47-48) describes ethnicity as an aggregate of kinship units, the members of which either trace their origin in terms of descent from a common ancestor or in terms of descent from ancestors who all belonged to the same categorised ethnic group. The author further states that ethnicity is a diffusely defined group with a unique sense of identity embedded in a distinctive sense of its history, coupled with group loyalty in the form of maintenance of common language and common cultural history. This cultural history linking the past, present and future in terms of language, religion and particular customs, eating habits or traditional clothing gives individuals the means to identify themselves among different groups. The markers of group identity will be elucidated in the paragraph to follow.

Romanucci-Ross and De Vos (1995:58) ponders on cultural totems and advances that groups are distinguished by selected ethnognomonic traits emblematic of the separate identity and community of substance of each group. The authors comment on the study of cultural totemism with the coding of social structure in terms of natural species, the attribute relations which provide an analogue for relations among social groups. These totems reflect the social differentiations and grouping that they used to map and label – thereby creating identity. The Basotho nation has clans who distinguish themselves from others by their totems, for example Basia who have a cat as their totem, Bafokeng – hare/rabbit, Bataung - lion, Bakwena - crocodile, Makgolokoe – kgoho, etc (Matsela and Moletsane 2006). The next paragraph introduces the fluidity of the concept of identity.

Identity in pre-modern (traditional) societies was perceived as undifferentiated, socially derived, fixed to a position and unproblematic. Then change took place, from the absolute certitude of traditional or feudal forms of social and economic organization,

culture and thought, to notions of autonomy, openness and questioning (Bekker and Leïldé 2006:11). The authors further postulate that postmodernity is the point at which modern untying (dis-embedding, disencumbering) of tied (embedded, situated) identities reaches its completion: it is now all too easy to choose identity, but no longer to hold it…Post modernity is the condition of contingency…nothing seems impossible, let alone unimaginable. Everything that 'is', is until further notice. The paragraph to follow highlights how groups create distinction of 'us' and 'them'.

In the study of Martha's Vineyard, an island off the coast of Massachusetts, illustrated that societies are able to create distinct identities by the speech they adopt (Bates and Plog 1990: 278). The society under study employed a pronunciation of phonemes /ai/ and /au/ that created a unique identity marker for the islander. The islanders resented the intrusion of the summer people on their habitat and used the linguistic variation to distinguish themselves (Bates and Plog 1990: 278). Verkuyten (2014:38 & 59) argues that people can do particular things together and have a reciprocal expectations. Recognizable shared activities are conducive to the development of a social identity. This can lead to social categorization with the related identity. Distinctiveness is a prerequisite for social identities to provide a sense of grip, a meaningfulness. The next paragraph introduces the different types of identity.

Jacob, Yao Cheng and Porter (2015:383-385) emphasizes that most theorists agree that identity exists, not solely within an individual or category of individuals but through differences in relationships with others. Identity is shaped, in part, by the recognition, absence of recognition, or misrecognition of selfhood by others. The authors further breakdown identity concepts as follows;

- Indigenous identity – identification to be indigenous people, socially and historically constructed, and subject to political tensions and contradictions. A kind of cultural identity and would be reflected in the values, beliefs and worldviews of indigenous people.
- Racial identity – the biological race one claims and reflects the cultural standards of society to which one subscribes.

- Ethnic identity – that part of an individual's self-concept that derives from his or her knowledge of membership in a social.
- Cultural identity – may be a composite of many things such as race, class, education, region, religion and gender.
- Individual identity – the conception of a personalized selfhood, and stresses how individual may perceive and identify him/herself via community and social external factors such as race, class. Gender, and youth. Developing this identity is a lifelong learning process of cultural awareness and understanding.
- Community identity – connected to a sense of peoplehood inseparably linked to sacred traditions, traditional homelands, and a shared history as indigenous people.

Kidd and Teagle (2012:164) regarding the concept of identity as flexible state, argue that identity is not time or space bound and is continuously changed by social forces such as language, environment, interactions, thoughts, etc. Nunan and Choi (2010: 77) elucidates on the use of language to construct identity. She states that due to the complexity of language, the understandings of internal and external identity set different experiences of a person's identity in different social contexts. The identity of a person is the core denoted through signs of perception, principles, outlooks and way of life that we portray when we interact with others (Barker and Galasinski 2001:28). Kidd and Teagle (2012:102-103) further elaborates on the fluidity of identities emanating from the environment that is filled with choice and exposure to multiple languages and multiple cultures. This translates into the fact that individuals, by virtue of default, at no point in time are portraying mono-lingual or mono-cultural character, but are 'living' or 'embracing' certain aspects of other languages and cultures (symbols like traditional wear, accessories, artefacts, etc.) to form their own identity, which other people read. The paragraphs to follow will focus on the role that language, culture and identity play in society.

It is possible, according to Bates and Plog (1990:276), that cultural processes are not so much reflected by language as they are molded by it. The real world is to a large

extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered to represent the same social reality. The world in which different societies live are distinct worlds, not merely the same world with different labels attached. In other words, people in different societies see a different reality because they speak different languages and because each language forces reality into a distinct mold. The paragraph to follow explains the role of language in mitigating internal and external forces that threaten language.

In the research study of sustaining indigenous identity through language development among the Northern Cheyenne Nation and Timor-Leste (both American Indians), it was found that ethnic group identity formation is an on-going process that results from the interaction of internal (unique cultural practices, language and symbolic repertoire, history, geographic location, group's pre-existing identity, demographic and social class composition) and external factors (distribution of political power, government policy, occupational and geographic concentration of groups, ethnic categories of ascription, ethnic identities central to daily life) within a specific time and space (Jacob, Cheng and Porter 2015:143). The authors argue that the use of indigenous language within educational systems is designed to provide skills and knowledge is useful for nation-building and for ensuring the continuity of indigenous institutions and cultures. In the next paragraph, language and culture are highlighted as part of socialization.

Ahearn (2012:51-52) argues that children are socialized through culturally specific uses of language; she makes an example of child rearing in America, the interaction between a mother and her three month old baby, where the baby is facing the mother and the mother addresses the child directly. For example, the mother says, 'Katie is looking at the doggie?' and the baby gurgles back at her. In the African sense, among the Papau New Guinea, a three month old Kaluli boy, called Bage, his mother holds him facing away from her. The mother does not directly address the baby, as the Kaluli do not consider babies to be appropriate conversation speakers, meaning that the baby does not have an identity yet. The mother speaks on behalf of the infant, asking the older brother for him (infant). No baby talk is employed. This is a stark comparison between Bage's mother and Katie's mother – both scenarios indicate social interaction

that is linguistic and culturally appropriate for the language group concerned. None of the cultural interactions could be considered wrong or wright – they are what they are for their respective communities. The next paragraph expounds the role of identity in different interactions.

Krasmsch (1998:67-69) postulates that despite the entrenched belief in the one language equals one culture equation, individuals assume several collective identities that are likely not only to change over time in dialogue with others, but are likely to be in conflict with one another. She further argues that the difficulty of the above equation is that many cultures have survived even though their language has virtually disappeared (Yiddish of Jews, Gullah of American Black culture, Indian languages of the East Indian culture in the Carribean). The author mentions the learning of English by Mexican Spaniards who used the foreign language in order to maintain their Hispanic culture and Spanish language while resisting American occupation. The paragraph to follow elucidates the language's ability to project identity and culture.

Language can attain a representational character by being the method used to gauge a person's or a group's system of valuation (Finlayson and Slabbert 2005:13). This implies that language can be used to identity certain characteristic features that are symbolic of a certain culture, for example *modiyanyewe* (Sesotho - a woven grass hat specific to Sesotho culture), *idzila* (isiNdebele – beaded leg hoops/rings worn by married women in Ndebele culture), *patlo* (Batswana – the custom of bride price negotiation in Setswana culture), etc. Finlayson and Slabbert (2005:29) support the above by stating that language in a linguistic interaction mirrors the many "identities" of a person that manifests in different communication scenarios with other human beings. Finlayson and Slabbert (2005: 201) are of the opinion that language plays a double role, being that of conveyor of identity and marker of identity. The effect of changes to the language and/or culture is further explained in the following paragraph.

Siegel (Pacific Linguistics SeriesC-120:91) argues that language change often goes hand in hand with culture change, and is also both internally motivated ('normal

change' as studied in diachronic linguistics) and externally motivated (resulting from contact with other languages). Although it is unclear that rapid cultural change and linguistic change often co-occur, it is difficult to show that one causes the other. This is because some of the phenomena that bring about culture change, such as technological advances, migration and subjugation, are also responsible for new phases of language contact, which itself is a great initiator of linguistic change.

3.2. CONCLUSION

It is evident that in every society, language, culture and identity are intertwined and a change in one also brings about change in the other. There is no doubt that changes that occur in language and culture respectively, influence each other to a degree as well as identity. The formation or adoption of new terms in the language, introduces new culture and inversely the adoption of new cultures introduces new linguistic terms. As far as identity is concerned, identity is just as fluid as language – constantly changing when people interact locally, regionally or globally. From the above discussions, language, culture and identity are constantly thrown into a dominoes effect.

The next chapter discusses research methodology and design.

CHAPTER FOUR

RESEARCH METHODOLOGY AND DESIGN

4.1. INTRODUCTION

In the previous chapter, theoretical framework that underpins the research was discussed and shown that there is close relationship between language and culture and that language is a vehicle that transport culture everywhere. This chapter focusses the research methodology that will be used in the research. The chapter deals with the research design, data collection, ethical considerations and processing of data. As stated in the previous paragraph, the research is about relationship between language and culture and the research cannot be steered without clearly defined bounds, but must be reinforced by a particular research method that will serve as a guide in the in the collection of information.

Babbie and Mouton (2001) state that the research methodology pays more attention on the research processes and the kind of tools and procedures to be used. The central point is on the individual steps in the research process and the most objective procedures to be used. The selection of the research methodology and its application is dependent on the aims and objectives of the research, the nature of the phenomenon being studied, and the expectations of the investigator (Babbie & Mouton, 2001: xxiv–xxv). The preceding arguments contentions suggest that the research methodology is a way to systematically solve the research problem, the way various steps are adopted by a researcher in researching a research problem along with the logic behind them. The next section deals with research design.

4.2. RESEARCH DESIGN

In this section of the research emphasis is placed on research design. The research design according to Bryman (2001:29) is a framework for the collection of data. Babbie and Mouton (2001:75) argue that the research design pays attention what kind of

research is being conducted and what kind of results are aimed at. In view of the preceding assertions, the researcher will focus on the aim of the research which dictates the kind of evidence required to address the research adequately. The research is therefore conducted to determine whether there is a relationship between language, culture and identity. The research will be conducted by applying the descriptive method of research. In defining the descriptive type of research, Fabe (2012:3) contends that the descriptive method of research is to gather information about the present and prevailing conditions. The emphasis is on describing rather than on judging or interpreting. This method is used to describe the nature of a situation as it exists at the time of the research, and to explore the causes of a particular phenomenon. The aim of descriptive research is to obtain a precise outline of the people, events or situation. This type of research provides a clear view of the nature of the problem being investigated before the data collection procedure is carried out.

4.3.   METHOD OF DATA COLLECTION

The research emphasis is on the relationship between language, culture and identity. During the research, qualitative research method will be used. According to McNabb (2008:10) the qualitative research method has a long history of use in studies of group behaviour in business and government sectors. Case studies in which data were gathered during ethnographic studies are used extensively in public administration, non-profit and business management research.

4.3.1.   Qualitative design

Qualitative methods involve mainstream social science research methods such as ethnography, phenomenology and case studies, and may be interpretive or critical designs, as McNabb (2008:13) aptly contend. According to Lowe (2007:14 qualitative methods investigates the behaviour as it occurs in a natural setting and there is no manipulation of conditions. It is associated with the interpretivist and critical realist approach. It produces the field notes, unstructured interviews and observations, and is dependent on narrative data. Babbie and Mouton (2001:161) views qualitative research as the method that describes and evaluates the performance of programmes

in their natural settings, focusing on the process of implementation rather than on the quantifiable outcomes.

Qualitative research can also be interpreted as a research strategy that emphasises words rather than quantification in the collection and analysis of data and that it predominantly emphasises an inductive approach to the relationship between theory and research in which emphasis is placed on the group of theories; and embodies a view of social reality as a constantly shifting emergent property of individual creation (Bryman 2001:20). Wisker (2011:1) contends that qualitative research is carried out when the researcher wishes to understand meanings. It looks at, describes and understands experiences, ideas, beliefs and values.

The use of the qualitative method is according to Fabe (2012:8) advantageous as it is more open to changes and refinement of research ideas as the research progresses, and this implies that qualitative data gathering tools are highly flexible. There is no manipulation of research setting necessary with this method. One of the notable strength of qualitative research instruments is that they evoke a more realistic feeling of the research setting which cannot be obtained from statistical analysis and numerical data utilised through quantitative means (Fabe 2012:8). In view of the preceding assertions, the researcher will conduct interviews as a data source for analytical study. Field notes and other documents will also be utilised to support the intended research.

4.4.   RESEARCH SETTING AND PARTICIPANTS

Basotho speaking people who live in different parts of South Africa, namely, Ladybrand, and Qwaqwa and Maseru in Lesotho, are used as informants in order to gather the relevant information. In this way, a descriptive method is appropriate as this can allow the identification of the similarities and differences of the answers of the informants. The informants will include all Basotho speaking people in Ladybrand, Maseru, and Qwaqwa. Two types of data will be collected, namely the primary and

secondary data. The primary data will be based on the answers the informants provide during the interviews .The secondary data will be obtained from the published documents and literature that are relevant to the research.

4.5.   POPULATION AND SAMPLE

Population refers to the complete set of units or the whole group one is interested in and from which a sample is usually drawn (Laws 2003:457). Babbie (2004:116) refers to population as a group that the researcher wants to draw conclusions or generalise results of the research. The target population in this research will therefore comprise 25 people. Lesotho (10); Ladybrand (5) and Qwaqwa (10).

The group that the researcher wishes to research is termed 'population' and the group involved in a research is the 'sample' (Gorard, 2001:10). Sampling is according to Bless and Achola (1988:85) a scientific foundation of every day's practice. It is a technical accounting device to rationalise the collection of information, to choose in an appropriate way the restricted set of objects, persons, and events from which the actual information is to be drawn. The purpose of sampling is to use a representative number of cases to find out about a much larger number. It is the representativeness of a sample that allows the researcher to make accurate conclusions of the thoughts and behaviour of the larger population. The researcher will employ stratified random sampling so that each unit in the population has a known chance of being selected (Bryman 2001:85). Stratified sampling is according to De Vaus (1994:65), a systematic sampling designed to produce more representative and more accurate samples.

4.6.   DATA COLLECTION

To obtain information the researcher will use two types of data collection techniques that include the primary and secondary data. The primary data will be derived from responses (interviews) of the Basotho speakers in the locations. The secondary data will be obtained from published documents and literatures that are relevant to the research questions (Fabe 2012:5). According to McMillan and Schumacher (1993:40)

there are six ways to collect data, but in this research, the researcher will use the following: Interviews, field notes and observations.

4.6.1. Interviews

Interview refers to a conversation between two people. It involves a set of assumptions and understanding about the situation which are not normally associated with a casual conversation (Wilkinson & Birmingham 2003:43). According to Bless and Achola (1988:106) an interview involves direct personal contact with the participant who is asked to answer questions. Those interviewed are free to expand on the topic as they see fit to focus on particular aspects, and to relate their own experiences. The structured interview will be used. The structured interview as Bryman (2001:107) aptly puts it, entails the administration of an interview schedule by an interviewer. The aim is for all interviewees to be given exactly the same context of questioning. This implies that each respondent receives exactly the same interview stimulus as any other.

Flowing from the foregoing, the researcher will come face to face with the interviewees so that more insight into the meaning and significance of what is happening is gained. In case the interviews become too long, the researcher will make use of an audio-recorder so that the recorded interviews could easily be transcribed. The researcher has chosen interviews because they rely on the fact that people are able to offer accounts of their behaviour and actions to those who ask them questions. Personal interviews were conducted with Sesotho speaking people.

The 25 responses to the study questions will provide the researcher with information as to whether there is a relationship between language, culture and identity. Consent forms were provided to the interviewees mentioned above to indicate that the participation is voluntary and that confidentiality and anonymity will be crucial to the interviews conducted. Respondents were free to withdraw from the process at any time.

4.6.2. Field notes

Field notes refer to various notes recorded by scientists during or after their observation of a specific phenomenon they are researching. They are particularly valued in descriptive sciences such as ethnography, biology, geology, and archaeology, each of which has a long tradition in this area. Anderson (2004:252) defines field notes as descriptive records of the research, accounts describing experiences and observations the researcher has made while participating in an intense and involved manner. The researcher has included field notes as part of the instruments of research so as to record what she observes in an unobtrusive manner.

4.6.3. Observations

Maree (2012:90) asserts that the observation process involves the systematic recording of behavioural patterns of participants, objects and occurrences without necessarily questioning or communicating with them. The researcher, while observing, must pay attention and listen carefully in order to gain deeper insight into and understanding the phenomenon under study (Neumann 2000:360). The challenge however, is that observation is very selective and subjective, focusing on a part and not the whole which has more significance. The researcher must exercise sensitivity to what surrounds him and is being said, being conscious of your role as researcher, observer and interviewer and noting everything down, rather than noting less (Neumann 2000:363).

4.7.   ETHICAL CONSIDERATIONS

Bryman (2001:479) states that ethical principles in social research revolve around four main areas, namely: harm to participants; lack of informed consent; invasion of privacy and; deception. Babbie and Mouton (2001:528) agree with Bryman (2001) that the rights and interests of all participants in social research are being protected. The preceding contention implies that no participants should be asked questions that may be used against them. The researcher made sure that she complied with the principles

of research ethics in interaction with the research subjects: The following formed the core of research ethics:

4.7.1. Privacy, confidentiality and anonymity

Confidentiality in research refers to an agreement as to how information collected in the research will be kept secured. Privacy refers to the research participant's right to control the access of others to information about them. Anonymity refers to the removal of any unique characteristic, for instance, name, address and affiliated institution (Kanuka & Anderson, 2007:9). The researcher informed participants about all relevant details of the research with an opportunity to agree of refuse to participate. They were promised privacy, confidentiality and anonymity.

4.7.2. Informed consent

The participants were informed that participation in this research was voluntary and that they have a right to participate in the research or withdraw if they feel otherwise. The researcher made sure that participants understand the purpose of the questions so that they have ample time to accept or reject participation. Consent forms were given to the interviewees to indicate that the participation is voluntary. Researchers should respect their right to refuse to participate in the research and to change their decision or withdraw their informed consent given earlier (UNISA 2007:12).

4.8. DATA PROCESSING AND ANALYSIS

Once the data has been collected, the researcher will begin to process and analyse it to determine what has been gathered. The method that will be used to analyse the available data is descriptive data analysis, and the results will be used to provide the summary of what has been gathered. The interview summary form which was finalised after every interview will be interpreted and this will reflect the time, place, duration, the interviewees as well as the themes of the interviews.

4.9.   CONCLUSION

In light of the above discussion, it has been indicated that the researcher uses a descriptive method of research to gather information, and the importance of this research method was based on describing rather than on judging. The qualitative design was described as a method that will be used to collect data. The information collected was drawn from both the primary and secondary sources. The primary sources comprised interviews and questions whilst secondary sources were based on field notes and literature material. The population of the research was stated as Basotho speaking people in the Free State Province and Lesotho. The sample that was used allowed the researcher to make accurate estimates of the behaviour of the larger population as was mentioned and explained. As the research involves sensitive information about the institution and participants, confidentiality was guaranteed. It was stated how data will be collected, processed, and analysed, and the descriptive data analysis was seen as an ideal method of analysing data.

The next chapter deals with the analysis and interpretation of the research.

CHAPTER FIVE

ANALYSIS AND INTERPRETATION OF DATA

5.1.   INTRODUCTION

The previous chapter outlined the research methodology that was used during the data collection stage. A qualitative method of research was used to gather information. The primary and secondary sources were used to collect information. Interviews were used as primary sources. Secondary sources included literature from published books, articles and official documents. This research employed purposeful sampling to ensure that the researcher sought cases rich in information which can be studied in great deal about the issues of central importance to the purpose of research. The population comprised 25 people. Lesotho (10); Ladybrand (5) and Qwaqwa (10). As mentioned in Chapter One, the aim of this research is to investigate the relationship between language, culture and identity with special reference to Basotho language and culture and identity. The researcher intends to investigate how the awareness of our language, culture and identity can keep Basotho language and culture alive and reinforce in others, a sense of identity and protect their language and culture from facing possible extinction.

The concept of socio-cultural competence as Riley (2007) asserts, bring together our knowledge of language with our knowledge of our world, our world, world, eh society that one identify with, situations and culture of which one is a member. Basotho as an ethnic group, are identified through their language and make them a cohesive unit characterized by a "we feeling". Ethnicity according to Castels (2010) has always been a basic attribute of self-identification and not only because of shared historical practice but because of "others". The concept of 'others' be it defined by other attributes, characterizes the reality of our world. Flowing from the previous contention, Basotho live side by side that they differentiate themselves in terms of their ethnicity in order to find solidarity in the group. From the preceding contention, it is evident that identity, culture and language, exist interdependently. The next section discusses the analysis

of data. Chapter Five is the cogwheel on which the whole research is based. It provides an empirical analysis and interpretation of the results.

5.2. RESEARCH ANALYSIS AND INTERPRETATION OF INFORMATION

This section of research provides a demographic outline of the participants. The participants were requested to provide information regarding their cultural clans, gender, age, and highest qualification. The main section, that is, 5.3 reflects the analysis and interpretation of data collected from participants.

5.2.1 Cultural clan

A **clan** is a group of people united by actual or perceived kinship and descent. Although the research is about Basotho, the aim was to investigate how each clan provided input according to its own way of doing things. Different cultural clans participated and are outlined as follows:

Bataung	Bakwena	Bafokeng	Bakubung	Basia	Bahlakwana	Balloung	TOTAL
8	5	2	4	3	3	2	25
32%	20%	8%	16%	12%	12%	8%	100%

5.2.2 Gender composition

The researcher felt that participants representing both sexes was important as they provided information from different gender perspectives. The following provided gender composition:

Male	Female	Total

15	10	25
60%	40%	100%

5.2.3 Age

Age was an important factor because the researcher needed to see from which age group more information will come out and whether the youth could still serve as future custodians of culture.

20 – 30	31 - 40	41 - 50	51 – 60	61 -	TOTAL
0	4	5	10	6	25
-	16%	20%	40%	24%	100%

5.2.4 Highest qualifications

No schooling and Primary education	Matric	Certificate	Diploma	Degree	Honours	Masters and above	TOTAL
12	2	3	2	5	1	-	25
48%	8%	12%	8%	20%	4%	-	100%

From the information provided above, the majority which constituted 48% of participants, had informal and no schooling at all. This category of participants came from ages between 50 and above, this implies that as elders of the communities, they had a vast knowledge of language and culture, hence they took active participation in the interviews. Categories from matric to honours degree constituted little percentages of 52 combined, and their participation was minimal. This implies that they had

embraced the new culture of the West and took little cognisance of their language culture and identity and this was observed in their responses in the interviews.

5.3   ANALYSIS AND INTERPRETATION OF DATA

In the analysis of data, each participant was given time to respond to questions of the researcher. In some instances, the researcher formed a discussion group where important issues related to the topic were discussed. The responses of participants were recorded on the tape recorder machine. In some instances, debates on certain issues characterised the discussion and consensus were reached pertaining to certain issues where differences were observed. The following question outlined below and their responses were formed the basis of the interview.

5.3.1 What is the procedure followed at birth of children?

50% of the participants, stated that when a family has a newborn baby, *lehlaka le a hlongwa hekeng* (a reed is planted at the gate) as a sign that a selected people may enter the homestead. *Lesea le a kuruetswa* (*a* baby is shown the moon as his/ her birth mate). *Lesea le behellwa puleng* (left out in the rain for a few minutes) and in Catholicism we appreciate it as we equate it to a baptism. *Lesea le hlabelwa nku, le a jeswa* (a sheep is slaughtered and the baby is fed meat). A name is given depending on the occurrence at the time of his/her birth, for example, if a malome (uncle) is fighting in the war, the name would be Lesole/Mmalesole, if born on Sunday – Seabata/MmaSeabata or the baby is named after one of the family members. Name giving is *a* confirmation that the baby is a *motho* (person) *e seng ntho* (not an object). *Mmangwana* (the mother) *o fuwa lebitso la bongwetsi ha ho hlabiswa (*is given which symbolizes that she is a mother of so and so to the in-laws*)*.

30% of participants said that when a family has a newborn baby, *lehlaka le a hlongwa ntlong eo ho bontsha hore setlabotjha se teng* (a reed is planted in the yard to indicate the arrival of a new baby). Not everybody is allowed to enter the home. They are expected to first *phomola, maoto a bona a a tjhesa ba hlakole mehlala* (they crossed

many paths coming to the house and they might have encountered bad auras/ spirits, so they must first sit down and relax). Should they enter the home in this condition, the new baby will be affected. This is done in order to protect the baby from encountering evil spirits.

The responses of 10% of the participants argued that *o tla utlwa basadi ba didietsa ka thabo* (you will hear women ululating with joy). *Lehlaka la leqala le melang ka hare ho noka, le bontsha hore ke setswetseng* (the type of reed that grows in the river signifies that the new born has arrived). No males are allowed until the baby is three months old. *Lesea le tswela lapeng* (baby is allowed to go outside the house). *Kgwetsa* (the amulet made of some part of small animal as a protection symbol) is worn to protect the baby from enemies, bad spirits.

The last 10% of participants had this to say - We erect a *lehlaka (*reed)*, making young women who are intimate with men aware that they are not welcomed. The women must first cook *lesheleshele (*soft porrige), and the baby is feed *lesheleshele* using a hand as a spoon. This is called *ho qaisa* (to forcefully feed a baby by hand*). When the baby undergone this *ho qaisa* process, every woman is allowed into the house. The baby's fontanel must be smeared with *mmutedi* (cow dung) from *sakeng* (kraal), given a name and gets a *kgwetsa* (amulet). *Kgwetsa* – Tloung *mona* (according to the Batloung clan), when a baby has *bolotse* (umblical cord has fallen off), the head is shaved. *Kgwetsa* is made of *thotse tsa mohope (type of seed), nto la nakedi le ka morao bakeng sa bashanyana le le ka pele ho bananyana* (skunk's back paw for boys and front paw for girls), some wire and a string made from goat skins serves as the piece of string. Other clans use the tail of the skunk. The *kgwetsa* is removed when the baby is taken off the breast or it has torn off by itself. It is then kept safely for the next generation of babies born. Boys and girls are not given the same kgwetsa – gender compliance.

5.3.1.1   Analysis

In light of the responses of participants, it becomes vividly clear that the majority of participants mentioned *lehlaka* (reed) as a sign that there is a baby that has been born

in the family, and this *lehlaka* serves as a deterrent to keep those who are impure from entering the house. From the arguments and debates that took place, *lehlaka* may be anything from the real reed that grows in the river or cloth, or anything that can be used to signify the presence of a new baby, and to caution those that are impure not to enter the house because they may *hata ngwana* (stupefy the baby). The other argument that is central to the discussion was that men are naturally impure, and should not be allowed into the house. Finally, one other general concept, namely, *kgwetsa* was mentioned several times, and this was used to protect the child from any harm that may come as a result of evil spirits and impure people.

5.3.2 What happens when a boy or a girl is born to the family?

80% of the participants stated that women in the village will pour the father of the baby girl with water to indicate that *sekgametsi* (a girl who will fetch water from the river) is here. When it is a boy, men in the village will sjamboks the father or whip him, saying to him *lekolwanyane le teng* (a little boy initiate is born). 20% of participants said that the father is sent or goes somewhere, he is cleverly summoned by another man who is hiding a stick. *Ba a mo phafula* (he is sjambokked) when the baby is a boy. When the baby is a girl, a woman pretends to go past the father and pretends to talk to him and pours water on him.

5.3.2.1   Analysis

What emerged from the responses is that all the participants agree that the father of the baby was notified by actions, not words on the birth and sex of the baby. Water is used when it is a girl, and hitting with sticks when it is a boy. Who actually performs the actions, is not clearly stated, but women in most cases are involved with pouring of the water as well as hitting the father.

5.3.3 What is the procedure when twins are born?

About 40% of participants did not respond to the question as they did not have information in this regard. The other 40% stated that in the past, when the twins were born, this was a miracle among the Basotho especially when such an occurrence took place at the chief's house. When the queen gave birth to twins, boys, they were called Tsholo and Tsholonyana. To avoid the first twin being killed as per cultural practice, Tsholo was given to the chief's sister. When he was a grown up man, and it was time to claim his *chieftancy,* he returned to the village of his birth. On his arrival, the villagers were surprised that an 'outsider' was contesting the position of the chief. They called him *mo hlaha kwana* (one who comes from somewhere). As a result, all his followers were given or adopted the totem name of Bahlakwana. 20% believed that *mafahla (*twins) are regarded as one person and the procedure on their birth is the same as that followed when any child is born. The participants were not free giving of the information regarding the death among the twins. The researcher is led to assume that the participants do not have twins in their families; the participants have heard stories about how this custom is carried out but are unclear about some aspects or that it could be the participants regard talking about the custom as taboo and therefore did not want to give information.

5.3.3.1   *Analysis*

There was no clear-cut information regarding this question but the majority which constituted 40% presented a picture of the procedure that was followed in the olden days were *mafahla* were separated at birth and the one who was raised by the sister adopting a new name of Mohlakwana when he claimed his chieftainship. The researcher deduces from what the participants stated, that the procedure regarding the treatment of twins at birth and death will be known by the families involved, as the processes are secretive and are not open to other villagers. The procedure at death is conducted in secrecy, at an awkward time (dawn) and involves only a few chosen family members. Basotho would know only if they have twins in their families and have thus buried one of the twins.

5.3.4 What rites are performed from early age up to puberty?

About 80% of responses indicated that young men were sent to initiation school to learn how to protect and guard the chief and the village. When it comes to girls, the participants stated that when a girl reaches puberty, *diollamolora di phutlwa ka tsheya ke mme kapa nkgono wa ngwana* (budding breasts are swiped with a tsheya (loincloth) by the girl's mother or grandmother). This is done to prevent the breasts from growing too big and heavy for the girl. A further 20% indicated that older women and girls stay at *thakaneng*, a communal hut in the village. It is separate for both genders. They are taught songs, games, they eat *dikgobe (*maize kernels from the cob*).*They play pranks with their blankets. Afterwards, they sleep.

5.3.4.1   Analysis:

The participants agreed that the grandmothers were tasked with looking after the younger village children, teaching them the Sesotho culture and appropriate good conduct for them. The leading participants in this stage were grandmothers for girls and grandfathers for boys. Not much about boys was said, except *lebollo* (initiation school) where they are initiated into manhood. A lot was said about girls and the central concept of *diollamolora* was common and good manners. This is a clear indication that girls were trained effectively to be the mothers of the communities. From the information gathered, the informants agree that the grandmothers were tasked with looking after the younger village children, teaching them the Sesotho culture and age appropriate good conduct.

5.3.5 At what age do you usually take your boys and girls to *lebollo* (initiation school) and what are the other processes?

The vast majority of participants, about 60%, mentioned many ways of observing the actual age of going to *lebollo* and agreed that Basotho did not count the years. This depends on the communities where young men and women are residing. Somewhere, the parents observe body changes and ways of doing things, cautioning others, exercising strength and adult talk. Sometimes when the father realises that *mokola leihlo le hanella ka bananeng* (the young man shows interest in girls) this serves as a sign that the time is ripe that he should be sent to *lebollo,*– the boy is sent to the *lebollo* ho *nka thuto* (sent to initiation school to learn). The parents would observe behavior of the boy or girl and know when it is time go to *lebollo.* In other Basotho communities, when the father realizes that the boy is now *a lephurakgwahla* (*a* person who is now able to chew the hard corn of the previous year) the boy is sent to *lebollo.* There was no specific age, but the parents would monitor the development of the child when they were ready for the school. The children used to *ila* (prohibited from eating) eggs, milk, peanuts and offal as these were deemed to fast track sexual maturity. The boys were also physically active as they used to look after cattle, go hunting, etc. *Ha ngwanana a qala ho tea metsi, o sebetswa ho ya ka moetlo wa habo,o tshaswa ka letsoku, mme o se lokela ho ya lebollong (*When a girl starts menstruating she is processed according to the rites of her clan or lineage, meaning that she is ready to go to the initiation school). Girls they used to smear *letsoku* (red ochre) on their face and body whilst at the initiation school. *Ke moetlo wa* Basotho*, ke koma (*is the tradition of Basotho, a secrete).

40% of participants agreed that w*hen ngwanana a se a tea metsi (when she starts menstruating)* she is taught respect in the Sesotho way and the parents plan for her to go to initiation school. The mother picks a girl in the village who has good manners. This girl will smear red ochre on the girl, dresses her in *onoroko e bitswang letetswana* (a type of flannel skirt) and tells her to run fast to the well/river. When the village women see this, they ululate. At the well/ river, the older girl will pour the young girl with water three times, reciting the young girl's clan praises. Then the young girl will take a clay

pot with water, put it on her head and walk back home. If she does not have a pot with water from the well/ river, she is not allowed to go to the initiation school.

5.3.5.1. Analysis:

The elders would monitor body changes on the children as well as behavior at certain ages then determine the time for initiation school. Basotho did not count the years but looked for certain aspects in children to show their maturity.

5.3.6 What is the value of the school?

An overwhelming majority, 73% of participants, stated that boys are taught *bonna* (manhood) – self-respect, process of procreation/sex, responsibilities of a man in the village and ba a *bolotswa* (are circumcised). They are told to stay away from girls. They were taught how to be adults. *Ke koma ya Basotho* (it is secrete of Basotho). They are taught Sesotho culture. They learn Sesotho culture in line with their age. They are taught *phiri sa ho bopa lelapa* (secrete of building a family unit). *Ngaka e sebetsa bashanyana le banana ka lenaka, mmoho le mophato ho qoba mathata.Ha lefu le ka ba teng, ngwana a hlokahalla mophatong, o bolokelwa moo. Ke lekunutu la banna. Mokwatja wa hae o kgutlisetswa lapeng ho ntatae* (the tradidional healer uses muti on the boys and girls as well as the initiation school to prevent problems that may arise. If one dies at the initiation school, he/she should be buried there. This is the secrete of men. His blanket is taken home to his father).

20% of participants agreed that young men were taught about manhood, different uses of *meriana* (herbs) to heal diseases. They are taught *dithoko* (praises) and *dipina* (songs). *Ba a phatswa pele ba kena mophatong ho ba tiisa* (they are doctored by *a ngaka* before the school progresses). They are called *makolwanyane* (boy initiates) when they return from *mophato* (initiation school). Men who have never been to the

initiation school are called *mathisa* and women are called *maqai*. These are derogatory terms demeaning those who never went to *lebollo*.

7% of participants stated that this is *lekunutu* (secrete). *Mophato wa bashanyana o bulwa mariha, nako e balletsweng ke kgwedi tse 6, o tshwarelwa thabeng. Ba batona ba a bolotswa, ho sehwa ntlhana pejana.Mophato wa bananyana o bulwa ha hlabula le thwasa* (initiation school for boys is scheduled for winter and takes up to six months on the mountain. The males' foreskins are cut. Girls usually go to the initiation school in summer)

5.3.6.1. Analysis:

The overall observation from the participants about initiation school entails teaching of Sesotho culture, the secrete that cannot be divulged by those who graduated, the importance of a traditional healer who protects the boy and girl initiates as well as the importance of being at the school. Added to this, the other overall opinion is that at initiation school, the boys and girls are taught matters of womanhood and manhood, their culture and sexual education.

5.3.7 Is there any specific language spoken by female members of the community, when addressing male members?

Participants constituting 100% stated that Basotho women were taught not to *bitsolla* (address disrespectfully) the male members of the family. Terms of address were *ntate* (father), *ntatannyeo* (so and so's father). The *ngwetsi* (daughter in law) would never call *matsale* (father in law) by his name. She may not say the name, surname or totem of the *matsale*. She would use another similar term while talking. For example, if the name is *Kgomo* (cow) – she would say "*mmala wa letlalo la tjepa o kgunou* (the colour of the 'synonym for cow's hide is reddish) instead of saying *mmala wa letlalo la kgomo o kgunou* (the colour of the cow's hide is red). She may not look the father in law in

the eyes. She may not hand over something to him by hand, when giving him food, she would kneel down and place the food on the ground.

Other examples of *hlonepha* language mentioned were:

Name of father in-law	hlonepha name	Translation
Metsi	Manyabolo	water
Pule	Takotso	Rain
Mahlomola	Masisapelo	misery/ heartache
Thabo/ nyakallo	Nyakallo	joy
Rakahlolo	Mpati	the one judges
Letsatsi	Lephahama	sun

5.3.7.1. Analysis

The respondents mentioned several *hlonepha* words that apply to women, i.e. that married women may never utter. There are also fines mentioned if a married woman says banned words and this fine is directed at her parents.

5.3.8 Why the name of the father in law is not pronounced?

Majority of participants state that this was done to show respect to the *matsale*. If the *ngwetsi* being unaware mentions the name, she would be sent back to her home and her family is fined a cow. The same would apply if the *mmematsale* would call the *ngwetsi* by her maiden name, she would also be fined a cow.

5.3.8.1. Analysis:

In this question participants, 100% agreed unanimously that this is a sign of respect not to call a father in law by his name.

5.3.9 What is the process of marriage negotiation in Sesotho?

Majority of participants, 43%, stated that *mohlankana o raha moritshwana* (young man allows the calves to suckle from their mothers, without milking for the family first). *Moritshwana* is the dimunitive term for *morifi* (a clay pot used to store the milk after milking the cows). The young man has seen a young woman that he likes and wants to marry her. The father calls *malome* and *rangwane* (uncles from both sides). The young man's family would ask – *mokokotlo wa mmangwana o sidilwa jwang?* (how do we massage the mother's back, meaning how much is the bride price). *Bohadi* (bride price) is discussed by both families and they agree on *sekepele* (bride price is determined). The cows are sent to the girl's home together with a horse to be used when looking after them by the shepherd. They agree on the type of marriage and day of ceremony. The girl is sent to the in-laws accompanied by women relatives and she is welcomed and given a new name – expecting that she will fall pregnant within a year of marriage. In olden days, if the girl refused to marry, the old women of the village would tie her finger with *lesika* (type of grass), tighten it until she agreed. Eventually she would agree because *lesika* hurt her finger.

About 40% of participants agreed that a delegation of 3 men and a woman go the girl's house to negotiate for her hand in marriage. If they agree, the preparations start. Among the cows for the bride price, there is *kgomo ya letswele* (cow for the girl' mother), *tsa bohadi* (actual bride price) and *kgomo e hlabisang bohadi* (a cow for sealing the agreement). The cow will be slaughtered only if all the cows have been received by the girl's family. This is a feast for celebration. After the above, the new

daughter in law is escorted to her in-laws' house, is given a new name or the family wait for the arrival of the new baby before giving her a name.

The remaining 17% said that there are three kinds of marriage in Sesotho – *ho shobediswa, la dipuisano le la mahahapa. Tjhobediso* – young man and young woman are dating, the man says *mphelehetse (*translate) and he has his friends waiting for them elsewhere to assist him in abducting her to his family home. *La mahahapa* – the young man forcefully abducts a young woman, and his family will later send *bohadi* to the woman's family. *La dipuisano* – Parents ask for a *mohope wa metsi* (ask for a girl's hand in marriage). The man's family arrive at the bride's home, they greet the elderly woman (intentionally) sitting out in the yard. She does not acknowledge. They greet again, still she does not acknowledge their greeting. They have to give her money as pula *molomo* (talks initiator). She takes the money and greets them back. They proceed to enter the house. They greet and the same happens. Another pula *molomo* is expected. This way the grooms' family must show they are capable of looking after the bride in the near future. *Dikgomo tsa bohadi ke a letswele* (mother's cow*), pelesa (*horse*), moqhoba* (leader), *sekepele* could be R7000.00. When the bride is escorted to the in-law's home, she is given a new name and clothed in a *seshweshwe* dress. When there is no baby after the expected time, the mother in-laws gives/ allocates a child from the family to the bride to let her not feel awkward and keep her from dwelling on the fact that she does not have a child yet. The couple is officially to leave the in-law home and establish their own home.

5.3.9.1. Analysis:

The Basotho culture dictates processes to follow when marriage is to be conducted. The elders are facilitators, a bride price is to be paid and there are rituals to be followed to merge the two families as well as welcoming the new bride to the groom's family.

5.3.10   Does a person marry for himself or his family?

Majority of participants 80% stated that a young man does not marry a woman for himself, but for the family. If the man does not want the woman anymore, he leaves her with their children at the family homestead and go elsewhere. They do not chase her away.

The remaining 20% of participants said that in Sesotho, *mohlankana o ne a kgethelwa mosadi* (the bride was chosen for the groom). *Morereo wa batswadi* (adult business) to choose a respectful and respectable young woman, ever since this practice is no more, there are many divorces.

5.3.10.1. Analysis:

In the past, the father would pay the bride price for the son to marry a wife, hence the understanding that the wife is for the family. Lately, times have changed and young men and women meet at different platforms, like social events, work, educational institutions, literally anywhere and the parents often do not have a say in their children's choice of partner and the young men feel that they have married for themselves.

5.3.11 Kinship terms and the role of each person in a child's growth and life?

50% of participants said that *malome* (mother's brother) – caters for the growth and progress of a *motjhana* (niece/nephew) and should be informed about every development that takes place around *motjhana*. He performs marriage rites for *motjhana.* When *motjhana* is burnt, *malome* is expected to replace the burnt item (clothes, blankets, etc.) When *motjhana* is born after a baby who died, *malome* is to buy and slaughter a sheep ho *tlosa seqoma* (to remove the "thicket of hair" left at the

back or top of head on *motjhana. Rangwane* (father's younger brother) – serves the fatherly role to the child by overseeing discipline and general wellbeing, as the fahter's older or younger brother. Also plays the role of *malome* if there is no *malome. Rakgadi (*father's sister) and *manngwane* (mother's sister) – both play a motherly role to the child. Often the child could be sent to stay with either one of the aunts and the parents would be assured of their child's wellbeing.

The other 50% of participants responded that *rangwane* (father's younger brother) – serves as father to child, *ke yena ya kgalemang ngwana* (responsible for discipline in the child). *Malome* (mother's brother) – when the child's clothing is burnt, malome must replace with a new one. *Setlapedi/ setjhwa* (ringworm/ sore that won't heal) – *malome a nke molora wa thotobolo ya kgale, a se pikitle mme se fole* (uncle to take ash from an old dumping site, rub it on the affected area and it would heal).

5.3.11.1. *Analysis:*

According to the participants, *malome* has more responsibilities towards the nieces and nephews. The other paternal and maternal uncles and aunts have fewer responsibilities. It is obvious from the information received that biological parents have dependable support system do help them in the growth and development of their children. This demonstrates the expression of 'it takes a village to raise a child'.

5.3.12 What is *kgomo ya mafisa?*

Majority of participants, 85% stated that this concept means that when one family is poor, another family could 'loan' them a cow in order to survive. The poor family would then look after the cow and benefit from the milk produced. When the cow bear calves, the beneficiary would negotiate with the owner to keep the calves and this would continue until the family is no longer poor. From the calves born, the actual owner of the cow would be refunded and the other family would not owe anything to the benefactor. The remaining 15% of the participants believe that the term means helping one family to help itself. In short, a wealthy family give a cow to the poor family for a

certain period, and when the needy family is back on its feet, the cow is returned to the actual owner.

5.3.12.1. Analysis:

The majority of the informants knew the concept and how it is used. The reason for not knowing the concept (15% of the respondents) could be that cows are not currency nowadays, few Basotho own cows in urban areas and therefore the practice of *kgomo ya mafisa* is not used anymore.

5.3.13 What is the dress code of Basotho men, women, boys and girls?

97% of Basotho spoke in one voice that both women and men wear blankets and these blankets have different names according to their patterns. The Basotho men wear different types of *dikatiba* (woven hats) and dikuoane (hats made from small animal hides). Basotho women take pride in wearing their seshweshwe dresses of different patterns and colours. Boys wear *tsheya, seope, qobolana* (loincloths) and girls wear *dithethana (*woven grass skirts*)*.

A small 3% of the participants reported on the dress codes of girl initiates who wear *setea* (animal skin skirt), *khibane* (apron), *masira* (veils), *dikgolokwane* (woven grass tops) and *mahaletere* (tattoos on face).

Photo of *baale* (women initiates) undergoing training. They are wearing *khibane* (sheep hide skirt) and *dikgolokwane* to hide the breasts. They have smeared *phepha* (white clay). Courtesy of *mosuwetsana wa mophato* (teacher of initiation school).

Photo of baale graduating from initiation school. They are wearing *mose wa kgomo* (cow hide skirt) and their bodies are smeared with *letsoku* (red ochre). Courtesy of mosuwetsana wa mophato (teacher of initiation school).

Photo of *baale* graduating from initiation school wearing Basotho blankets bought as presents by their respective families. Courtesy of *mosuwetsana wa mophato* (teacher of initiation school).

Photo of *baale* wearing mese ya kgomo and Basotho blankets. They are holding *meseme* (grass mats) which they made during their training The lady in the red dress was the *ngwetsi* (daughter in-law) of the *mosuwetsana* (initiation teacher), so out of respect for her married status she had to cover her body accordingly hence she wore the dress. Courtesy of *mosuwetsana* wa *mophato* (teacher of initiation school).

The researcher wearing *mose wa kgomo* (cow hide skirt) and *thethana ya mafitwana* (knotted woven skirt).

Thethana - woven skirt that is not knotted and has been dyed with *letsoku* (red ochre). Worn by girls on its own and women covering the front while *mose wa kgomo* covers the back part

*Thethana ya mafitwana* – knotted woven skirt that is left white. Worn by girls on its own and women covering the front while *mose wa kgomo* covers the back part.

Basotho Cultural Village, Bethlehem – the man dressed as the chief at *kgotla* (village council).

Basotho Cultural Village – the man dressed as *morena* (king), wearing *kobo ya letlalo la nkwe* (leopard skin blanket) and *modiyanyewe* (royal woven hat).
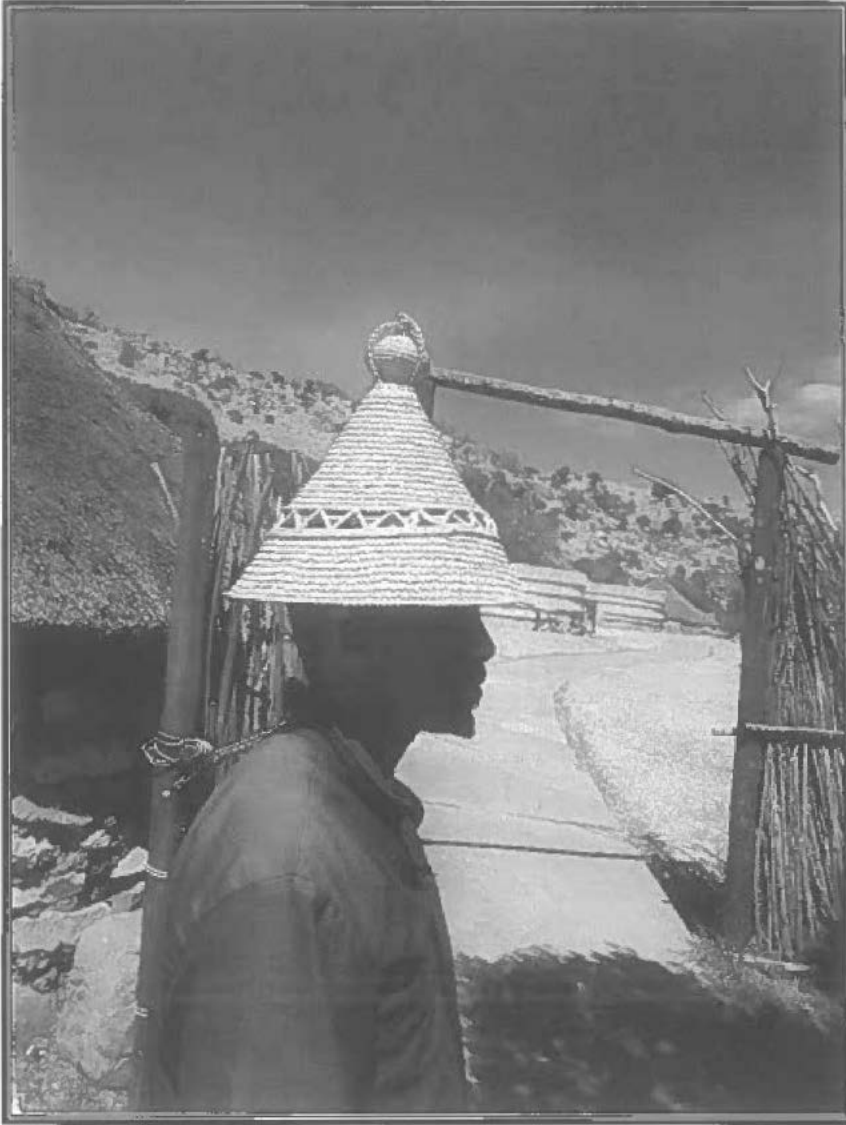
Basotho Cultural Village - *Modiyanyewe* is only worn by the king.

5.3.13.1 Analysis:

The researcher sums up from the participants that Basotho can be identified by their blankets, hats and *seshweshwe* dresses. The young children have gender specific dress codes made of natural materials like animal skins and woven items. Respective initiation rites also have their distinct dress codes.

5.3.14 What types of songs do Basotho sing?

92% participants reported that songs sung by Basotho are *mokgibo and ditolobonya* (dance forms) sung by women groups and the *mohobelo* and *mokorotlo* (dance forms) songs sung by men. Basotho also sing when they are harvesting, fetching water, thanking *Modimo* (God) and during trying times (kodiyamalla).

It was reported by 5% of participants that there are musical instruments played to accompany the singing like *setolotolo (picture below), moropa (*drum*), sekgankule, lesiba, koriyana, mamokgorou le serobolela* (different types of musical instruments). Hand clapping is also part of the singing when musical instruments are not used.

Lullabies are sang for children. There is musical instrument used to lull children to sleep called *lekope*, it creates a soothing and calming sound. This was reported by 3% of the participants.
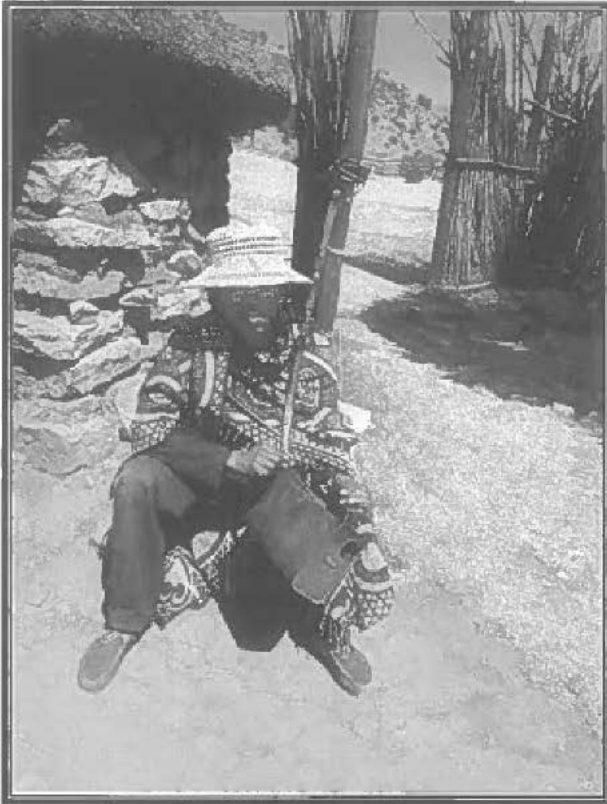
Setolotolo musical instrument held by the man It is made of an old oil can/ tin, a long stick and a number of *boditsi ba pere* (horse tail strands). The bow in the right picture, made of a curved stick with *boditsi ba pere* also, is used to create music – played like a violin.

5.3.14.1. Analysis:

Basotho men and women participate in gender specific dances and singing at different social activities. There is also a variety of musical instruments used for creating entertainment. A small percentage is aware of the lullabies and the *lekope* instrument, this could be an indication that lullabies are not as popular because the young parents do not sing them or that the grandmothers are not part of nuclear families anymore, grandmothers stay far from grandchildren.

Recreation and sports

5.3.15 What games do Basotho girls and boys play?

The games played by Basotho children are varied, but the majority of the participants agreed on *diketo* (a game of playing with small stones, pushing them into a hole and scooping them out again with an opponent), *kgathi* (skipping rope) and *mmantlwane* (playing house) for girls. Boys mainly played *ho kalla* (play fighting with sticks) and *ho bopa ka letsopa* (making clay figurines). *Dilotho* (riddles) is played by both genders. *Ditshomo* (story telling) are related by grandmothers. This was reported by a majority of participants - 95%.

The other 5% or participants informed of other games like *morabaraba* (board game of sort), *lesokwana* (game of asking for rain), *boleke* (hide and seek) and *mokolokotwane* (stacking up tins). These games are also played by both genders.

Morabaraba is played by boys and men. Two people play at a go, each with 12 *dikgomo* (pebbles). Each player must outwit the opponent, get his dikgomo in a row of three and thereby choose *kgomo* from his opponent's marking post. Often there is joke cracking at the expense of the looser, like... *Nkaaaa! ka mo nepa pakeng tsa mahlo! Se ka lla monna, mmao ha utlwe!* (take that! I hit right between the eyes! Don't cry man, your mother can't hear you!).

5.3.15.1. Analysis:

There are many different forms of games that Basotho boys and girls participated in, some being played together others separately according to gender. The games developed different skills among the boys and girls, as well as containing different lessons to be learnt. The games are played during the day, with the *boleke* being played in the late afternoon and *ditshomo* and *dilotho* in the evening. It is interesting to note that only *ditshomo* and *dilotho* required no physical activity, but the rest of the games require movement and the children are kept active.

Spirituality

5.3.16 What terms are used for religious purposes?

80% Basotho responded that there was a great belief in *badimo* (ancestors), followed by 15% who believed in *badimo* and Tlatlamatjholo/ Modimo (God) together and lastly 5% who believed in *badimo* alone.

5.3.16.1. Analysis:

It is evident that Basotho have a spiritual belief system that connects the dead, the living and Modimo. The researcher is convinced that contrary to the negative perception of ancestral worshiping, the Basotho have a connection with the higher power – the means justifies the end product.

5.3.17 Do you pray directly to God or to the gods?

It was reported by 65% participants prayers are directed to *badimo* (ancestors) and 35% believed that prayers are sent to both *badimo* and Tlatlamatjholo/ Modimo (God). Basotho believed that the departed spirits are closer to Tlatlamatjholo/ Modimo more

than those who are still alive, hence the prayers were sent to *badimo* to direct them to God. The *mphabadimo* (ancestral ceremony) was a way of invoking the ancestral spirits to connect to Tlatlamatjholo/ Modimo.

5.3.17.1. Analysis:

Basotho are steadfast in their acknowledgement of the importance of their departed family members, *badimo,* whom they believe are closer to Modimo. They believe when they host the *mphabadimo*, that only the ancestors can talk to Modimo.

5.3.18 Can you recite Basotho prayer?

The participants, 75%, knew of the prayer but could not recite it. The other 25% knew the first two sentences only. One respondent stated that the prayer is actually a poem written by an unknown Mosotho poet.

5.3.18.1. Analysis:

The researcher is convinced by the claim that the prayer said to be of Basotho could very well be a poem, as not many informants could recite it. If it was indeed a prayer, it would be common knowledge to all the Basotho.

5.3.19 Do you have *d'ingaka* in Sesotho?

A resounding 100% agreement among the Basotho have knowledge of *dingaka* in Sesotho way of life.

5.3.19.1. Analysis:

The majority of informants agree that *dingaka* exist.

5.3.20 What special names do they use?

The informants, 70%, reported that the names used by *dingaka* are *nkgekge* (the expert), *matsetsela* (the expert) - 5%, *makgerenkga (the expert)* - 5%, *ngaka mmotwane* (fake healer) - 5%, *tidima/ tidibohadi* (the best) - 5%, *ngakachitja* (all rounder) - 5% and *lethuela* (healer) - 5%.

5.3.20.1. Analysis:

There are many terms employed by *dingaka* themselves and Basotho generally to refer to the service/ trade. Some terms validate their expertise while others show their lack of skill when Basotho talk of them.

5.3.21 Do you know the divination terms used by *dingaka* (traditional healers)?

According to the informants, 96% reported that *dingaka* have to address the divinity bones, praise them according to the praise clan of the person consulting. The divinity bones are called *ditaola* and the bag containing the bones is called *kgetsi ya dimo*. The divinity bones have special names like *kgaketlana ya mpshe, kgaketlana ya sekolopata, taola senoko sa phoofolo, podi ya lefehlo,* etc. The names can't be explained as such, they are coinages of poetic language. The consulting person must blow into the bag, the *ngaka* then shakes the bag, praises and throws the contents onto the ground. The *ngaka* will then reveal what the bones tell him or her. The praise is followed by the following utterance: "*kgoloma,kgoloma re utlwe…masapo a tse shweleng, laola ba phelang…*" (talk, talk we are listening…the bones of the dead reveal to the living…).

The informants 3% reported that they did not know. 1% reported that they did not believe in the practice as it clashes with their religion.

5.3.21.1. Analysis:

It is evident form the information presented that, *dingaka* have a unique way of conducting their consultations. Firstly, *dingaka* have to have divinity bones which ae their tools of the trade and they have to make a connection with the ancestral spirits by addressing them in the praise name of the person consulting thereby assisting them with their challenge.

5.3.22 Do you know the names of the herbs they use?

45% of the study participants reported knowing a majority of the healing herbs recommended by *dingaka* for various ailments. These participants mentioned the following herbs and their uses; *lesoko* (colds and flu), *hloenya* (stomach ailments), *setimamollo* (wounds), *lengana* (colds and flu), *pohotshehla* (headache), *kgwara* (weight gain) and *sehalahala sa matlaka* (blood cleanser). The following healing herbs were reported by 32% of participants; *tsikitlane* (toothache and stops child nausea), *phate ya ngaka* (colds and flu) and *kganathi* (stomach ailments). These next healing herbs were reported by 15% participants; *phonyoka* (bile ailments) and *lekgala* (blood cleanser and laxative) and the last participants (8%) knew of the herbs but not what they treated – *thitapoho, tsilatsila and seholobe*.

5.3.22.1. Analysis:

The participants presented an impressive knowledge of healing herbs and their uses. It should be noted however that the herbs mentioned treated ailments and not diseases. This poses a question on how and if dingaka treat *mofetshe* (cancers), hypertension, diabetes, sexually transmitted infections, etc?

5.3.23 What terms are associated with death?

85% of the participants told that when death has occurred, the bereaved family is supported by relatives, neighbours and villagers. The women closest to the deceased are required to *hata lefu* (sit on the floor) and thereby inviting the ancestors to help them calm down. House should be quiet, and the room where the female relatives are sitting *ho kgantshwa kerese hore tsela e yang badimong e bonahale* (a candle is lit for the corpse to find the way to the ancestors). A beast is slaughtered male for a men and a female for a woman, in the past the cow hide was used as a coffin. The meat will be cooked to serve the villagers and certain carcass parts are retained for specific relatives like the head, hooves, tail, etc. *Setopo ha se bolokwa se fupariswa peo ya poone, mabele le koro* (corpse is buried with some sorghum, maize and wheat seeds to plant at the destination). *Puo ya phelehetso ho ya mabitleng* (the corpse is addressed when leaving the house for the cemetery) and the relative says '*o tswa kahara ntlo re o isa mane motseng wa hao, baheno ba o emetse, o ye ho bona o re buelle, o re kopele pula le kgotso*'. (we are taking you from home to your new home, your people are awaiting you, speak for us and ask for rain and peace). At the cemetery: '*Ke mona moo o tla phomolang teng. O re roballe. Re dutse re o hopola, ha re no o lebala le wena o se re lebale*'. (This is where you are going to stay. Rest in peace. Do not forget us, we will always remember you.) The dead were buried during the morning or the afternoon – not between 12- 15 p.m., as the ancestors were believed not to be on site. No children attended funerals.

15% participants informed that there were no digging spades then, the dead were laid in the kraal. The cattle trampled on the dung continuously making it soft to dig up. There would be no dogs digging up the corpses as dogs don't dig up dung, they do not pick up smell in the dung. The graves were not even deep. During times of warfare, the disabled and aged people were put in the kraal so that the cattle can trample on them (euthanize). This was done to spare them misery and torture in the hands of the enemy. Nobody would also be blamed for killing them...*ke ka hoo ho thweng ba*

hatiketswe ke dikgomo, e seng rona, (hence it is said they were trampled by cattle, not killed by us).

5.3.23.1. Analysis:

There are customs to be followed upon death and each family/ clan has to comply. Communication with the departed starts with the funeral procession at home until at the cemetery. This articulates the Sesotho culture of ancestral communication, the departed family members are never forgotten. The ancient practice of euthanasia is of interest as it was done out of love and genuine concern to save the beloved soul among the Basotho.

5.3.24 *Ho rwala thapo*, how is this conducted?

40% responded that in recent times, *thapo* (black cloth) is worn by the bereaved family and relatives. *Leloko le a kutwa* (clan members' hair is cut), *ba hlapiswa ka lekgala* (washed with water mixed with aloe plant). The family wears the *thapo* on the neck (like a necklace) or pinned on the upper arm. Wears it for 6 months, the widow wears it for a year to symbolize she is mourning, her entire outfit is black. The belief was that the dead husband's blood should *bola* (spoil) and the soil at the grave should retreat (fall back in), before the widow can start sexual relations or else the men she engages in sexual relations with will be afflicted with *mahai* (will be cursed with successive deaths among his family). The family members and children wear *thapo* for a month only. On the agreed date, they all take off the *thapo,* burn it and shave off the hair. Traditional beer is brewed and a beast is slaughtered (cow). The widow will take off the *thapo* by her family. A cow is slaughtered, *nyoko e kopanywa le moswang wa ntlo ya lehlanya* (bile is mixed with digested curd from the cow's stomach) and smeared on the widow by her widowed female relatives. She is then taken to the river to be washed off, all body hair is shaven and she wears new clothes. The *thapo* clothes are burnt. She may now meet other people as her period of seclusion is over.

20% informed that the entire family members get their heads shaved, the mother of the dead child also wears the *thapo*. When the mother is sick, she may wear her ordinary clothes and not *thapo*. When a woman is breastfeeding, she may not wear *thapo*. The the husband has died – the widow and everybody must shave their heads, children wear the *thapo* on the neck and adults on the upper arm or shoulder. Depending on the family, the widow will wear *thapo* made of *seshweshwe*/ black or blue cloth. She will wear it for the duration of the time agreed, and only take it off in winter, before the fields are ploughed.

The participants, 20% mentioned that the widow wears *thapo ya jwang ba modi* (mourning grass), although lately people chose different coloured cloths. There are taboos – the widow should *koba dithakgisa* (may not eat or speak standing), no shouting, no eye contact, does not go about in the village, does not walk between animals, must be in house before sunset, does not visit neighbours, may not visit women who have husbands, may not visit her maternal home, can only visit her parents in-law. After a year of mourning, she goes to her maternal home, in winter for *thapo* to be taken off. If *thapo* is taken off any other time, hail storms/ icy conditions/ snow and the crops will be killed by cold when winter comes. The mourning clothes are burnt, she is given new clothes. Her other older clothes are given to her mother or aunts if they do not have husbands.

10% of participants maintained that Basotho the clan must shave their heads the day after the funeral, thereby *ba rwala thapo* (initiating the mourning period). A certain type of grass called *lodi* was plated into a string and worn by the deceased's wife. A candle would be lit in the bedroom for the next three months all day and all night. A cow is slaughtered for the ceremony to take the *thapo* off. The most senior male relative collects *moswang* (chewed curd form the slaughtered beast's stomach) and all the children spit into the collected curd. Everybody gets smeared with this mixture on the head and face. The clan goes to the grave site and perform a ritual and address the deceased. Upon returning home, everybody washes their hands in a bowl of *metsi a lekgala ho tlosa sesila* (water mixed with aloe plant to remove curses). The widow and two male relatives sort out the deceased clothes, bunching them into heaps equal to

the widow's children – each child will get a heap of their father's clothes to keep or give away. When the time arrives for taking off the *thapo*, the widow is sent to her maternal home to take it off. She is sent with a *lehare* (sheep to be slaughtered). The thapo clothes are burnt and she is bought a new dress, shoes and turban.

5.3.24.1. Analysis:

Basotho engage in elaborate customs to handle the mourning period. The researcher is convinced that the intention was to shield or give a little tender loving care to the widow after losing her husband (always untimely). However, the taboos associated with a mourning widow compared to a widower are too restricting, ostracizing and insensitive to a woman. A widow is never subjected to the taboos mentioned in the third paragraph as well as not wearing black cloth from head to toe for a prolonged time.

Food

5.3.25 What food do Basotho eat?

99% of the participants reported that the Basotho cultural foods were made mainly from maize, sorghum, wheat, *moroho* (wild spinach) and occasionally meat. The maize foods were; d*ikgobe* (maize hat is taken off the cob, cooked in water and salt and eaten as a snack), maize on the cob, *phoofo* (meal ground from the maize), *lesheleshele/ lehala/ tshoukoto/ tjetjeletsa* (types of soft runny porridge that is plain or sour and seasoned with sugar). Traditional beer brewed from sorghum and maize meal. Types of steamed bread made from a flour of wheat or sorghum and or maize flour. Vegetables range from *dina*wa (beans) and pumpkin dishes like *mokopu* (pumpkin cooked unpeeled)/ *sekele* (peeled and cooked pumpkin), *setjabane* (wild spinach cooked with porridge), *nyekwe* (sorghum cooked with beans), *potele* (wild spinach mixed with cooked porridge and sorghum) – this is eaten with a reed as it gets sticky. There is an expression in Sesotho that says *ha ke potele e kguwang ka lehlaka* (I am not easy to get or easy going). *Senyakamahlwane* (sorghum, maize, wheat cooked with pumpkin seeds). *Bohobe ba badisana* (steamed bread mixed with beans

and maize meal). *Ntswakanatsike* (steamed bread made from freshly haversted spring maize). *Mantatane* (biltong made from horse intestines). *Ditshifa* (husks left over after cooking sorghum). *Dipabi* (roasted dikgobe then ground to a flour, seasoned with salt and sugar). *Meroho* (different varieties of wild spinach) eaten by Basotho are *sepaile/ malana a dikonyana/ seruwe/ papasuwe/ leshwabe/ tlhako ya pere/ sewediwetla/ mmantsokoane/ qhela/ tenane/ moseka/ metsuntsunyane* (names of wild spinach).

1% reported that teenagers were forbidden from eaten milk, eggs and animal tripe as it was believed to make them reach sexual maturity too early, fall pregnant and be too young parents.

Traditional beer made of sorghum and maize meal in an earthen pot with a grass woven lid.

Lelwala and tshilwane (grinding stones) used to ground maize, sorghum and wheat.

5.3.25.1. Analysis:

Basotho ate a variety of foods like staples, vegetables and wild herbs/ roots. They also had a variety of drinks – alcoholic and non-alcoholic made from staples. Meat was eaten per occasion/ event, it was not an everyday meal accompaniment.

5.4. CONCLUSION

In this chapter, the study dealt with the analysis and interpretation of the data according to the following order: the procedures followed at birth, birth of boy or girl, and birth of twins; the rites performed to mark puberty and age of initiation school maturity and the value of the initiation school; the specific language spoken by married women and significance of prohibition of certain linguistic terms to married women; the process of marriage, who marries and the duties of kingship individuals to children born of siblings; the term *kgomo ya mafisa*; the dress code, sports, songs, games, spiritual and religious practices, dealing with death and its rituals and lastly the food of Basotho were explored.

The next chapter will deal the findings and conclusion.

CHAPTER SIX

CONCLUSION

6.1.   INTRODUCTION

The previous chapter focused on the analysis and interpretation of the results regarding 'The reflection of language, culture and identity: A case of Basotho in South Africa (Free State Province) and Lesotho'. In this chapter, the findings, limitations, recommendations and conclusion on the research study will be highlighted.

6.2.   SYNTHESIS OF CHAPTERS

Chapter one presented the introduction that explained the background to the study topic. Next the aim of the research was explored to focus the direction of the study. The research problem and questions were explained to demarcate the scope of the research. The researcher then highlighted the objectives to be reached through the study and the set time frames for implementing and completing the research study.

Chapter two highlighted the literatures reviewed with reference to language, culture and identity in distinguishing different ethnic groups across the globe. Languages, cultures and identity are transferred generationally. Each of the above aspect is influenced as well as influences the others and thus giving all three aspects their dynamism.

Chapter three covered the theoretical base from which language, culture and identity can be studied.

Chapter four discussed the qualitative and quantitative research design using the ethnographic methodology, including population and sampling, collection and

recording of data, and lastly ethical considerations. The data was collected from Basotho participants, after the justification of the study was explained together with the consent requirement. The participants' views regarding the topic of the study was obtained using interviews, recording the discussions and taking photos of artefacts presented.

Chapter five dealt with the analysis of data and interpretation. This chapter brought to light the socio, cultural, linguistic, spiritual and belief systems of Basotho. The sociocultural and spiritual aspects included institutions, practices and customs that are concerned with socialisation of Basotho in different life stages and how they make sense of life in their environment. The proficiency of the language, Sesotho, demonstrated the function of language in naming, explaining, interpreting and defining the Basotho way of life, encompassing their language, culture and identity.

Chapter six concludes the research study by cementing the argument that a language defines the culture and the identity of its speakers, but also the inverse holds water in that the culture is defined by language thereby giving the community its identity. Language and culture are interlinked, they go hand in hand because each influences the other and in this manner both become dynamic as time evolves. The identity of individuals is also affected by the two aspects and never static at any given point, but always evolving. The multi ethnic, multilingual and multicultural settings that speech communities find themselves interacting in, predisposes languages, cultures and identities to influences that bring about change and maintains the continuum.

6.3.   FINDINGS OF THE RESEARCH STUDY

Procedure for the birth of Basotho children – The explanations forwarded by the participants as far as this procedure is concerned, highlights the intention of protecting the baby from harm at any cost. The *lehlaka* symbolises that the house is a no-go area and the *kgwetsa* is considered to be powerful against bad auras. These are cultural principles employed to secure the wellbeing of the baby.

Treatment of the father upon the birth of his child – It can be understood from what was reported that the father would anxiously be waiting for word on the birth of his child, however, he is notified by actions – water or a whipping. This is done in a fun way as it is a joyous event.

Treatment of twins at birth – There is some secrecy to the treatment of twins at birth and at death. As the birth of twins is not an everyday occurrence, families that do have twins know what is done, but do not talk about it.

Role of grandmothers on child care - The grandmothers are custodians of child care, cultural knowledge, social interactions as well as important crafting techniques. By allowing grandmothers this role in communities, all these skills will be transferred generationally and Sesotho culture will be embedded in current generations for future generations.

Prime time for children to attend initiation school - The family elders would be observing behaviour and body changes among the children to determine their readiness for initiation school, an integral part of Sesotho culture.

The importance of initiation school – The participants made it clear that only people who have been initiated may discuss what goes on at the initiation school. It is a kept secret among Basotho.

***Hlonepha* language practiced by daughter in-law** – this language is used by the daughter in-law to show respect to the father in-law.

Marriage negotiations – Marriage involves two families to come to an agreement and there are principles that guide the process, starting with who may be part of the talks, *sekepele sa bohadi* (bride price), how they groom's relatives announce themselves at the bride's home, the slaughtering of the beast and who gets which meat parts from the carcass, who accompanies the new bride to the in-laws home and finally the new bride's welcoming ceremony. The bride price is set to test the worth of groom to look after the bride in the future. These negotiations are Sesotho language and cultural identifiers.

Marriage for self or family – The researcher is convinced that an individual's role and the role of the family are constantly juxtaposed, sometimes the individual comes first sometimes the family comes first in our daily encounters. When an individual marries, the family is there to make it happen, and without the individual there would be no marriage. So in essence, the marriage is for self and family.

Kinship roles – Children in families are supported by both maternal and paternal uncles, aunts and grandparents. Parents always have a support base when there are challenges experienced in raising their children among Basotho.

Kgomo ya mafisa - The Basotho believed in helping one another and this expression corroborates this. There was no expectation to return the favour to the benefactor in future nor to return the 'borrowed cow'.

Basotho dress codes – The dress code of Basotho was designed according to genders, each with its own distinct dress code even for initiation, marriage and death, as mentioned in chapter 2 that cultural celebrations are heralded by genders and ages wearing their different dress codes (Mahadi & Jafari 2012). The dress codes serve as cultural identifiers to announce that the person belongs to Sesotho culture. It is unfortunate that the researcher, during the interviews, could not get a single Mosotho who had a *tsheya/ seope/ moduopo* to show boy's dress code. There was no evidence even at the Basotho Cultural Village – other Sesotho artefacts were available except the one sought. They even had an example of a *sefatla* - shoes made from the forehead skin of a cow.

Sesotho songs – There are songs and dance forms created along gender lines, occasions and age groups. These are uniquely Sesotho cultural songs that serve as entertainment for both children and adults accordingly. There was an example of the *setolotolo, lekope, moropa* and *koriyana* musical instruments, but no examples of *lesiba, mamokgorou and sekgankgule were* not available.

Sesotho recreation – The games played by Basotho children included those played by each gender and those played together. These games encouraged physical activity, sharpening of the mind and intellect, observation skills and social skills. Among these were games played during the day and those conducted in the late afternoon or evening. Games conducted during the day required little supervision and those at night involved adults to facilitate and/ or teach. The evening games afforded the older generations an opportunity to interact with the children and thereby pass Sesotho cultural history.

Sesotho spiritual belief – Basotho have a firm belief in the connection between the ancestors and God. The ancestors are the departed relatives and God is called Tlatlamatjholo, Rammoloki – this term is unique to Basotho only. Freimuth (2006)

mentioned in chapter 2, states that culture is broad in the sense that it starts in the mind – how we visualise, interpret, perceive, understand and adopt concepts as our way of life.

Basotho ancestors - Basotho believe that the ancestors have a closer proximity to God than living people. The custom of *mphabadimo* is meant to invoke the spirits of the deceased to assist in challenges or thank them for blessings. As a result, they direct their prayers to ancestors who will then pass them on to God. Eller (1997) supports the argument that speech communities regard their ancestors as their cultural/ traditional past, merging the past with the present.

Tlatlamatjholo **prayer** - The researcher doubts the validity of the prayer per se of Basotho prayer because if it were a common prayer, all Basotho would know the words. The researcher believes like one respondent reported, that it is a poem, not a prayer that was read by a few literate Basotho. If one were to ask any Mosotho about *seanamarena* – they would without hesitation tell that 1) it is a blanket and 2) there is a song whose words go '*ntate nthekele, seanamarena*,' etc.

Dingaka – There is no doubt about the existence of *dingaka* in Basotho villages as they form an integral part of community life treating ailments, strengthening initiates, protecting families and securing the village from evil spirits.

Trade names of *dingaka* – The *dingaka* names can either praise or mock those who call themselves *dingaka*.

Dingaka **consultation procedure** – There is a unique procedure to be followed for consulting *dingaka*. Basotho believed in the services of *dingaka* as they were offered.

Healing herbs – According to Basotho, there are a number of natural healing remedies that can be harvested from the wild, through the knowledge of *dingaka*.

Death custom – Basotho believed when a person dies, they depart from the world of the living to join their ancestors in another world. They believed in maintaining communication between the living and the dead.

***Thapo* custom** - Death is always followed by the mourning period for the deceased family/ clan. This is observed by adhering to certain rules, which unfortunately in different interpretations are more likely to marginalise the woman who is bereaved as the man does not have as many taboos as compared to the woman.

Sesotho foods – The variety of foods eaten by Basotho is comprehensive and the elders limited the pre-pubescent age group from eating certain foods for reasons of delaying sexual maturity. The food variety could be considered healthy as it was truly wholesome and fresh.

6.4. RECOMMENDATIONS

6.4.1. Sesotho Heritage – Basotho Cultural Village.

Parents need to reinforce Sesotho language, culture and identity in their children by displaying Sesotho cultural artifacts, music, dance in their homes, failing which, by consciously visiting institutions that act as heritage sites for their cultures. Understanding that it is not all Basotho who fully practice all cultural and customary traditions, at least allow the Basotho children some interaction with their culture in different respects. Basotho Cultural Village, Qwaqwa and the Bloemfontein Museum are such heritage institutions.

Just as European tourists visit South Africa to come learn of different cultures, so should Basotho visit Lesotho, Mountain Kingdom of Basotho as a non-contested custodian country of all Sesotho language, culture and identity. This may also ignite a spark for the disillusioned millennium youth to 'upgrade' their *bosotho* and be more knowledgeable about their culture and identity.

6.4.2. Sesotho language, culture and identity.

From the preceding paragraph, it is evident that the Basotho Cultural Village is the custodian of all things Sesotho, however, it is recommended that their exhibits collection should have male dress code items like *tsheya*, *moduopo*, *seope* as well as the Sesotho musical instruments called *sekgankule*, *mamokgorou* and *lesiba*.

The conscious preservation (by adults), practice (by adults) and transmission of language, culture and identity to younger generations will ensure that *bosotho* not only survives but thrives in the future. This starts in the home, with parents/ adults introducing and teaching children their clan name and praise by playing the *mantilatilane* game. Basotho need to prioritise the preservation of their language, culture and identity in this globalized millennium.

6.4.3. Heritage Month and Mother Tongue Day Celebrations

It is worrying that in South Africa, the government creates a lot of hype about September being the month of heritage. The General Conference of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in November 1999 (30C/62) declared 2008 the year of Languages and countries are urged to promote the preservation and protection of all languages used by peoples of the world (https://www.gov.za/speeches/international-mother-language-day-2017-11-nov-2016-0000). Mother Tongue Day is celebrated every 21 February accompanied by much hype as well. To the layman on the street, this does not have much effect for everyday life that mother tongue use is important for interaction with fellow speakers,

and that language is a marker of culture and identity. When the hype dies, so does the consciousness of the importance of mother tongue, starting in our homes and all facets of social interaction. Speakers should be encouraged to speak their mother tongue as a priority and revert to a common language where communication challenges are encountered.

6.5. POSSIBLE FUTURE RESEARCHES

This research study has brought forth a number of possible avenues that can be researched by scholars of sociolinguistics. The researcher has identified the following possible themes, with reference to South African indigenous languages;

- exploring language use and maintenance in the African and South African context given the fact that South Africa is attracting citizens from the entire African continent,
- the maintenance and creation of identity markers among South African indigenous language speakers,
- what constitutes cultural indigenization in the current decolonization paradigm shift particularly in South Africa,
- the relevance of cultural practice and customs of death in urban dwellers of South Africa, etc.

The researcher is of the opinion that other scholars could extract more research possibilities from the study.

6.6. CONCLUSION

The above findings cement the argument that a language defines the culture and the identity of its speakers, but also the inverse holds water in that the culture is defined by language thereby giving the community its identity. The multi ethnic, multilingual and multicultural settings that speech communities find themselves interacting in, predisposes languages, cultures and identities to influences that bring change.

However, the more the speech communities are aware of preserving their language, culture and identity, the lesser the chances of assimilation and language (culture and identity) death will occur in the future. Basotho are indeed fortunate to have a territory of their own, Lesotho, where Sesotho is the official language, children are taught in Sesotho, where Sesotho culture is still trending and the identity of Basotho is protectively guarded. This is a consolation and a big relief that Sesotho and its culture and identity shall continue to be produced.

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**Central University of
Technology, Free State**

RESEARCH ETHICAL APPROVAL

Date: 30 August 2017

This is to confirm that:

Applicant's Name	MCN Mokuoane Student number: **9412840**
Supervisor's Name for Student Project	Supervisors: **Dr VM Moeketsi** **Dr A. Mnguni**
Level of Qualification for Student's Project	**M.Com: Language Practice**
Tittle of research project	**The reflection of language in culture and identity: A case of Basotho in the Free State Province and Lesotho.**

Ethical clearance has been provided by the Faculty Research and Innovation Committee **[15 June 2017]** in view of the CUT Research Ethics and Integrity Framework, 2016 with reference number **[D FRIC 17/2/11].**

The following special conditions were set:

x	Specific conditions

1. As per the ethical clearance procedure as set out in the LS262b as approved by the Faculty Research and Innovation Committee.

We wish you success with your research project.

Regards

Prof JW Badenhorst
(Ethics committee representative: Humanities)

11436 Mokoena
Drive
Oppenheimer
Park Thabong
9463

Basotho Cultural
Village Department
of SACR Free State
Province

Tel: 058 721 0300
basotho@sacr.fs.gov
.za

Dear Ms Tlaleng,

1. I am a student doing a Master of Arts in Language Practice at the Central University of Technology, Welkom Campus. My student number is 9412840 and my topic is The Reflection of language in culture and identity: A case of Basotho in South Africa (Free State Province) and Lesotho.

2. As per requirement, I am to conduct a study research and I have chosen Basotho Cultural Village as one of my study sites.

3. I hereby request permission to come, interview and take photos of Basotho cultural aspects such as clothing, food, dwellings, artefacts, dance forms. etc.

4. I would appreciate it if I could be accommodated on Tuesday, 05/09/2017 or Wednesday, 06/09/20

17. Hope you find all in

order.

Yours sincerely,

Ms MCN Mokuoane

21/08/2017
Cel: 083 553 3309
Email: ntsanamokuoane@ outlook.com

Interview Questions

Date	
Location	
Gender	
Age	
Totem	
Education level	

1. What is the procedure followed at birth of children?

2. What happens when a boy or a girl is born to the family?

3. What is the procedure when twins are born?

4. What rites are performed from early age up to puberty?

5. At what age do you usually take your boys and girls to initiation school?

6. What is the value of the school?

7. Is there any specific language spoken by female members of the community, when addressing male members? Why is that?

8. What is the process of marriage negotiation in Sesotho?

9. Does a person marry for himself or his family?

10. Kinship terms and the role of each person in a child's growth and life?

11. What is kgomo ya mafisa?

12. What is the dress code of Basotho men, women, boys and girls?

Recreation and sports

13. What types of songs do Basotho sing?

14. What games do Basotho girls and boys play?

Spirituality

15. What terms are used for religious purposes?

16. Do you pray directly to God or to the gods?

17. Do you have specific terms for badimo?

18. Can you briefly recite Basotho prayer?

19. Do you have dingaka in Sesotho?

20. What special names do they use?

21. Do you know the divination terms used by dingaka?

22. Do you know the names of the herbs they use?

23. What terms are associated with death?

24. Ho rwala thapo, how is this conducted?

Food

25. What foods do Basotho eat?

Trisha Naicker: Copywriter, Proofreader, Editor

Confirmation of Professional Editing Services

29 November 2017

To whom it may concern

This serves as a letter of confirmation that the academic document titled:
The reflection of language in culture and identity: A case of Basotho in the Free State Province and Lesotho
compiled by Matsie Molumoane has been reviewed and undergone the academic language editing process.

Regards,

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