

**THE IMPLICATIONS OF INDUSTRIALISATION ON THE LANGUAGE AND
IDENTITY OF BLACK URBAN FAMILIES IN SOUTH AFRICA**

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DECLARATION

I, MANTOA CONTRAVETRA MOLETE, identity number _____ and student number _____, do hereby declare that this research project submitted to the Central University of Technology, Free State for the Degree Doctor of Communication: Language Practice, is my independent work; and complies with the Code of Academic Integrity, as well as other relevant policies, procedures, rules and regulations of the Central University of Technology, Free State; and has not been submitted before to any institution by myself or any person in fulfilment (or partial fulfilment) of the requirements for the attainment of any qualification.



Signature

05/2020

Date

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DEDICATION

This work is dedicated to my mother Puseletso Sylvaria Motsamai and my late uncle Molaodi Augustinas Motsamai, who played the role of being a father to me.

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ABSTRACT

This research study investigates how industrialisation has affected Black urban families in respect of their language, culture and identity. The study attempts to reveal how language is intrinsic to the expression of culture and is a fundamental aspect of cultural identity. Through language we transmit and express our culture and its values. Language, culture and identity are intricately entwined and dependent upon each other, as language is formed by culture, culture is influenced and impacted by language and members of a specific culture influence identity through their assumptions, beliefs and shared values. In this study the researcher employed the qualitative research methodology to indicate the interdependent relationship between the concepts of language, culture and identity, by investigating how industrialisation has impacted negatively in the demise of indigenous languages, cultures and the identity of Africans in South Africa.

Aspects such as proverbs and idioms, songs and riddles, as well as philosophical beliefs which were used to hold communities together as unified entities by their language are disappearing. The future adults are not interested in learning about their languages and culture. Thereby they lose important information that could steer their lives in the right direction. Hence the emergence of aspects such as the moral corrosion of youth, family disintegration, and lawlessness, to name but a few.

The respondents in this study are South Africans currently living in urban areas. The data were collected from 24 respondents living in Gauteng and the Free State Province. Video recordings of 3 prominent cultural celebrations formed part of the study as fieldwork (observations) to bring validation to some of the research questions addressed in the study. Literature was presented, which outlined the relationship between culture, language and identity. The conceptual framework presented the aspects, rituals and organisational behaviours of different cultures in South Africa. The data were presented and analysed, with the differences and similarities between the current urban and the traditional settings clearly outlined and analysed. The causes/reasons and corrections of the impact of

industrialisation on the Black South African's culture, identity and language, were presented through findings and recommendations, which emanated from the findings by the participants of the study.

Keywords: Language, identity, culture, industrialisation

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CHAPTER ONE

ORIENTATION TO THE STUDY

1.1. INTRODUCTION AND BACKGROUND TO THE STUDY

Over the past century there has been a dramatic increase in establishing a powerful link between language and socio-cultural identity, as language also gives individuals and groups their identity. Certain thoughts are established in a specific language, to tell us about the culture of that language. Language articulates how different cultures present, organize and express their thoughts and views, as well as their knowledge and emotions on any given topic. Language is perceived to be more social in nature as it has a deep-rooted connection with its users and creators, thus making it difficult to separate the two.

Language does not develop on its own; it develops and grows with society, and such development can sometimes have an undesirable impact on the function and purpose of the language/words used in a specific society. Such impact does not only affect the language used but also the culture of the specific group as language is an element of the complete cultural setting and the identity of an individual.

Urbanisation has brought visible changes to the African and it has likewise affected the lifestyle of black urban families. In their pursuit for a better life in the cities, many black families have neglected their traditions, but also embraced their new city culture in their endeavour for acceptance in the new social setting. This resulted in factors such as individualism, cultural alienation and lawlessness taking centre stage in black communities.

This research study examines the implications of industrialisation on black urban families in South Africa, with specific focus on the alienation of their cultural and traditional systems of language usage.

Research suggests that in any specific community, the existence of the culture is always supported by the human-specific ways of communication known as language; thus, the link between language and culture is engrained and deeply rooted.

Sapir (2004:1), defines *language* as the purely human and natural means of communicating thoughts, emotions and aspirations through means of free-formed symbols. Risager (2006:212) claims that language is a fragment of culture and a part of behavior. Therefore, the main duty of language is not only to put thoughts into words, namely, to communicate parts of information and to express feelings, but it also accomplishes many other purposes such as maintaining friendly societal relationships like greeting people, for example.

Kramsch (1962:31) identifies the following three main functions of language, namely

- language is the main driving force of communication;
- language mirrors both the character of the individual and the culture of his/her history, thus helping in influencing both the personality and the culture;
- language creates a possibility for the development and transmission of culture, the continuation of societies, and the effective purpose and control of social groups.

Brown (2000:177) states a language is a part of culture, and culture is a part of language, the two are complexly intermingled so that one cannot separate the two without losing the importance of either one.

At the same time, perceptions and productions of identities basically shape the ways linguistic means are organized.

Hogg and Abrams (1988:2) describe *identity* as people's notion of who they are, what sort of people they are, and how they relate to others. Furthermore, Wendt (1994:395) postulates social identities to be sets of meanings that an actor points to itself while taking the perception of others, that is, as a social object, and at once cognitive schemes, that enable an actor to regulate 'who I am/we are' in a situation and in positions in a social role structure of shared understandings and expectations.

Herrigel (1993:371) explains *social identity* to mean the yearning for group differentiation, dignity and place within historically specific discourses (or frames of understanding) about the character, structure, and borders of the state and the economy.

Language does not only serve as a tool to communicate information, but also as the expression of emotion, the maintenance of social ties, and even the performance of actions such as rituals which are the anchors of cultural heritage and which symbolizes identity.

Hofstede (2010:6) defines *culture* as the shared programming of the human mind that distinguishes the members of a particular group of people from another. This denotes the process that every human being has been learning since birth. Minkov (2011:4) explains that culture can be measured in terms of embraced beliefs, values, norms, self-perceptions, cognitive ability, and behaviours. For Tylor (1976:4) culture is a compound whole which includes knowledge, beliefs, art, morality, law, customs and any other competencies and habits acquired by man as a member of society.

Bello (1990:189) posits that culture embraces a wide range of human phenomena, material accomplishments and norms, beliefs, feelings, manners, morals, and so on. A particular group of people who claims to share a solo basis or descent in the patterned way of life shares it. Culture refers to the totality of the outline of behaviour of a particular group of people. It includes everything that makes them diverse from any other group of people, for example, their dress code, manner of greeting, norms and taboos, songs, dances, etc.

Language is culture and culture are language. The culture of a specific group is carried by its language. All this is determined through sociolinguistics. Mallinson (2015:1) describes *sociolinguistics* to be the study of the effects of the use of language within and upon societies, and the mutual effect of the social organization and social settings on language use. He (Mallinson 2015:1) further explains that in modern theoretic perceptions sociolinguists view language and society as being mutually important as each impacts the other in ways that are intimate and complex. Furthermore, language is instilled with and carries collective, cultural, and personal meaning.

The generalisability of much published research on culture and language is an issue of concern. Culture and language have only been described as being in relation to each other, whilst not much on the functionality of language in cultural usage has been explored, and also how that shapes the role of each cultural connotation to the identity of a specific cultural community.

1.2. PROBLEM STATEMENT

During the pre-apartheid and apartheid periods, the indigenous languages were regarded as instruments that were used to anchor the traditional life of Africans. These languages were supported by the elders and transferred from one generation to the next through being spoken. Languages were used to reflect on human nature, on cultural values, power structures and on social interaction. As indicated by Lee (2011:77-110), the traditional family system shared mutual obligations and responsibilities through their linguistic forms, which had great importance among the main indigenous groups in South Africa. Each group had its own traditions which served to preserve family life, and each group found itself adjusting to changing circumstances whilst striving to survive in harsh conditions in the environment. The indigenous languages helped the people to express their thoughts, feelings, and meaning by means of symbols and sounds. Language thus played a significant role in social and cultural functions.

Furthermore, language is intrinsic to the expression of culture and is a fundamental aspect of cultural identity. Through language we convey and express our culture and its standards. Language, culture and identity are connected and intricately reliant on one another. As language is melded by culture, culture is influenced and impacted by language, and members of a specific culture influence their identity through assumptions, beliefs and shared values.

Anele (1999:17) defines *social change* as the major modification of social structures (which is patterns of social action and interaction), plus the consequences and expressions of such structures personified in norms (rules of conduct), values and cultural products and symbols.

After the dawn of industrialisation in South Africa, African languages started fading from the public domain because of the changes in society.

Flowing from the above, the problem that needs to be investigated is namely the fact that industrialisation has impacted negatively in the demise of indigenous languages, the cultures and identity of Africans in South Africa. Aspects such as proverbs, idioms, songs, riddles, and philosophical beliefs which were used to hold communities together as unified units by means of language, are disappearing. The future adults are not interested in educating themselves with knowledge of their languages and about culture, and in this way important information is lost that could navigate their lives in the right direction.

Hence, the emergence of factors such as

- the moral corrosion of the youth; and
- family disintegration and lawlessness.

1.3. AIM OF THE RESEARCH

The aim of this research is to investigate how the past and the current situations in South Africa have affected the worldview of black families. The majority of the black people in South Africa have abandoned their traditional life and embraced the Western culture and this has brought about confusion, disharmony and cultural disruption that has resulted in moral corrosion amongst Africans in general. With the advent of industrialisation in South Africa, communities are now beginning to be classified according to their wealth and status; additional 'segments' are beginning to surface, and the concept of cultural identity that characterised traditional families are being wiped out by modern trends. Lineage members do no longer have regular interaction with their cultural backgrounds because of the class system that characterises the 'new' cultural life.

The researcher holds the view that the lack of cultural interaction carried by language, and the alienation of cultural systems, are some of the reasons that have resulted in cultural disruption, which was brought about by the new social environment that is incompatible with the culture of the people. The common understanding of behavioural patterns, norms, values and cultural practices, is what carried the compatibility of African culture, as lineage members used to share the commonality of language, which is the cornerstone of traditional life, as it maintains stability, peace, law and order amongst its members.

South Africa is the furthestmost urbanized country in the Southern African Development Community. Urbanization disturbs family life, including sexual partnerships, the formation of household rules and patterns, the care of children, and the preservation of kin networks. Moreover, the migrant labour system has had a most intense impact on family life, mainly among young Africans who form part of the migratory labour system.

Migration, colonization, urbanization and globalisation have not only forced people to be absent from their families but have also caused reorientation of values which has in turn, inspired the creation of non-traditional families. Thus, variations in the organization and functions of the family are basically occasioned by changes in other institutes in the family's environment. Adegboyega (1994:29), for example, has traced the source of the dissimilarity in family forms to the differences in environmental circumstances. Some of the family patterns often mentioned as evidence of the massive economic, demographic, political, legal and religious revolution that transpired consequent to confrontation with the international capitalist order, are not only variations in the rules of kinship, which were fundamentally the political pillar of society itself, but also changes in relationships between husbands and wives, parents and children, and between members of the marital family and their kin.

Adegboyega (1994:29) further emphasises that these changes were enabled by such instruments as formal education, wage employment and the embracing of Western belief systems, and the direct transposition of the Western nuclear family system through the European settlers, thus compelling black families to follow the

Western family system, neglecting their own system of family life and leaving no room for the acknowledgement of their own identity.

1.4. RESEARCH QUESTIONS

This section concentrates on the research questions that emanated from the preceding problem statement.

The research questions are outlined as follows:

- Are urbanised Black communities still being held together by their languages and their culture after the dawn of industrialisation?
- To what extent has industrialisation disadvantaged the Black languages, culture and identity?
- How has industrialisation drained Black languages, identity and culture?
- What is the effect of industrialization on the Black youth?
- What should be done to re-energise the Black languages culture and identity?

1.5. RESEARCH OBJECTIVES

In order to realise the aim of the research, namely, the implications of industrialisation on urban black families and their language usage in South Africa, the following objectives will be pursued:

- to determine whether urbanised Black communities are still being held together by their languages and culture after the dawn of industrialisation;
- to explore the extent to which industrialisation has disadvantaged the Black languages, culture and identity;
- to ascertain the way industrialisation has drained the Black languages, identity and culture;
- to determine the effect of industrialization on the Black youth;
- to identify ways to re-energise the Black languages, culture and identity.

1.6. PRELIMINARY LITERATURE REVIEW

Researchers have indicated their view on how industrialisation has affected Black urban families. However, previous studies have not dealt with the significant changes and challenges industrialisation has brought to the sociolinguistics of South African cultures. Furthermore, only limited research has explored the changes in the language patterns of black urban families due to industrialisation.

Researchers such as Anele (1999) and Weeks (1990) demonstrated their views on how industrialisation has affected black urban families. However, previous studies have not dealt with the significant changes and challenges industrialisation effected on the sociolinguistics of South African cultures. Furthermore, only limited research has explored the change in the language patterns of black urban families due to industrialisation.

Therefore, this research will endeavor to establish a connection between past and present research in this area of study. The research results from previous and present studies will be used as a preliminary point for this project by first trying to understand the language, culture, and identity and their relation to one another.

Wardhaugh (2002:2) defines *language* as the knowledge of rules and ideologies of ways to say and do things with sounds, words and sentences rather than simply having a knowledge of the sounds, words and sentences.

Furthermore, Mallison (2015:1) explains that through the use of linguistic markers, speakers characteristically define themselves and their society. Language is not only gratified; rather, it refers to something that we do, and it distresses how we act and interact as social beings in the world. Kasper (1997:385) emphasizes the role of linguistic etiquette/protocol in cultures not only as a shaper of communicative circumstances but also of human relationships. Even though linguistic customs differ between cultures, demonstrating respect towards others is a significant function of language.

Campbell (1997:7) refers to the idea that language, to some level, that regulates the way we think about the world around us, is known as linguistic determinism, with 'strong' determinism stating that language essentially determines thought, and 'weak' determinism implying that our thought is simply influenced by our language.

Chambers (2002:3) opines that *sociolinguistics* is there to study, the social uses of language. The most useful studies in the four decades of sociolinguistic research have originated from determining the social evaluation of linguistic variants. These are also the area's most liable to scientific methods such as hypothesis formation, logical inference, and statistical testing. Trudgill (2000:20) describes *sociolinguistics* as that part of linguistics which is focused with language as a social and cultural phenomenon. It examines the field of language and society that has close association with the social sciences, especially social psychology, anthropology, human geography and sociology.

Weeks (1990:88) refers to *identity* to be about fitting in, it is about what you share with some people and what differentiates you from others. At its utmost basic, identity gives one a sense of personal location, the constant core of your individuality. At the centre, however, are the values we share or wish to share with others. Bhugra (2004: 1-13) refers to *identity* as being the racial, cultural and ethnic identities that form part of one's identity, and that identity will change with growth at a personal as well as at a social level along with migration and acculturation (the adaptation of a different culture).

Thanasoulas (2001:1) views *language* as a director to social reality and a symbolic guide to culture as well as a director to social reality and a symbolic guide to culture.

Denzin (1997:352) describes the effect of this trend in sociolinguistics to be a socially more differentiated description of linguistics, a phonology, morphology, syntax, and lexicology in which the distinctions in the use of language by different groups in society and by individuals in different situations are not rubbed. Mallison (2015:2) explains that sociolinguistic research aims to discover social and linguistic multiplicity in order to better understand how we, as speakers, use language to inhabit and negotiate our many personal, cultural and social identities and roles. A primary aim of sociolinguistics is to consider language disparity and change in relation to social aspects and effects.

Bryam (1989:94) adds that language builds culture through the denotations and connotations of its semantics; that is why it is paramount to teach culture through language.

In this study the focus will be placed on the meaning words carry in African cultures and the functions those specific meanings provide to the identity of the individual or specific cultural community. These meanings are normally used as connotations, for example, the cultural significance of *lobola*, ancestors, traditional healers, etc.

The following examples are indicated:

- In the Sesotho culture, ancestors are recognized as *badimo*; in isiXhosa they are recognized as *izinyanya*; while in isiZulu they are known as *amadlozi*. Hammond-Tooke (1994) emphasizes that the ancestral spirits are the foundation of the Southern Bantu religion. All cultural groups have a distinctive name to refer to the ancestors, and the names for these distinct beings are more often used in the plural form as a sign of displaying respect.
- *Ukuthwala*, a Xhosa word, literally meaning 'to carry' (Koyana, 1980:1). *Ukuthwala* refers to the exercise of marriage by abduction, which contains the waylaying or capturing of a girl and taking her to a man's home in marriage.
- Janzen (1992:7) describes the term 'sangoma' as meaning 'person of the drum'; the word 'ngoma' meaning drum music. Drums are sacred instruments, which help the sangomas to go into a trance and communicate with the spirits. Drums are also considered as depositaries of their vitality, though 'energy' certainly is a modern term, not being used several decades ago.

The above are only a small number of the cultural connotations that exist within the different cultures in South Africa.

Feng, Kang, Kuznetsova, and Choi (2013:1774-1784) refer to a *connotation* as an idea or feeling that a word invokes adding to its literal or primary meaning. Their view is that words with a positive connotation define "physical objects or abstract concepts that people generally value, cherish or care about", while words with a negative connotation "describe physical objects or abstract concepts that people generally disvalue or avoid". Wilden (1987:224) states that a *connotation* is

regarded as an *analogue* code, further explaining that the concept is used to refer to the socio-cultural and 'personal' associations (ideological, emotional etc.) of the symbols. These are characteristically related to the interpreter's class, age, gender, ethnicity, and so on. Symbols are more 'polysemic' , more open to understanding, especially in their connotations than their denotations.

With the above in mind, it is imperative to realize that words are a representation of history, beliefs and the permanent culture of any individual's origin, which is transferred from one person to the other and learned in an appropriate and relevant setting.

However, all has changed for Africans over the years, after industrialisation. Giddens (1990:37) stresses that modern societies are by definition societies of continuous, rapid, and permanent change. This is the principal differentiation between 'traditional' and 'modern' societies. Giddens (1990:37) indicates that in traditional communities, the past is honoured, and symbols are appreciated and respected because they contain and perpetuate the experience of generations. Giddens (1990:37) further describes *tradition* as a means of controlling time and space, which adds any specific activity or experience within the continuity of past, present, or in the future, these in turn being organized by recurrent social practices. Whilst, *modernity*, by distinction, is not only describe as the experience of living with prompt, extensive, and continuous change, but is a highly spontaneous form of life in which 'social' practices are continuously inspected and converted in the light of incoming information about those very practices, thus constitutively altering their character.

In the next chapter of this study, the researcher will present a clearer understanding on how industrialisation has affected the cultural elements and the connotations of each of them. The chapter will also indicate the significance of these connotations to African religion, social life, politics and economy.

1.7. DEFINITION OF TERMS

The definition of terms refers to, terms that are the crux on which the research is based on . From time to time they will be used throughout the research to support the ideas and arguments that heighten the problem statement

Language

According to Bloch and Trager (1942:5) language is defined as an arrangement of subjective vocal symbols by means of which a social group operates”.

Urbanisation

Davis (1965:41-53) explain *urbanisation* as the procedure of switching from a spreading-out pattern of human settlements to one of attentiveness in urban centres.

Identity

Golubović, (2010:25) states that *Identity basically* refers to where one (a person or a group) belongs, and what is articulated as ‘self-image’ or/and ‘common-image’, which assimilates them inside the ‘self’, or a group existence, and what differentiates them *vis-à-vis* from others

Society

Maclver and Page (1965:5-6) define *society* as a network of associations, a compound system of usages and processes, of authority and common assistance of many groups and separations of control of human behaviour and of authorities.

Connotation

Chandler (2007:137) defines *connotation* as the value of a sign beyond its denotative meaning and which reveals the socio-cultural or personal association toward a sign, including attitudes, emotions and feelings.

Culture

Belshek (2006:2) defines *culture* as the shared programming of the mind which differentiates the members of one group from another.

Tradition

Green (1997:800) explains *tradition* to be beliefs, objects or customs done or believed in the past, originating in it, and conveyed through time by being taught by one generation to the next, and are practiced or believed in the present.

Sociolinguistics

Trudgill (2000:20) describes *sociolinguistics* as that part of linguistics which stresses language as a social and cultural phenomenon. Further, examining the field of language and society that has close networks with the social sciences, especially social psychology, anthropology, human geography and sociology.

1.8. RESEARCH METHODOLOGY AND DESIGN

In this section the researcher discusses the research methodology and design to be used in the study including the strategies, instruments, and data-collection and data-analysis methods, while explaining the stages and processes involved in the study.

Research method is a strategy of analysis, which moves from the fundamental expectations to research design and data-collection. Myers (2009:284) states that although there are other differences in the research modes, the most mutual grouping of research methods is qualitative and quantitative. At one level, qualitative and quantitative refer to distinctions about the nature of knowledge, how one understands the world and the ultimate function of the research. On another level of discourse, the concepts refer to research approaches, that is, the way in which data are collected and analysed, and the type of generalisations and demonstrations derived from the data.

Hittleman & Simon (1997:31) defines quantitative research to make use of questionnaires, surveys and experiments to gather data that is reviewed and tabulated in numbers, and which allows the data to be characterised by the use of statistical examination. Many researchers, for example, Domegan and Fleming (2007); Henning, Van Rensburg and Smit (2004) and Denzin and Lincoln (2003) argue that human learning is best researched by using qualitative data.

Bryman & Burgess (1999:45) explains that, quantitative research methods were originally developed in the natural sciences to study natural phenomena. Both quantitative and qualitative research studies are led in education. Neither of these methods is essentially better than the other, the suitability of which needs to be decided by the context, purpose and nature of the research study in question. Bryman & Burgess (1999:45) further states that, sometimes one can be the alternative to the other, depending on the kind of study. Some researchers prefer to use the mixed methods approach by taking advantage of the differences between quantitative and qualitative methods and combining these two methods for use in a single research project, depending on the kind of study and its methodological foundation.

In this study the researcher will make use of qualitative research methods to uncover factors that led to the implications of industrialisation on the language and identity of urban life of black families. The rationale for a qualitative study is that when the understanding of an event is a function of personal interaction and perception of those in that event, and the description of the processes that characterise the event, qualitative approaches are more appropriate than quantitative designs in order to provide the insight necessary to understand the participants' role in the event, and their perceptions of the experience.

Borkan (2004:4) maintains that qualitative research has great potential for exploring new topics or when familiarising research teams with new topics and that it is categorised by data-collection techniques such as interviews, focus groups, participant observation, narratives and lived experiences. Amaratunga, Baldry, Sarshar and Newton (2002:19) support the notion by stating that qualitative research concentrates on words and observation to express reality and attempts to describe people in their natural settings. Furthermore, Hennink, Hutter and Bailey (2011:85-91) indicates that *methodology* is a plan of action or strategy that narrates precisely what the researcher performed, how the performance was carried out, and most importantly, the justification of the methodology used.

1.8.1. Qualitative research approach

Furlong, Lovelace and Lovelace (2000:526) assert that the principal aim of qualitative research is to gain interpretive understanding of human experience, using a naturalistic approach. This means that questions are formulated within a specific context, and the information is usually gathered in a naturally occurring setting. They further state Furlong, Lovelace and Lovelace (2000:526) that the research questions addressed by qualitative research is generally focused on aspects of behaviour, a setting or experiences that may not be rigorously measured, if measured at all, in terms of their amount, intensity, frequency, time, or quantity; whereas, quantity methods do not completely forego counting and numbers, and are more focused on the presence or absence of phenomena.

Henning (2004:4) explains that qualitative studies are more controlled, using instruments in which verbal and iconic data are captured in the format of the instrument, such as an observation schedule, interview, or open-ended questionnaire.

According to Yin (2003:19) *research design* is an action plan for receiving from here to there, where 'here' may be defined as the original set of questions to be answered and 'there' is a set of answers. It may be thought of as a master plan of a research project that provides light and direction on how the research will be conducted. Mouton (2010:175) indicates that a qualitative design serves to plan, structure and execute the research to maximise the validity of the findings. It gives direction to the philosophical expectations, to the research design and to the data-collection.

The researcher will conduct interviews and observations as sources of data. African families in urban places will be the subjects for the study. The researcher will employ the following methods in the collection of the data, namely interviews and field notes.

1.8.2. Research paradigm

According to Terre'blanche and Durrheim (1999:147-172), a *research paradigm* is an all-inclusive system of interrelated practice and thinking that describes the nature of enquiry along the dimensions of the research process. Kuhn (1970:41-88) further describes a *paradigm* as a research culture with a set of beliefs, values and norms that a community of researchers has in common regarding the nature and conduct of the research. The paradigm that supports the methodology is positivism.

The positivism paradigm of discovering social reality is based on the philosophical concepts of the French philosopher, August Comte. According to him, observation and reasoning are the best ways to understand human behaviour. True knowledge is created on the involvement of the senses and can be obtained by observation and experiment. Sekaran and Bougie (2013:99-100) theorized that in a positivist view of the world, science and scientific research is perceived as the way to get the truth. Indeed, the positivists believe that there is an impartial truth out there to understand the world well enough so that we are able to predict and control it. For a positivist, the world operates by laws of cause and effect that we can distinguish if we use a scientific approach to research.

1.8.3. Data-collection

1.8.3.1. Qualitative

The researcher will make use of interviews and observation (video recording) as sources of collecting the qualitative data. Field notes, a review of the literature, and other documents will also be utilised to reinforce the intended research.

The second source of data-collection will be the use of an interpretive case study.

1.8.3.1.1. Interview

Wilkinson and Birmingham (2003:175) indicates that an interview refers to a conversation between two people. It contains a set of assumptions and

understanding about a condition which is not normally associated with an unplanned conversation.

It was stated above that this research concerns the implications of industrialization on the language and identity of black families in urban settings. In this regard the researcher will come face-to-face with the interviewees so that she may gain an understanding of the meaning and significance of what is happening in their new social settings. A portable tape recorder (with a microphone) will be used to record all the interviews. The participants will be informed that their conversations would be recorded, and also that

- the recording was part of the research being done;
- the topic of conversation will not harm them in any way;
- all the participants would remain unidentified throughout the research process.

Secondly the researcher would make use of a video recorder for the recording of all the cultural events to be attended by her.

1.8.3.1.2. Focus group interview

Morgan (1996:129-152) states that a *focus group interview* is a type of in-depth interview accomplished in a group whose meetings represent the characteristics defined with respect to the proposal, size, composition, and interview processes. The focus or object of analysis is the interaction inside the group. The participants may possibly influence one another through their answers during the discussion. The researcher would stimulate the discussion by means of comments. The fundamental data produced by this technique would be the transcripts of the group discussions.

1.8.3.1.3. Observation

Law, Stewart, Letts, Pollock, Bosch and Westmorland (1998:1) explain the use of observation in order to do research on culture, or a situation from within. The researcher will spend a comprehensive period of time within the setting to be

studied and take down field notes of her observations. This type of research is called 'fieldwork', which derives from its origins in social and cultural anthropology.

1.8.3.1.4. *Field notes*

Anderson (2004:1) defines *field notes* as descriptive records of the research, accounts describing the experiences and observations the researcher made while participating in an intense and involved manner. The researcher included field notes as part of the instruments of research so as to record what she observed in an unobtrusive manner.

1.8.3. Analysis of the data

This section explains how each of the transcripts produced from the audio and video recordings will be evaluated by means of qualitative analyses.

The process of data-analysis is summarised as follows:

- transcripts of recordings and video recordings,
- followed by qualitative analysis,
- and lastly, the interpretation of results.

The qualitative analysis will involve a simple procedure of selecting and examining key examples from the data.

1.9. POPULATION AND SAMPLING

According to Hardman and Hart (1996:254) a *population* refers to all the constituencies of any evidently described group of people, events, or substances who, for research purposes, are aimed as being the focus of the investigation. Higson (1995:87) is of the view that a target population refers to a set of elements that the researcher focuses upon and to which results obtained by testing a sample should be generalized.

Salkind (2006:64) adds that a population is the possible number of respondents in the research project. The characteristics of the population must be properly identified by the researcher, and the rationale for selecting it as unit of analysis must be stated.

South Africa is a country of many cultures. Its multicultural nature is reflected in its collection of languages, races, religions and ethnic communities. The population, in this study, will consist of at least 9 cultural groups in South Africa residing in the cities of Johannesburg and Bloemfontein. The reason why the researcher chose Johannesburg and Bloemfontein is that these are metropolitan cities where many people come in search of work, and as a result, the culture in the new social setting influences them in such a way that they end up discarding their culture and embracing the new city culture.

Sekaran and Bougie (2013:263) views a *sample* as a sub-set of the population. It contains some members selected from it., meaning some, but not all, the elements from the population. Rossouw (2003:114) adds that a sample represents a small proportion of the total population that the researcher uses to follow the investigation in a particular setting. Rossouw (2003:114) further states that the individuals who are selected for a sample should characterize the characteristics of the whole population as closely and accurately as possible.

According to research done by Cameron and Price (2009:224), the term 'population' has a special meaning - it refers to the total category from which the sample is selected, and from which a conclusion is made. Therefore, a population could be people, items, occurrences etc.

The population for this research will comprise of three (3) members from the eight (Sesotho, Xhosa, Zulu, Ndebele, Setswana, Pedi, Tsonga, Venda) black cultural groups in South Africa, native speakers in the Gauteng province and Free State province of South Africa. The rationale for selecting this sample is to determine the participants' awareness in terms of how industrialisation impacted on their language and identity. Twenty-four respondents would be selected as the sample.

For the interpretive case study, the researcher will not make use of the respondents who took part in the interviews.

1.10. SIGNIFICANCE OF THE STUDY

- Parts of the outcomes of the research will be presented at national or international conferences.
- This study will form a starting point for future research on the decolonisation of African languages.
- Its aim is to indicate the significance and importance language carries in the identity of any community.
- It may hopefully assist in strengthening the African languages from facing extinction.

1.11. ETHICAL CONSIDERATIONS

Munhall (2001:537-549) declares that moral concerns may be caught on within the control of information, then non-reporting of inconsistent information and within the think executing of preference with the translation of information by the researcher. In expansion, a few of the strategies that the analyst was to utilize to guarantee the judgement of her study where the utilization of external auditor, member- checking and the fulfilment of certainly that the data utilized within the study was continuously grounded on irrefutable prove.

As this research is a qualitative study, the researcher would meet the participants on a face-to-face premise. The researcher would be meeting with people whom she does not know in terms of the values, attitudes and norms. Silverman (2005:2-6) intimates that researchers should remember that they (the researchers) are entering the private spaces of their participants and this raises ethical issues that ought to be tended to within and after the investigation.

The topic of this research on its own can be regarded as sensitive or be perceived that way, as it deals with some sensitive aspects.

Therefore, it is the responsibility of the researcher to consider the following, namely to;

- ensure that the research is not perceived as an intervention but rather as a guideline to keep in mind during cultural practices;

- ensure that the respondents/participants fully understand the purpose of the research;
- ensure that the respondents/participants do not feel that their culture is being undermined or that the cultural practices are placed under scrutiny;
- assure the respondents/participants that all the information they give is confidential.

1.12. LIMITATIONS OF THE STUDY

This research does not advance itself to broad generalization since it had some notable limitations, for example

- even though the interviews gave the researcher control over the line of questioning, it provided indirect information that filtered through the views of interviewees;
- not all the groups could be used in the sample as there were not many cultural groups in the urban areas identified for the project;
- the participants may have been uncomfortable answering some culturally based questions;
- due to the sacredness of cultural ceremonies, the researcher may have been prohibited to make recordings of the full ceremony as it unfolded.

1.13. CONCLUSION

This chapter briefly introduced the research topic, covering its background, what activated the research, and what the research is aiming to pursue. In this chapter the point of the research was examined, as well as the inquire about issues, questions and goals. There were furthermore indications on what other researchers have written about over the years, regarding industrialisation and it disrupted black urban family life which has, and will continue to have, long-term consequences. Population and sample were discussed, as well as the significance of the study and the ethical considerations.

1.14. OVERVIEW OF THE STUDY

Chapter 1:

This chapter introduced the research and presented the background and overview to the study. The researcher discussed the aims and scope of the study, and explained the research problem, aims, design and methodology.

Chapter 2:

The chapter will give a synopsis of language, and catalogue readings according to what the connection between language and identity is, and lastly emphasize the common ground that exists between behaviour (thoughts), language, identity.

Chapter 3:

This chapter will provide an overview of the conceptual framework and outline the traditional practices that exist within South Africa. Through these traditional practices, this chapter will also explain the importance and values, cultural connotations of those practice and also explore the changes bought by industrialisation to those cultures' practices.

Chapter 4:

This chapter will explore theories existing on the impact that urbanisation has on urban African families and the role played by culture in shaping norms of behaviour in African families. Furthermore, the theories of culture and language, its practices and family structure in African families will be discussed. Specifically, focusing on the structural functionalist theory.

Chapter 5:

This chapter will discuss the research design and methodology. The qualitative study method will be explicated, where face-to-face interviews and observations will be conducted with target groups to ascertain how industrialisation affected black urban lives in South Africa.

Chapter 6:

The analysis of the data and the results will be covered in this chapter. The interpretations of the study will be discussed, and the interviews which were conducted and observation will be analysed.

Chapter 7:

This is the concluding chapter. Findings and Recommendations regarding the problem being investigated will be made.

CHAPTER TWO

LITERATURE REVIEW

2.1. INTRODUCTION

A review of the literature entails utilizing scholarly writing to improve the reader's understanding of a discipline, in this case of sociolinguistics, and its connection to other areas of ponder.

In this chapter, the researcher examines studies done previously in respect of language and identity, and how social changes have affected the agreement of sociolinguistic, specifically cultural connotations in the functioning of language in culture.

Language is fundamental to all human social interaction and is fundamental in the social sciences and linguistics. However, how language and social identity evolve in response to social settings are frequently being treated as different entities. Even studies on the evolution of language merely emphasize on issues related to the attainment and processing of language. The narrow aspect seems to be indiscreet, as there are strong limitations between each field, as it allows limited ideas to be shared amongst linguists. Studies of the processing of language ordinarily have little consideration to research on sociolinguistics and social identity, and how these are affected by social change.

The literature review displayed in this chapter clarifies the theoretical framework in which the topics and viewpoints of the phenomenon under investigation operate. The literature review will assist in explaining and justifying the research that has been done and will attempt to create the space and opportunity for identifying the gaps which further research may be able to fill. In addition, a review of the current literature will clear the way for the researcher to continue in a goal-directed way and to distinguish the challenges that may be experienced along the way.

2.2. LANGUAGE

2.2.1. Comprehension of the concept 'language'

Language can be perceived as an arrangement that involves the attaining and exchanging of ideas or information by humans during communication. Language is regarded as a tool for sharing generational information. Pinker (1994:18) describes *language* as a complex, specialized aptitude, which creates develops naturally during childhood without the cognizant exertion effort of formal instruction. It is positioned without any mindfulness of its underlying logic. It is qualitatively the same in every individual as it is particular from more common capacities to process information or carry on intellectually. Similarly, Fitch (2010:27) found that the organic premise for procuring human language is present at birth in a normal child, but not in animals. And that no is born knowing a language. Further stating that a reasonable environment is required to ace a language.

Language is a fundamental portion of humans and outperforms communication and social interaction. Hall (1968:158) views *language* as the way which humans communicate and interact with each other through customarily-used oral-auditory arbitrary symbols. Fitch (2011:323–329) reminds us that language plays a central part in human cultural life. Thousands of languages are being spoken, showing extensive and unexpected variations throughout the world.

Unlike Pinker (1994) and Fitch (2011), Richerson and Morten (2013:305) argue that although there exists agreement that language has a deep biological evolutionary background, reflected superficially inside the explicit physiology of the vocal device and conceivably in certain brain specializations, we do not think that this is often a significant foundation and extraordinary for language. Also, human development can essentially be seen as reflecting the life frameworks of the hand and basically, gather organisation and religion are guided by intrinsic behaviour miens.

Corder (1985:22) points out that, “The initial way to approach language is as a phenomenon of the individual person, as it is concerned with describing and explaining language as a matter of human behaviour”. He continues Corder (1985:22) by adding that individuals talk and write, and they moreover examine

what they hear. Furthermore, they are not born doing this, but got to secure these aptitudes. Meaning not everyone appears to create them to the same degree. Hence, language is seen as a portion of the human brain research, a specific sort of conduct, a conduct which has its rule work which is that of communication.

Diamond (1959:12) furthermore notes that the necessary means of relationship is, a basic instrument for making the ties of the moment without which unified social action is impossible. This view is supported by Quine (1960:8) who emphasises that the consistency that joins us together in communication and belief is a uniformity of resultant designs overlying a chaotic subjective differing quality of associations between words and experience.

Agha (2006:41) gives an explanation of the capacity to obtain and utilize the complex contexts of communication, especially the human capability to do so. Language is a particular case of such a framework, as language was initiated by means of feelings. Other people indicated that it started from sound and an intelligent idea. Hayakawa and Hayakawa (1990:67) indicate that language is the method by which people learn, interface and connect. Both verbal and non-verbal types of language impart discreet subtleties that influence the significance of words and expressions. Communication can thus be sorted into three basic roles of language, namely enlightening, expression and ordering.

Searle (2006:2) points out that all languages depend on the strategy of semiosis to relate signs to particular suggestions. Additionally, verbal which is written and body languages containing phonological systems that are administered by how images are utilized to shape courses of action known as words or morphemes, and a syntactic system that speaks to how words or morphemes are joined to shape expressions and articulations

However, the human language possesses output and continuous movement which is heavily dependent on social interaction and continuous learning. Chomsky (2004:379-405) considers language as an interesting occasion within the advancement of mankind, taking place almost 100,000 years ago by a chance through transformation that is driven to indefinite recursive information structures with the human intellect, where creatures have as it were a limited one. Halliday (1973:42) further clarifies that a practical way to deal with language, as a matter of

the first importance is exploring how language issued is and to discover what the reason is that language serves for individuals, and how they can accomplish these reasons through talking and tuning in, perusing and composing. Meaning, means that the purpose of language refers to the purpose itself. So, the language functions lead the hearers to achieve the purpose of someone's speech.

Language influences thought, which often conditions action, and also influences conduct. Bloch and Trager (1942:5) state that *language* is an arrangement of arbitrary vocal codes by means of which a social group cooperates. Lui (2014:1238) justifies this by stating that people have their own different goals achieved by means of language. It is known that individuals may use language means to reveal their inner and outer experiences of the world. Therefore, language is an important manner to convey what happens around them and in them.

Richerson and Morten (2013:310) indicated language to usually be reflected as a device for substituting information, or for the manifestation of meaning. Yet, the ideas of 'information' and 'meaning' are both ill-defined. *Information* is such a vague concept that almost everything and anything can be considered as information. *Meaning* is a feature that we visibly share with all of humankind, but it is essentially impossible to draw out of our minds', other than by using language itself.

Language is professed to be the strongest medium of conveying culture and social reality, Richerson and Morten (2013:306) state that language displays population saturation, as every person obtains language over the initial childhood years, namely that they appear to command language in a way that is not true for technological or religious knowledge (Pinker, 1994). explains an alternative non evolutionary position, is till widespread in linguistics, meaning language is a domain that has such distinct properties that there is no reasonable expectation that general laws of cultural development would apply in a uniform way across language and other contrastive areas like religion, technology, or group organization.

Saussure (1986) views the components of language to be constructions of a form meaning mappings, conventionalized in the speech community, and embedded as language understanding in the mind of every human being. They are the representative units of language relating the significant properties of their morphological, lexical, and syntactic form with particular semantic, pragmatic, and discourse functions. Eggins (2004:3) underpins that language is concerned with such social factors as the perspective of a situation, which is a particular choice in language system that may be appropriate or inappropriate to a given setting. Furthermore, the appropriateness or inappropriateness is related to another element of language, which is normally shared by most systemic linguistics. Eggins (2004:3) adds that although individual researchers place a different emphasis or application settings, is the mutual interest and is the view that language is perceived as social semiotic, which means, how people use language with each other in achieving everyday social life.

Language is the skill that human's utilities to convey meaning and communicate with one another. Language can occur at different instances for different languages or communities. Language refers to the use of words, how they are used and the rules surrounding the use of words. As a means of communication, language is a technique of uttering ideas and feelings through the use of codes to create meaning.

2.2.2. The function of language

Nagel (1961:327-338) indicates that *language* contains of several devices that perform different purposes. Armstrong (2011:7-8) explains that the informational content of a language has been the major focus in physiology and clinical practice to date, with the prominence on linguistic form rather than purposes. Yet, when looking at language, features that relate to more than informational content and to language function and form are emphasized. Armstrong (2011:7-8) adds that along these lines and the role of language in social communication is furthermore indicated. Furthermore, different types of nouns and verbs have different meanings that are used for precise purposes. Meaning, different kinds of sentences and grammatical constructions have similar but various submissions. Function may be highly vague, and an exhaustive list of the numerous meanings exists.

However, Dik (1978:1) clarifies the function in the language sciences to initially take place with respect to units related to the linguistic structures. Then to pinpoint the properties they have or things they do by means of which they play a role for the operative of other units. Dik (1978:1) states that subsequently, *function* is used to refer to the pragmatic (information structural), semantic or syntactic status of elements in an utterance which creates them to fulfil some role for each other and/or contribute to the functionality of the utterance as a whole. Nuyts (1989: 90) emphasises that generally, the term is used to specify the role of some sub-structure within a larger utterance unit. Thus, it can be expressed as the meaning-distinguishing function of phonemes in minimal sets, the function of words in constituents, 'function words', the purpose of utterances and paragraphs.

Newmeyer (2000:89) explains that language has to be investigated in all the variety of its functions, because language functions, refers to the reason for using language. At its most fundamental, the function of language is communication, or its function of speech. People use language to offer and receive messages between themselves. It is challenging to adequately see the functions of language, because it is so intensely rooted in the complete human behaviour that it may be suspected that there is little in the functional side of our conscious behaviour in which language does not play a part.

Tomasello (2008:18-21) emphasizes the following two roles of language in a discussion of the development of language, namely

- a) the role of language to coordinate joint action, including acts conveying of knowledge and;
- b) the role of demonstrating social relationships, (the coordinative role places the use of language firmly in the class of coordinative social phenomena, with consequences for its temporal steadiness and resistance to unilateral innovation).

Alternatively, many theorists have indicated the functions of language as follows:

Jakobson's functions of language

Jakobson (1995:57) defined the following six functions (phatic, poetic, metalingual, emotive, conative, and referential) of language (or communication), according to which an effective performance of verbal communication can be termed.

Each of these functions has an associated factor:

1. The phatic function, which has to do with the connection between utterers. Its main purpose is to attract/establish, extend, check, approve, or discontinue this connection, and may be composed of either culturally or non-culturally bound set phrases.
2. The poetic function, known as the *aesthetic*, is defined by Jakobson as the attitude concerning the message itself.
3. The metalingual function is used whenever the addresser and the addressee need to be observed whether they utilize the same code, and when the language is used to speak about language.
4. The emotive function, also known as the expressive or affective function, which attention is on the addresser.
5. The conative function is an orientation concerning the addressee. This function discovers its purest grammatical expression in vocative and imperative sentences, and it assists in making people do something, and it includes orders.
6. The referential function corresponds with the factor of setting, and describes a condition, object or mental state. The descriptive statements of the referential function can contain of both definite descriptions and deictic words. Demonstration is not the determinant of deictic terms because they can fulfil their referential function by an appeal to utterance-relative uniqueness or by leading candidacy given the surrounding discourse or perceptual environment. (Jakobson, 1960:355).

Leech's functions of language

Leech (1982:53) indicates the following six functions of language:

1. The language's informative function involves the knowledge being given and received. The general presumption is that the material is reliable and of interest. For example, language is used for providing opinions, giving advice, making announcements, reading or reporting on news, soliciting feedback or asking questions.

Everyday discussions centre on knowledge sharing. The most significant of these is the knowledge role. Leech (1982:59) says it helps us convey messages, explain things and provide new information to our listeners. In reality 'message' is a term that best describes this function.

Simple terms are used to describe behaviours and emotions that convey no precise details. Obvious examples of these terms are the terms 'swearing', and various exclamations. This language feature is used to convey feelings and thoughts and not to send a message.

2. The expressive feature communicates ideas, emotions, and evokes feelings.
3. The aesthetic feature which is the use of language for the sake of linguistic artefacts is itself, and for no particular reason. The aesthetic function can have at least as much to do with intellectual sense as it does with an effective one. According to Leech (1974:69), there is no particular purpose to this task. Words and sentences are here known as linguistic artefacts. It serves the purpose a request not as a message.
4. The role of the directive language is used as a guideline by which we aim to influence other 'behaviours' or attitudes. Commands and requests are the most evident instances of directive action.

Leech (1974:216) explains that this function of social control places the emphasis at the receiver's end, rather than on the originator's end of the message. It resembles the expressive function in indication less

importance, on the whole, to conceptual meaning than to other types of meaning, particularly affective and connotative meaning.

5. The phatic feature is the task of keeping the lines of communication open and of keeping social ties in good shape. This language role is linked to the contact channel. It is used to enable, sustain or stop communication, to investigate whether contact can take place, or to the listener's attention, and to ensure that the listener is still following the communication line.

In reality, the aim of this role is to maintain social relationships in good condition or to maintain unity within social groups, where the information is only for courteous, not for real.

Halliday's functions of language

For Halliday (2002:141) language is always a source for creating meaning. Even the child who cannot talk is developing language, and is learning how to create meaning. For example, just as the new-born cannot walk, but is learning how to utilise his body, he cannot talk, at least not in the language of his mother tongue. Nonetheless, the child uses proto-language (proto - conversation and proto-semiosis) in order to express sense, even before he has words in his communicative repertoire. Halliday (2002:141) further states that, proto-language, or child tongue, is shaped through communication with the speakers of the mother tongue (i.e., caregivers, siblings, etc.). The child is learning during such communication and even though his proto-language contains of basic content/expression pairs (not yet words, let alone higher order systems), his language nonetheless expresses meaning.

Halliday (1975:43) identifies seven functions that language has for children in their early years. Children are motivated to obtain language because it serves specific purposes or functions for them. They are:

1. The instrumental function is when the child uses language to express his/her needs.
2. The regulatory function is where language is used to express others what to do.

3. The interactional function - here language is used to make interaction with others and form relationships.
4. The personal function is the use of language to express feelings, opinions, and individual identity.

The next three functions, namely heuristic, imaginative, and representational are perceived by Halliday (1975:43) as to help the child to come to terms with his or her environment.

5. The heuristic function is when language is used to gain knowledge about the setting.
6. The imaginative function is when language is used to express stories and jokes, and to create an imaginary environment.
7. The representational function is when language is used to transfer facts and information.

According to Halliday, as the child moves into using his/her mother tongue, these functions give way to the three meta-functions, one in which there is an supplementary level of content inserted between the two parts of the Saussure sign (Halliday, 2002:153).

Finch's functions of language

Finch (2003:23) mentions seven functions of language. These are:

1. The physiological function, which may seem to be a very trivial feature but, in fact, has a physiological role in much of language usage. A lot of what people say when upset, or in the heat of the moment, is said simply to convey the physical and nervous energy that emotional distress produces. Taking what's said literally in these moments is always a mistake.
2. The role of phatic is that it's interested in how many people use language for no other reason than simply to be sociable about their general disposition. To this the technical word is *phatic communion*.
3. To think about it, recording function, is more noticeable, if not necessarily more important, 'extreme' use of language than previous two. We use the language regularly to document items we want to recall.

It could be a short-term record, as in a shopping list, a list of things to do, or a long-term record, as in some sort of diary or history. It is the most official language use. Bureaucracies rely on detailed records and modern business life will be impossible without up-to-date and reliable records.

4. The identifying function, language helps us not only to remember, but also to describe, with due regard for accuracy, and an immense variety of objects and events without which it would be difficult to make sense of the world around us. Learning the names of objects enables us to make simple and correct references to them, it gives us control over them. In certain cultures, a god's unique name is sacred and cannot be spoken except during sacrifices, since that name is incredibly strong and could be used for evil purposes.
5. The reasoning function. During their working hours both individuals have a running commentary going on in their minds. They are not conscious of it much of the time, it's automatic like breathing. Schizophrenics are painfully conscious of it breathing, and perceive it coming from another human. The sounds they hear are in fact a part of themselves that they cannot understand. And they are running for the bus or train they are constantly talking to themselves in a form of continuous monologue.
6. The communicating function. Its role is the primary objective of language, and is incredibly important role. Communication is a bidirectional process. There are a variety of factors that could trigger the act of communication.
7. The pleasure function. There are various types of the enjoyment people derive from language. On the simplest level is the pure pleasure of sound itself and the harmony of other sound combinations. That function is exploited by most types of poetry.

Tools like onomatopoeia, alliteration, and assonance all draw on the joy we find in euphony, much as rhythm and rhyme do. That pleasure is necessary for language learning. There is ample evidence to indicate that children respond just as much to the language's melody as to any cognitive material.

Jakobson (1960:350-377) describes a functional model recognise that language is part of almost every aspect of our lives, often preceding an activity and sometimes an activity's focus. The model describes that language is a mechanism that we use

to construct meaning for whole range of purposes (words) and meanings (semiotics).

2.2.3. Sociolinguistics

Society and thus all sociolinguistic research findings must be viewed, interpreted and defined within their social contexts. By *society* is meant a group of people who are drawn together for a certain function. In this respect, the use of the term 'language' means a method of linguistic interaction particular to a group, and includes the spoken, written, and signed approaches of communication. Wardhaugh and Fuller (2015:2) indicate that a society is obliged to have a language or languages which transfers its purposes, and which is categorized in their manner of speaking. This connection as explained by Wardhaugh and Fuller (2015:2), between language and society is unavoidable and compound. Thus, the function of sociolinguistics is to study the relationship between language and society in more detailed ways, which then helps to more evidently define and understand the social groups and also the ways they speak.

Similarly, Holmes (2013:1) explains that sociolinguists study the relationship between language and society. They are concerned with clarifying why people speak differently in different social settings. They are interested in identifying the social functions of language and the methods they are used to convey meaning. Paoletti (2011:1) further explains that in sociolinguistics language and society are concepts that are often used interchangeably to refer to an interdisciplinary field of research where linguistics and sociology, and also other human sciences, linked together to study verbal and other human behaviours, but in fact their definition is, however, highly controversial.

Wardhaugh and Fuller (2015:2) state that while in sociolinguistics we analyse speech with the objective of generalizing, we also question these generalizations and inspect how they, in turn, influence how we utilise language. In short, sociolinguistics is not a study of facts (e.g., men call each other by nicknames) but the study of concepts about how societal norms are intertwined with our use of

language (e.g., what it means to be a male or female member of a precise society may influence the concepts we use to address each other).

Halima (2010:12) perceives sociolinguistics to relate to language use and a society's reaction to it. They acknowledge that it is a discipline that creates a connection between sociology and linguistics. It is a branch of sociology, and as an idea it is concerned with what way the use of language is a determinant of a given society's linguistic desires. Holmes (2013:1) adds that sociolinguistics relates to the manner in which people use language in different social contexts. It offers a wealth of information about the way language works, as well as about the social relationships in a community, and also the way people carry and construct aspects of their social identity through their language.

2.3. IDENTITY

According to Jenkins (2008:18), in principle the concept of identity relates to the complete universe of creatures, things and elements, as well as to humans. Furthermore, there is something active about identity that cannot be ignored, which is, that it must always be established.

It is used, namely

- to categorize things or persons; and
- to associate (attach) yourself with something or someone (such as a friend or an ideology).

Howard (2000:367–368) explains that in previous historical moments, identity was not so much a concern, because societies were more stable. Identity was thus, to a great degree, assigned rather than selected or adopted. Currently, however, the concept of identity carries the full weight of the need for a sense of who one is, together with an often overwhelming pace of change in surrounding social contexts, changes in the groups and networks in which people and their identities are rooted, and in the societal arrangements and practices in which those networks are themselves embedded.

Wardhaugh and Fuller (2015:73) concur with Howard (2000:367-368) and stress that 'identity' has been used to mean somewhat inconsistent things, either the importance 'sameness' of group members or an abiding and foundational feature of a person's self. The study of language, however, is the study of the linguistic techniques through which membership assignments are made and how language is used to create, embrace, resist, or modify group confines.

However, Shukran (2014:308) states that the organization of content analysis is not fixed but categorized; the aspects change according to the assistances and demands of the social context. The social frame of identity is controlled by the construction of an accommodation or assimilation, the absorption of new components and of adjustments in the existing identity shape.

The concept of identity is compound, and is shaped by distinct characteristics, family dynamics, historical factors, and social and political environment.

It is important to note that in this research identity is used to define and identify a social occurrence, and not used for a scientific occurrence.

Heller (2007:13) notes that the concept of identity, alongside those of community and language, are experimental devices which capture some components of how we organize ourselves, but which have to be understood as social constructs. Jenkins (2008:18) adds that for sociological functions, identification can be defined marginally due to the fact that:

1. identity signifies the way in which individuals and collectivities are distinguished in their relations with other individuals and collectivities;
2. identification is the organized formation and signification between individuals, between collectivities, and between individuals and collectivities, of relationships of resemblance and difference;
3. similarity and difference are the dynamic ideologies of identification and are at the core of the human world.

Shukran (2014:308) emphasises that the Identity process theory concentrates on three basic processes (thought, action and affect), namely

- 'thought' is the organization of the ideas which result from thinking;
- 'action' is the course of doing something;
- 'affect' refers to making a change to something and attaining an aim.

Thus, all of these concepts are connected to each other and its process contains both the personal and social identity, and negative and positive standards.

Jenkins (2008:13) emphasises that identification is applicable because it is the foundation cognitive mechanism that humans use to classify themselves and their fellows, individually and collectively. This is a 'baseline' categorizing, that is necessary to the construct of the human world.

Fearon (1999:2) explains that identity in its current embodiment has a dual sense. It equally refers to social categories and to the causes of an individual's self-respect or dignity. There is no necessary connection between them. In common language 'identity' can refer to personal characteristics or traits that cannot naturally be expressed in terms of a social groupings, and in some contexts, specific categories can be labelled as identities even though no one view them as central to their personal identity. Nevertheless, 'identity' in its current incarnation mirrors and evokes the idea that social categories are intertwined with the bases of an individual's self-respect.

Brubaker and Cooper (2000:8) view the term 'identity' is made to do a great deal of work as it may be used to highlight non-instrumental approaches of action, namely

- to designate sameness through persons or sameness over time;
- to capture allegedly core, foundational characteristics of selfhood;
- to reject that such main, foundational aspects occur;
- to emphasise the processual, interactive growth of unity and collective self-understanding; and

- to stress the disjointed value of the contemporary experience of 'self', a self unstably patched together through shards of discourse and contingently 'activated' in differing settings.

Breakwell (1986:66) identifies *identity* as a dynamic product of the interaction between, the capacities for memory, consciousness and structured construal (which are characteristic of the biological entity and on the hand, the physical and societal structures and influence processes which constitute the social settings. Fought (2006:20) adds that ethnicity does not happen in isolation from other aspects of identity, such as class and gender. Language has to provide ways of reflecting and constructing the many surfaces of our identities, and of course it does.

Furthermore, Davletshina (2010:115-118), defines the *cultural potential* of an individual to be the characteristics of probability and personal self-realization when the inner personality traits combine with the individual characteristics prevailing in the course of socialization and enculturation in the language atmosphere. Therefore, linguistic behaviour as a cultural potential entails of a multitude of congenital and learned individual features, such as actual human abilities realized through communicative capabilities and unique psycho-physiological qualities of a person, expressed in the attitude to the language and linguistic activity.

There are many forms of identity, all reflecting the various ways in which people attach to other groups and social categories. However, social identity creates the greater connection between people, language, objects and meaning.

Deaux, (1996:1) defines *social identity* to refer specifically to those characteristics of a person in terms of his/her group membership. Although most people are members of various groups, only some of those groups are meaningful in terms of how they describe themselves.

In addition, Wendt (1994:395) explains *social identities* to be sets of meanings that an actor attributes to himself/herself while taking the perception of others, as a social object at once cognitive schemas, that allow an actor to determine 'who I am/we are' in a situation. And is termed by Herrigel (1993:371) as the desire for group difference, dignity, and place within historically specific discourses (or

frames of understanding) about the character, arrangement, and limitations of the polity and the economy.

2.4. THE RELATIONSHIP BETWEEN LANGUAGE AND IDENTITY

During the past decade research in the social sciences has placed increasing attention to the problems and inconsistencies in the relationship that occurs between language and identity. The focus has to be placed on the language variations of post-modern societies. However, little research has been proposed on the relationship between language and identity.

Joseph (2016:19) labels 'language and identity to be a topic where modern perceptions cannot be precisely segregated from the historical ones. Identity, even today, is based on beliefs about the past, as it is about heritage and ancestry, and about belonging to people, a place, a set of beliefs, and a way of life.

Holmes (2013:1) stipulates that we can also specify aspects of our social identity by the way we talk, as our speech offers signs about who we are, our background, and possibly the type of social experiences we have had. Holmes (2013:1) elaborates that written records offer no acoustic clues to readers, with too little examples to provide reliable clues to the speaker's gender or ethnicity, but we can make a realistic guess, as we express various aspects of our social identity through our linguistic selections, as well as the methods in which we draw on our sociolinguistic knowledge to construct or enact a particular type of social identity.

Wardhaugh and Fuller (2015:72) describe a key notion in the study of identities, which states that identity is not its basis in interactions, as something you *have*, but that it is something you *do*. Like a community of practice, it is something that finds. Joseph (2016:19) agrees and adds that of the numerous ways in which such belonging is signified, what language a person speaks, and how he or she speaks it, rank amongst the most powerful, because it is through language that people and places are named, heritage and ancestry recorded and passed on, and beliefs created and ritualised.

Halima (2010:13) explains that factors such as social class (level of education, background, etc.), social context (language usage), geographical origins (difference in the pronunciation of words), ethnicity (native language and other ethnic groups of the same language) nationality (code switching), gender (intonation patterns) and age are investigated by sociolinguists, everything which affects the way people speak or use language. Wardhaugh and Fuller (2015:63) furthermore indicate that language is both an individual and a social belonging. Therefore, individuals would behave linguistically like other individuals and might be said to speak the same language or the same dialect or the same variety, that is, to use the same code, constructing the respect that they would be members of the similar speech community.

According to Butler (1990:33), aspects of identity, for example gender, have to be frequently reaffirmed (and publicly displayed by constantly performing particular acts in agreement with cultural norms, which themselves are historically and socially built and in perpetual flux. Thus Butler (1990:33) states the perception of a person such as his or masculinity or femininity, is nothing of the sort as it is a symbolic enactment that is semiotic indexed through, for example, speech, body language, dress, appearance and belongings. Furthermore, spoken language in specific has a persuasive part to play in that it too is a 'repeated stylisation of the body' and produces the perception that women and men have different speech styles and norms of communication.

Saussure (1974:4) mentions that language is far from mirror an already given social reality, which establishes social reality for us. Meaning is produced *within* language rather than reflected *by* language. Furthermore, explaining that the structure of language is composed of signs, which are separated into 'signifiers' (e.g., words, sounds, visual images) and 'signified' (concepts). Individual symbols (whether in speech, writing or multimodal forms of text) do not have intrinsic meaning but obtain meaning through their relationship with and difference from other symbols.

Parker (1994:51-75) states that, while meaning is always arbitrary and interpersonal, the language that an individual obtains and subject. Thus, the meaning of language is to an extent fixed, and individuals are instructed into this pre-existing 'structuralised' language system that partly shapes their identities.

Hermans (2002:147-160) suggests that the development of a voiced conception of identity that integrates traditions, is a conception that points to mutual voices (social dialects, professional jargons, languages of generations and age groups) and facilitates greater recognition of the dynamics of control and social power. Berger and Luckmann (1966:115) justify the role language in society is involved to a certain identity. Some identities are trivial and temporary ones, as in some occupations that request little adjustment in the being of their practitioners. It is not challenging to change from garbage collector to night watchman. These differences in the comfort of role changing ought not to blind us to the fact that even identities we reflect to be our fundamental selves have been socially assigned.

Van Leeuwen (2008:46) indicates that personalized social actors that represent human beings, is realized by personal or possessive pronouns, proper names, or nouns (and sometimes adjectives as, for example, in "maternal care") whose meaning comprises the feature human. But social actors likewise impersonalized, represented by other means, for instance, by abstract nouns or by concrete nouns whose meanings do not include the semantic feature human.

The researcher will distinguish two types of impersonalization, abstraction and objectivities. Abstraction which occurs when social actors are the presentation by means of a quality allocated to them and in the representation.

Van Leeuwen (2008:4) also indicates that anthropologists and sociologists have always realized that representation is eventually based on practice, on what people do. Malinowski (1935:58) explains that even in the most non-figurative and theoretic features of human believed and verbal usage, leads to the actual understanding of words ultimately initiates from the active knowledge of those aspects of reality to which the words belong.

De Fina (2006:351-75) justifies, the above to be caused by the fact that identity is a central area of research and theoretical engagement for socio- and applied linguists because language use and language differences are intensely intertwined with the processes of identity-building and performance. Identities are transferred, negotiated and ordered through linguistic and discursive means, therefore linguistic procedures are at the core of identity processes.

Labov (1972:343) declares that the use of particular language variables was linked to social categories such as gender, age and geographic location. Central to sociolinguistic investigation was the perception of the speech community as a linguistically homogeneous, territorially bounded and culturally-unified grouping. Even though scholars such as Gumperz and Hymes (1972:17) recognised the internal linguistic and social diversity in speech communities, can still be regarded as the pillar of the view of an essentially static relationship between language and identity.

Hall (2000:15-30) stipulates the perspective observations of identities are socially constructed in interaction and within social practices from records that are used according to circumstantial constraints. From this perspective, identities do not belong to people but are 'done' and performed that they involve discursive and strategic work. Additionally, identity processes are rooted within semiotic practices that involve different rules, roles, presuppositions, etc., and therefore cannot be studied without attending to those perspectives.

Drummond and Schlee (2016:54) describe language to be viewed, along with other social practices, and is used to establish identities, rather than being a mirror of social identities, moving attention away from the study of a single linguistic traits to someone's language used in arrangement with other social practices. We can only understand what a single variable feature means by exploring how it is used in the construction of identity. This means that a linguistic variable does not always requirement to have the same meaning and, equally, that a change in someone's identity may result in an amendment in someone's (linguistic) practice.

2.5. THE INFLUENCE OF LANGUAGE ON SOCIAL BEHAVIOUR AND PERCEPTION

Corsen (2009:65) attests to the fact that up to now, language offers us the best medium for communicating because, through the recognition of the influential role of language as a perception shaper, we may begin to understand its capacity for shaping worldviews. Thereby it gives human beings the tools necessary to analyse our own perceptions with a more receptive mind, conscious that the cultural elements of our language do not have to keep us prisoners of our own limitations.

The linguistic hypothesis proposed by Noam Chomsky (2000:7) suggests that human beings could only learn natural languages, if they had a good deal of intrinsic linguistic tool to guide their way. Chomsky described this equipment in different ways over the years, but the steadfast theme is that except infants entered the world with such a biological inheritance, that they could never progress beyond the sparse set of expressions they hear to the rich linguistic ability they achieve.

Ribes-Iñesta (2006:112) asserts that language may be considered as the tool by means of which we directly affect the behaviour of others, and indirectly the entities and events in the world and ourselves. As the use of language as a tool means to master a technique. Moreover, language is like a set of mechanisms who's proper utilised produces the preferred effects. Language, as an instrument, ways effective use in relation to the behaviour of other individuals. Because of this, learning language as a medium is deeply interlocked with its use as the instrument of conventional practice

Wittgenstein (1953:8,19) indicates that human behaviour cannot be understood if we isolated language and social practice. Language deprived of social practice and social practice without language are meaningless. Language as a critical part of social practice, contextualizes every human psychological phenomenon. Furthermore, the rationality of language is grounded on social practice and not on the fictitious worldwide logic of a rational or formal syntax or grammar. Human psychological phenomena is, either recognized as an individual experience or as behaviour, become significant only within the settings of social life, always taking place as language and through language. That is why Wittgenstein asserts that "to imagine a language means to imagine a custom of life".

According to Sapir (1929:209), our language affects how we view things. Even the reasonably modest acts of perception are directed by the social forms called 'words'. We see and listen, and otherwise experience as we do because, the language customs of our community predispose specific choices of analysis. According to Maynard Smith and Szathmáry (1997: 374:227-32), language includes the last two major transitions in the evolution of life which is the transition from solitary to social organisms, giving rise to the construction of social groups, and the transition from primate societies to human societies, permitting the emergence of language.

According to Ryle (1954:9-25), the instrumental nature of language is also interconnected to the fitness of the tools as it is to the outcomes. Although words are restricted in number, their functions are *almost* countless. Theories are the functions of words and originate in the range of uses of words in different contexts. Concepts do not contain of separate meanings attachable to words. Furthermore, Ryle (1954:9-25), explains that they are the functions included in the ethnical use of words according to situations and functions. Meaning, special words may be invented as specific concepts, although most of the time shared words being used are continually reinvented as functional tools. Concepts deal with the related use of words.

Sapir (1929: 209) highlights that the differences do not end with perception. The 'real world' is to a large level unconsciously built upon the language habits of the group. No two languages are ever satisfactorily similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same worlds with different tags attached.

Weber (1968:248) expresses that the roots of a sociological approach to language and circumstances that take the actions and cognitive representations of entities seriously may be found in the cultural sociology , who maintained that an act is social by virtue of the subjective meaning attached to it by the individual and it takes into account the behaviour of others, and is thus oriented in its course Kroeber (1963:33) suggests that cultural action, even of the simplest kind, inevitably rests on thoughts or generalisation.

Sapir (1929:209) indicates that the differences between languages do not end with perception. The 'real world' is unconsciously constructed up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the similar social reality. The worlds in which different societies live are separate worlds, not merely the same worlds with different labels attached.

Kravchenko (2011:355) emphasises that the existing deadlock in the study of this relationship (between language and mind) cannot be ignored as long as the problem itself is not restructured to clear it of the innately dualistic assumption that there is, and an actual phenomenon called 'language' that is ontologically independent of the phenomenon called mind cannot be understood without and outside of language.

Van Leeuwen (2008:61) states that semiotic action can involve an additional element, the very elements which makes it semiotic, it can transfer meaning. When semiotic action is behaviouralised, this dimension is not represented, and semiotic action is treated as similar to other forms of action, divested of its capability to reach beyond the here and now of the communication situation, its ability to represent the "then" and the "there," to remember the past and imagine the future. Van Leeuwen (2008:61) includes that when semiotic action is not behaviouralised, the meanings transferred by the semiotic action are also represented, resulting in embedded representation, representation-within-the-representation.

Bruner (1990:11) proposes that the symbolic systems that individuals use in constructing meaning are systems that were already in place, already 'there,' deeply entranced in culture and language. Systems constitute a special kind of collective tool kit whose tools, once used, made the user a reflection of the community".

Many cultural psychologists, such as Markus, Kitayama and Heiman (1996) and Shweder and Sullivan (1990) focus on culture as a collective meaning system established by a collective to represent the world, to create cultural artefacts, orient themselves and others to features of the environment and awaken certain feelings. A cultural meaning system entails of a large, branched out from a pool of shared ideas, values, beliefs and causal information coherently organized in a network of interrelations. Furthermore, cultural meaning is a system of an organized network

of interconnected cognitive elements. Exposure to relevant signals should activate a subset of components in the system and spread throughout the network, ultimately activating some culturally patterned cognitions.

Levinson (2005:638) indicates the preference in terms of the causal effectiveness of culture. But no one concerned in language diversity would make a simple opposition between language and culture. A language of course is a critical part of a culture and is adapted to the rest of it. Moreover, Kitayama & Markus (2010:420-430) highlights the close relation between language use, the representation of shared meaning and culture. However, few social psychologists have followed the impact of language use on culturally shared cognition.

Thomas (1966:157) argues that previous to any self-determined act, there is always a phase of examination or deliberation which we may call 'the definition of the situation' which is, a statement that also applies to every form of verbal communication. He (1966:29) also recognized that cultural 'schemes' provide a guiding pattern to situation. He (1966:29) further explained that the individual, in order to regulated reality for his needs, must create not a series of uniform reactions, but general schemes of situation. The use of language is dependent on such cultural situation schemes.

Gumperz and Hymes (1972:17) state that in interaction, situations are among the most imperative building blocks of a culture. All societies recognise certain communicative scheduled which they view as distinct wholes, separate from other types of discourse, characterised by special rules of speech and non-verbal behaviour and often distinguishable by clearly recognisable opening and closing series.

Wittgenstein (1953:117) presented an analysis of social behaviour as follows:

- Language is learned as an in-training manner and not according to prescriptions.
- Language is learned centred on assumptions and beliefs, which are learned with language.
- Language consists primarily of the words and sentences that may be said in a specific context.

- Language is used as actions in which words and phrases make sense.
- Grammar is derived from the use of words in setting.
- Language is the vehicle of human happenings.
- Language is contributory in affecting the efficiency of the relations with things and persons.
- Language is transferred through speaking and writing.
- Language is an arrangement of life; it encompasses the meanings of the events of individuals regarding their world.
- Language contains in a diversity of autonomous games in which words, sentences, and actual practices have different meanings.
- Individual experiences and activities have sense according to and by means of language, but they are not identical to language.
- Language is not the expression of ideas or the manifestation of the guidance or the following of rules when speaking and writing.
- Although names and descriptions are used in language, language does not contain of naming and describing.
- Language games may be learned in an applied manner without explicit rules and criteria.
- Learning the rules and situations about a language game are not the same as learning its practice.

Moreover, Gilbert, Fiske and Lindsey (1998:41) proclaim that language be the driver of social life. Because it is the foremost vehicle for the transmission of social information, and the essential implies by which we pick access to the substance of others' minds'. Language is embroiled in most of the phenomena that lie at the core of social brain in the event of attitude change, social recognition, individual identity, social interaction, inter-group inclination and stereotyping, attribution, and so on. They (1998:41) moreover expressed that, for social psychologists, language typically is the medium by which the subjects' reactions are inspired, and in which they react. In social psychological research language plays a role in both stimulus and reaction. Fair as the use of language plagues social life, the components of social life constitute an inherent portion of the way language is used.

According to Brown (1976:128), structural differences between language schemes will, in general, be paralleled by non-linguistic cognitive differences of an indefinite sort, in the native speakers of two languages. Furthermore, the structure of anyone's native language strongly influences or regulates the worldview he will attain as he learns the language. Bruner (1990:5) furthermore explains that any utterance can suitably mean with due regard to the broad range of factors that constrain usage in particular situations.

2.6. CONCLUSION

In this chapter the researcher attempted firstly to provide a wide-ranging comprehension of language, secondly, to classify readings according to what the relationship between language and identity is, and lastly, to emphasize the common ground that exists between behaviour (thoughts), language and identity studies from a wide-ranging range of methodological and disciplinary perspectives.

Sociolinguistics is the crux for scholars across various fields interested in discovering relationships between language, culture, and society. Furthermore, through more continued understanding sociolinguists can continue to progress investigations into how language plays a vital and critical role in the psychological, cultural, and social processes in which speakers and groups interact.

As indicated by Wardhaugh (2006:2), many language specialist concur that the information speakers have of the language or languages they speak is knowledge of something very theoretical. It is information of rules and standards, and of the ways of saying and doing things with sounds, words, and sentences, rather than just the knowledge thereof. It is knowing what is in the language and what is not, it is knowing the possibilities the language offers and what is impossible. Additionally, this knowledge clarifies how is it that we will understand sentences we have not heard before and dismiss others as being ungrammatical, in the sense of not being conceivable within the language.

Chomsky (1965:3-4) portrayed the linguistic hypothesis is concerned basically with an ideal speaker/listener, in a totally homogeneous speech-community. Who knows its language impeccably and is unaffected by such grammatically

insignificant conditions as memory restriction, diversions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performances? Chomsky (1965:3-4) further stated that, in order to study actual linguistic performance, we must consider the interaction of an assortment of varieties, of which the fundamental competence of the speaker is as it were one. In this regard, the study of language is not distinctive from observational examination of other complex phenomena.

The subject of the connection of language on thought, and in specific this chapter, pioneers that language impacts thought in numerous distinctive ways. What can also be perceived is that is incomprehensible to partition language thought, culture and social interaction.

Berry, Pennebaker, Mueller and Hiller (1997:526–537) state that language plays a specific role in the course of person-perception. Additionally, language is socially meaningful behaviour, in the sense that there are identity consequences for many aspects of language use. To a certain extent, how we speak can define who we are and one's language serves to specify membership of social groups, an identification that can prominently influence the person-perception process.

Individuals are not the only units that can be described as having identities, whether in common language or social science writing. Identity is an act of thought, as identity not only describes the individual but helps in shaping the world view of an individual or group of individuals who share the same identity.

In the view of Goffman (1967:5), *identity* relates classically to who individuals are, understood in terms of the groups to which they belong, including their nationality, ethnicity, religion, gender, generation, sexual orientation, social class, etc.

Language is a product of social interaction which varies among individuals, communities, cultures and societies.

Hence, the aim of this project is to explore social and linguistic multiplicity in order to have a clearer understanding of how the users of language transfer their personal, cultural, and social identities and roles. Also, to investigate how such has been affected by social change (industrialisation).

The next chapter will explore the cultural connotations and semiotics (language) possessed by different cultural groups in South Africa, and how that play a key role in the identity of individuals.

CHAPTER THREE

CONCEPTUAL FRAMEWORK

3.1. INTRODUCTION

In this chapter the researcher will present a framework as the theoretical context for the study, using the literature review presented in Chapter 2 as a landscape.

As noted in the literature review in Chapter 2, 'language', 'identity' and 'culture' (social behaviour) are concepts that have been and remain to be the subject of much debate, research and philosophical writings. The literature review for this study entails to explore some features of the setting that frames the family culture territory and to attempt to provide the background of the environment on both academic and social levels.

This perspective is intended to open up sufficient opportunities for ample understanding and meanings. While this perspective is in no way the only one that could be used, its strength lies in the fact that it recognizes multiple structural and belief-driven contexts and processes in which the reference interaction occurs. It recognizes a dynamic relationship between identity and language.

As noted by Falicov (1983:6), the broader socio-cultural setting was distant from the families of which it was constituted. This represented a major disadvantage. Each individual can be found inside a family and each family has acquired cultural baggage. The part that cultural values play in the functioning of the family cannot be negated or neglected, within the same way as the complexity of a person reality is recognized through an appreciation of its comparability and variance with diverse groups. Culture in fact works at the very pith of every intricacy of the individual and is appreciated through an acknowledgement of its uniqueness, namely the family.

In this chapter the researcher will explore the semiotic importance of cultural practices (rituals), and furthermore, their influence on the role and identity of the individual.

Traditional cultural practices reflect the values and convictions held by members of a community for periods regularly traversing eras. Each social grouping in the world has specific traditional cultural practices and convictions, a few of which are beneficial to all their members.

South Africa is rich in cultural diversity and is also most diverse, henceforth the naming 'rainbow nation'. It consists of eleven official languages, which also identifies their cultures, namely Afrikaans, IsiNdebele, IsiXhosa, IsiZulu, Sesotho sa Leboa, Sesotho, Setswana, Siswati, Tshivenda, Xitsonga and English.

It is important, however, to note, that the ethnic groups (e.g., Nguni, Sotho) within the South African landscape are descendants of other African cultures.

Therefore, the researcher will make use of other countries within the African content as reference where needed.

3.2. UNDERSTANDING CULTURE AND ITS INFLUENCE ON IDENTITY

Language is perceived and expressed as an important tool for communication, allowing an individual to form part of social and formal interactions. It plays a significant role in an individual's social and emotional makeup.

Lotman (1976:211-32) states that language is a modelling system, and that no language can exist unless it is steeped in the setting of culture, and no culture can exist if it does not have the structure of a natural language.

Language is, however, not merely a way of voicing ideas, but it is important in spacing those ideas, and it is also a crucial means of expressing perception, for example, the perception of ideas, which is influenced by culture. Furthermore, language denotes culture, and together they generate a path of what one needs to know about life. Self-identification is determined by aspects of culture, such naming, ancestral background etc. Identity is driven by culture; therefore, identity can be perceived to be a created and inherited phenomenon. Identity can also be seen as a source of self-realisation, a choice made through cultural patterns of behaviour and norms. Through culture, identity is perceived and analysed by society.

Kashima (2001:325-360) describes a *society* as a set of individuals. Its structure is determined by groups of individuals who are connected by a sign processes. Additionally, these groups of individuals are what is usually called an 'institution'. Institutions, on the other hand, exists within a society characterised by its social culture.

Salzmann (2004:48) indicates that the relationship between language, social structure, and behaviour has captivated researchers for a long time, adding that language is part of culture, and is the crucial means of communication. Language is a guide to social reality, and human beings at times appear to be at the mercy of the language that has become the medium of expression for their society. Therefore, from this perspective, 'experience' is largely resolute by the language habits of the community, and each unconnected structure represents a separate reality.

According to the explanation given by Salzmann (2004:48), language is a crucial means of narrating and expressing perception; therefore, the association of expression is placed on individuals through their use of language. Culture is part of language that allows society to view the world through a specific 'glass' which in turn, shapes their reality. It is considered an important 'site' of ethical enquiry and activity.

Culture creates a pattern of expected behaviour. It allows conversation to take place in an organised manner and predicts or guides behaviour through sets of norms and patterns of behaviour. Morley (2014:3) describes 'culture' to be what binds us together as a society. It is what defines our forms of human activity. Through our different societies cultures manifest themselves, resulting in the development of our unique sub-cultural traits. A society's culture creates how its people live. These cultural values act as our establishment principles and influence our mind-set. Without culture there would be no diversity among the various people.

Morley (2014:3) also indicates that culture as an integral part of living and should be preserved as such. This refers to the integrated pattern of human knowledge, belief and behaviour that rely upon the capacity for learning and for transferring

knowledge to succeeding generations, and also the customary beliefs, social forms, and material characters of a racial, religious, or social group.

What is evident from the above, is that culture influences a specific ideology which is a constituted life-view, values and norms. Our identity is reflected through our cultural identity. Culture, by means of signs influences the importance and preferred modes of conduct, furthermore, allowing the behaviour of an individual to be reflected through their social roles within a society. It guides the individual to learn morality through social connections and which dictates harmony in social relationships as it preaches solidarity and social responsibility and interdepending on identity from belonging and maintain social connections.

3.3. SEMIOTICS (LANGUAGE) AS A TOOL FOR UNDERSTANDING CULTURE

Signs needs to be interpreted from a cultural perspective as they are not universal and have different iconic meanings. Culture is experienced through text or orally, which consists of smaller interrelated signs. In order to be able to understand the text or oral signs, it must be understood as events or situations constantly occurring.

Events or situations are the primary 'sites' of cultural activities which can be read through semiotic. Culture allows language (sets of codes) from a symbolic meaning and conventional usage. Signs gain meaning through the use in a specific culture. Recurring events are the bases of the transmission of culture. In culture any entity can become a semiotic phenomenal, therefore culture allows the communicative exchange as a system signified.

Saussure (2002:16) describes 'language' as a framework of signs(what?) that express thoughts, and is comparable to a framework of writing, the letters of deaf-mutes, symbolic rites, courteous formulas military signals, etc. But it is the most important of all these systems. The term *semiotics* is the favoured one. In addition, Cassirer (1957:7) proposed portraying 'cultural semiotics', a certain kind of sign system, as 'symbolic forms' and claimed that the typical forms of a society constitute its.

From the above, semiotics can be seen as a human drive to represent reality through signs and symbols. Additionally, signs can be indicated to reflect cultural values, norms and conventions. These signs can be analysed to gain insight into cultural behaviours and approaches. We assign and associate different meanings to things based on our cultural ties. Culture guides the use of signs (words) and the construction of sentences to create meaning, which is labelled by linguists as 'connotations'.

Danesi (2004:13-14) explains that the study of connotations starts the core of present semiotics. This is because most of the meanings that symbols bear in cultural settings are connotative. Danesi adds (2004:13-14) that, in a fundamental sense, culture can be characterized as a vast system of connotative meanings that cohere into an associative 'macro-code' that allows the members of a culture to interrelate purposefully and to represent and think about the world in specific ways.

Thus, it may be agreed that semiotics focuses on human interactions with the man-made world, However, it indicates how humans interact with things in their environment.

Furthermore, Hall (1959:18) states that semiotics eventually uncovers the hidden meaning behind why cultures have particular characteristics, i.e., their activities, convictions, instrumental, etc. It is in these hidden rules that cultures are unconsciously bound, until one realizes these boundaries through educating one's self. Schroeder (1998:87) includes that eventually semiotics makes us mindful of the fact that the cultural values with which we make sense of the world are a tissue of traditions that has been given down from generation to generation by the members of the culture of which we are a part. Additionally, reminding us that there is nothing 'natural' about our values and that they are social constructs that not only shift hugely within the course of time but are drastically contrast from culture to culture.

3.4. CULTURAL ORGANISATIONS AND THE SEMIOTICS GOVERNING THEM

Schalkwyk (2002:1) mentions that culture assigns the complete way of life, activities, beliefs and customs of people, a group or society, and that it is the total complex of distinctive spiritual, material, intellectual and emotional features that characterise a society or social group. It moreover incorporates value systems, traditional beliefs and practices which are connected with traditions or with religion. In this way, culture maybe a shared custom amongst community members, and any issues or challenge that arises or affects the community, are commonly addressed through a certain norm, belief or values.

Customs/rituals are perceived as a formal and informative way of sharing history and ideas because they are formal events that consist of formal procedures that need to be followed. Rituals/traditions allow a better learning of language as it gives a better accepting of pronunciation and the use of expressions and creates a direct access of knowledge on the use of language.

Turner (1969:6) describes *rituals* as ceremonies of birth, passing, marriage, initiation, healing, harvest, or religious recognition. They are found in all known cultures and seem to have been performed for tens of thousands of years. They speak to people's core emotions and reveal the values that a society holds dearest. Since their expression is ordinary and mandatory, they connect the person in solidarity with the group. As such, they are part of a society's basic structure.

Rituals reflect a positive meaning or reconciliation and allow humans to create meaning. Ritual actions impose a variety of culturally specific strategies to create difference. A fundamental purpose of rituals is to identify a strategy to differentiate certain actions from others.

Furthermore, we learn meaning through experience and constant use. Rituals allow the expression and interpretation of cultural existence and create connections between the self and his/her culture. It does not only present a connection between the self and the culture but creates a social platform for community members (young and old) to interact and share ideas; therefore, reinforcing social bonds.

Lévi-Strauss (1977:66) explains the value of a customs as a meaning that dwell in instruments and gestures which is a para-language. A myth, on the other hand, shows itself as a meta-language, and it makes full use of discourse. It however, does so by situating its own substantial oppositions at a higher level of complexity than that required by language operating for profane ends.

Language is important for cultural preservation. Traditions are mechanisms in the form of practice (rituals), orally or written, to transfer culture to the next generation. Rituals create the continuity of culture, as every event creates the opportunity to practice the literacy value of culture.

Rituals assist with preserving culture and its historical events, for example through the telling of tales and legends. At the level of society, all knowledge, philosophy and customs in a particular culture are reflected through literature, music, etc.

Goffman (1967:2) explains the use of ritual as a representation emphasizing the degree to which standard, face-to-face interactions of the everyday are organised and performed. In fact, it is not so easy to recognise this regular ritual practice (which may be termed 'ritualization') from large-scale public ritual events.

In the light of the above, we can understand words to have a connection with the symbols they represent. Conversational styles are learned through culture and influenced by it. To understand culture, it needs to be analysed from recurring events taking place in that specific culture, for instance, the acceptable use of language.

According to Morris (1992:2), a ritual can only be analysed as portion of a religious belief, and this, in turn, has little to do with exterior phenomena such as power, conflict, class, and ideology. Morris further states that rituals somehow reflect an underlying social reality.

Rappaport (1999:24) attests to Morris' ideals and defines a *ritual* as the presentation of formal, invariantly sequenced, and traditionally transferred actions and utterances, such as that occurs at weddings or initiations.

Rituals are periodic invitations by a society to attend an event that marks an occasion, or for psychological or spiritual purposes, and do not only include the dress code and food, but also the use of language during the occurrence of the specific ritual. Communities re-connected with their cultural history through rituals (songs). Behaviour is also shaped by the roles we play in our community and which is influenced or guided by culture. Culture influences priority; it allows us to conform to specific norms.

Specific cultural customs are shared by the different cultures in Africa, and specifically in South Africa. The most prominent of these are, namely funerals, lobola, traditional healing, initiations, with ancestral being the crux of all of them as it is reflected in all of their custom or rituals.

The researcher placed them below in their social categories (organisations) as they are interpreted by the cultural societies.

3.4.1. Religious organisation

3.4.1.1. Prayer and spiritual understanding

Many Africans view prayers as a spiritual conversation. Ekwunife (2007:67) characterizes prayer as a spiritual means through which a devoted man internally and remotely communicates with God and all super-sensible creatures of His invisible world. It can be depicted as a spiritual outreach of the temporal religious man to the transcendent Being and His agents. Mbiti (1969:55-56) includes that African traditional prayers generally incorporate praise, thanksgiving, a declaration of the state of issues in which the prayers are offered, and requests. Such prayers continuously have concrete intentions and people do not 'beat about the bush' when saying their prayers.

A prayer is significant to the connection of spirits. Adamo (1983:66) describes spirits, are the next in hierarchy. Spirits are, according to African belief, 'apparitional entities', which fit to diverse categories of beings than the divinities. Spirits are anthropomorphically regarded as if they are abstract beings. It is

believed that they are capable of becoming anything, such as objects or human beings, and can also melt into vapour at any time.

Ekwunife (2007:67) expresses that through prayer, the religious man does not only affirm the reality of the supra-sensible world, but also articulates a faith-conviction that a temporal world is not meaningful without transcendence. Therefore, a prayer is that spiritual air which energizes, sustains, enlivens and directs man's time-based journey to eternity.

To many, prayer serves the function of asking. Mbiti (1969:55-56) states that he or she requests such things as good wellbeing, recuperating, security from danger, safety in traveling or some other undertaking, security, success, conservation of life, peace and various other benefits. For the community at expansive, prayer may ask for rain, peace, the cessation of epidemics and dangers to the nation, victory in war or attacks, the acknowledgement of sacrifices and offerings, and fertility for people, animals and crops.

Laydevant (1952:22) explains that the identical is true with poetic words directed to the ancestors by the ancient Basotho. In these prayers the ancestors (*balimo*) are the straight objects of the words of prayer, for they are asked to pass the prayers of the living to him who is their leader (*Molima*).

Olupona and Rey (2008:94) indicate that there are ghost-spirits, born-to-die spirits, usually called *abiku* amongst the Yoruba people of Nigeria, spirits of witches, the protector spirits and diviner spirits. Belief in these spirits permeates the life of Africans and should be taken seriously. It should, however, be noted that not all spirits are perceived to be good. Olupona and Rey (2008:94) indicate that there are ghost-spirits, born-to-die spirits, generally called *abiku* amongst the Yoruba people of Nigeria, the spirits of witches, the guardian spirits and diviner spirits.

Thorpe (1992: 112) explains that prayers, taboos and sacrifices are fundamental viewpoints of the Africans' religious life and are typical of all known religious groups. Africans pray, offer sacrifices and have some prohibitions or taboos. Prayers take diverse methods and contain the spoken word, repeated oral prayer; smoke from burnt medicine for healing, dancing and singing. The smoke from

medicine burnt for healing becomes a prayer to the ancestors as well as a compelling means of driving away evil powers.

Gelfand (1962:69) mentions that in many instances among the Shona people, the Ngozi is a spirit of a dead person who was mistreated during his/her lifetime. Nyirongo (1997:80) furthermore adds that the spirit seeks revenge on individuals or on its family, until compensation for the mistreatment is made. It is believed that if the spirit is neglected, it may cause calamities in many instances among the Shona people.

Spirits can be designated in different parts of the environment of a specific group, Parrinder (1976:43-4) asserts that most of the Bantu people believe in accepted and local spirits, which may be those of the 'departed', of "dissociated spirits, often vague and shadowy in character, but nevertheless terrifying and dangerous to the traveller". There are spirits of mountains and forests, of pools and streams, of trees and other local entities. Also, there are numerous animal spirits and sacred snakes which may assist in rainmaking.

3.4.1.2. *Ancestors*

People typically take care and cherish their ancestors in order to be protected, to be thankful or to be forgiven. Ancestors are taken good care of and respected, as well as their tombs. Gifts and contributions such as honey, fruit, rum, and cultural tools are placed near the ancestor's tomb.

Traditional healers (*sangomas*) have been an important part of the African society and its religion, serving as consultants to African families, offering leadership to ancestral guidance and connection to those who are need of it, and also functioning as healers(doctors) to the ill by providing medication (*muti*) and sometimes playing a role in ceremonies, for example, relieving the spirit of the deceased and connecting the daughter in-law (*makoti*) to her new ancestors. Letsosa and Semanya (2011) indicate that a traditional healer acts as an important role during the death of a family member among the Basotho people, and further explain that in the isiZulu culture the grieving first consult with a traditional healer to found the cause of death.

Joyce (2009:141) mentions that few of the social customs, traditions and costumes of the Tswana people were comparable, if not indistinguishable, to those of other Sotho people. This incorporates betrothal and marriage practices which were orchestrated, more in the interest of the two families than that of the young couple. Religion was cast within the common Sotho form, with conviction and reverence to *Badimo* (ancestral spirits) being the central dynamic. Joyce (2009:141) adds, these unseen entities remain the guardians of the family, kin and tribal gathering. To create beyond any doubt, the thoughtfulness of *Badimo* and to turn away their outrage, their descendants gave regular offerings and prayers. The different types of spirits, mediums, diviners and healers are key figures in the communication between the dead and the living. At this point there is more over the acknowledgement of *Modimo*, (the Supreme Being), the 'maker' of all things, who is boundlessly farther and uninvolved in human affairs.

Thorpe (1992:34) indicates that the African religion has for centuries been connected to its ancestral worships and practices. This is due to the fact that ancestors form a big part of the spiritual and everyday lives of the Africans. Every ritual is respectively dedicated to them. Thorpe (1992:34) further states that the ancestral spirits prevail within the more prominent parts of the African landmass. The tribal groups in Southern and Western Africa communicate with the living dead.

Various positions are used by the cultural groups in South Africa to refer to the ancestors. For example, in the Sesotho language, ancestors are recognized as *badimo*, in isiXhosa they are known as *izinyanya*, while in isiZulu they are identified as *amadlozi*.

Hammond-Tooke (1989:59) explains that there are different employments for the wording to allude to ancestors in the respective cultural groups. He furthermore mentions that within the Tsonga culture ancestors are known as *shikwembu*, whereas in the Tshivendaculture ancestors are known as *midzimu*.

Africans also view their ancestors as the trustees and conservators of ethical behaviour. Oborji (2002:24) indicates that the term 'ancestor' refers to those who have made it to the spirit land and are worshiped by their descendants and are regarded as part of the seniors of the families with enhanced powers to favour,

secure or punish the families. They are conjured to share at gatherings, ceremonies and ritual communion, and are seen as images of peace, unity and success in the family. Subsequently, ancestors are not only worshipped, but are exceedingly regarded as individuals of the families, and are next to the divinities in the hierarchy. Imasogie (1985:37) agrees when he notes that, the ancestral spirits are also the gatekeepers of morality in the family circle. He affirms that ancestors see to it that there is no permanent feud between the earthly members of the family.

Additionally, bodily and spiritual qualities are endorsed to the ancestors. Edwards, Makunga, Thwala and Mbele (2009:6) explain that humans have a continuous relationship with the ancestors, marked by recognition. In the traditional Nguni culture there is a continuous a relationship between the living and the 'living dead' (*abaphansi*). This becomes clear when considering the terms, ' *ukufihlwa*' and '*ukutshalwa*' that are used when referring to burying the dead. *Ukufihlwa* implies to burying an ordinary citizen whereas *ukutshalwa* implying to burying a member of a royal family. Symbolically, *ukufihla* and *ukutshalwa* relate to resurrection. The actual burial service/process is called '*umsebenzi wokubuyisa*' which signifies the beginning of a new life as an ancestor who will continuously be present in guiding the living.

Turaki (1999:162) indicates that the ancestral spirits play a vital role in the African concept of man. He notices that an ancestral spirit maintains a bond between relatives and that by means of proper burial customs and the recognition of the name of the ancestral spirit the state of existence in the afterlife is guaranteed.

Ancestors are seen as retaining their role in the affairs of their kin-group and as it were of their kin-group. They are appropriated with 'sacrifices'. Sokhela, Edwards and Makunga (1984:14-17) refer to the fact that ancestral ceremonies typically consist of community gatherings comprising a ceremonial sacrifice (*umsebenzi*) of some kind. Various different types of *umsebenzi* comprises different sorts of rites and rituals, involving a specific animal, such as a goat, sheep, cow or bull, in a particular place, e.g., a kraal, or homestead, with a particular person leading the ceremony, e.g., a healer or eldest son, convoyed by particular medicines, and at a particular time (birth, adolescence, marriage, death) or place (e.g., cleansing for

amabutho), for numerous reasons, such as to contact or conciliate, or to advance various ancestral spirits, including the nature spirits and the Holy Spirit.

Mönnig (1967:54) writes, that if the ceremony is done faithfully, they compensate the living through good health for themselves and for their livestock, ample rains and good harvests. There is a common belief in the Bapedi society that the key desire of the ancestors is to be recalled by their offspring. Lebaka (2017:75) further mentions that when Bapedi ancestors need to be consulted, the most effective ways of attaining them are through music and dance, the *malopo* ritual, or prophecy bones. The use of music (i.e., the integration of singing, dancing or any other body movements and the playing of instruments) to gratify the ancestors and to interact with them is widespread in the Bapedi society.

Bongela (2001:128-129) explains that during an ancestral ceremony of the Xhosa culture *Utywala beminyanya* (beer intended for the appeasement of the ancestors), this ceremony happens if a member of the family dreams meeting his ancestors. The dreams would depend on what the ancestors request. And they usually send messages reminding the family head to brew some beer, or to slaughter an animal for them.

In the case of a ceremony, Bongela (2001:128-129) explains that it becomes vital to take steps to appease them by brewing some beer. This beer is normally brewed by *iintombi zekhaya* (women born of the home only). Though, during the brewing course and the drinking session, all of the women are obliged to *hlonipha*(respect) the ancestors by all wearing *hlonipha*(respectable) attire. The Xhosa females always dress some form of headdress as a emblem of respect to the head of the family, either their father or husband. Older Xhosa women are allowed to wear more elaborate headpieces because of their seniority.

To continuity of Hlonipha (respect) according to Bongela (2001:131-132) further happens during the drinking session, where men and seasoned women usually drink inside a hut. Young men, *abajana* and *amalawala*, drink inside their hut. If the party is enormous, drinking usually takes place outside in the open air, inside or outside the cattle kraal. In the case of, uncircumcised boys they are given their share which they drink together. Sometimes women are designated their own share, especially if their numbers are high. They may drink in their own huts.

According to Bongela (2001:129), beer for the ancestors is also brewed when any part of the family decides to offer it to them as a polite act of gratitude, namely to thank them for things they have done for him; this is known as *ukupha izinyanya*. Numerous people do this to request for their favour, to secure their marriages, their occupations, their security and their general welfare. The belief is that, if this type of beer is brewed one in a while or on a regular basis, the general welfare of the ancestors is indeed secured.

Mdende (2002:51) indicates that the day on which an animal is essentially killed as the day of the 'falling of the beast', namely *imini yeyeza* (healing, or the day of medicine).

Mdende (2002:51) furthermore explains that after the animal has been slaughtered and skinned, a portion of meat (*intsonyama*) is removed from the right fore-limb. The *intsonyama* is then roasted without salt and placed upon a pile of special herbs inside an *ingqayi* (clay pot) full of African beer. All the members of the clan, including the *abatshana* (nephews and nieces) participate in the communal meal (*umoshwamo*). During this part of the ritual, a male elder of the clan speaks to the ancestors and informs them about the ritual and about the presence of the clan. A clan member during *umoshwamo* in the bringing back ritual.

Nozuko (2019:2) adds that, before the day of 'the falling of the beast', everybody who has a place in the clan must be present at the homestead which is facilitating the ritual, along with the essential 'speaking appraises' of the clan, such as clan medicines (herbs) and their containers, and sacred assegais (stabbing spears). The clan member who is accountable for killing the sacrificial animals is called *intlabi*, and is usually the first-born male of the clan. He arrives at the homestead a few days before the day of the sacrifice, as he has to be purified with distinct medicines before going to the kraal (the enclosure where the animals are kept).

The day of the 'falling of beast' is very significant. The activities begin from the central hut, where the clan will start with various speeches in a manner that follows a prescription. No action can be executed without its first being announced to both the ancestors and the living. The sacred song of the clan is sung. In the middle of

the song the clan senior members will stop the singing by calling *Camagu!* When the singing stops the clan elder addresses all the contributors and tells them what is going to be done.

Bongela (2001:53) explains that the elders are responsible for *bayayala* (to admonish, advise, teach, guide, and warn) as a way of reminding individuals that their behaviour is representative of the clan as a whole. He communicates the importance of leading a moral and spiritual life for the benefit of the entire community.

Mdende (2002:43) outlines that *Ukwazisa* marks the boundaries between insiders and outsiders, in other words, it distinguishes between those occupying a central role and those who remain on the periphery during the ritual of the sacrifice. Members of the agnatic clan inform those present about the reasons and events that have led to the necessity of performing the ritual.

Mashabela (2017:6) writes that the well-being of the African's spirituality and certainty cannot be ignored as being part of an African worldview. According to him, only Africans can regulate and understand their African spirituality. Turaki (1999:162) concludes that the function of the ancestors is to be the guardians of the family's traditions and life, and to rectify any errors they commit.

3.4.1.3. *Diviners or traditional healers*

Traditional healing has always been a factor of health care in African countries. Traditional healers are believed to provide pathways to a more comprehensive understanding of healing. Beyond Campbell's (1998:39) view of South Africa are practitioners of traditional African medicine in Southern Africa. They fulfil diverse social and political roles in the community, including divination, healing physical, emotional and spiritual illnesses, directing birth or death rituals, finding lost cattle, protecting warriors, counteracting witchcraft, and narrating the history, cosmology, and myths of their tradition.

Bannerman (1982:90-94) further states that the past few decades have seen a renewed interest in African traditional healing practices which are widespread in nearly every African community. Furthermore, Edwards (1986:1273) emphasises the shared universal components of traditional cosmologies on healing and says

that, Whereas the archetypal shaman is an all in one type of healer, modernisation has resulted in an increasingly specialised role traditional healers.

However, Kale (1995:1182–1185) clarifies that traditional healers are not a homogeneous group, which makes the state of affairs greater compound. The special types of indigenous healers are found in three groupings: the diviners, the herbalists and the faith healers. There are clear differences between these, though it is no uncommon for healers to comprise greater than one alignment into their practice. Diviners are believed to have contact to supernatural powers through their ancestors.

To many looking from an outside perspective, a traditional healer was just specified as the Bantu “shaman”. Campbell (1998:38) asserts that there are two focal types of traditional healers within the Nguni, Sotho-Tswana, and Tsonga societies of Southern Africa: the diviner (*sangoma*), and the herbalist (*inyanga*). These healers are efficiently South African shamans who are highly admired and respected in a society where illness is thought to be triggered by witchcraft, pollution (contact with impure objects or occurrences) or through the neglect of the ancestors.

Sangomas are not only responsible for the physical wellbeing but also the spiritual, which to Africans operate in unity. Edwards *et al.* (2009:2) describe that the ancestral authenticity and reverence continue to be clearly present when breathing. Through a Zulu diviner (*isangoma*) in a process called *ukuphefumulela amadlozi* or *ukububula kwedlozi*. The first phrase literally means to be breathed by the ancestors; the second has connotations of moaning or groaning as the energy of the past lives of the ancestors is felt in all their power, love and wisdom. Dependent on the gravity of the past evolutionary ancestral call, diviners may breathe like roaring lions (*ukubhodla kwengonyama*) or even pythons in their silent communication (*inhlwathi igingile*).

Traditional healers are also classified as the herbalists, interveners or doctors amongst many of their responsibilities, taking care of parts of medicine not trusted from the Western approach. Mills, Cooper and Kanfer, (2005:5) note that the African traditional healers perform important positions as educators in traditional culture, cosmology and spirituality. They also serve as consultants, social workers,

professional psychotherapist, as well as guardians of indigenous information structures.

The process of being described as a healer is sacred. Ngubane (1977:102) explains that in the Nguni culture, an individual does not choose to become a diviner (*isangoma*) but is chosen by her ancestors, who confers on her clear-sighted powers. The ancestral calling typically takes the form of a strong ancestral dreams, and some encounter with a snake (*ixhanthi*) in water. In addition, answering the call (*ukuvuma idlozi*) mean death to the old way of life as the neophyte (*ithwasa*) undergoes a period of apprenticeship under an eligible diviner, and thus becomes reborn (*ukuthwasa*). Various healing and strengthening approaches, including repeated confessional dances (*izingoma yokuvumisa*) and sexual abstinence (*ukuzila*), are necessary in order to attain the unpolluted sacred status of the diviner as medium with the ancestral studies is the same with bad spirits not all healers are good.

Mbiti (1991:117) outlines that amongst African people, witchcraft is reflected to be one of the major reasons of death. People who are alleged of witchcraft are beaten or killed and some are banished from their communities. Schmidt (2006:41) states that evil spirits or witches may also cause death against God's objectives. People who die at a young age or under strange circumstances are specifically considered to be killed by evil forces.

With the above in mind, Wilson (1961:333-337) explains that the *Amagqira* (diviners) are consulted to determine the source of sickness, accident, or even a fall from a horse, the striking of lightning and death of a human or beast (animal). The wishes of the amathongo (ancestors), the identity of an enemy sending wicked omens, and the whereabouts of lost property. Most often the individuals who come to inquire have already decided in their own minds who is accountable for the sickness or trouble, and the *igqira* (diviner) can judge from the heartiness of their reactions whether or not the allegation he makes is popular seemingly making them the ones who go beyond the physical, and more about the spiritual.

3.4.1.4. *Funerals*

Several cultures and religious beliefs mean that unforgettable events can be celebrated in various ways. Different cultures and different religions employ a variety of rituals. Rituals are processes that assist families and friends, and express their feelings and emotions around death. It is a time of mourning and reconciliation with the spirit of the deceased.

Mbiti (1991:128) says that African people consider death is not the end of human life, but that a person continues to exist in the hereafter. The widespread belief of pleasing the deceased and showing them respect is currently experiencing renewal, as can be seen when one attends an African funeral.

Magezi (2006:510) attests that Tsonga-speaking people refer to the gravesite as *yindluyohetelela*, implying that it is the final resting place, whilst the dead are called *lava tiettleleke*, literally meaning people who are asleep.

Funeral ceremonies serve as a last point of accepting departure, and celebrate the life of the deceased with dignity. In the African tradition, it is very challenging for many people to accept death, hence the belief that death is not the conclusion of human life, but that a person continues to exist. However, respect for the deceased and the gravesite where they are laid is respected by all cultures.

Poor and Poirner (2001:39) elaborate that for thousands of years' grief, has been recognised as part of life, especially the bereavement of death. The extended families supported by members of the neighbourhood help the deceased's while relatives deal with the suffering and sorrow. They shared in death and bereavement awareness and offered a sense of community and immediate, as well as enduring support. Individuals and families turn to each other and to their religious leaders and institutions.

In the African perspective, death is not regarded as an enemy but as a tragedy to those left behind. Maboea (2002:10) asserts that, 'Whilst the immediate family members of the departed are viewed as having no strength to do anything, other

members of the community, neighbours, distant family members, friends and relatives must help make the necessary preparations for the burial’.

Tjibeba’s (1997:19) understanding of death, for Africans, is that it is a mystery to all; he goes on to say that religious rituals serve to clarify the transition of the deceased to the new state of existence. It should be noted that this is an articulation which testifies that Africans believe in the continuity of life after death among Africans seek to maintain a healthy relationship with their ancestors. Like many other African scholars, for Mugambi (1989:102) many African tribes know that death is not the end of people’s lives, they believe the ‘dead’ will become ancestors who will continue to affect their living relatives lives.

Mwandayi (2011:378) further indicates that, in the same Shona culture, the Manyika clan will, as is customary, beat the drum called “*chima*’ if the departed was male and the head of a specific family. The specific horn will be blown, as a way to send a message to the village about a death that occurred, followed by the piercing sound of women crying as an indicator that death has stalked the village. On hearing the news, the Shona feel that it is their sanctified duty to go and express loving compassion and comforts with the living relatives and friends of the dead, because failure to show grief and sympathy raises the suspicion of witchcraft.

Funerals as perceived as a participation of the society than a procedure to respond and nurture grief. Maboea (2002:110) further explains that death truly does not choose; it is always the ‘bride’ of every family. The resemblances between people are more noticeable in times of death, which is why people like to contribute in preparing for the burial. Whilst some people offer condolences and offerings, others help to clean the house, pitch the tent(s) and search for the animals that will be slaughtered. It is this power of death that is able to yoke different people, including people with very different views, into one big family. For Africans, there is nothing like death to reassure the community to constantly be on the lookout and to stand together to face death.

The performing of bereavement rituals is one important feature of the funeral practices in any African society as it not only serves as part of the mourning and healing process but also as a reassurance that the deceased will be an ancestor, bringing forth protection to those still alive.

Mwandayi (2011:378) observed that in the Shona culture, when a family member dies at home because of an illness, they would normally be accompanied by the elders who were taking care of the deceased in their time of sickness; and therefore a ritual called “*Kupeta*” (folding) is implemented. The eyes of the deceased will then be closed if it was open, and the ligaments be straightened. A ritual washing of the body will be done and oiled after which it is ceremoniously wrapped in a new cloth or blanket. The body will then be laid on a mat for burial purposes or in a coffin, in modern days.

Community members believe in the connection of the deceased or death itself as they become the future guider of the tribe Edwards et al. (2009:7) describe that the Nguni people perform an extraordinary ritual after a member of the family has passed away. A distinctive herb is used for cleansing and a goat is slaughtered. Although some of the Nguni cultural groups use sheep, goats continue an important part of such a ritual. *Inhlambuluko* takes place in thirty days after the burial of the late. It is predicted that only the immediate family members would attend *inhlambuluko*. However, this has been extended to members of the church who will become part of the family and sing the entire night as a symbol of acknowledging the transformation of life from ordinary life to ‘the living dead’ life.

Death can move from being the physical to the spiritual to whom submission of respect is given Ntsan’wisi (1985:96) explains that the Tsonga people prefer that people, traditionally called *timhisi* (literally hyenas), should dig the grave as a way of presenting compassion. The reason the gravediggers are named ‘hyenas’ is because *kuvamhisi* also means to be a firm and courageous worker Phaswana (2008:1), states that when he makes the point that pastoral care in the African perspective must be performed in unity with family members as well as extended family members. It is a challenge for pastoral caregivers to warrant that pastoral care, the idea of which originally came from the developed world, and which is

characterised by individualistic worries, is contextualised to fit into the African situation – where things are always done and decided in consultation.

Grief and its process is a way of dealing with death or loss, because death is not viewed as the end of life, but rather that death really is just a physical separation and the full end of one's life. Among Africans, traditional customs dealing with death and religious practice are often not separated.

Setiloane (1986:9) articulates that all people are linked to one another. These relationships, by blood, by marriage or by mere relationship, are emotionally placed and valued dearly. This becomes apparent where a need arises, like some tragedy (death), or an occasion for rejoicing.

The Sotho culture, on the other hand, as observed by Opong (1997:11) a system was followed during the funeral service and quite a few people were called in to make speeches. Afterwards the body was sent in a procession to the burial ground. After a brief prayer by an officer the coffins were lowered into the grave. A special order followed within the casting of a sod. Opong (1997:11) further explained in the first sod is thrown by the next of kin, followed by family members and close relatives. Violation of the rite is believed to result in a war, and even bloodshed. This is known as a separation rite.

Mapaya and Mugovhani (2014:914) state that three constituencies of that village will be served during a funeral. The women would fetch water to fill the tank in the deceased's household, the men would begin to gather firewood, erect the tent (which has acquired some importance in the relationship to death), and get ready to slaughter the beast on the eve of the funeral

Denbow and Thebe (2006:185) indicate that, in traditional funeral rites, the body is brought to the departed family's home the evening before the burial, where people come to pay their last salutations, say prayers, and join of tea and snacks. In South Africa known as *tebello* (night vigil) rituals. The miners in South Africa came from many different countries, and when one passed away, his co-workers were expected to join the funeral on behalf of the family. So, they established a night vigil or awakens where they could stay all night and talk, sing, and quote proverbs to pass the time until the burial in the morning. Christian congregations elaborated

on these early, an all-night *tebello* (night vigil) ceremonies by using them to preach and to comfort the grievers, as well as to sing, eat, and make speeches exalting the virtues of the deceased.

Behle (2006:1) indicates that funerals in Lesotho are different from those in other parts of the world. Three weeks or more may even pass between the time of death and the funeral to allow time for distant relatives to be notified, and for a family gathering to be held in order to work out details. Most funerals are held on a Saturday and last six to eight hours. Some relatives and friends may have already spent the previous night or two at the home of the deceased. One or two tents are erected next to the home and become a tell-tale sign that someone has passed away. On the day of the funeral people begin gathering at the home around 9am or so. The funeral will end around 4 or 5 pm in the afternoon.

Behle (2006:1) further explains that in the Sesotho culture, many of several hundred mourners gather under a tent. After a clarification of the cause of death, there is the usual lengthy chain of speeches given by different relatives (representatives of the nephews, uncles, in-laws, etc.) as well as friends, neighbours, co-workers, and employers.

Denbow and Thebe (2006:186) indicate that the songs sung at the graveside the next day are usually choral adaptations of Christian hymns sung to 'tunes' composed in foreign countries, but now adapted and made their own, the various portions blending in glorious harmony, the strains drifting in the Highveld breeze, seeming to make the Savanna grass tilt and bow in respect to the weight of their deep-felt meaning. As the family and mourners file by, each casting clods of earth on the coffin, the singing continues till the grave has been filled and rocks are placed over it.

Semenya (2010:111–112) mentions that there are a few rituals that are perceived during the death of Mosotho such as *go ilela* (to mourn) which is perceived by the members of the family. During this stage of *go ilela* (mourning) the grieving family members are expected to refrain from certain duties and activities until they have been traditionally cleansed. This traditional purification is referred to as *Go tloša setšhila* (traditional purification). *Go tloša setšhila* is the last phase of the grief

counselling to the bereaved and symbolises the end of mourning. Semanya (2010:111–112) alludes that this shows an understanding of grief as a practice that has a beginning and an end. It also grants the bereaved consent to go on with their lives. However, before *go tloša setšhila* is performed, the bereaved are normally not permitted to perform certain activities in the community, such as going to church, or attending funerals.

Molapata (2005:63) explicates that the reason of mourning to the Basotho is to express sorrow. After *setšhila* (purification) the woman is allowed to wear her usual clothes again and the widower or next of kin may also stop wearing the band. The widow or the widower is not allowed to mingle with the community members or to be involve in sexual activities for the set period as it is believed that they will spread *makgoma* (impurity or bad luck associated with illness) to the people.

Molapata (2005:3) indicates that usually, traditional beer would have been made by the women of the community during the week, as well as food for the family. The hair of all the family members is shaved and later during the day the clothes of the deceased are shared amongst the family members.

According to, Molapata (2005:3) the family members generally assemble and sprinkle traditional beer and snuff for *badimo* (ancestors) early the morning, thus announcing the purification ceremony. Many of the Basotho use aloe, herbal medicine, goat or lamb dung for washing. They would bathe in aloe or goat or lamb dung mixed with mud. In most cases the *malome* (uncle) is the one who conducts the purification ceremony. The *ngaka* (traditional doctor) must be present again to conduct the *go šoma* (ritual) and also to offer family advice.

Molapata (2005:3) furthermore adds that after the purification rites, the mourning garments (mostly black) are burned and all family constraints are removed. Many who had been grieving will then be reintegrated into the larger society, and the widow or widower would again openly interact with others.

Opong (1997:11) states that after the burial people go back to the burial house by the same path and wash their hands in a bowl of water into which had been full of

aloe plant. The day after the burial, the family members gather to shave their hair and place a string of black material around their necks called “*thapo*”.

To the many black South African cultures, the concentration is not on the funeral or bereavement procedure. Mourning is also an important element.

In the Zulu culture, however, the purification of the family after the funeral is very important. Krige (1950:159-175) states that, Relatives of the deceased are considered not only to be in a precarious position themselves and in need of fortification but also to be a source of contamination for society. Thus, they may not take part in the daily life of society until after mourning period, which is often the longest for nearest relatives, they have been purified. Krige (1950:159-175) further says that after a traditional burial an ox or a goat, known as *imbuzi yokugez’ izlanda* (goat for washing of the hands) is slaughtered to ‘clean the hands’ of those who had helped with the burial and to removal of waste. The animal’s chyme is used intact and is only used to wash hands while slaughtering is performed for cleansing, not sacrificial purposes.

Ngubane (1977:113) explains that in the Zulu culture, contamination is regarded as a spiritual force that weakens opposition to disease and produces conditions of bad luck and misfortune, which are seeming as part of the physical and social atmosphere; therefore, the cleansing ceremony is vital to those affected.

In the Xhosa society, as in many other African societies, people are very sensitive to what is done when there is passing in the family. In the Xhosa-speaking society elaborate customs and duties are performed exactly, when death has occurred. Somhlaba and Walt (2008:344-359) indicated that bereavement takes place within the first twelve months, according to the Xhosa cultural norms. The deceased’s family shave their heads to indicate that they are mourning. Soga (2013:321) explains that once a family member dies the *umkhapho* (to accompany) ritual is implemented. This is to complement the deceased to their ancestors. During this ceremony an animal is slaughtered.

Manyedi (2003:84) raises the fact that in the Tswana cultural community, members provide emotional support to the bereaved in a number of ways, including by paying regular visits and assisting with the household duties, implying that to the

Tswana culture the society as whole plays a crucial role in the funeral, or rather mourning process, of the family of the deceased.

Ngobese (2003:13) argues that Tswana people demonstrate their belief in life after death while carrying out a funeral by declaring to the deceased. "Remember us where you go! Ask them to send us rain, food and grain". Setiloane (1976:54) further asserts that a ritual of purification is performed by the clan's maternal uncle (*malome*). This purification ritual includes smearing the mourners with healing herbs. In addition, it is the maternal uncle's duty to provide support for the cleansing or purification ceremony.

In the modern South African society or contemporary society, the funeral and mourning process has totally changed, and cultural procedures are no longer followed. A new culture has been established, where the dead has lost respect, and the importance of the afterlife is considered just a myth.

A new culture of an after-party for the deceased is done called the 'after tears'. Setsiba (2012:118) explicates the after tears as an event that has gained increased popularity in South African townships, and defines it as an event or party taking place after the funeral, attended by the mourners and even those who did not attend the funeral.

This event is assumingly presented as a celebration of sending off the deceased and 'drowning their sorrows'. The graveside believed the last home of the ancestors is being polluted and has gained little respect from the South African society. Setsiba (2012:118) explains the 'after tears' event to have originated from taxi drivers and gangsters who would often go as far as bringing alcohol to the graveside during the funeral of one of their fellow taxi drivers or gangsters.

Mbiti (1991:120) articulates it clearly by saying that the body is kept frozen for several days in the hospital or mortuary, while funeral arrangements are being made and relatives living far away are waiting. The researcher recently discovered that a lot of effort is needed for funeral arrangements. The tribal leaders in the rural areas and men, stop all their daily activities in their homes as a way to ensure that all the residents are involved in the funeral.

Burials/funeral rituals are considered to be some of the most important ways to celebrate the end of a life (loved one) in many traditional South African societies, as most South African cultures perceive the burial of a body to be the utmost respectful and honorable way to treat it, and an opportunity for the loved ones to find comfort in having a particular gravesite to visit.

3.1.1.5. *Initiation*

Cultural rites and rituals are of importance in every country in so far as traditional practices and the promotion of health are concerned. Mphahlele (1992:8) states that initiation schools in South Africa have historically been culturally enshrined in the traditional education of children among the different indigenous groups, may exclude sex education. Twala (2007:25) adds that joining an initiation school and undergoing circumcision qualify one for manhood and approval as someone who can lead and is well-informed about their culture in a society.

Mbiti (2010:118) elucidates that African countries and citizens have rites of passage rituals in their own cultures and continue to perform them. These rituals mark the transition from childhood to adulthood. Culture is transmitted by information from one generation to the next, knowing what they mean and how they relate to each other. Youth initiation is considered one of the primary moments in an individual life's flow, and the corporate community in which individuals are a member of.

Mbiti (2010:118) states that the rites of initiation have symbolic significance attached to them. The ceremonies include the withdrawn of boys and girls from the group to live alone in the forest or in explicitly built huts far from the villagers. They go through a period of isolation from society and separation from home, during which time they get hidden guidance about how to act when they return home to society, their relatives and their parents. This cycle involves 'rebirth', which is the act of re-joining families, and it shows that young people are new to new identities because they have lost their childhood. They also acquire new names in some communities.

Some of the well renowned initiation schools in Africa are Poro and Sande in Liberia. Mtezuka (1995:39) and Khumalo (1996:26) explain that schools of initiation are common in all of South Africa. To outsiders, the idea of 'initiation education' refers to a particular form of education linked to the 'growing-up' of the child. The initiation was initially developed as a secret ritual and has remained a well-kept secret since its inception. Girls have been told for centuries that if they tell anyone about the secret of initiation, they'll become insane.

'Initiation' describes the value of living as a man or woman in the community. The different roles to communication approaches in a cultural community, Twala (2007:28) explains that traditional cultural practices such as initiation and circumcision reflect the values and beliefs retained by community members from generation to generation. Every global social grouping has unique traditional cultural traditions and beliefs. Communities in South Africa are no different in this regard. South Africans practice ancient initiation rituals in many cultures.

Twala (2007:28) explains that these have been taught since the time immemorial by our ancestors and are passed on from generation to generation. However, Africans were forced to abandon some of their customs and religious practices which during colonialism were seen as Afro-centric, barbaric, heathen and considered uncivilized.

Initiation is an ancient custom. Mabena (1999:24) describes that initiation to a bush school or secret society in the culture of Southern Ndebele refers to it as a clandestine and closed training for adulthood. This form of school is delivered in a single block and acts primarily as the 'transit-education' of the child through which he or she progresses from infancy to adulthood. Mabena (1999:24) states that "It denotes a body of rituals which marks the passage from one developmental stage to another"

Mtezuka, (1995: 66) asserts that a girl child is obliged, to tell her mother when she is menstruating for the first time. The mother will then tell her father. Mothers, sisters and elderly women of close kin, will also be told. So that they may participate in the ceremonies prepared for the particular girl child. Traditional Southern-Ndebele girls tend to have a tight relationship with their mothers, and their mothers are supposed to disclose anything that happens to them.

Initiation has a very important purpose in traditional societies. It is used as a tool to guide the young in the community to adulthood.

Ntsoane (2001:113) expresses that among the Bakgatla, community based knowledge used to be produced and transferred in different ways, the main being that the initiation practices *Bogwera*, (initiation school for boys) and *Bojale* (initiation school for girls), *Kgotla* (traditional courts) and *Bongaka* (traditional healing) are still practiced. However, it has been degraded to some degree by Western influences. They still preserve certain focal traits of the traditions. Indigenous knowledge that is applicable to the role of *Bogwera*, for instance, is fading, as a result of the early Christianization process which made the chief disregard *Bogwera*. However, those who happened to have experienced the passage to manhood have overwhelming respect for *kama* (the initiation school).

This process of initiation allows the initiator to be the role model and inspiration for the rest of the clan. Bogopa (2007:56) asserts that within the perspective of the Xhosa culture, as with many other African cultures in South Africa, boys are requested to go to what is referred to in Xhosa as *ekwalukweni* and in Sotho as *komeng* in order to be acknowledged as a man. Currently, there is an enormous problem of the initiation schools dying in the Eastern Cape and other parts of South Africa. One of the motives for the demise of the schools, specifically within the Xhosa culture, is believed to be that some parents have a trend to not implement ritual ceremonies for their sons before sending them to *ekwalukweni*. For example, there is a significant ritual ceremony known as *ukushwama*. During this ritual a goat is slaughtered, and the boy is given a right limb to eat in order to prevent misfortunes (*amashwa*) before he can be off to an initiation school.

Teenagers are taken in their early puberty stages to be trained the expected behaviour of their respective genders, being provided with knowledge of their sexual realisation during initiation. Furthermore, this process will determine the behaviour of those who went to initiation and differentiate them for the rest Mbiti (1971:94) elucidates that initiation, in life is a fundamental bridge. That unites one's youth and adulthood, the time of ignorance and the time of knowledge. Separating an individual from one life often unites him to another by dispersing the early passive state of life and the transforming it into a productive state and knitting him with the community. Furthermore, Mbiti (1971:94) views initiation as a serve to determine a specific stage of growth and warrant the acceptance of the adolescent into the community.

Mavundla , Ntetswara, Toth, Bottoman and Tenge (2010:3) further emphasise that the initiation ritual has a duration of a month or less , during which takes place inside of a grass hut. At the beginning of initiation, Xhosa elders introduce the boys to '*ukuthonta*' which is spoken only by the circumcised males.

Malisha (2005:6) indicates that to South Africa the initiation of boys is very common, and this ritual is shared by many ethnic groups. *Maurundu* is defined by Maqubela, (2002:5) as the name of the initiation school for Tshivendaboy, with *Vhusha*, *Tshikanda* and *Domba*. *Vhusha* being the ones for Tshivendagirls, and *Vhusha* being the first phase of the process. Blacking (1998:98) states that the *Vusha* is held numerous times a year and takes place at the headman's or the chief's place.

Nqeketho (2004:1) acknowledges the role of traditional initiation schools, because they play an important role in the teaching of traditions and culture. They are also perceived to be the transfer of systems of belief, rituals, language and symbols of a specific culture.

Once initiation is discussed it is important to also refer to 'circumcision', because it is an important ritual of sexuality that forms part of the teachings of initiation.

According to Mavundla, et al. (2010:3), the circumcision ritual is vital to the Xhosa culture as it gives authenticity to any person to become part of the community. Meissner and Buso (2007:371-373) indicate that initiation provides men with the passage to marry, inherit, to take on responsibility, and a higher status in traditional

society.

3.4.2. Social organisation

3.4.2.1. Birth

The presence of the living is preserved through birth. New-borns in the family are named after their ancestors; hence the importance of fertility in marriage.

Details about the birth practices in the different tribal groups:

Mazibuko (1985:241-258) explains that traditional Black birth practices seem to reflect a combination of physical and spiritual activities. While some practices, e.g., dietary limitations during pregnancy and the position adopted for the delivery have direct physical effects for the maternal-infant health, other practices seem to be related more to appeasing the spirits which control and guide the birth, for example, the burial of the placental and birth products to avoid sorcery.

Gennep (1977:43) deals with pregnancy and childbirth rites which is categorized, among others, into rites of separation, transitional rites and rites of incorporation. Through separation rites the pregnant woman and the child in the making are removed from the usual mode of social life. The rites of integration carry the mother and the child back into regular social life at a period when they are considered strong enough to the rigors of life. As the time between split and incorporation (integration) as the 'transitional period'. He (1977:43) mentions sexual and dietary restrictions and the suspension of commercial practices as part of the procedures of separation.

Varga and Veale (1997:911-15) assert that throughout South Africa only a few studies have been reported on the use of ethno-medical products for pregnancy and childbirth. It was seen as a significant alternative to biomedical maternal health and treatment in a study conducted on *isihlambezo*, an herbal decoction that is widely used by Zulu women during pregnancy. Some of the benefits of using *isihlambezo* contained within a quick and effortless delivery, the draining of surplus body water (oedema), reduced vaginal discharge or wetness, reduced placental size and the provision of spiritual cleansing or safety from evil forces.

In African cultures, every new birth is seen as a new beginning of life and a

correction of previous actions Laydevant (1952:29) also says that the religiousness of pregnancy rituals at the last month of pregnancy is very important for the future, hence the mother is taken to her own mother's kraal so that her first child may be born there. Laydevant (1952:29) further states that in the Sesotho and Tswana culture, a sheep is offered as sacrifice and the mother's abdomen is enclosed with a soft skin to protect the child from evil charms and also from bad climate during pregnancy. The base of a *nacelle* (kind of skunk) is knotted to her neck, along with a small magical horn comprising medicines. These charms of *khoetsa* are worn by the child at birth, perceived to open its aptitude.

A new baby is seen as a person who inherits the family culture and be raised by the society in unity of the same expected goals. Therefore, strength is to be instilled through feeding. According to Gumede (1978:823-827), in the Zulu culture, the baby is place to the breast soon after birth, the colostrum is observed with revulsion and the first sucking is hindered until 12 to 24 hours after delivery. The colostrum is expressed and discarded. Instead, babies are traditionally fed with the milk of a newly delivered cow. If this is not available, as is more often the case in recent times, the baby is fed a watery form of available porridge until the mother's 'real' milk comes in. Mazibuko (1985:1) asserts that powders, made from the prescribed parts of wild animals, are also burned, while the infant is enveloped in the smoke to strengthen it. Brindley (1985:98-108) further states that this practice is continued to this day for babies who are born in hospital, after their return home.

3.4.2.2. *Marriage (bride wealth and actual marriage ceremony)*

For many cultural families or clans, marriage is generally a sanctified unity. The ceremony of uniting the two partners and two families does not only happen on the day of the wedding but during preparations that leads to the actual wedding day. However, many rituals are performed before and after the actual day. Each culture celebrates weddings in a different way, even though many similarities are shared.

The means and way the marriage is constituted and conducted differs from one culture to another. In many African societies marriage is seen as an arrangement which enables individuals to live together and unite in an arranged social life.

The custom containing provision of marriage payments in the form of cattle or cash from the groom's family to the parents of the bride. Is a custom that is widely practised in Southern Africa. 'Bridal wealth', as known in English has many other names in the South African Bantu languages, namely; "Ilobolo' (zulu), *mahadi*" (Sesotho), and *mala*" (Tshivenda), to name but a few. Nwoye (1991:28) states that, before a marriage can be expected to have transpired when the parent of the spouses will give their agreement and the bride price will be paid as well. Furthermore, a *marriage* can also be described as God's calculated and intended to divine union between a man and a woman to affect each other's lives positively within a legal and psychological bound of intimacy.

Eliade (1957:185) explains that the spiritual connotation of marriage and subsequently the customs included, through saying, "At marriage there's too a section from one socio-religious team to another. The more youthful spouse clears out the group of lone rangers and is subsequently stage of the group of heads of families. Each marriage infers pressure and a danger and as a result precipitates an emergency; usually why it is performed through ceremony of passage".

In the Basotho culture, as Boshego (2006:1-13) indicates, it is a unity of two people, connecting families by means of many rituals, of which "*mahadi*" (bride wealth) is the most important one. Semanya (2010) includes that the lobola mediators of both the spouse and the spouse, are called *bommaditsetla*. The families are as a rule spoken to on both sides by the *malome* (maternal uncle) and *rakgadi* (paternal aunt).

According to Molapata (2005:51) the reason of this custom, among others, is to spill the blood of the slaughtered animal. Typically accepted to be a strategy of communicating with the predecessors illuminating them approximately the approaching marriage. The custom moreover fortifies the bond between the two families and their precursors. The *bakgoenyana* (the prospective in-laws) are given the creature to butcher and after slaughtering it, they take the head and the skin as confirmation of having complied with all the requests of the bride's parents.

Raphalalani and Musehane (2013:19) observed that in the TshiTshivendaculture marriage is not only just about the two individuals, but also the building of an association between two families. It is viewed as a blessed institution, because it

involves the welcoming of a new member into the clan. Munyembane (1990:1) further explains that if necessary, for parents to arrange marriage, sometimes in the Tshivendaculture. Children would marry their cousins as to avoid penetration or witchcraft that could be bought by outsiders.

Raphalalani and Musehane (2013:19) further state that in the Tshivenda culture not all girls are eligible for marriage; only those who have been through the “*domba*” ceremony (the initiation process for girls) and the “*thondo*” (the initiation process for boys), which they attend shortly after puberty. In the isiZulu culture language is used as a tool to determine whether a girl is marriageable. Hlatshwayo and Mutumen (1998:289-306) explain that the practice of language(*isihlonipho*) is primarily linked to the submissiveness of the woman.

Mwambene and Sloth-Nielsen (2011:5-16) explain another significant aspect of how a Xhosa marriage may unfold, called “*Ukuthwala*” (meaning, ‘to carry on the head’), which may be a framework of marriage that happens within the local communities in South Africa, especially within the Eastern Cape where the Xhosa culture is in larger numbers. Also alluded to as ‘abduction marriage’ or ‘forced marriage’, “*ukuthwala*” can take place with or without the information and assent of a youthful woman’s parents.

Murray (1981:113) stresses the importance of lobola, and states that irrespective of the perception *lobola* is viewed at, its purpose in Southern Africa should be understood as a characteristic relating to the distribution of material resources, the status quo of relationships within and between lineages; the maintenance of social control and the construction of a social identity. These capabilities are intricately interconnected.

Mokhethi (1988:27) says that an ideal marriage among the Basotho is known to be an alliance of two groups of families: the parents, prospective couples, kin, and friends are all involved in the making of a perfect Sesotho wedding. However, the parents have naturally the greater role to play in the arrangement of a wedding for their children.

Guma (2001:272) further elaborates that the role of both men and women in society, along with corresponding rights and privileges, changes within Basotho’s

marriage. Therefore, a teknonymous name is given to the new bride to prevent her in-laws from addressing her with her birth name or referring to her by her maiden name. The husband is also requested to call her by this name, particularly among family members and in public.

Guma (2001:272) explains that the teknonymous name becomes a permanent name and such a name of her firstborn will always suit her teknonymous name for instance, if the bride is called Mmatshepo, her boy child will be called Tshepo (trust) and her daughter Tshepiso (promise).

Letšosa and De Klerk (2008:12) indicate that the couple called husband and wife until the lobola has been resolved and the first payment has been paid. Moreover, the Sotho men do not have to pay the *magadi* in full to accept the wife and children as their own. In this regard, there is even a saying that states 'magadi ha a fele' (the dowry never gets paid in full). Whether or not the *magadi* is paid in full, the couple is considered to be married in the Basotho context.

Moputsa (2008:1) adds that after the *mahadi* negotiations or proceedings between the two families have been completed, the *rakgadi* (paternal aunt) will call the woman (*makoti*). A name (tekonymous) will be given to her (*makoti*) later to discourage her in-laws from addressing her or referring to her by her maiden name. This often serves as a symbol of privilege to the new bride (among other unmarried girls).

Milubi (2013:18) explains that on the day of the wedding in the Sesotho culture, the bride prepares herself. She is smeared with '*letsoku*' (combination of traditional Sesotho medication). She is then dressed in the skin of a cow, traditional bracelets is placed around her hands and legs and her body is covered with a blanket. The bridesmaids are also dressed the skin of a cow. Milubi (2013:18) adds that the bride and her bridesmaids will crawl on their knees on a '*legogo*' (reed mat) to the '*mošaša*' (a special hut for the wedding). Upon arrival at the house, her father's elder brother (*ramogolo*) gives the bride a name. the name would be the one relative settled on.

Milubi (2013:19) further indicates that for the crowd a cow will be killed. At the wedding the food is cooked and served to everyone. '*Bakgonyana*' (*son in laws*) are supplied with food by young girls on the bride's side with guidance from

'mmaditsela. They will also be treated, with presents or gifts such as brooches, bangles or necklaces will be given to the young girls.

Together with the meat, some of the Sesotho cuisines are, what Thendekayi, Molupe, and Ntuli (2013:2236) *Motoho* a non-alcoholic sour oatmeal, some Basotho (people of Lesotho) like to think of it as a brew because of its slurry- like consistency. The red type of sorghum is normally used for making the *motoho*. Hence, the product has a brownish colour. Traditional alcoholic beverages in Lesotho are generally mentioned as *joala*. Furthermore, Thendekayi et al (2013:2237) There are a number of such beverages for adults during an event or just as refreshing drinks. These beverages comprise of *hopose*, *sekumukumu* and *sesotho* beer.

Furthermore, Smith (2002:1), indicates that it is the connection of two families that makes the payment of *lobola* so significant in marriage. The custom weaves a mutual respect and dignity between the families, whereby the love between the man and the woman is extended to include the instant and the extended families. It is a formal procedure and needs strict adherence to practice, whereby the negotiations must be conducted in writing and necessitate the physical presence of both families.

These significant rituals are just some of the few characteristics that identify the differences in the marriage customs of the different cultures.

3.4.2.3. *Naming*

The meaning of a name is complex between African people. The name is closely related to the person it is assigned to.

Giving children situational names or occurrence names, and calling them after their ancestors, is a common practice in Africa. It suggests their trust in the ancestors as family guardians. Laydevant (1952:32) makes note of a ritual linked to a baby's head shaving.

There is a close link between the name and the person. Koopman (2002:17) states the names are a definition of the character of a person. The name a person is given gives us knowledge of the person because the person and the meaning in the

name given, are one. For example, *Umthakathi* (witch) kills a man by joining the words of death with the name. He tosses (*ukuphonsa*) these at the man and they kill him.

Madubuike (1976:13–14) supports the above as implying that names given to people have definite meanings, and when choosing the names of their children or of a person, parents are very mindful. Therefore, names aren't just marks of tags that the person brings with him. They have a profound social meaning to them and their soci-cultural and many names collectively convey a view of the world.

Thipa (1987:107) explains that in the Nguni culture, a person's name is related to an ancestor and can therefore not be modified by legal action alone, but rather by engaging with ancestors once it has been granted to a child. A pure legal reform would be seen as the ancestor's 'rejection', and the practice was historically forbidden. Thipa (1987:107) further elucidates that upon death one's descendants would be called upon by one's name, though still alive. When dealing with the deceased Nguni people using the names of those family members who have died as intermediaries. It is verified by the conviction of the Nguni people that the children come from God through the ancestors.

Turner (1992:43) states that among the Zulu people, not only do names serve as useful labels to distinguish one particular person from another in the community or society at large, but they also reflect the occurrence of certain natural or historic events commensurate with the birth of the child.

Names also do communicate a message or meaning. Raper, (1987:78) defining *onomastics*, says I has the analysis of proper names as it is its purpose. As every other linguistic symbol, a proper name consists of a sound sequence be graphically interpreted and has a 'feel' or 'meaning'. This also has the purpose of referring to an extra-linguistic object or designating of it.

Bryant (1949:429) noted that Nguni children came from God through the ancestors and are thus called as an ancestor and any male predecessor in the clan who is older than a grandfather (the clan's founder). The name is a belief held by most people in Africa. The clan founder is nicknamed *ukhokho* (great-grandfather). The Nguni believe the creator of all men is *uMvelinqangi* ('God, the one who came first,

the founder of the earth'). Bryant (1949:429) further explains that a clan is always the offspring of a single man, whose name the clan embraces. The originator of the clan is therefore the great-grandparent of that specific clan, as is illustrated by examples from Ngubane (2000:63):

- Mkhize is the originator of the Mkhize clan;
- Ngubane is the originator of the Ngubane clan;
- Zondi is the originator of the Zondi clan; and
- Ngcobo is the originator of the Ngcobo clan.

Mohome (1972:171). The meaning attached to the names of the Basotho, it plays an important role in the concept of 'personhood' as it is assumed that a given name not only acts as an identification, but also defines the form of person that is to be. Names are to have an effect on the bearer's character as shown in the following proverb; *Bitso lebe ke seromo* (literally, 'a bad name is ominous'). Thus, an individual's name may refer to historical event, experiences, feelings, relationship with the status, relationships with the clan and kinship, or authority.

Ashton (1967:32) noted that among the Basotho, names are occasionally chosen at random, and commonly refer to a grandfather or other significant relation. Sometimes they commemorate a significant or unusual event.

Names are also given a gender connotation in a specific culture. Setiloane (1975:34) notes that among the Basotho children there is a gift of '*badimo*'. Failure to conceive is attributed primarily to the *badimo*'s disappointment. Therefore, a boy born long after his mother's marriage is called *Mpho* ('gift'), or *Kelebogile* ('I am grateful'), and this ancestral relationship is often epitomized by personal names such as *Oatile* or *Oagile* ('the household has been firmly built').

Setiloane (1975:34) adds that, when an elderly relative has recently died and a child of the same sex is born, there may be said *Oboile mo tseleng* ('he is back on the road') can be said to have been called *Tebello* ('expectation'). If an infant is born after a long time of childless marriage or repeated miscarriages, names like *Rethabile* ('Felicity), *Lesebo* ('a gift from the ancestors') to commemorate the occurrence of a healthy birth.

The use of linguistic features in naming children, also provides meaning to some African names Ngubane (2000:115) indicates that meanings for the naming formatives *-no-* and *-so-* as he says: "The prefixes *No-* and *So-* are abbreviations in Zulu and are morphemes (*so-* and *-no-*) have either masculine or feminine meaning.

Stayt (1968:88-89) further states that some names are regarded more suitable for girls and *vice versa* but most Tshivenda names are given regardless of gender. Stayt (1968:88-89) says, "One finds in common use such names as Takalani ('happiness'), Mbulahene ('kill me'), Tshivenga ('hated thing'), Jombere (Joubert), Rhatshivhadela ('block of wood')".

Guma (2001:270) attests that in the Basotho there are a variety of names in this culture which also reflect the socio-cultural, lived-in experience. Names in the same family can denote repeated death, especially of children. Here the child may be presented with a name presumed to have an opposite meaning as consequence of the given name's literal meaning.

Beattie (1957:99-106) says that the naming process, the ways in which various cultures choose and assign names, is one of the many ways in which language and culture go hand in hand. It has become clear that personal naming practices overlap substantially with various forms of social and cultural organisation and, despite their close association with values, can be a gateway to wider cultural changes.

3.4.3. Political organisation

3.4.3.1. Leadership and gender roles

The set of gender roles within the African society is used to set stability in a homestead, so that each gender understands their role within the homestead. Gender roles specify the function and contribution of each member of a cultural society. Mickelson, Claffey and Williams (2006:73- 82) assert that in traditional gender role ideology, specific roles are limited to specific genders, for example the

man is the breadwinner and the woman is the child-bearer and homemaker. Men also tend to hold the household's decision-making power.

The egalitarian role ideology, on the other hand, posits that household tasks, childcare and decision-making powers are shared equally between the two genders.

Keulder (1998:88) captures many of these aspects in his portrayal of the 'traditionalist' perspective. For him, conventional leadership structures and their governance processes are not only a simpler form of government, but also a more open, better understood, and more participatory process. It is more transparent because it is closer to the topics than any other government system. The topics have more direct access to their members because they live in the same community, and because any person may approach the leader ask him or her to call a meeting. In addition, Keulder (1998:88) notes that, decision taking is founded on agreement that generates greater harmony and cohesion. It is open and participatory because most people will attend tribal meetings and share their opinions directly and not through representatives. And finally, harmony and stability prevail since the interest of the tribal unit are followed and articulated rather than the interest of the person or group of individuals.

According to Amadiume((1987:27), during the pre-colonial period, the Igbo and Nnobi people (Niger-Congo language speakers) particularly, traced the gender philosophies behind their sexual separation of labour, and those governing the relations of production division of labour which was perceived as a way of placing women in subordinate positions.

Amadiume((1987:27) further states that women among the Nnobi are expected to derive status and power from their control and prosperous management of, and effective organisation around, subsistence economy. Politics and religious structures were intertwined in the Nnobi society. Although the male power was clearly assigned in the descent system or patri-lineage, the female authority was vested at a level beyond the patri-lineage of the worship of the goddess.

The participation of a specific gender is very crucial during a ritual or important ceremony, as each contributes towards their cultural roles. Anyanwu (2002:67-85) attests that the chief-priests, are the traditional medicine men famous for their unique spiritual capabilities in resolving human problems. The *Umunna* (male members of a clan) oversee matters arising from the families and villages, respectively, while the *Umuada* (daughters of a clan) preside over internal or family matters.

Many cultural norms are built around the expected responsibilities and behaviours of a specific gender. Van Warmelo (1932:103) describes a web of relationships, hierarchies, and expectations within traditional kinship structures that are represented by non-gendered terms. For example, regardless of sex, all great-grandparents are referred to as *makhulukuku*. This also pertains to the role of *makhulu*, which means big and great. Again sex notwithstanding, this refers broadly to grandparents, a man's sister-in-law through the wife's brother, an aunt by marriage through a man's mother, and the wife's parents and their siblings. *Makhulu* on the man's/father's side, however, customarily carries distinction and requires more respect.

Gender, just like race, is socially and culturally structured, depending on the cultural expectations (Hitchcock & Holm, 1993:305). Augmenting this multifaceted authority was great popular respect arising from the mass perception that the *Dikgosi* (*kings*) have very great ancestors who stood ready to arbitrate in temporal affairs. Furthermore, the communal structure of the Tswana society was built around traditional authorities. Conflicts within the royal families were endemic but most factions united to support the persistence of the existing in the Tswana political structure.

Somolekae and Lekorwe (1998:186-198) note that the leaders governed together with mentors, even though they were not obliged to take their guidance. Most importantly, before implementation laws, traditional leaders referred their subjects to the *Kgotla*, but in some cases they could go ahead and announce a law before consulting the tribe.

As pointed out by Read (1977:157-82), at the beginning of this century the functions of the father's sister appear at least as fundamental as those of the traditional chiefs in the understanding of the Tonga culture. The respect a brother has for his sister is more powerful than the admiration shown towards one's elder in the family. The elder and his children should be respected, but he does not control the family as much as his sister. Most of the studies on this topic emphasise the respect due to the father's sister (*mehekitanga*) and the taboos which consequently surround her person. The supreme rank of the *mehekitanga* in the kinship system is constantly reaffirmed by all the observers.

Mmusinyane (2009:137) states that women are ineligible in most cultural societies to be the traditional leaders of their tribes. When the traditional leader only has children, is the throne transferred atomically to his uncle, or to his oldest living. It is obvious that if the male children related to the royal lineage through their father, their traditional chieftaincy inheritance is assured irrespective of their age or sex. This practice, which includes traditional chieftaincy being maintained only in the male family, is often implemented by traditional authorities.

However, the Lovedu culture who inhabit near Maulwi in Zimbabwe, have a history of being ruled by a female. They have a patri-local residence and they trace their descent patri-lineally. On the other hand, women were given particular importance in many traditional African societies. Mention may be made of the Lovedu of southern Africa, not a populous society, but they have a great reputation among their neighbours because of their queen, *Modjadji*. Krige and Krige (1943:1-2) adds that the Lovedu queens have long been sacred queens with a reputation for rain-making. *Modjadji* was conceived by her neighbours as someone who was immortal, inaccessible and mysterious. Even to her own people she was inaccessible, but she was not immortal, and her particular mysterious power was that of causing the clouds to precipitate rain. The ancestors of *modjadji* also made rain, but they were kings, not queens, so the power of these women did not necessarily derive from their gender but is incidental to it.

Shamase (2001:10) argues that there were two main factors that made it unthinkable for the *iNkosi* (*king*) to impose his will on his people or to act despotically. Shamase argues that the institution of *uBukhosi* as the repository of

ancestral spirits were sacred. The *iNkosi* could not oppress his subjects and then expect the blessing or co-operation of his ancestral spirits. Furthermore, Ayittey (1991:135-139) describes that this position is generally held by traditionalists who maintain that, although heredity is often the basis by means of which traditional leaders occupy their positions, most African structures had the means for 'destooling' or relocating a traditional leader(s) who did not meet with the community's endorsement.

According to Shamase (2001:9), *ukukhonza*, 'court fines' and other payments, be it in the form of cattle or any other form, were not the personal belongings of the *iNkosi*. Shamase (2001:9) argues that these belonged to the larger clan or community. The *iNkosi* only served as the main repository of wealth. These tributes were destined to support the members of the clan who were in need. They were also meant to treat visitors to the traditional leader's residence in a chiefly fashion. These tributes also assisted the traditional leader to supply food and drinks to all those who were at his residence on official business (that is, members of his council or regiments of his army who had been called up).

According to Van Warmelo and Phophi (1949:1030), the chief is not a single all-powerful individual in a rabble of commoners. On the contrary, in the Tshivenda society most of the power, prosperity and privilege are in the hands of a ruling blood-group. The chief is but one of its members, albeit the highest in rank according to birth and/or certain other criteria. Among the Venda, the ruling blood-group is embodied in the *makhadzi*, *khotsimunene*, *ndumi* and the *khadzi*.

Ortner (1974:5) refers to the subordinate status of women which she upholds is a universal and pan-cultural fact. According to Stayt (1931:194), the fact that among the Tshivenda *makhadzi* is viewed as a custodian of culture challenges how she represents women. In the royal lineage, as previously mentioned, the *makhadzi* is charged with a lot of duties, and one of her administrative centres in her office is that in the absence of a traditional leader, for example, during the interregnum period, the *makhadzi* may become a substitute. It is common cause that during that period the *khotsimunene* is the favoured contestant but in exceptional cases she might be the most suitable candidate for the regency.

Baloyi (1992:87) explains that a woman is a minor in a marriage relationship who must submit meekly to her husband, and her sole purpose in life is to serve and please him. The husband the authority figure in the household and he needs to be aware of everything that happens within the house. Without his knowledge and approval, nothing happens, and his decision is final. There are also stringent guidelines regarding how the husband should be served his meal. His food is served in a special bowl, *Ntabana*, and no one else in the family should eat from this bowl, as well as using any utensils that the husband uses is taboo.

However, Stayt (1931:194) states that traditional leadership among the Tshivendarevolves around the *makhadzi*, and the traditional leader is but a ritual leader. Whoever has the conclusive role is the *makhadzi*. Stayt (1931:194) explains that the Tshivendatraditional leadership system is also a tripartite alliance, between the chief, the *makhadzi* (chief's paternal aunt) and the *ndumi* (chief's paternal uncle). He further mentions that, "Although externally surrounded with all the trappings of royalty the chief is not the absolute monarch". There is power present after all of his actions, whose authority he must respect and whose commands he is bound to consider. The importance of the 'thumbs up' has to be appreciated in order to understand the true place of the chief.

According to Judi (2011:5) within the Zimbabwean background grandmothers and senior women play a crucial role in pregnancy and childbearing management. It is because it gives prestige to seniority and is considered an important facet in African cultural structures. As such, the elderly is concerned with preserving social stability and continuing family and community life. They are seen within societies as a valuable resource and are also responsible for socialising the younger generations for the society's stability and survival. While family and community leaders, grandmothers and senior women are charged with instilling traditional values of the culture in the younger generations. They serve as younger groups 'models, counsellors and supervisors.

Grandmothers and senior women, as household and community elders, are tasked with instilling the community's cultural values in the younger generations. They serve as models, counsellors and supervisors of the younger generations.

3.4.3.2. *The preservation of law and order and discipline measures*

Discipline to Africans is a procedure of living within the norms and patterns of behaviour expected by the followers of a specific culture. Expectations of decent ethical and moral behaviour is taught at home.

According to De Wet (2007:1) discipline in the home is continuously related to the culture and the belief structure of the family.

Discipline in African communities is viewed as a system of intervention through the appliance of different methods. Ezekiel (2003:2) notes that in some countries, especially in many Asian, African and Caribbean countries, disciplining of children is still popular. Many methods are used to enforce discipline at school include, aside from corp oral punishment, the following; hard labour, isolation, solitary confinement and privilege denial and, in severe cases, suspension and expulsion.

Mposula (2000: 4) describes that in the African culture the parents trust that boys should be physically and emotionally stronger than girls, and thus harsher methods of punishment is applied on them, including corporal punishment.

Holtman (2008: 8) indicates that in the past, the corporal punishment was one of the most widely used methods of discipline in many countries because of cultural traditions and systems of belief. Corporal punishment defined as any intentional act of inflicting a child or learner's physical pain or discomfort, including spanking, slapping, pinching, shaking, throttling, or hitting with an object such as a belt, cane, shoe or ruler.

Some of the aspects of respect include keeping honour, friendliness, being genuine, and a sense of responsibility for all actions taken. Biyela (2013:1) describes that the Zulu culture is focused on sustaining life by establishing healthy social ties. To some degree, individuals in the Zulu community apply techniques of impression-management to maintain healthy ties. The Zulu culture emphasizes such behaviour patterns and attitudes that people displays to please others. According to Ntuli (2012:28), in an informal setting or social atmosphere of Zulu culture, it is inappropriate for women to first enter a room or walk in from of a male while male walk in front of females as a sign of authority and direction.

3.4.4. Economic organisation

3.4.4.1. *Ascription vs achievement (Individualism vs collectivism)*

Collectivism is seen as an aspect describing group activity and a similar way of thinking and achieving goals. According to Hofstede's (1991:51) definition, individualism applies to societies in which the relations between individuals who are loose, it is assumed that everyone will take of themselves and their immediate families. Collectivism, on the other hand, belongs to communities in which people are organised into large, unified groups from birth onwards that end tend to protect them throughout their lives in return for unquestionable reasons.

Moon and Choi (2001: 28) indicate that the degree to which a person is given responsibility and compensation for success on an individual basis shall be expanded and defined as individualistic. For individualistic sub-variables, we must consider how much obligation an individual has, and whether or not a person is completely compensated for time, energy and effort. People are granted full responsibility for their work in a society that has a strong individualism approach. A bonus, promotion, holiday or higher reputation is rewarded when a person is smart, dedicated and diligent. Moon and Choi (2001: 28) continuing by stating that the possibility of earning higher bonuses motivates people within the community. There will be strong and active competition among people which will lead to new ideas being created, high standards and technology quality, and so on. Conversely, there would be little improvement if both obligation reward is small.

The individual is not recognised in respect of achievement; rather, unity and its contribution, because the self cannot be recognised outside the social frame. Schwartz (1990:139-157) explains that collectivism to offer social support and a sense of belonging but also give rise to anxiety that social responsibilities are not fulfilled. Individuals who have individualistic tendencies (called idiocentrics) value rivalry, hedonism, and self-reliance within a given community. Persons with an allocentric (collectivist) orientation respect culture, sociability and interdependence.

A collective culture approach considers family ties to be important and is not seen as an individual unit but as chunk of a larger group called society. However, Wachs (2000:166-167) checked research on individual and cultural fit. He states that, individuals whose characteristics fit well within a given context of culture would continue to display greater adaption to this context than individuals with characteristics that go against the demand of their culture.

Achievement and goals are societal-orientated, as individual traits are viewed as inherited. Tamis-LeMonda, Adolph, Dimitropoulou and Zack (2007:1–25) explain that collectivist countries or groups prioritise the benefit of a wider society of which one is a member, resulting in a broader group orientation. Therefore, individuals from collectivistic societies are mindful that their acts reflect on the greater society. The mutual emphasis on obedience emerges from the old hierarchal system in which parents and the elderly determine decision.

In an individual cultural approach, as explained by Triandis, McCusker and Hui (1990:1006-1020), in an individualist culture, individuals are viewed as being part of the party. Therefore, personal interests are given priority over those of the group and action appears to be based on personal attitudes rather than group norms. In contrast, collectivist societies emphasise the interdependence of individuals within the group, group goals, goals are given priority and the conduct of individuals is largely governed in ground rather than personal attitudes.

Chiu, Kim, Young-Hoon and Wendy (2008:124-144) express that individualistic cultures, such as North American and Western European countries, are categorized by a cultural perception that highlights the exclusivity of the individual's personal characteristics, needs, and motives as the focal point of predicting and understanding the individual's actions. Heine, Lehman, Markus and Kitayama, (1999:766-794) further express that in Western cultures people are likely to downplay personal accountability for their failures in a manner that protects their self-image (e.g., "I did not get a raise because my boss dislikes me and is cheap"). In the Eastern cultures, however, people are likely to explain their failures by uplifting others' personal characteristics (e.g., "I did not get the raise because I did not work as hard as my co-workers")

In contrast to collectivistic cultures, as perceived by Oyserman and Lee, (2007:255-279), individualistic cultures place more emphasis on the expression and gratification of the individual's needs than on conformity to public norms. These cultures are sometimes termed as 'complex' societies because people have significant societal flexibility to join many different groups and exercise a wide variety of choices in the expression of various social roles.

Decisions is taken through collective agreement. Eaton and Louw (2000:210-217) explain that in collective cultures, the consequences of their actions are normally considered before acting. This is reflected in a self that variations between contexts and relationships. Respect and compliance are widely recognized values of joint cultures and the maintenance of harmony within the group.

3.4.5. Linguistic patterns

Every cultural society is different from the one compiled by a lexicographer who belongs to that society.

As previously noted, Webb and Kembo-Sure (2000: 123) explain that language echoes the world in which people live, in their vocabularies, the lexical values of many of their words, and even in the socio-cultural meaning of the sounds, arrangements, and variabilities of a language. Our use of a language also reflects the world in which we live, in the ways that people from different cultures greet one another, and in the instructions that govern who may talk to whom, when and about what.

The importance of a thing, be it an object or a faith, is normally defined as its 'worth'. Webb and Kembo-Sure (2000:123) further note that languages and identities and cultural changes lead to language changes (for example, technological developments have resulted in the introduction of new terms and words, as occurred when computers have become a part of modern societies), this involves developments in the meaning of words, as in the case of words such as country, tribe, people, democracy, etc.

Many types of behaviour, acts and behaviour are accepted on the basis of cultural values while other are generally disapproved of. The importance of values is named and described by the specific words.

Vilakazi (1962:73) states that respect for the elderly is one of the fundamental values which determines the Zulu person's identity. He further says, 'to show respect' for authority and seniority is to '*hlonipha*'. The world-view and morality of Zulu society conceives Ubuntu (the spirit of a healthy human relationship) as the basis for ethical structures. Vilakazi (1962:81), for instance, indicates that the *ilimo*, i.e., work party, is also prearranged according to *isigodi* partitions; people of the neighbourhood commonly co-operating and supporting one another.

Penfield and Duru (1988:119) call this the 'social mode of communication' in oral societies. They describe proverbs as "not only insightful of life but part of life". Kuzwayo (1998:15) points out that the Nguni proverb "*Motho ke motho ka motho yo mongwe*" (meaning, "A person is a person through others") is a description of the African way of life, also denoted to as *ubuntu* (meaning "humanness", if openly translated). Kuzwayo (1998:20) also points out, however, that the study of proverbs can be seen as old-fashioned and backward, but he stays convinced that, "Many problems are caused by the lack of cultural pride and values".

Onyeani (2008:116) states that, if Africans understood their history, they would be incapable of fighting wars with one another. The history of an African is that of kinship, friendship, and/or religiously informed close mutual relationships, rhetorically expressed as "*ujamaa*", "*ubuntu*" or "*hunhu*".

African cultures indicate that a spirit of a good social relationship is also emphasised through the respect of communication and the use of language.

Fishman (1999:28) explains that *paternity* defines those who inherit a heritage. Patrimony is the bulk of the heritage (of collectively defining behaviours), which some may make good use of and other may squander, and others may totally disregard. Culture habits (particular attitudes in the mother tongue), while particularly patrimonial, also show the 'pull' of paternity which can alter. Language is generally among the conscious 'do's' and don'ts' as well as among the unconscious. That is, it is among the dimensions assessed of ethnicity

membership (whether aware or not) examined as part of a speech with a particular structure.

Finnegan (1970: 415) attests that, speech is like a broth without salt and without a proverb. The proverbs show that proverbial words in Africa are their own mode of speck. That is why South Africa's Zulu always claim the language will be just a skeleton without flesh, body without soul if without proverbs.

Proverbs are the preferred use of words to describe connection. Yule (1996:48-49) defines proverbs to reflect culture as they represent the mutual view of morality. Therefore, proverbs are a appearance of mutual intellectualism and wisdom which cause people to double check their actions and intentions.

Boateng (1983:332) further remarks that the ancestors play a key part in giving the proverb strength, in that a phrase such as "It is the ancestors who said..." is sometimes used before a proverb. Boateng (1983:331) points out that proverbs uphold cultural traditions and values and warn that rejection to the Black African heritage would leave the Black African with a sense of lost identity.

Venter (2004:156) argues for the addition of the view of *ubuntu* in education. As mentioned earlier, *ubuntu* means "humanness" when interpreted. Mbiti (as cited in Van der Walt, 1997:33) explains the conception of *ubuntu* as, "I am because we are, and since we are, therefore I am", which narrates to the expression that a person can only be a person through others.

Finnegan (1970: 391) mentions that people use proverbs to improve the meaning of what they want to say, as well as the semantic effect. Proverbs can be used to tell what is otherwise difficult to express by writing. Instead of saying, "silent people have a lot of trouble going through their minds", one uses with more force and effect the following Swahili proverb, "Much silence has a strong tone."

Owour (2007:21-37) explains that as in African cultures, historically the fireplace was used as a symbol and a place of peace. All the family members will gather around it through generations, wrapping up the events of the day and preparing for the days to come. The kids will sit with their grandparents listening to various stories and tales related to family rituals and other forms of life.

Owour (2007:21-37) further adds, that what can be remembered very well is that each tale starts or ends with a proverb as a way to concretise the message of self-reflection, such as '*pawiripawiri sipauzilika*' meaning, 'one cannot serve two masters at a time', and '*akuluakulu ndi mdambo mozimira moto*' meaning elderly people are like swampy places, no matter how large the fire gets extinguished in them.

Kuzwayo (1998:14) points to the scientific analysis of the traditional literary form of idioms is important in preserving and recording the rich cultural heritage inherent therein. In fact, a child might be sent off with a proverb to decode and do some soul searching and change behaviour. According to Boateng (1983:332), the proverb conveys a message in such a way that the child begins to focus on the alternative interpretations of the proverb as well. This is a way of teaching indirectly, because the child does not feel bombarded by laws.

Ntuli (2000: 33) describes respect among the Nguni is held with such great reverence that children from a tender age are taught to avoid using what is considered to be impolite word which, when used, may be regarded as disrespectful.

Raum (1973:82) notes that by virtue of the strict patriarchy seniority inherent in their cultural structures, most traditional African societies prescribe great importance for respectful conduct towards men and elders. *Hlonipha*, the cultural and linguistic structure of respect that exists in most Southern Bantu-speaking African societies, must be understood as a dynamic network of sociological and linguistic behaviour.

In sociolinguistic terms, Trudgill (1974: 74) states that the two poles, i.e. referent and the agent, are responsible for the frequent code-switching/ style switching through which the individual speaker chooses one language variety over another in an effort to adhere to the social norms of the community. The speaker (mostly women) regulates her choice of language forms to demonstrate her sense of place, that is to say, of being the agent in IsiZulu culture.

Finlayson (1995:140) explains that '*ukuhlonipha*' in the Nguni culture *means* 'to respect'. The word *hlonipha* loosely refers to the practice of reverence, both linguistic and psychological aspects. An example of the social dimension would be the avoidance of certain homestead areas, or different dressing. Finlayson (1995:141) adds that in linguistic terms, the word '*isiHlonipho sabafazV*' (referring to the language of respect for women) can be clarified as follows; Isi - the prefix in Nguni language, indicative of language + the verb root *hloniph* + nominal deverbative terminative – o.

Mesthrie (2010:3-33) describes that meaningful talk or conversation is always encouraged. Therefore, language in one culture is classified and attached to a specific group in the culture. African languages are rich in proverbs about gender, and therefore constitute a linguistic resource, but how they are utilised (e.g., in which environment, for what reason, by whom), and whether they are contested or used subversively, is something else entirely. But while there exists considerable work on African sociolinguistics the African language has two existing languages, namely women's and men's language.

Eckert and McConnell-Ginet (2005:35) add that language is the main instrument forum for the creation, perpetuation and dissemination of gender ideologies. The philosophies of gender vary in relation to the essence of males and females, the naturalness of justice, the origins and the necessities of different facets of the social order.

The cultural use of words describes respect and affiliation. Finlayson (2002:279-296) notes that in the isiZulu culture, a newly married woman is named *umakoti*, and she is not required to use such terms, however she is allowed to avoid them, whether in the presence or absence of members of her new family. The language of reverence she has to use, known as *isihlonipho sabafazi*.

Kimenyi (1992:1) states that Kinyarwanda people of Rwanda, and Setswana and in Ikalanga of Botswana, it is grammatically difficult for a woman to say, 'I married him', since the verb *marry* cannot be taken as a feminine subject matter. Hlongwa (2014:396) further adds that *Oa/olewa* (marry/get married) (Kiswahili words) mean 'to be married' in the English language. However, in Kiswahili, the word 'oa' is kept to be used by men alone, because only a man in Swahili culture marries. The

concept of marriage is referred to a woman, the verb 'oa' should always be in the unreceptive 'olewa' (be married).

Language in a cultural context can also profess the social value of objects or things. Heine (1997:34) postulates that there are specific processional forms. Each such representation residing in the possessor, the possessee or both of the mental properties. The representation of possession can be human possessors and/ or not possessors.

In '*The possessive in Xhosa*, Hoza (1991:80) posits that in the isiXhosa language there are many types of possession. These may be articulated in different ways, thus resulting in diverse meanings to the possessives. Hoza (1991:81) points out that, family terms are ownership words that apply to family words and imply relationship between the parent and the parent. Only class 1a nouns are used to express possessives which indicate kinship, such as *utata ubhubhile* 'my father is late'. (Hoza 1991:76). The class 1 noun *utata* 14 'my father' is a family term that has been used to direct the possession that indicates relationship.

Hoza (1991) claims that another form of possessive that denotes mutual or collective possession is that possession. It also includes family or peer ownership classes. This form of possession is conveyed by using the locative *kwa* or *ku* , which is either prefixed to class 1a noun or pronouns.

(Hoza 1991:80) display the following examples illustrate common possession in isiXhosa:

(a) *Ndiya kwamalume*. 'I am going to my uncle's house.'

(b) *Ndiya kwakhe*. 'I am going to his place.'

Heine (1997:34) claims that there are seven possessive notions in a wide variety of languages which can be differentiated from one another. That include, physical possession, temporary possession, permanent possession, inalienable possession, abstract possession, inanimate inalienable possession.

For example:

tinkhomo tenkhosi 'the king's cattle';

bafati besikhulu 'the chief's wives';

Nginemehlo laluhlata. 'I have blue eyes'.

3.5. SOCIAL CHANGE AND POST-MODERN SOUTH AFRICA

Change is an important attribute in human development; it brings forth the growth of an individual and consciousness of the environment. Change can also be a tool of survival if any species finds itself in an unfamiliar environment or situation. However, if the change is drastic it can have negative implications for the individual and his/her environment.

Kingsley (1949:622) affirms that social change represents just a member of the wider 'economic transition' category. It encompasses all changes that occur in every branch of culture, such as art, science technology, etc., as well as changes in social organisational types and laws. In its social, intellectual and artistic context the word 'community' is a metaphorical concept derived from the act of soil cultivation (Latin ' cultura'). Mental cultivation was seen as a method comparable with soil cultivation.

Giddens (2006:29) indicates that globalisation has an influence in sociological and economic terms on different tannins, from conventional to modern. It implies the widening and deepening of the international exchange, finance, and knowledge flow within a single, integrated global market. Giddens (2006:29) further states that the outcome of this cycle is the loosening and reduction of banners established nationally and culturally, the expansion of capital flows and acceleration of technology transfer. The effect of globalisation on nation states has consequences for their autonomy and capacity to influence policy.

Farooq (2012:13) describes that two mechanisms apply to social structures, namely opposition and/or collaboration. In the one side, it connects opposition with rivalry and conflict that drives social interactions. Cooperation, on the other hand,

refers to accommodation, assimilation and acculturation which supports the creation of social harmony and friendly interactions.

The transition of communities in the subcontinent, from rural to urban transition of communities in the subcontinent, from rural to urban environments, has contributed tremendously to cause changes in a family structure. The distortion of cultural/traditional standards and values that characterised the rural communities has been activated. In addition, the challenge and strain arising from the rivalry between traditional and modern family values are increasingly confronting African families. Contemporary family practices are therefore gradually experiencing change and adaptation to changing times.

Modern life in the growing cities of Africa has separated people from their traditional homes, as well as from kinship and community, and from the loss of their own identity. Men and women in urban areas have become distant from their families and solemnly go through the arranging of family living structures and marriage, seeking less approval from their families.

Furthermore, Castell (1997:6-7) mentions that Western factors aid in the decline of traditional African activities. Identity refers to social actors, which is the process of meaning building based on a cultural attribute, or similar sets of cultural attributes, given precedence over other meaningful sources.

Paris (1996:1) mentions that such functions are established by standards that are organised by social structures and organisations. Cultures are shifting towards individualism; children are having fewer positive experiences with parents.

Many aspects of the African identity and community living are different to the Western way of living. One of the most basic is the spirit of collectivism.

Researchers such as Triandis (2001), Green, McGinnity, Meltzer, Ford and Goodman (2005) indicate that in general, the term individualism is used to describe the prevalent societies of Western Europe, North America, Australia, New Zealand, Africa and Middle East, while East Asia and the nations are mainly characterised by collectivism.

Carducci (2009:1-20) further adds that in Western societies people take moral responsibility for their achievements by self-improvement (e.g. 'I've really worked hard for my upbringing'). However, people in the Eastern cultures appear to view their performance as being due to situational factors in a self-effacing way (e.g. 'I've got my raise because my boss is a good person').

Shutte (2001:207-222) states that within the South African background may also claim that the indigenous word Ubuntu (humanity) better captures the collectivist dimension. As it relates to relationship with others, Ubuntu is characterised by reverence, affection, compassion, empathy, loyalty, courtesy, patience, kindness, hospitality and co-operatively.

Collectivism has lost its value in urban families as a new approach of individual embracement has been adopted. Magezi (2018:42) describes cities as the places where life moves in the fast lane, organization and life is characterised by secrecy, disorder, loneliness and misperception. This implies that individuals lose not only themselves but also their culture, which gives them identity. With such loss comes chaos, lawlessness and corrosion, as the individual no longer has direction, guidance and constant consultation with family members on how to deal with challenges, or in adapting to change.

Guins and Cruz (2005:409) stress that this leads to deviant behaviour and a lack of respect for their parents. The bulky trousers and urban warrior outer clothing styles of the 1990s, such as in 'hoodies', 'snooties' and 'triple fat' goose-down jackets, reflect the magnitude of the urban 'storms' to be weathered. Saturation of hip-hop style disposable goods forges urban identities for teens who recognise their restricted exposure to conventional social status avenues.

Makiwane, Gumede, Makoe and Vawda (2017:46-69) indicate that there are numerous factors at the heart of the changing South African family. This include fertility rates, urban migration, high unemployment, and domestic partnerships, which did not only modify the extended family but also the form of the nuclear family.

Kagitçibasi (2005:403-422) mentions the autonomous self is transitory for cultures. There is a general belief that a global transition from inter-dependence to independence happens in tandem with urbanisation and economic growth. The material interdependence between generations is rising with urban lifestyles and increasing affluence. However, psychological interdependence remains important as it is prominent characteristic of the interdependence community (collectivism) and is not in contrast with modern lifestyles.

In the light of the above, many roles of leadership and the consultation of traditional leadership in cultural settings have been affected by the rapid change brought about by industrialisation. The current political settings have led to traditional leaders serving a consulting role, rather than being law drafters.

Mapazi (1997:204) quotes the president of the South African Traditional Leaders Congress, stating the approach of the government to traditional leaders is “distasteful”. It is important also to note the fact that not only Zulus from or living in rural areas owe their allegiance to *Amakohosi*, the *iSilo samabandla* is a subject to every other Zulu, wherever they may be.

Dipholo (2007:40) states that the chiefs are hapless and helpless. Nowadays even when they call community meetings to discuss community problems, the residents hardly attend these meetings. The institution of traditional leadership has greatly lost its influence, especially in respect of community mobilization and the maintenance of law and order. Nonetheless, it would be tragic if development agencies do not involve the chiefs.

With what is stated by Mapazi, (1997:204) further indicates that , the roles of law and order have been taken over by a new set of rules(constitution), given not only to a specific cultural group but to the community which has caused several loop-holes in the system of discipline and its approach to traditional communities.

The social approach to family life has affected many households and their view of living arrangements.

Cherlin (1992:231) indicates that of the conventional reasons people married and remain in marriage today are less convincing. Sexual intimacy is performed and embraced to an unparalleled degree outside marriage. The greater economic

freedom of women means that marriage is less appropriate as an economic partnership and as a shared undertaking that the success of neither partner's joint product co-exists alone.

Modernization has brought other changes in respect of marriage arrangements, the exposure to the Western life settings of marriage and living arrangements, leaving modern African societies to demand modern social organisations rather than the traditional customs. Marriages are no longer observed as a token of bringing two families together but a matter of two individuals, f which many are now determined by status and wealth.

With the dawn of the modern era, many aspects of the marriage rituals of different cultures came under scrutiny. The importance of *lobola* has become misinterpreted, namely, as to put a price on a girl's worth. Many families are accused of using *lobola* as a money-making scheme. In recent years, many South African couples avoided the *lobola* procedures claiming it to cause delays of marriage and financial constraints. Couples meet and discuss marriage on their own and the message is then conveyed to the two families.

Adding to the above, in its modest form this process can be described as the handing over of some respect by money or cattle by the groom's family to the bride's family as a token of appreciation. Moreover, many urban partnerships or marriages are based on cohabitation. Bumpass, Sweet and Cherlin (1991:331) define *cohabitation* as an explanation or justification for the changes in marital rites, either as part of the postponement of marriage or as an alternative form of coupling, or both.

Rose and Price- Boham (1973: 291-297) express that it is clear that the rising divorce rate has made in-roads into the monogamous, patriarchal family of the past. Sex today is no longer tied to reproduction or marriage, nor is domestic life tied to a large family of children. Rose and Price- Boham (1973: 291-297) states that, the separation of sexuality from reproduction and divorce has consequences for the structure of the family. There has been an increase in sexual interaction in the past three decades, particularly among unmarried and divorced or widowed persons.

Currently gender roles have changed, depending on contribution of and power approach that exist between spouses and is now divided in terms of economical contributors for example income. With the resource approach of counting contribution of resources, it means the partner with the higher income plays a supporting role and replace absenteeism with financial contribution. with this the parenting roles also change as it can be compensated with money. which could lead for an example the father playing both mother and father role to his children.

The traditional system where the man is seen as the sole breadwinner and undisputed head and decision-maker has changed. The man may perform the muscularity roles prescribed by their specific culture in the household but whatever decision is to be taken is now a joint one, and which may include long deliberations and negotiations between both partners.

To the modern trending feminist in South Africa, the lexicons of the isiZulu “*isihlonipha*” language and submissiveness expected in marriage is seen as oppressive and demands of equal partnership in marriage has left many confusions in the roles of urban marriages. While the “ukuthwala” is argued to be violation of human rights and is pronounced as taboos.

South Africa is no different from the rest of cultural societies in Africa. The role of the head of the family has changed, as women or children play the role of head of many families. Same sex marriages have also become more prominent, changing the gender roles inside a community. The number of children borne by the working liberated woman has become less.

Ogbaa (1981:353) stresses the contemporary African family dynamics are subject to changes arising from improving economic conditions, educational opportunities and health opportunities.

According to Ogbaa (1981:253) in the subcontinent of Africa, socio-economic circumstances are witnessing changes that have triggered changes in fundamental cultural values, especially in the family domain. Competition between the practices of the traditional and modern family reflects a dichotomy. There is an increase in the rate towards the abandonment of conventional (Western) cultural activities. The most prevalent phenomenon, however, is that of the proliferation of family

patterns that gradually combine traditional and modern marriage norms, values, and practices.

Steel and Kidd (2001:8) indicate that women's role is the first major shift that needs to be addressed. There has been a significant increase in the segment of married women working outside the home during a particular time of history. Additionally, improved methods of contraception have had a huge effect on women's regulation over their own lives and on both intra- and extra marital relationships. Together with the Women's Liberation Movement's influence, these factors have enormously altered both the traditional pattern of women's expectations and our attitudes to the role of women in family and society.

Castell (1997:8) states that dominant bodies of society adopt the legitimising ideology to broaden and rationalise their hegemony as social actors. The Western school of thought for example, which also works with different nationalist ideas. Moreover, cultural globalisation is a dominant phenomenon that extends around the world, pushing people from traditional schools for initiation to medical circumcisions in hospitals to turn toward their own society. Which created, resistance to cultural identity is created by those individual who are in roles or circumstances devalued or stigmatised by the logic of hegemony, thus building trenches of resistance and survival based on values that are different from or counter to those that permeate the institutions of society.

Cultural rituals have been placed under so much scrutiny and its sacred value disregarded by the adoption of the Western culture.

To Thabane (2002:239-252), the view of African cultures is that, in terms of studying social dimensions, they have inevitably been the object of churches, European schools and governments, and all those who have practices culture have been considered uncivilised and heathen. To Thabane (2002:239-252), the White government then allowed it to be willingly performed in cases where the children were Christians and forced them to attend cultural ceremonies. Therefore, it was assumed that parents who were Christians should teach their children that initiation and circumcision were pagan rituals and thus should be abhorred. For success in

the fight against schools of initiation, missionaries and government were united against the schools of initiation and other African cultural practices.

Giddens (2006:169) notes that in the sense of Tswana, for example, any cultural material or Western cultural material adapts to it in any way possible, is the reason why the traditional school of initiation is no longer accepted, preserved and practised. Giddens (2006:169) further conditions men and women to no longer have common positions to get their identities from and are not taking personalities from the past, but developing new ones, by communication with others.

To Giddens (2006:169) the Tswana people developed new identities, but because of globalisation on the Tswanas embraced Western methods of circumcision rather than traditional and cultural methods of doing so. Which was taking initiators to mountain schools, where circumcision will be performed instead of medical institutions.

Furthermore, Twala, (2007:29) attests that in the Western Cape Province of South Africa, people who passed by on the road took photographs of initiates, which is against the ritual of the ceremony then published them in the media. In the past, initiators would never think about what is being done during initiation schools or have access to initiates. As it appears to be disregarding the tradition and the secrecy surrounding it, because some initiates joke about entering manhood and looking down on others who have not attend an initiation school. Boys may have been required to attend initiation school by their parents in the past but now they are going without the consent of their parents. Others go because of peer pressure too, and they could feel part of the party.

Bell (1992:19) explains that theoretical definitions of a ritual usually is find as an event, and therefore immediately separate it from the philosophical aspects of religion, such as beliefs, symbols and myths. In certain cases, the distinction can be softened by additional credentials, but these definitions seldom challenge this immediate difference or the utility of separation what is thought from what is done.

Mwandayi (2001:55) further notes that, rituals not randomly picked up by the performers of any ceremonial acts and their meaning but determined by intuition or need. Rather they are either administered and imposed by an external source on performers or are unwittingly inherited from past social customs. Since preliterate times, human social orders have come up with various kinds of rituals. Ritual ceremonies and procedures such as funerals and mourning no longer receive the respect it should according to norms and set rules attached by culture.

However, according to Hertz (1960:389), the primitive people do not seem to perceive death as a natural phenomenon. Rather, society imparts its own character of permanence to the individuals who compose it because it feels eternal and wishes to be so that it will be doomed to die with whom it associates itself with. Their death may be just the outcome of a sinister scheme. Therefore, when a man dies, society loses even more in him than a unit, it is influenced by the very meaning of his life in the confidence he has in himself.

A new culture of after-party of the deceased is done called the 'after tears. Setsiba (2012:2) explicates the 'after-tears' as an event that has gained increased popularity in South African townships. He defines it as an event or party taking place after a funeral being attended by the mourners and even those who did not attend the funeral.

This event is assumingly presented as a celebration of sending off the deceased and "drowning their sorrows". The graveside believed to be the last home of the ancestors is being polluted and has gained little respect from the South African society. Setsiba (2012:2) explains the 'after-tears event' to have originated from taxi drivers and gangsters. Who would go as far as bringing alcohol to the graveside during the funeral of one their fellow taxi drivers or gangster.

This after tears even gives total disregard to the mourning process of the deceased and respect to the one which is against the custom of black South African cultures.

With current working and modernised youth or generation, "*thapo*" or row is optional for those who work, even the duration of wearing it by the nuclear family has been shortened as, and all depends on the working environment of those affected. Giving no time for proper healing.

Usually an animal is slaughtered, although this also serves the practical purpose of providing food to the many guests. The slaughtering of an animal plays an important role in the bereavement ceremony of Africans as it serves the essence of the flow of blood that has to be done in the home of the deceased. Currently, urban families of South Africa, has rejected this part of funerals. Donaldson (2001:168) expresses that with the transition of Black tradition to urban, some practices were retained. However, the practices of slaughtering an animal and night vigils the night before the funeral is now being seen as a disturbance by the public and is losing its importance. In African cultures it is believed that, if the correct funeral procedures are not observed, the deceased may come back to trouble the living relatives.

Lotman (1992: 142) describes a cultural experience as being directly connected to the way cultural languages are refined in a given society during a given historical period.

According to Lotman (1992:142), a cultural experience exists in the cultural environment and the cultural processes in this environment are the main research objects of disciplines studying culture. Lotman (1992:142) says that, genetically speaking, culture is constructed upon two primary languages: the one is the natural language used by human beings in normal communication,

Even with many attempts, many indigenous languages have been regarded and have feared to become extinct, due to the supremacy of one language (English). Blommaert (2005:390-417) states that, for example, a variation of English, considered to give its owner/ speaker considerable prestige in a particular context (especially in the peripheries of a globalised world), may have the impact of giving African speakers a subordinate role in an English-dominant setting.

Pérez-Milans (2016:87) asserts that social change circumstances include large socio-, administrative, political, and linguistic changes. Examples of these changes include the knowledge revolution, connected to rapidly evolving socio-economic networks, the intensification of cultural and linguistic diversification leading to increasing complexity. In addition, the unpredictability of the manner in which social life is governed through everyday activities and the global expansion of late capitalism and its related forms of selective privatisation of public services.

With the current state of detachment of cultural norms and patterns of behaviour, language has lost its detachment from culture. Language, as the carrier of culture in African cultures, proverbs that are used and perceived as to express the truths and contain the ethical, moral values of an African cultural society. Language is the didactic significant linguistic and cultural resources of their speakers. This has now however lost all that by less use and respect for them in everyday conversations and interactions.

Pratt (1991:33-40) view greater contact between people and the transformation of urban centers into 'contact zones' that are the signature of globalised societies have brought to the fore the presence of a multitude of linguistic varieties that cannot be easily accommodated within conventional sociolinguistic categories such as language, dialects, and so on. Connection between two or more languages is seen in conventional sociolinguistic studies as generating code mixing or code switching but these notions are focused on the assumption that these different codes can be more or less easily understood and separated.

Thus, Bakhtin (1986:89) describe identity studies to be focused on code-switching research and looks for ways in which the alternation between codes is related to identity actions. Nonetheless, recent work has shown the importance of 'heteroglossic' phenomena, that is, some phenomena that demonstrate the incorporation of other 'voice' into one's utterances, which is key element in identity analysis.

Other aspects, as Turaki (1999:80) indicates, they are ancestral spirits which have an important role to play in the African definition of man. He states that an ancestral spirit maintains a bond with the family, and that the state of nature in the afterlife is guaranteed by proper burial rites and the recollection of the name of the ancestral spirit. Idowu (1973:185) also mentions that for certain parts of Africa it is common belief that a living mother or father, by virtue of motherhood or fatherhood, is born with the ability to bless or curse the offspring effectively.

With the introduction of Western religion, the worship of ancestors is being perceived as unnecessary, irrelevant, and regarded as not to be pure. Many modern families have abandoned or rejected the existence of ancestors, adopting a new Western religion, not realising the abandons their own culture, included their own identity.

However, traditional healers are being accused of witchcraft and the creators of evil spirits or devil practices, which has led to many traditional healers been killed or harmed.

The rejection of cultural rituals and culture itself in urban families and the adoption of the Western way of living is still the biggest threat to the existence and continuity of African cultures in South Africa.

Over the past decades the characteristics of the African way of identity have been drastically altered. The individual 'self' has become more visible, embracing individualism. The existence of family ties and kinship is taking a back seat. Magezi (2018:42) notes that the transitioning of people towards an urban industrial society, from big family ties, altered to the nuclear family being the focus causing kinship to weaken. As communication amongst family members became less and physical distance increased, because of migration to urban cities from rural areas.

Magezi (2018:42) states that, with the history of 'apartheid', freedom from oppression and the amendment of the Constitution in 1996 from what it was during 'apartheid', which raised values of human rights and giving the state measuring and regulative power over cultures. Culture and especially cultural practices have been under siege by government institutions, with proposed regulations. This has led to so many cultural practices no longer being perceived as an everyday way of life but instead it being perceived as violation of human life and rights and those still prefer to do it see it as optional. In addition, many of the younger generation has moved to cities where they develop a new urban culture, namely the Western lifestyle. Even their native language fades as English is commonly used in the cities for communication purposes.

Maluleke (2012:3) states that, after the colonial conquest the African society has undergone dramatic transition. The new African society is combination of traditional elements and foreign characteristics. White South Africans in charge of the government exploited the local African people for many years, who find their cultural origins in Western countries. Western societies tend to be more individualistic and centred on individual successes and personal goals, while

African societies are collectivist, group-oriented and concerned with their community's welfare.

3.6. CONCLUSION

In this chapter the following issues were distinguished:

South Africa is rich in cultural diversity and is also the most diverse in the world, henceforth the name being given of 'the rainbow nation'. South Africa has eleven official languages, which is also identified with its cultures, namely Afrikaans, IsiNdebele, IsiXhosa, IsiZulu, Sesotho sa Leboa, Sesotho, Setswana, Siswati, Tshivenda, Xitsonga and English.

Traditional cultural traditions are a representation of the ideals and beliefs retained by community members for periods that often span centuries. Every social grouping around the world has particular traditional cultural traditions and values, some of which benefits all of its members. Tylor (1958:1) notes that the meaning of culture is complex, and includes knowledge, belief, art, morality, law, customs, and all other skills that man as a member of society acquires.

The above forms part of the identity of black African people and gives definition to the individual, as they are associated with a specific community or society.

According to Danesi and Perron (1999:47) say that 'signs' derive from the need for people all over the world to understand the world around them in philosophical ways. This is the fundamental feature of the human race, the sapient race ('homo sapiens') it is named, not by chance. And further emphasised by Jameson (1972:32–3) to be not so much a single word or expression that stands for or reflects an actual entity or occurrence in the real world. Rather, that the entire sign system, and the whole language field, lies parallel to reality itself. This. In other words, it is the entirety of systemic language which is equivalent to whatever hierarchical systems exist in the real world.

Any culture exists through its language as carrier of its culture from one generation to the next. Through the spoken and written word cultural rituals and procedures are preserved in language. Rituals are the everyday practices of a society and are binding, as they teach morality, aspects of humanity and respect for one another.

All of the above as important as they are having been affected by change namely social change, which has been occurring in many African countries, leading and forcing many African families to abandon and disregard their cultural values and rather adapt to the industrial world. Which has been a centre of their existence, disadvantaging them from being able to carry it to the next generation properly.

CHAPTER FOUR

THE STRUCTURALISM-FUNCTIONAL PERSPECTIVE

4.1. INTRODUCTION

A 'sociological theory' comprises of a compilation of interrelated principles that were used to define, illustrate and forecast how society and its parts are interrelated. Theories are collections of interrelated principles and ideas which have been scientifically tested and combined to magnify, explain, clarify and extend our understanding of individuals, their actions and their societies.

Theories is an overall explanation that speaks to us on why certain things happen whilst serving to unify some set of concepts and explain to us why they are interrelated. Turner (1998:1) simplifies it by saying that, Theories are tales about how and why events transpire. Hence, social theories are stories about how humans behave, interact and organise themselves.

According to Turner (1998:1), a theory is developed by scientists to enable them to develop a mental and formality to test their work against experimental cases to see its credibility. Therefore, theories in general can be called tools that carry credibility to events or ideas developed.

Every discipline has its own theories that serve as a guiding tool to how it deals with phenomena that occur within that specific discipline. Due to the fact that this study intends to observe and analyse social patterns and the consequences of the changes brought to the social environment, the ideal discipline is that of sociology.

Coffey (2006:40) indicates that sociology is a rather compound discipline, not only because of its diversity but also because it examines a variety of issues, topics and situations that include worldwide reactions of how people individually or collectively react to changes taking place around them.

Cross (2011:7) mentions that earlier social scientists went on a quest to develop theories which can explain and bring about an understanding to the process of sociology, furthermore asserting that a scientific approach is necessary for the

purpose of generating specialised methods to understand what society was and how it works, because theoretical methods of what society is and how it functions is the core of the world of sociology.

According to Coffey (2006:11) social theories to function as a clarifying tool and brings about an understanding of the social world. A sociological theory emerged out of efforts to offer a descriptive outline that links specific traits of the social world to the larger processes Just like Coffey, Mills (1959:188) shares the view that the actual role of social theories has to be a concern with identifying and understanding social problems and bringing forth solutions to them.

Knox and Schacht (2007:3) view theories in sociology as ways of providing us with different viewpoints to look at the social world, whilst providing us with principles to answers or explain these particular phenomena. Skidmore (1979:4) states that, many sociological theories are built out of a desire to find answers to theoretical problems, and theoretical issues are concerns about how to interpret the social world's troublesome aspects.

In the light of the above, it is imperative to answer the questions of society with a specific social theory.

This chapter deals with the concepts of social theories, specifically giving attention to the functional and structural theories in order to emphasise how industrialisation had an influence on the structure and function of language and identity.

A brief description will be given of other sociological theories and of the influence they had on the functional structuralism theory.

In addition, distinct emphasis will be placed on the sociologist who established the theory as well as their views on it. With the theory, an approach will be established as to, how relevant this theory is for the present-day research.

4.2. SOCIOLOGICAL PERSPECTIVES

In the world of sociological studies many theories have been developed and some expanded, depending on what part of society is being analysed, and the size of the analysis. Yakkaldevi (2014:6) views theories to be selective with regard to their goals and viewpoints and the data they identify as important. Consequently, they have a limited, partial view or truth. Sociological hypotheses can be classified on a number of parameters. The most significant of these is the distinction between the theories and social action theories.

Three main perceptions have been identified and are commonly used to analyse social change and how those around it reacts to it, namely the conflict theory, symbolic interactionism, and the functional perspective.

Turner (1998:551-555) asserts that the conflict theory was one of the first theoretical orientations in sociology, which evolved along functionalism. The Conflict theory in sociology, commenced with Karl Marx (1818-1833). Marx argued that the degree of disparity in resource allocation causes inherent conflict of interest.

- The Conflict theory aims to clarify the outlined factors of conflict in society, and also to identify what starts conflict, how it varies and what disadvantages it brings to society. Conflict theorist like Lewis Coser (1913–2003) Ralf Dahrendorf (1929). Collins (1941:56-61) observed conflict as being at the core of any society because society is unified through agreed and shared cultural aspects. Therefore, they Lewis Coser (1913–2003) Ralf Dahrendorf (1929) justified conflict by stratification caused by a lack of resources. Like Collins, Yakkaldevi (2014:1) agrees that the Conflict theory is based on the argument that all societies that are stratified have two main groups, namely the rulers and subjects, where the ruler's power originates from ownership and from the controlling of production. On the other hand, the subjects are exploited by the rulers, thus the emergence of conflict between the two.

Both the functionalist and the conflict perspectives are apprehensive with the broader picture of society, and therefore falls under the macro analysis of sociology. However, even with such similarities, Mooney, Knox and Schacht (2007:54) pointed out that unlike the functional perspective that interprets society as structured from different groups opposing for power and resources, the conflict theorists describe different aspects of the social world, where certain portions of society benefits from and are in power.

- Symbolic interactionism imitates the microsocial viewpoint and is primarily inspired by the work of early sociologists and philosophers, such as George Simmel, Charles Cooley, George Herbert Mead, and Erving Goffman. For them 'symbolic interactionism' highlights how human activity is subjected to the concepts and meanings generated and preserved through symbolic contact with others. Hewitt (2002:313-314) further attests to this by describing the symbolic interactionism perspective in modest form as the interaction of humans by forms of symbols, and therefore creating meaning through them, e.g., language. Interaction, therefore, depends highly on meaning and understanding rather than on the response itself.

The sociologists Thomas and DeCapito (1966:67-72) emphasized the significance of words and concepts in and their implications for social behaviour. They indicated that humans respond not to the objective situation itself but to their concept of a situation itself. Hence, Thomas and DeCapito noted that those circumstance that we describe as real in their consequences become actual. Symbolic interactionism also implies that the social interaction is influencing our personality or sense of self. By studying how others communicate with us, we establish our own sense of self. When we consider how others see us, we see a reflection of ourselves that Cooley (1922:184) calls the 'looking-glass self'.

In other words, symbolic interactionism and its principles are built upon communication between individuals, therefore making language and thought the vital aspects of its bases.

The third perspective will be discussed below, as it forms part of the theory of this research.

4.3. UNDERSTANDING THE FUNCTIONAL PERSPECTIVE

Many theories were identified which describes and emphasise what people experience during any change that occurs in their lives. However, many of those theories had a different perspective on society and not many emphasised the core basis of any community, which is family, as the most fundamental structure in the wellbeing of a society, as the functionalism theory does.

The functionalist perspective visions society to consist of different institutions, each contributing an important function. To functionalist the family provides the function of reproduction and feeds the other parts or institutions of society.

For Herbert Spencer, Emile Durkheim, Talcott Parsons, and Robert Morten to name just a few, society is an organism of unified portions that work together in harmony to preserve stability and equality amongst its members.

The approach of the functionalists originated from the sociological positivist, Auguste Comte (1798-1857), being the one to stress the need for harmony after the social disorders of the French Revolution. Two decades later, Émile Durkheim (1858-1917) established a theory of 'organic solidarity', also motivated by the search for social actualities than norms.

Durkheim (1858-1917) proposed that stateless, primitive communities, lacking strong centralised structures, are built on a corporate-descent community association. In fact, structural functionalism suggest that the nuclear family is the fundamental building block of civilisation, and that the clan is an outgrowth, not vice versa. Durkheim dealt with how other communities preserve internal equilibrium and function over time.

Herbert Spencer, a British philosopher the first true sociological functionalist, famous for applying the principle of natural selection to society, was in several ways. Nonetheless, while Durkheim is widely regarded as the most influential functionalist among positivist theorists, it is well recognised that much of his research was derived from reading the work of Spencer, especially his *Principles of Sociology* (1874-96).

For Talcott Parsons (1950-1970's), 'functionalism' has come to represent a particular stage in social science's practical development, rather than a particular school of thinking. Parsons was strongly influenced by Durkheim and Max Weber, incorporating much of their work into his philosophy of action, which he based on the system-theoretical idea of voluntary action and methodological principle.

He Parsons (1950-1970's), held that, the social structure is composed of human behaviour. His point of departure was therefore the interaction between two individuals faced with a range of choices on how they should behave, choices affected and limited by a number of physical and social factors.

Functionalism has become so well-known that any definite use of the term is usually taken to refer to this type of analysis in society. Etzioni (2011:99-124) states that a functionalist has a strong interest not only in the actions of individual social actors, but also in the definitions and perceptions of various modes of behaviour. In terms of the structure of its constituent elements, namely norms, practices, rituals and structures, the functionalist approaches to society as a whole.

A mutual similarity, promoted by Herbert Spencer (1820-1903), presents these parts of society as systems that operate for the proper functioning of the organisation as a whole, essential emphasising the effort to allocate, as narrowly as possible, the effect on the functioning of an ostensibly stable, coherent system to each element, custom or practice.

Radcliffe-Brown ((1881-1955) was of the view that functionalism sees society as a system of unified parts, and that works as a collective in an agreement to sustain a state of balance and equality for the whole. Mooney, Knox, and Schacht (2007) further emphasise the interrelation (of society by focusing on how each part impacts and is influenced by the others. Yakkaldevi (2014:38) theorizes that

functionalists believe that society is detained together by agreement or the cohesiveness of all its members.

Another noted structural functionalist, Robert Morten (1910–2003), who pointed out that social structures also have a number of functions. ‘Manifest functions’ are the effects of a sought-after or expected social process while ‘latent functions’ are the unintended consequences of a social process. For example, a manifest feature of college education includes acquiring information, preparing for a career and finding a good job that make use of that education. While your college years’ in latent role involve meeting new friends, taking part in extracurricular activities or even having a spouse or friend.

The latent role of education Robert Morten (1910–2003), is to build a job structure that is dependent on the level of education attained. This function may be helpful, neutral or negative. Social processed which have unintended consequences for society’s activity are called dysfunctions. Examples of failure in school include having poor grades, truancy, dropping out, not graduating and not finding suitable work.

Even with so much work produced on the theory of functionalism this research study will, however, make use of the theory of functionalism, with reference to the work of Émile Durkheim (1858-1917), in which emphasises is placed on

- the importance of how society functions and its functional needs as a unit;
- the importance of the cultural aspects to a community; and
- the consequences faced by any society experiencing change.

Though this research will make use of most of his work, the work of other theorists will be included to strengthen the emphasis on specific aspects.

4.4. SYMBOLIZING THE FUNCTIONAL PERSPECTIVE

Malinowski (1962:132-33) views 'structural functionalism' as a sociological theory that is based on the social phenomena based on the following four basic expectations:

1. the survival of the community is based on some minimum degree of solidarity among its members.
2. there is at least a minimum degree of consistency in the relation between the social system components.
3. society consists of several basic structures and behaviors which are interrelated, and this partnership can be expressed in such a way as to contribute to their overall maintenance.
4. there is no way to reduce the social system and their requirements. This shows that his (Malinowski' 1962:132-33) propensity to describe certain issues in terms of social constructs such as thoughts, and ceremonial activities.

However, Parsons (1950: 224) states that the system relates to the basics and consists of the organisation of such operations by the system and the establishment of institutions to test its effectiveness, and ultimately, to deal with it accordingly. Thus, a certain degree of consistency with all its components is required in order for a system to function successfully.

The driving force behind Parsons' (1949:224) the detailed description and analysis of the functional prerequisites of each social system seems to be his belief that it would promote a clear clarification of how the social system works. He chose this approach as an alternative to equation sets that define social processes in a mathematical sense in terms of fundamental relations.

Malinowski (1962:132-33) highlights the essence of the elaboration of the theories he established during his study. This led him to the first functionalism concept that he found useful in understanding some specific cultural objects. The fundamental concepts that led to the creation of functionalism were based on the premise that there is a general definition for human action by which it can be explained, and that for its occurrence each cultural object has some other contextual elements.

Therefore, in understanding a specific cultural aspect of a society, reference must be made to these general principles of human conduct and context.

According to Ritzer (1996:7-26), Durkheim's work consists of little uncertainties, unlike those of his fellow sociological theorists, which mainly is the influence big organisations in a society, how society on its own deals with the thoughts and actions of individual people within that society. This work had a significant role in influencing the theory of structural- functionalism, which focused on the social structure and culture.

Rodger's and White's (1993:4) approach has turned to the theory of creation which, according to this definition, is, firstly, that the family is a social group and secondly, that the family is an intergenerational social community formed and regulated by social norms on descent and affiliation, reproduction and socialisation of children.

Furthermore, in Emile Durkheim's (1973) book (*On Morality and Society*), he describes 'society' not only as being a group of individuals but also as a unit with a unique structure and characteristics. He observed society to be more than just a number of people. To him 'society' consists of social relations (e.g., the family, a community), with social patterns of which its forms of organization and collectively. These collective forces independently standardize a person's and group behaviour. Thus, Durkheim argued that society has its own reality, what he calls a "*sui generis* reality", which represents a unified reality that applies its own strength of independent from that of the individuals (genus is the Latin for group; *sui generis* translates to mean "of the collective in and of itself").

According to Berelson and Steiner (1964:693), a society is a collective of people who can sustain themselves as a collective, and people whose relationship is patterned and controlled by culture, because culture is a system used to bring unity amongst people.

Brown and Moore (1970:5) explain that the conception of a function, as functional to human societies, is based on a comparison between the communal life and biological life. Not as Durkheim's (1893) define the function of a social society to be the communication between society and the needs of the social organ. As the word purpose is here used as the life of an organ and is viewed by the functioning

of continuity in the function itself. Additionally, Emblem (1973:293) attests that the organisation of the family is what provides the key to understanding the organisation of society, failure to discover the kinship system often leads to the other aspects of a culture largely unintelligible.

Durkheim (1973:43-57) argues that we can cooperate with others and become attached to 'something other than ourselves', namely our family's outside society, community, school, sports team, county, etc. the functioning of these classes and of society as a whole are conditional on. In addition, within each of these various cultures our socially conditioned ability to adhere to the respective standards and expectations. Since birth then the value socialisation is. Durkheim (1973:43-57) further states that all human beings are trained how to network and behave, and how to sacrifice personal interests for the sake of the family unit.

Durkheim (1973:43-57) states that every society has its own understanding of interaction and is very different from our understanding as a person. The benefits of the whole group are not essentially those of the other part of the group. Thus for society to exist and be maintained through certain sacrifices that needs to be made because society is beyond its obligations and as it is also beyond itself.

Culture is understood to be one of the most important existences of any society and is learned through joint involvement of all parties involved. Therefore, culture can be seen as the ways how groups deal with the basic and frequent facts of their existence. It brings about coherence unity and provides one with an identity. Thus, Brown (1970:5) indicates that if social reality is treated as that, we are investigating not a unit but a process which culture and cultural tradition are names for specific recognisable aspects of that course, but not, of course the whole process.

The terms culture and cultural traditions are easy ways to respond to certain facets of human social life. Human social life varies greatly from the social life of other animal species by way of the presence of society and cultural practices. The transmission of learned ways of thinking, feeling and behaving is the cultural phenomenon that is a basic feature of human social life. Culture is, of course, part of the process of interaction between people that is known here as the social process that is considered the social reality.

Durkheim's (1973:43-57) central concerns as a sociologist was realization of the 'religious' character and roots of social institutions and his concept of the person. It may be supposed from this emphasis on the religious element that Durkheim was what has come to be called a 'normative functionalist.' On the one hand, a normative functionalist argues that the normative aspect of behaviour is necessary for any interpretation of practice, but also that norms are not to be interpreted as an item of religion themselves.

Robert Morten, in his *Social Theory and Social Structure* (1949) declares that a social type may have positive roles for some actors ('*eufunctions*') and dysfunctions for others. Morten concentrated his emphasis on the actors and reintroduced purposeful behaviour by demonstrating that the continuation of the process was dependent on the actions of those actors whom it had beneficial functions. To Morten the theory of action was the foundation of social theory, a practical theory at the actor's level in which the actor is assumed to behave intentionally. Acts are 'caused' by (foreseen) effects.

Like Durkheim and Parsons before him, Etzioni (2011:1) believes that whenever most individuals have been broadly socialized to internalize some set of substantive normative beliefs and convictions in common, some of those set of lived norms and quotidian expectations, this set can be said to span or overarch to the entire society. Durkheim called this 'spanning' "collective conscience," Parsons called it a "medium of value commitment," and Etzioni called it "core values". When individuals adjust their expectations and behaviors to core values more or less informally, we can attribute social order to a general *integration* of society.

In itself, culture serves as a guideline to the functionality and existence of a family, as the family is the first component where the aspects of culture are practiced. Culture as an item of social behaviour cannot be explored, without including the family unit as a basic form or a starting point of exploring challenges of society.

Moreover, Durkheim (1893:1-10) placed much prominence on the term 'mechanical solidarity' which, to him, was to create and maintain the social ties that are mechanical. He continued, emphasising that they those mechanics are constructed into the very structure of the community because, according to him, people in a community share many similarities, for example, professions, family

histories, experiences, and beliefs, and overlapping social relationships. These resemblances make it relatively easy to produce social cohesion.

Parsons and Talcott (1951:30-79) identified the above of Durkheim as 'collectively' and 'mutuality' of orientation was to be understood in terms of collective patterns of normative culture which is important. They further continue by stating that whenever individuals share a common culture, they form a collective. Therefore, a role of an individual is assessed from where an individual contributes toward the entire process of social interaction, which is specified. When a role is performed in collectively it defines the class of membership, which includes the supposition of duties performed in an actual interaction system.

Michele (2013:393-419) explains that traditional societies, also known as the pre-industrial or agricultural communities, are described by the similarities amongst the people in it. Maintaining unity comes effortless. This, however, happens where there is a lack of consistent environmental and work-related movement. Families participate in the same events, associations and structures of everyday living in traditional communities in such that people meet each other in all kinds of overlapping settings or events during the course of a day as part of a routine. Emblem (1973) asserts that therefore, generally, the scientific theory can be viewed as a sensible, unified plan that brings understanding to the specific relation amongst events and procedures with which the specific field is concerned. Furthermore, relationships are vital, as people are born into it and serves a system of institutional arrangements, which the core is family.

Durkheim (1895:70-79) uses the term 'collectivity' to refer to the shared feelings of the society and community. Durkheim (1895:70-79) explains that rural communities, unlike urban communities which have their own sets of limitations, are different systems of socialisation. For him, aggregate of values and feelings common to a society's average members shapes a complex structure with a life of its own. This can be called the human or collective consciousness according to him. This is distributed across as whole by nature and is unaware of the specific circumstances under which the individuals find themselves. Individuals are moving on, but the belief persists and bind successive generations.

Traditional communities are normally identified by many similarities that they share amongst themselves. In these societies' kinship and solidarity and common understanding is amongst the key features that hold such a community together. Common understanding is common to all members of the community and is maintained in case there is no economical threats, for example migration or industrialization, and similarly, there is a uniformity of background, of religious and political beliefs, and of culture.

Parsons (1951:30-79) identifies this as that social interaction is a planned matter with different structural sequences that cover a person to a specific social system with a specific role. Parsons (1951:30-79) continue by defining the concept role with a sequence of operational categories, given in ascending order as role, collectivity, norm, and value which roughly cover the social construction from which the individual confides to the social system. These roles purposefully place meaning and are governed by shared rules or norms.

Because society is seen as an organism of activities, any change in one part of the system, however small, may increase incorporations in the whole system and cause additional problems. One of such changes is industrialisation. As in its nature, the family is versatile, and has evolved over time. However, its evolvement has not been very positive, especially to the essential structures and values of its existence and has been influenced largely by the era of industrialisation.

Durkheim (1893:1-10) was anxious about the changes around him, namely industrialization, urbanization, immigration, and population development changes, which sociologists naturally see as distinguishing the contemporary from traditional societies. Durkheim (1893) was particularly interested in how such large-scale social changes impact social relations and the general order and cohesion of society. In times of societal change and upheaval, what holds society together.

Simmel (1858–1918) also places much emphasis on the conflicting ways between the urban and rural communities. Like Durkheim, he recognizes functional specialization as the hallmark of the urban society and how it forges interdependence among individuals. Simmel (1950: 409) describes that such specialisation makes one person incomparable to another and indispensable to

each one. This specialisation, however, makes each man more directly dependent on all the others supplementary activities.

Simmel (1950:409) suggests that the opposite of conventional culture is found in modern society. Modern society is marked by population density, urbanisation, geographic and social mobility, and a plurality of occupational, religious, political, ethnic, and cultural groups. To this, the diversity of culture brings a great deal of personal independence, anonymity and impersonality; individual variation instead of sameness is the norm. In modern, urban societies, unlike in traditional societies. The argument is that the collective conscience is not important therefore not forced and the environment is less controlled.

Forager (1970:203-210) attests that tradition in a society may continue to take place more regularly if the culture is one of collectivism, when the norms are clear and the sanctions which will be deferred from by opposite behaviour. In addition, if the above is not clear the opposite may occur. These explain the systemic and cultural uniformity that characterises conventional societies' values and social relationships and affirms what Durkheim calls the 'mechanical solidarity'. Which is the creation and maintenance of social relations, since they are integrated into the very group structure. Because people have so many similarities in a group, e.g. value structures, professions, etc. and these similarities provide continuity in what people do or how the society works as a whole.

Thompson (1982:3) explains that Durkheim differentiated between the individualism of utilitarianism and liberal economics. Durkheim described *liberal economics* as egoism, and *individualism* as a set of principles which the person sees as sanctified. Furthermore, assert that modern society needs such a religion or collective morality because society needs shared belief systems and practices that was authorised and in modern society, seen as an alternative for the individual self. Durkheim also outlined social causes leading to the development of an idea, pointing out the possibility of being individualistic although the individual is proclaimed as a product of the society rather than its cause.

Durkheim (1895:70-79) explains because, in culture, the human does not exist alone; we coexist and live among other people. This social coexistence depends on our person and collective capacity to control and accept our mutual, reciprocal

reliance on our individual desires. Parsons (1937) explains that social solidarity emerges from structural differences. This include the pure restructuring of the system. Therefore, the fundamental structural change of different sub-systems, and how they relate to one another.

Inspired by the early work of Durkheim, Parsons and Talcott (1951:30-79) developed four possibilities for the formation of schemes:

- Firstly, adaptive structures (combining external context and potential perspective, such as economics) imply that a system must satisfy external situational requirements. It has to adapt to its climate and to suit its needs.
- Secondly, systems that are trained in achieving goals (internal vision, future, e.g. politics), meaning that their primary objectives must be accomplished.
- Thirdly, systems focused on the incorporation of system components (internal orientation, present day, for example conceived as a group society).
- Fourthly, processes which are responsible for sustaining and continuing to renew long-term trends (external reference, present time, e.g. cultural institutions in society).

Parsons and Talcott (1951:30-79) observed that the functional classes of a social system concern those characteristics in respect of which systematically organised modes of adjustment operate in the changing relationship between a given set of patterns of an institutionally defined system structure and a given set of characteristics of the related environment systems. However, it may be important to differentiate between complex situations which do and do not require systemic change, to emphasise the great significance of an intermediate or mixed event. This is the change problem which involves the structure of the social system sub-systems, but not the overall structural pattern.

Durkheim (1893:257) refers to a change in the population, affecting the density of society. The most complex societies are those in which volume and density are the

greatest. The causes of the increase in the population are largely accidental, for example, the difference between town and country, in this respect. Migration may lead to a decrease in population in a specific country. Durkheim (1893:257) further explains that minor towns and rural communities have dissimilar characteristics, different constraints, and different types of social associations than those found in urban or metropolitan areas. He, further states that stateless, 'primitive' societies, deficient of solid centralised institutions, and are based on a link of corporate-descent groups.

Fish (2005:9), in his defense of Durkheim's work, postulates that Durkheim was concerned with the question of how certain societies uphold inner constancy and subsist over time. Fish (2005:9) states that Durkheim indicated that those communities tend to be segmented, with mutual values, common symbols or exchange structures keeping their corresponding parts together. The members carry out numerous roles in modern, complex societies, resulting in a deep interdependence. Based on an *organism's* above example in which several parts function together to support the whole because organic unity binds complex communities together.

Spillman (1996:31-45) explicates that for the functionalism theorists, if something is created or established in society, it must have a reason for existing and serve an important function in society or for society. Various institutions in society are functions in the social structure. This occurs in every case where there is any social organisation, e.g., the family, the matrilineal clan, etc.

Besides industrialisation's positive economic benefits and its over-population of urban cities, as claimed by those concerned with geographical structures, it has also affected the social wellbeing of families and societies.

According to Michele (2013:393-419), modern societies is the opposite of traditional societies as modern societies are more characterised by its overcrowded spaces, urbanization, and politics. In these societies diversity and individuality are embraced more than collectiveness. Individuals are perceived as more liberated. This, as stated by Michele (2013:393-419), is in total with the traditional societies in the rural villages where customs and culture are ways of life, and therefore collectivism is the basis of everyday life.

The urban family in an industrial South Africa has evolved to such an extent that it is hardly recognisable from its origin in the rural village. George and Stocking (1984:217-219) describe that the changes of family structure are accompanied by changes in institutions beliefs, religious and otherwise. The connection between social structures and religious and economic institutions is very close. As the structures change, the whole life changes.

Currently, urban families in South Africa, cultural practices have been lost and are no longer practiced. The value of culture which is held in the language contributing to the everyday life of the individual is no longer valued. Durkheim (1820) affirms that, therefore, the unity that originates from mutual experiences, beliefs, and values is harder to find in modern societies, nonetheless the presence of many relatively regulated, traditional communities within the urban city.

Michele (2013:393-419) identified a term called *egoistic suicide* which refers to suicide under social circumstances where people are extremely self-oriented, and only very slightly in close connection to other individuals and social groups. Michele (2013:393-419) states that in the modern Western society, individualism is highly valued. Here the collective beliefs do not lead to the individuals believes. The modern individual is more self-orientated. The family, communities, society and social relationships are compelling forces, constituent binding us to commitments. Durkheim (1952:43) found that single individuals were more likely to commit suicide than married people: marriage is a compelling condition as commitment forever binds you to someone else and thus is a regulatory and socially assimilating force in the individual's life.

Brown and Moore (1970:141) describe it as being caused by the fact that in modern societies, conflict is greater, and agreements are stratified according to class than society as a whole. Michele (2013:393-419) claims that in modern times many people live in communities that are described as places that interest transformation and are always on the move for various economic and personal reasons. This makes it difficult for any community to provide social stability for individuals and families. Hence the higher levels of suicide.

This stated above by Michele (2013:393-419), is what Durkheim (1897:341-353) describes in his book (Suicide) to be causes or disadvantages of traditional society, in which he gives an analysis of what causes some individuals to resort to suicide.

Durkheim (1897:341-353) then invented the term 'anomic' is a French word meaning the lack or absenteeism of norms or standards, referring specifically when the normal outlines of social life are suddenly uprooted pregnancy, smoking, and compulsive gambling and argued that anomie could also attack communities and places that have profound roots because it takes place during times of constant social change, which causes cultural disorder.

However, Durkheim (1912:41) focus on morality is on the formal and informal social guidelines that infiltrate and regulate individuals' behaviour, vis-à-vis one another in society. Durkheim (1912:41) states that morality is not derived from a religious or a philosophical belief system but from socially prescribed or structured 'rules of conduct' that mirrors and strengthen the mutual nature of social life.

4.5. CONCLUSION

The theory or perspective of functionalism is one that intrigues the understanding of social life. It presents a clearer understanding of the function of society and its different structures. Giddens (1982:293-297) indicated that the functionalists offered an important service to the sociological analysis of functionalism by focusing on what the actors do, and on its consequences.

A society does not function in isolation from its culture or traditions. It is made up of different smaller structures that makes it function as a whole, as Durkheim explained throughout the chapter that society is more than the quantity of the people that comprise it. Instead, it includes social relations (e.g., the family, friends, community), social arrangements (e.g., demographic trends), and forms of social organization (e.g., occupational divisions, bureaucracy, marriage, church). These collective forces individually regulate individual and group behaviour.

A society is identified by its patterns and norms of behaviour, which is set, each apart from the other and brings distinction to each. This can be translated as it's culture.

Culture in which all this is practiced in unity and with one understanding. Thus, Durkheim (1912:41) believed that humans associates emotions not only with one another, but also with objects and their setting. Durkheim also believed that the human environment and the objects in it connects the society beyond just the physical. The theory of the sacred, the only phenomenon which ties all religions. Durkheim writes that “A religion, is a fused system of beliefs and performance relative to sanctified things”, meaning things set separately and prohibited beliefs and practices which yokes into a single moral community.

The change to industrialisation has bought much instability in the social system and much of its consequences of stability in the structures of this system is seen through the change in social patterns, as the individual became dependant from the society and community causing them to exercise individual existence. Brown and Moore) (1970:141) claim that a society cannot exist besides if on the basis of a certain degree of similarity in the welfare of its members. For the necessary condition of the survival of a society is that the individual members shall decide in some measure in the values that they identify.

CHAPTER FIVE

THE RESEARCH APPROACH

5.1. INTRODUCTION

In chapter one an orientation to the study was delivered. Whilst chapters on theory and conceptual framework of the study, indicated that the era of industrialization brought forth many economic, political and partial social advantages to South Africa as a country. However, industrialization brought about many disadvantages to the institution of the family, as it initiated a modern system of living, thus creating a system of neglect and the abandoning of cultural history, language and Identity. The significance of cultural norms and behavior were regarded as useless. Additionally, cultural rituals and practices were being considered as less important and time-consuming. This modern way of living has affected the South African cultural system.

The methodology used to collect, and analysis of the data is defined in this chapter. The descriptive research design is the design used in this study, as well as an interpretive case study. The results will be analysed by means of qualitative methods as well as the research paradigm selected. Participant observation and face-to-face interviews will also be discussed as tools utilised to collect the data. Including population of relevance and sampling which is stratified in nature.

Furthermore, the purpose of social research and the qualitative approach will also be discussed.

5.2. THE PURPOSE OF SOCIAL SCIENCE RESEARCH

Whenever a researcher investigates or seeks an understanding of a specific institution, certain applications suitable to the specific institution needs to be applied to avoid generalisation or non-suitable tools. Language in itself is an aspect within a bigger institution called culture. Therefore, the use social research is the applicable technique to understand the family and its changes. Neuman (2000:558) indicated that there are many reasons why individuals social research can use, namely, to answer practical questions posed about certain changes that

occur in society, make informed decisions, make a change in society, or to seek a fundamental understanding of society.

Social science research can be understood as an instrument used to examine the different phases of society and underlying reasons for specific behaviour.

As in any scientific research, the aim in social science research is to underpin any new or current developments of individuals in their society. These developments include their values, norms and patterns of behaviour that exist within their cultural history. Social sciences also seek to find specific solutions to problems or changes that occurs in society.

Bryman (2012:19) describes *social research* as symbolizing academic research based on topics that relate to questions in the relevant social fields such as sociology, criminology and geography, and is subjective to a number of factors that form the context of social research.

5.2.1. Types of Social Research

Blaikie (2001:82-87) explains that research types are influenced by the many objectives, ranging from simple to complex, and covering basic or applied research as the two main purposes of social research. Blaikie (2001:82-87) furthermore categorises the research types according to their objectives.

Basic research:

- exploratory;
- descriptive;
- explanatory; and
- prediction.

Applied:

- Evaluation research

However, Babbie and Mouton (2002:24) argue that even though social research serves many objectives, the three most common and useful objectives are exploration, description and explanation.

5.2.1.1. Exploratory research

Blaikie (2001:82-87) declares that exploratory research is where the researcher has little knowledge of the topic he intends to investigate or the context in which the research will be conducted. Black (2006:319-324) further attests that because a large quantity of social research is about exploring, this approach is normally used when a new interest is examined, or the subject matter is new.

Sarantakos (1998:6) adds that exploratory research is normally done when little or no information is available about the research subject. It can be used to provide the foundation of the pursuit of further research. The most common approach is the qualitative approach and is a common data-collection instrument that are amongst many the use of library research, case studies or expert's consultations.

5.2.1.2. Descriptive research

Gall, Gall and Borg (2007:26) explain that the goal of descriptive research is to describe an occurrence and its characteristics. This kind of research is more apprehensive with the *what* rather than the *how* or *why* something has happened. Observation and surveys are often used to gather the data. Blaikie (2001:82-87) added that descriptive research is used when seeking to present accurate accounts of a specific phenomenon such as the spreading of characteristics of group, the social patterns of a relation in a social context, or changes in those characteristics.

5.2.1.3. *Explanatory research*

Sarantakos (1998:6) states that explanatory research is beneficial for an accurate development of the research object. It is also a dominant component of qualitative research as it offers the opportunity for a hypothesis and the use of theories. Bulmer (1987:1-23) adds that it pursues to account for social patterns observed in phenomena, attitudes and behaviour or social relations, processes and structures. It is prediction research which makes assertions on what should unfold under specific conditions.

This study made use of descriptive research as it refers to research studies whose key objectives were the accurate representation of the characteristics of individuals, situations or groups. Polit and Hungler (2004:716) describes descriptive research studies to be apprehensive with relating the characteristics or situations of a specific person or group.

The reason for the use of this research technique was to narrate the expected relationship of the family, kinship and cultural norms and behaviour, which has been represented in the contextual framework. Furthermore, the objectives were to establish how family, kinship and cultural norms and behaviour has changed due to industrialisation and how these changes affected the family patterns.

5.3. RESEARCH METHOD

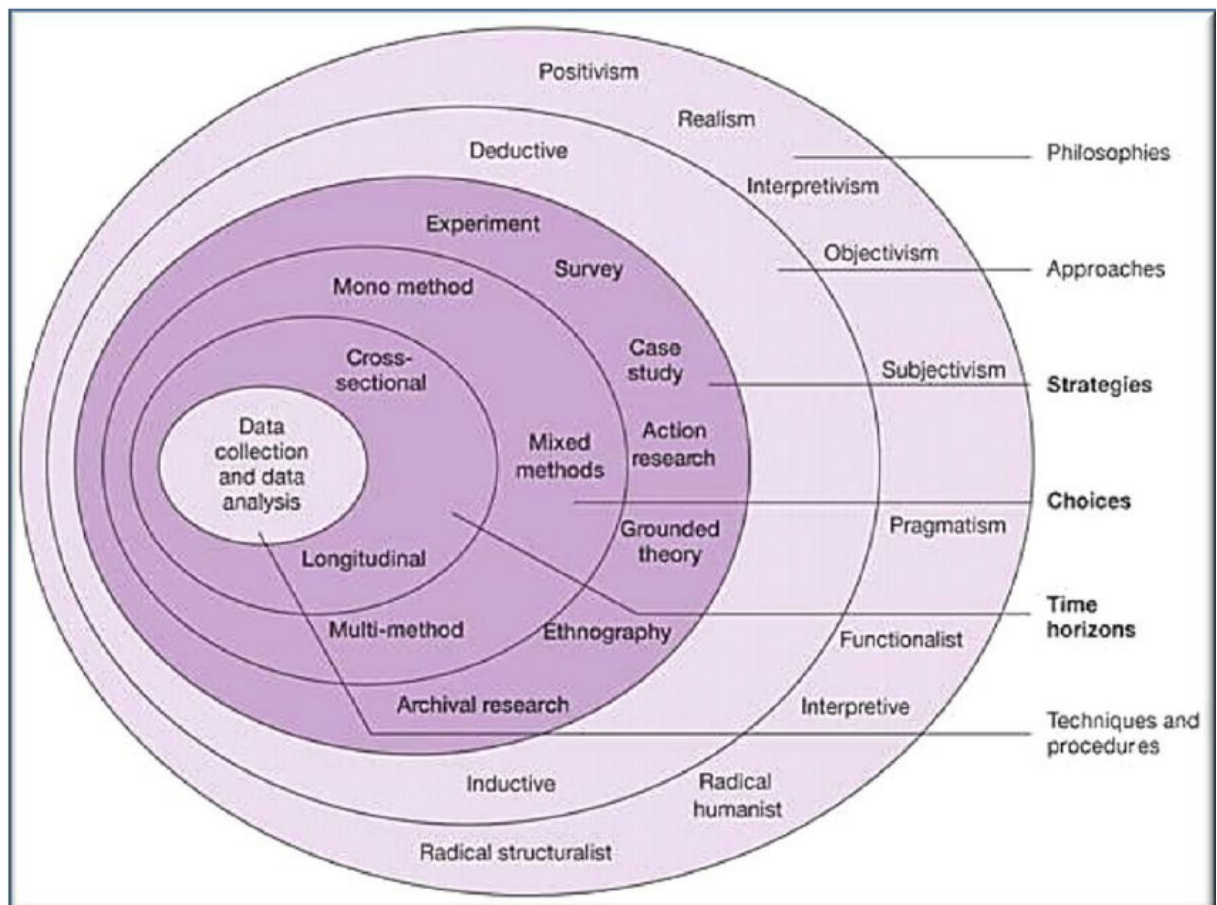
One of the many challenges any researcher may have been the use of the appropriate method for a specific field. Because the method allows the researcher to find the precise tools that will lead to sufficient information and findings.

A good example is; there are specific methods for pure scientific research that cannot be used or is not applicable for social sciences. Scientific research is fundamentally built on specific measuring tools. Whilst, human behaviour and social patterns cannot be measured by the same scientific tools. Social research entails the pursuance for human understanding and can sometimes become a personal journey of discovery even for the researcher.

According to Jugenheimer, Samuel, Kelley and Hudson (2010:302-303), a research method simply implies the procedure of how the research will be conducted and the mode of the research procedure. Babbie and Mouton (2002:174) agree where they describe the methodology of research as namely to focus on the process, tools and procedures to be used.

Saunders, Lewis and Thornhill (2009:40) indicate the various layers of the research process and suggest the process of research to be as the layers of an onion. It is presented in the following diagram below:

TABLE 5.1: RESEARCH PROCESS



With the above diagram of Saunders et al. (2009) in mind, the interpretation of the researcher is that any research should first indicate the philosophical view of the study and the point of analysis. The validation of the findings will be determined by

the philosophy chosen. Furthermore, the researcher must then choose an approach for the study, whether inductive or deductive.

The research approach is then followed by an appropriate style that will assist in the collection of data and its analysis, followed by the nature of the research, which could either be qualitative, quantitative or both.

The last two layers are concerned with the instruments of data-collection and the period spent on the research study.

This present study was supported by a research of the literature in order to address the research issues and answer the research questions. Thus, the research method was descriptive in nature; the qualitative approach was used to establish, through an interpretive case study, to analyse the research and gain knowledge by means of interviews and observing the sample chosen.

5.4. RESEARCH DESIGN

A good design is normally associated with the relevancy of the tools used and the reliability of the data collected. The design also opens possibility to view a problem from many aspects.

Yin (2009:16-17) explains the research design to be the logic connection for the research purpose process empirical data collection, analysis of data to allow a conclusion from the data. Furthermore, a research design refers to the strategy and arrangement of the investigation, used to obtain evidence to answer the research questions. Moreover, White (2003:13) indicates that a research design describes the techniques for conducting the study, including when, from whom and under what circumstances the data are acquired. In other words, the design indicates how the research is set up, what transpires with the participants and what methods of data-collection are used.

The research design should also focus on the aims of the research and must lead to the type of problems to be investigated. Coldwel and Herbst (2004:74) indicate that the definition of a research design stresses the methodology of collecting the correct data for interpretation purposes, and the fact that the research design is a

structure and strategy with the intension to obtain a guarantee to do research on the questions and to control any adjustments.

The study will make use of a qualitative design. The researcher uses the term 'qualitative' research cautiously as it can include a multitude of research techniques at the same time. In practice, it is often problematic to categorize research as being either 'qualitative' or 'quantitative' as much research sometimes comprises aspects of both.

5.5. QUALITATIVE APPROACH

Burns and Grove (2003:488) indicate that qualitative study refers inductive, systematic, emic, subjective and process-oriented approaches used for the understanding, analysis, explanation and creation of a phenomenon or setting theory. It is a formal, subjective approach employed to explain and give meaning to life experiences.

Further, Holloway (2005:4) emphasises that the researchers who use qualitative analysis apply a person-centred and relational perspective without relying on particular topics to understand human experience. The original context of the encounter is special, and it can produce rich information and insight in depth to provide a vibrant image of the truth and social context of the participants. There are significant incidents and situations for the researcher.

According to Cibangu (2012:95-126), qualitative research covers the following methods; philosophy, ethnography, argument analysis, case study, open-ended interviews, evaluation, counselling, therapy, grounded theory, biographies, comparative technique, introspection, casuistry, focus group, literary criticism, mediation practice, historical research, etc.

Denzin and Lincoln (2011:2) express it to be difficult to describe the qualitative analysis, because it has not theory or concept which is distinctly its own. Nor has qualitative study a distinct collection of approaches or procedures that are entirely their own.

5.5.1. Rationale for the qualitative approach

The following aspects are the justifications behind the choice of the researcher to use the approach:

Neuman (2000:1-15) explains qualitative research as follows:

- Qualitative measures are better understood as enhancers of the results.
- Qualitative research is focused on informal knowledge, gained from the researcher's experience.
- Qualitative research studies may not address methodology (or may have a detailed autobiographical account specific to a given study).
- Qualitative work is primarily focused on the social sciences interpretive and analytical approaches.
- Qualitative researchers use a wide range of measurement methods to establish new metrics when gathering data.

Additionally, Burns and Grove (2003:488) also describes the following features of qualitative research:

- Uses inductive reasoning, creates ideas, observations and understanding from data patterns.
- Uses the emic enquiry perspective which derives meaning from the perspective of the participants and is ideographic: aims at understanding the significance that people add to everyday life with regard to the reality as being subjective.
- Captures and finds significance until the researcher is absorbed in the data.
- Uses patterns, motifs and categories as definitions.
- Aims at knowing phenomena.
- Defines settings information-rich observations and modifies types of observations to improve understanding.

5.6. CASE STUDIES

To be able to comprehend and examine the experiences of any participant, their own environment and to study a specific angle of analysis, are some of the many reasons a case study was used in this study.

Leedy and Ormrod (2010:94) indicate that a case study enables a particular individual or situation to be studied in depth at a distinct period of time, allowing the changes that occur to the individual or situation to be investigated. According to Bryman (2008:51) a case study is a research design that contains the detailed and thorough examination of a single case. A case study was applicable in this study the case study represents a thorough understanding of the model of family together with the phenomena of culture is broad because it includes many aspects of the concept of human behaviour and causes of social change such as expected norms of behaviour, values, belief systems.

Cavaye (1996: 227-228) suggests that, case analysis may be performed in a positivist or interpretive way, may take a deductive or inductive approach, may use qualitative and quantitative approaches, may investigate one or more cases Cavaye (1996: 227-228) furthers states that case research can be anything in between these two extremes in almost any combination.

Creswell (2014:73) indicated that even though disparity exists in the approaches of the various proponents of case study, there are features that are mutual to all of them. Because case study research is reliably labelled as a multipurpose form of qualitative examination most suitable for an inclusive, complete, and in-depth investigation of a composite matter for example; phenomena, event, condition, organization. It also examines a program individual or group in situation, where the limit between the context and issue is unclear and surrounds many variables.

This study made use of an interpretive case study. The case study was applied by the researcher by attending of cultural ceremonies in the urban areas chosen by the researcher.

Interpretive case studies are in Eckstein's (2000:118-164) view is disciplined and a configurative type because the case is explained through incorporating under well-established research plans. Eckstein's (2000:118-164) explains that an

interpretive case study creates a reality that is social and aims at making one understand how people or society create their own reality through individual processes or situations which they form part of such as family, culture or even cultural norms. Construction and interpretations of culture is very common in interpretive case studies thus the focus is always on the phenomena.

Dubé and Paré (2003:597-636) explain this is caused by the focus on close contact between researcher and participants all through the case study process, programming the case members as active participants using narrative case approach.

5.7. RESEARCH PARADIGM

Theory and research are closely linked because theory provides direction to the research and a basis of the research assumption. A theory is developed based on a specific concept and methodology which leads to findings. A theory or paradigm serves as the fundamental building block of the theoretical framework of a research study. Patton (2002:230) attest by indicating a paradigm to be a world-view made conscience by a philosophical assumption of what is believed about the nature of reality (also known as ontology), which is the means of finding the knowledge (also known as epistemology) and morals and value structures.

Creswell (2003:6) refers to the concept *paradigm* as a way of describing vital collection of beliefs, shared amongst people by researchers and mutual agreement on how challenges are to be interpreted. Creswell (2003:6) further explains paradigms encompass a basic set of beliefs or conventions that guide our queries in a particular research study. Kuhn (1970:175) indicates that a paradigm is a collection of views, principles and techniques shared by members of the scientific community, and serves as a guide dictation the kinds of problems that scientists can solve and the kinds of theories that are appropriate to them.

Furthermore, Schwandt (2001:32) states that a paradigm is a common world-view reflecting the discipline's principles and values, and directing how problems are solved. Consequently, many researchers have proposed a large number of paradigms and also brought forth many approaches to paradigms and theories.

However, Candy (1989:95-116) suggests that paradigms are all grouped into three main classifications, namely positivist, interpretivist, and critical paradigms.

5.7.1. The positivism paradigm

Neuman (2000:64) associates positivism with recognising and connecting the structural functional rational choice and discussion of frameworks. As it is able to explain, reality as everything that is observed through senses making of reality and independent of human's perception and can only be realised through experience.

Fadhel (2002:21-28) suggests that any research in this paradigm is dependent on deductive order, hypothesis, the testing of the hypotheses and contributions toward operational definitions. Furthermore, providing explanations and predictions grounded on assessable outcomes. Cohen, Manion and Morrison (2000:638), state that those mentioned above are determinism. Empiricism, parsimony and generalizability, which is the discharge of each of these premises, allowing researchers to better grasp the significance and expectations of work conducted in this paradigm.

Satantakos (1998:46) explains that the positivist, humans are rational and are governed by external sources that produce similar outcomes. Hence positivism is perceived as a social research tool to study social happenings and learned their interconnections for the purpose of discovering, explaining and to be documented.

5.7.2. The interpretivist paradigm

Cohen et al. (2003:638) characterise interpretivists as a reality that is complex and believed that humans are creative and dynamically able to create their social reality. Hence, Cohen et al. (2003:638) view the social world should be comprehended in the natural world through the view of the participants involved without any invention from the researcher. Carson, Gilmore, Perry and Gronhaug (2001:1) indicate that, unlike the positivists, the interpretivists elude fixed structural frameworks and rather embrace a more personal and flexible structures which are open to the capture of meaning in human interaction because, Black (2006:319-

324) believe that the scholar and informant are depending on each other and jointly interactive.

Yanow (2006:5-26) explains that this paradigm can often be associated with words such as post-positivism, quality review, a naturalistic paradigm, qualitative research and constructivism. However, Hudson and Ozanne (1988:508-521) believes that the interpretivist scholar comes into the field with prior knowledge of the research environment, assumptions lacking in evolving a stable research design due the difficulty and irregular nature of what reality is perceived as. Consequently, the researcher continues.

Hudson and Ozanne (1988:508-521) view the use of such a new and collaborative approach is consistent with the interpretative assumption that human beings are capable of adaption and that no one can acquire earlier awareness of time and meaning linked to social reality. Yanow and Schwartz-Shea (2014:89-113) further suggest, that the interpretive paradigm was created to define research practices that moved from removing human qualities, but towards attaching human qualities, which is essential to the meaning of making and understanding assertions.

5.7.3. The critical paradigm

Scott and Usher (2011:95-99) describe the critical theory to challenge both the positivist and interpretivist paradigms as its efforts is cover both beliefs and practices that chain together human freedom. Muffoletto (1993:2) asserts that the research done in this paradigm promotes social change and educational structures and its intentions is about practicality rather than just theory.

Furthermore, Crotty (2003:5) describe the critical theory to doubt culturally constructed meanings altogether and place the emphasis on the fact that meanings are created in unusual social conditions. Crotty (2003:5) continues by saying that in the critical theory, each set of meaning is supported by a particular structure of power, resistance, movement towards equality and other methods of injustice and denial of freedom. Creswell (2003:7) asserts that with the critical theory the researcher studies and uncovers issues and gives the participants an opportunity to voice consciousness and improve their lives.

As mentioned earlier, researchers construct their work from a certain philosophical perspective or view which may be grounded on a single or more paradigms. In this study positivism was the research paradigm chosen to answer the questions relevant to the challenges of the changes that occurred in the modern black urban family's culture, identity, language and motivate this study to provide relevant and essential understanding of the depth of the challenges that was caused by industrialisation. This paradigm also permitted the researcher to look at laws governing the family (cultural norms, patterns of behaviour and values), which are general to all cultural and traditional societies. The positivism paradigm also served is a guideline of discovering through observing and measuring, the changes that happened between the traditional community and the urban community or family. Whilst confirming that the individuals' behavioural patterns are influenced by the external occurrences which in this case was industrialisation.

5.8. RESEARCH INSTRUMENTS

The instruments of any research are the tools to be used to collect the applicable data.

The main data-collection procedures used in this research study were interviews and observations.

5.8.1. Interviews

An interview is a dialogue created for the purpose of collecting specific or intended information. This involves the interviewer (researcher) who initiates a communication line with the interviewee (respondent) through the formulation of questions. Interviews is a common tool in the qualitative research approach.

An interview allows the respondent to form part of the research to avoid a study from being based on a one-sided view. Berg (2007:96) expresses that the importance of an interview is not only that it provides a qualitative snapshot, analyses expressions, presents accurate opinions of informants, but also because it helps interviewees to share their own thoughts and feelings with their own voices.

By the use of an interview the respondent is given the opportunity to raise his/her view on a subject and bring a simpler understanding to a complex matter. Kvale (1996:14) see interviews as an exchange of views between two or more people on a subject of common interest and see human contact as central to information creation and emphasise the social location of research results.

The interaction created through interviews, creates little or no confusion in the analysing of the data is experienced, because the respondent's answers are centralised around their viewpoints and perceptions. In the case of any confusion, the researcher has the opportunity to ask a follow up question for clarity.

Gray (2004:214) explains that amongst the many reasons to use interviews is whe

- highly customised data must be obtained;
- testing incentives are required;
- Strong return rates are important;
- Respondents are not fluent in the country's native language or have difficulty in writing.

The above are the main reasons this specific study chose this tool as family and cultural values are personal and the sample dictates the interview to be oral and face to face.

There are many types of research interviews depending on the research objective and the problems that need to be addressed Bryman (2012:52) indicates that even though there are widespread terms to define the types of qualitative research, the main two types of qualitative research are the unstructured interview and the semi-structured interview. Bryman (2012:52) explains furthermore that the qualitative approach is less structured, as where in quantitative the emphasis is on structure to increase reliability and validity in the measuring of key concepts.

5.8.1.1. *The unstructured interview*

Satantakos (1998:255) describes this type of interview as not to have an exact procedure which has to be followed and are theoretically inconceivable. In addition, there is no restriction to the wording or the order of the questions, thus allowing the interviewer to act freely and the interview to be flexible. Gubrium and Holstein (2002:3-32) point out that this type of interview opens up a situation where more flexibility and freedom is created for both the interviewer and the interviewee regarding the planning, implementation and organisation of the interview content and the questions.

5.8.1.2. *Semi-structured interview*

Satantakos (1998:247) explains this type of interview as being between structured and unstructured, because it may include elements of both subjects depending on the degree and intent of the research topic. Corbetta (2003: 270) explains both the order in which the different subjects are dealt with and the wording of the question in semi-structured interviews are left to the discretion of the interviewee. In each subject, the interviewer is free to conduct the conversation as he thinks fit, in the language he deems best to ask the questions he deems necessary. Giving explanations and asking for clarification if the response is not obvious, leading the respondent to further elucidate if appropriate, and creating his own style of dialogue.

Mason (2002:4) identifies the common features of semi-structural interviews as that

- interaction happens between two or more and is face to face;
- it is related to a specific topic or narrative where there are specific topics or issues that need to be covered by the researcher;
- it is required from the researcher to ensure a relevant context to that knowledge is well situated and can be produced thus allowing meaning and understanding to take place during interaction.

This study made use of semi-structured interviews to allow flexibility in the flowing of the questions put to the respondents. It was also to allow the respondents to give their views. Even though the interview has a very limited level of formality, the level of formality was moderated and guided by means of the questions given. The reason for the approach was to make the respondents as comfortable as possible.

Additionally, the interviewees were interviewed individually as each was a representative of the strata sample chosen. Allowing one individual to respond at a time and express their views. The interviews were personal (face-to-face) to allow for observation which is the second tool used to gather the data.

The researcher made use of open-ended questions. Holland and Christian (2009:197-212) explain the major role of interviews is put at the level of the respondents' level of interest and relevance. The use of this type of question type by researcher was to study the answers as all answers are in the respondents' own words.

5.8.2. OBSERVATIONS

Marshall and Rossman (1989:79) define an *observation* as the systematic description of the activities, actions and objects in the social setting chosen for analysis, further explaining that observations allow the researcher to identify current circumstances using the five senses, thereby offering a written picture of the situation under analysis. Schensul, Schensul and LeCompte (1999:91) define participant observation as the learning process by exposure to, or participation in, the day-to-day or daily behaviours of study participants.

Dewalt and Dewalt (2002:92) refer to the research objective, namely to use participant's observation as a process intended to develop a comprehensive understanding of the phenomena studied to ensure accurate targets. In addition, findings are used to assist in addressing the theory and developing a hypothesis for descriptive research questions.

Schensul et al. (1999:91) identify the following as the objectives for the use of observation in research:

- as an identification and guideline of informant relationship;
- to help research, i.e. to gain an understanding of how things are structured and prioritised, how people interrelate and what cultural criteria;
- to display cultural norms, values, behaviours and taboos; and
- to present the researcher with knowledge of the cultural background.

In this study observation was used to observe the current living situations of families in the urban areas and to measure the level of the changes by comparing them to those of the same culture in the traditional community.

Additionally, different cultural ceremonies were attended by researcher to observe and identify the differences between families in the traditional communities and the families in the urban settings.

It is important to remember that the researcher also notice any parallels and improvements made to the initial Chapter one procedures.

5.9. POPULATION AND SAMPLING

5.9.1. Population

Blaikie (2001:82-87) describes the research population as a combination of many cases that follow to some planned set of measures. Therefore, the population components can range from a single member or unit of a population, such as individuals, social actions, places, time or things.

It can be translated as a study population being a number of individuals or items to be used for experimental analysis, enabling the researcher to pick a sample from the large number.

However, it must be noted that the population targeted must have a similarity or commonality that they share. Thus, the population in this specific study is the South African urban black family living in the cities around South Africa, who have moved

away from their traditional families to look for employment and a better life elsewhere.

5.9.2. Sampling

According to Blaikie (2001:82-87), a sample is a selection of elements from a population (members or units). It is used to make declarations about the entire population. The ideal sample is one which provides a complete representation of the population, with all applicable population characteristics included in the sample in equal proportions.

The method of drawing from a wider population a series of individual events. The way to learn about the wider population is a representative of the target population by collecting information from a subset of it. Fink (2003:1) consider the sample as a promotion or part of a broader group called a population. A healthy sample is a miniature version of the population of which it is just a smaller component, because it is.

Satantakos (1998:154) indicates two sorts of sampling, namely random/probability sampling and non-probability sampling:

5.9.2.1. Random/probability sampling

Denscombe (2013:24) explains that probability sampling is built on the use of random selection and the statistical theory of normal event distribution.

Bryaman (2012:190-192) describes the following types of probability sampling:

- simple random sampling – which is most basic type of probability sampling because the probability of inclusion in the sample is equal for each population unit;
- systematic sampling - where the researcher explicitly selects the units from the sample frame;
- Stratified sampling - it used when the identification and allocation of units to strata is simple.

5.9.2.2. *Non-probability sampling/ non-random sampling*

Denscombe (2013:25) states this is used because at some stage in the selection process an element of flexibility or a decision on the part of the researcher is involved. This may also be used where an exploratory sample is to be generated rather than a representative cross-section of the population.

Neuman (2014:96-97) identifies the following characteristics of non-probability sampling:

- Convenience sampling is cheap and fast but of limited use;
- Quota sampling is not as accurate but can ensure that major population differences also appear in the sample;
- Judgemental\purpose sampling is used when the objective is other than to obtain a representative sample of the entire population;
- Snowball sampling is a special technique aimed at capturing an already existing network.

Neuman (2000:64) states that stratified sampling produces, are samples that are for a bigger representation of the population as information is in stratum and accurate.

The sampling process in this study will be stratified random sampling. The reason for the stratified random sample is

- because of the accessibility of gender representatives to be found in the selected cultures
- to make sure that all the cultures are equally represented.

The stratification of sample selected was for the purpose of making sure the sub-groups within the wider population of South Africa were all represented. It should also be stated that only the Black South African cultures was chosen for this study, furthermore, highlighting that these black cultures were chosen based on their majority in the urban cities. The strata were used for the purpose of choosing only those living urbanised areas from each culture. They will be represented under a specific group, namely by male and female.

The sample is further explained in table below.

TABLE 5.2: SAMPLE

ETHNIC GROUP	NUMBER OF PARTICIPANTS
AmaZulu	3
Basotho	3
AmaXhosa	3
AmaNdebele	3
Bapedi	3
AmaTsonga	3
Batswana	3
AmaVenda	3

TOTAL OF PARTICIPANTS: 24

5.9.3. Place of research

The sample used was drawn from the Gauteng Province and the Free State Province.

The motive was that;

- the Gauteng Province
 - is highly urbanised, including the country's largest city, namely Johannesburg;
 - is a very popular province in South Africa and is viewed as the centre of South Africa's economy;
 - is the province where many people leave their traditional homes to flock to.

- the Free State
 - is very rich in mineral wealth, especially gold, and significantly produces 20% of the world's gold;
 - the mines are the major employers of the province, followed by agriculture;
 - the Free State borders on seven districts of Lesotho and six local provinces;
 - the majority of the individuals living in these mining towns are from Lesotho and the local provinces and are employed by the mines.

It is vital to note that the sample chosen was not part of the observation.

The researcher did not choose any specific sample for observation but decided to attend different yet randomly chosen cultural ceremonies for it.

5.10. DATA-COLLECTION AND THE USE OF THE INSTRUMENTS

According to Unni and Rani (2004:683-692), the researcher must prepare the specific respondents for the interviews, whether individuals, groups or a panel of them whose opinion will be required for the interview. When the researcher chooses the participants according to the selection parameters, the planning for the interview begins. Reviewing literature on the subject is also a part of the interview planning. When selecting the interviewees for the qualitative interviews, interviewees enter the interviewee's world.

De Vos and Fouche (2005:292) explains that unstructured questions drafted for the interview process.

In this respect, the questions started with the biographical information of the participants, such as, gender, and cultural group to confirm sampling method applied.

The second set of questions were structured on the basis of the cultural backgrounds of the participants and on the understanding the respondents have on the origin of their cultures. Additionally, questions were structured to identify specific changes that occurred in the respondents' traditional cultural setting.

The questions were structured based on the research objectives and conceptual framework. They were set in English; however, the researcher considered the challenge of language that might be experienced and translated key terms, in order to create a mutual interpretation on subject matter.

Each interview took place in their home environment to allow the participants the freedom to express themselves and also to allow the researcher to observe them and their home environments.

Each interview lasted 30 – 40 minutes. The researcher made use of a tape recorder and took down notes to record the information/responses.

The researcher used the following procedure prior the interviews being conducted:

- she drafted the intended questions to be asked;
- she made a rendezvous with each participant at a time that complemented them.
-

On the day of the interview the researcher

- read the consent form to each individual and have it signed if they agreed;
- clarified the purpose of the interview to the respondents.

After the interview the researcher

- replayed the interview on the tape recorder to each respondent to confirm the information and to agree on the feedback;
- thanked the respondents for their time and for sharing their knowledge.

The researcher played a main role in conducting and controlling the direction of the interviews and was the initiator of the interview process.

In respect of observation:

- The researcher attended five different cultural ceremonies in the urban setting to ascertain whether families in the urban settings observed and followed their cultural procedures as expected by their culture.
- The researcher used an audio-visual recorder in the observation process.
- The duration of the time of the observation was throughout the entire ceremony.

5.11. DATA-ANAYLYSIS AND PROCESSING

5.11.1. Data analysis

Burns and Grove (2003:360) indicate that data-analysis a mechanism that condenses and establish the data for the purpose of producing findings that require the researcher's interpretation. Cohen et al. (2004:8) describe the analysis of qualitative data as the route of making sense from the views and thoughts of the respondents, the patterns of correspondence and the regulation of the similarities of the participants.

Scott and Usher (2011:89) identify the following approaches as aspects for the qualitative analytical approach:

- Coding or classifying the field notes, observations or interviews are transcribed either by what is relevant from the words being analysed, or by frequent use of words (phrases) when a trend is forming (i.e. reported events are interpreted in a similar way).
- Examining the foregoing classifications are intended to classify relationships between them. But, the process of identifying such relationships usually starts at the same time, so that they have value beyond the limits of the case under consideration. Researchers draw information from previous world experience, which has allowed them to differentiate between objects and events in their life.

- Making these trends, commonalities and differences visible-in short, making sense of the data, and bringing these more defined theoretical frameworks into the field for testing or refining.
- Developing a collecting of generalisations indicating that all relationships are solid in the setting being analysed and affirming that all established eventualities in the data set are covered.
- Formalizing those theoretical structures, and inferences in location and time from them to other situations.

The researcher in this study implemented all the above aspects.

5.11.2. The data-analysis process

The researcher copied their data through direct contact with the respondents and studied phenomenon. Bogdan and Biklen (2003:5) define qualitative data analysis as a procedure of working through data by consolidating and breaking it into manageable portions.

In this regard, the researcher broke data in portions of questions identified and understand patterns of similarities in answering and behaviour of observing respondents. In addition, categories according to were created to perceive similarities and compare and link them together. Strauss and Corbin (1990:99) refer to 'open coding' as the data analysis process is initiated through categorising and organising the data to search for patterns vital to the themes and meanings that emerges from the data which is commonly used, whereby the researcher detects and name the theoretical categories into which the occurrence is observed is grouped together.

5.12. THE REALIABILITY AND VALIDITY OF THE QUALITATIVE INSTRUMENTS

Stenbacka (2001:551-555) views reliability as a means of explaining the qualitative approach to research in quantitative approach and generating understanding. The difference in the quality of the quantitative studies and the concept of reliability in qualitative research is irrelevant. According to Stenbacka, (2001:551-555) even in qualitative studies, the idea of reliability is misleading; if a qualitative study in examined with reliability as a criterion, the conclusion is rather that the study is not fine.

In view of the above, in this study the reliability of the instruments was not considered as part of research because it lacks significance to the expected result of the qualitative approach. Glesne and Peshkin (1992:15) indicate that the analysis of qualitative research brings outcomes in a different form of understanding than quantitative review because of the different arguments from the underlying philosophical nature of each of the paradigms, the interview details and the compatibility of the research methods chosen. Stenbacka (2001:551-555) argues that reliability is concerned with measurement it therefore has no significance in qualitative research so reliability is unrelated to the matter of judging quality of qualitative research.

Winter (2000:1) views the concept, of validity to be described in qualitative studies with a wider range of terms. This definition is not a single, defined or universal framework, but a dynamic structure that is ultimately dependent on the process and expectations of particular research methodologies and projects.

The same as reliability many users of the qualitative approach argues that validity is not related to qualitative research however there is the view of a need for an instrument suitable to check or quantity for their research.

As a result, the researcher made use of a list of 10 aspects recommended by McMillan and Schumacher (2006:31):

1. Prolonged and persistent fieldwork: Allow interim data-analysis and corroboration to ensure consistency of the results with the experience of the participants.

2. Multi-method strategies: Allow for the triangulation of analysis of data collection.
3. The participants' language – Accounts verbatim, obtain the participants literal comments and references from the papers.
4. Low-inference descriptors: Record true, almost literal, and thorough descriptions of individuals and circumstances.
5. Multiple researchers: Accord on descriptive data gathered by a researcher.
6. Mechanically recoded data: Taper recorder, videos and video tapes are included.
7. Participant researcher: Using reported impressions of the participants in diaries or anecdotal reports for confirmation.
8. Member checking: Check with the participants informally for accuracy during the data collection, often done in the participant observation studies.
9. Participant review: Ask the participants to review the synthesis of the interviews with the researcher for representation accuracy, often done in interview studies.
10. Negative or discrepant data: Actively scan, register, analyse, and report negative or discrepant data which is an exception to trends or modifies trends contained in data.

5.13. ETHICAL CONSIDERATIONS

A very important aspect of ensuring that the research process and the results of a researcher are respect and legitimate is the moral integrity of the researcher and of the study itself.

To ensure this the researcher followed the following:

- Stipulated to all the participants that the research is voluntarily.
- Drafted a consent form alerting the participants of their role in the research and what is expected from them during the research process.
- Ensured all the participants of the confidentiality of their responses.
- Because 'culture' and 'family' are two very sensitive topics, the researcher explained in detail to all the participants the intentions of the study.

- The researcher allowed the respondents to feel free and not feel constrained to answer in any expected or structured manner.
- The researcher built a prior relationship of trust with the participants to allow coherence in the flow of the questions and answers.
- The researcher should have the full permission of the respondents during the video recording of their cultural ceremonies.

5.14. CONCLUSION

Throughout this chapter, the researcher outlined the research paradigm, research methodology, research techniques and design used in the analysis. Including procedures, sample of participants, tools for collecting data, methods of analysing data and credibility issues. The research design for this study was descriptive case study that was analysed using interviews and observation primarily through the qualitative approach.

The aim of this chapter was to provide literature pertaining to the research context. The underlying conceptual framework and assumptions of the research strategy, the research architecture, and the methods adopted in the study have been addressed accordingly.

The next chapter will consist of the interpretation of the data.

CHAPTER SIX

DATA PRESENTATION AND INTERPRETATION

6.1. INTRODUCTION

In this chapter the researcher will clarify the process followed in the data analysis, present the key categories and trends emerging from the data and provide a discursive review and interpretation of the findings. The study and interpretation of the data takes place in two phases: the first part is based on the interview results, the second part is based on the observations done.

To complete the analysis, to be able to address the research questions, it is important to analyse the data collected. The data is presented in a concise manner as already indicated in the previous chapter.

6.2. FUNCTIONS OF DATA-COLLECTING TOOLS

Accurate data-collection is crucial to maintain the honour of the research, to make informed decisions and for quality assurance purposes.

Sapsford and Jupp (2006:) describe collecting the data as the centre of every research design, regardless of the field of study. Any study begins with some questions that need to be addressed, further explaining that data-collection is the method of carefully gathering desired information, with the least possible distortion, so that the analysis will provide accurate answers.

Below is a table that indicates the data sets used in this research project.

TABLE 6.1: PURPOSE OF INSTRUMENTS

Instrument	Purpose	Contribution to answering the research questions
Observations: video recordings	<ul style="list-style-type: none"> • To classify and define errors and misunderstandings that may have occurred in the interviews • To record verbal and physical occurrences and interactions during cultural ceremonies • To identify gaps not fulfilled in the interviews • To assist in giving relevance to the interviews 	<ul style="list-style-type: none"> • How cultural ceremonies unfold in urban settings and provide clarity on research questions.
Interviews: Tape recording	<ul style="list-style-type: none"> • To collect information on the perceptions of the participants • To determine similarities and differences in the responses given by the participants 	<ul style="list-style-type: none"> • To provide clarity on the research questions

6.3. DATA ANALYSIS –PROCEDURE

Creswell (2005:237) states that the first of the recording process is the preliminary exploratory study, inductive scanning and mixing of the data in order to obtain a sense of data.

In the case of this project the case study approach was complementary to the project, which gave the researcher an opportunity to engage with the data inductively, approaching it from a particular to more universal perspective.

The data collected by the researcher was qualitative in nature. Interviews and observation were the tools used for data-collection.

6.3.1. The Biographical information of the participants

Even though stratified sampling was used, the researcher was not specific in respect of age or occupation. However, for the relevance and credibility of the entire research project, the data collected, the demographical areas chosen, and the participants chosen, the researcher included the biographical information of the participants who participated in the research project.

TABLE 6.2: RESPONDENTS BIOGRAPHY

POSITION	SECTOR (WORKPLACE)
Examination officer	Department of Higher Education
Counsellor	Department of Higher Education
Hairdresser	Salon
Lecturer	Department of Higher Education
Lecturer	Department of Higher Education (TVET)
Student	Department of Higher Education
Student	Department of Higher Education (TVET)
Learner	Department of Basic Education (Secondary/high school)
Entrepreneur	Private Business
Learner	Department of Basic Education (Secondary/high school)
Teacher	Department of Basic Education (Secondary/high school)
Teacher	Department of Basic Education (Secondary/high school)
Deputy Principal	Department of Higher Education (TVET)
Court Manager	Department of Justice and Constitutional Development
Magistrate	Department of Justice and Constitutional Development

Interpreter	Department of Justice and Constitutional Development
Artisan	Mining
Bricklayer	Construction
Office administrator	Municipality
Mechanic	Private Business
Nurse	Department of Health (Academic Hospital)
Fertility Specialist	Department of Health (Academic Hospital)
Office administrator (financial department)	Department of Local Governance (District)
Language Practitioner	PANSALB
Sergeant	South African Police Service
Health Trainer	Private

Primary data:

The researcher made use of primary data as the main data of the research, namely face-to-face interviews with the participants and observation of cultural events as they occurred.

The reason for this was:

- To gain first-hand data gathered by the researcher herself.
- To allow all the desired data to be attained accurately, and in the format that it was a prerequisite and preferred by the researcher.
- To allow the researcher to collect data specific to the challenges under study.
- To create no doubt about the worth of the data collected.

- In the case of credibility, if required, it may be possible to attain additional data throughout the study period.

Secondary data:

The secondary data was used in observation. The secondary data used were previous published documents on current events, mainly to

- compare the data collected to be used for comparison of what was collected by the researcher;
- obtain additional data and clarification about some occurrences.
-

All of the above were stated in chapter 3 (conceptual framework).

The table below indicates the research ethics followed by the researcher during the process and procedure of data-collection.

TABLE 6.3: DATA COLLECTION ETHICS

Conceptualizing the study

- a. select a suitable research question that can be answered though video data
- b. Identify the potential research timeline.
- c. Decide on the data gathering distance.
- d. Decide on some more instruments for data collection, such as interviews.
- e. Decide in the of staff required to collect the data.
- f. Decide how the video recording data can be related to the other interviews and survey data.

- g. Use a process (quantitative, qualitative or mixed process) to analyse the results.

Legal and ethical issues

- a. Ensure that the thesis follows ethical standards for human subject matter analysis.
- b. Describe all the specifics about the research process.
- c. Comply with all applicable reporting criteria in actual environments.
- d. Obtain consent of the participants for recording the video.
- e. Ensure all the privacy and confidentiality problems relating to protecting the identity of the participants and maintaining the identifiable video data.
- f. Achieve all relevant laws for the human subject study and comply with them.
- g. Obtain organisation approval to get the project underway.

Participants and sampling

- a. Determine the number of people you need to attend.
- b. Determine the unit of study, the frame of sampling and the cultural environment that will help address your research question most effectively.
- c. Inform all the participants about the benefits of study's benefits.
- d. Have the informed consent all those participants who have decided to take part in the study.

4. Data presentation

- Be clear about the need and intent for evaluating the data.
- Ensure the culturally appropriate setting.
- Ensure there is efficient procedure.
- Focus on legal issues, do not neglect them.
- Ensure the test have validity.
- Use suitable observation methods for the participants and the environment.

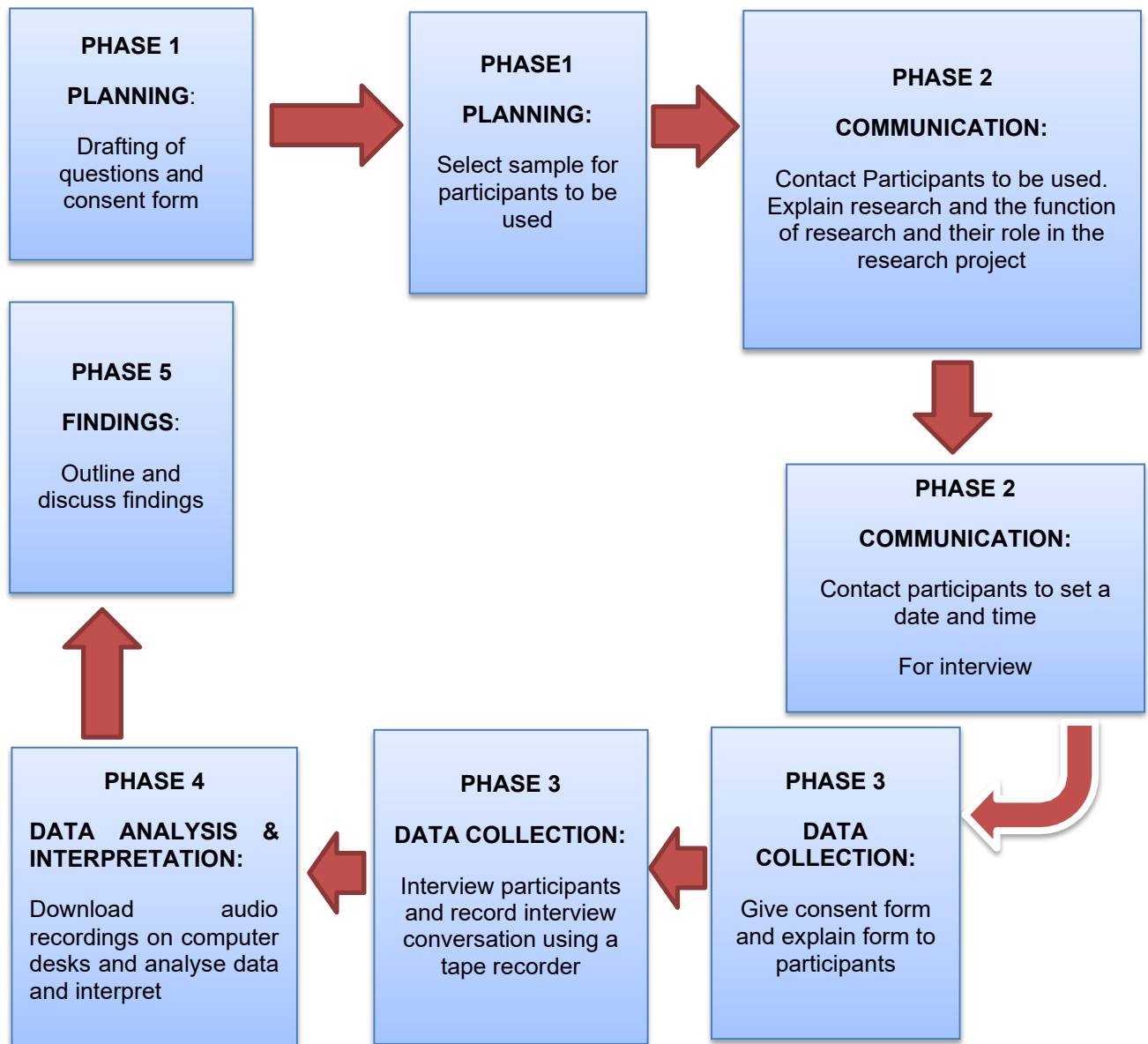
6.3.2 Interviews

Semi-structured interviews were conducted, allowing for flexibility in the flow of the questions put to the respondents, and also to allow the participants to give their views.

The researcher made use of English as the medium of communication during the research. Where challenges in respect of the terms used were experienced, the researcher made use of simpler words and translations (where possible) to accommodate the respondents.

The following graph illustrates the process and procedure taken by researcher.

FIGURE 6.1: INTERVIEW PROCESS



6.3.3 OBSERVATIONS (video recordings)

Observation involves watching and recording what individuals say and do. The observations were recorded by means of videos.

The researcher was a non-participant and was observing without any involvement in the field.

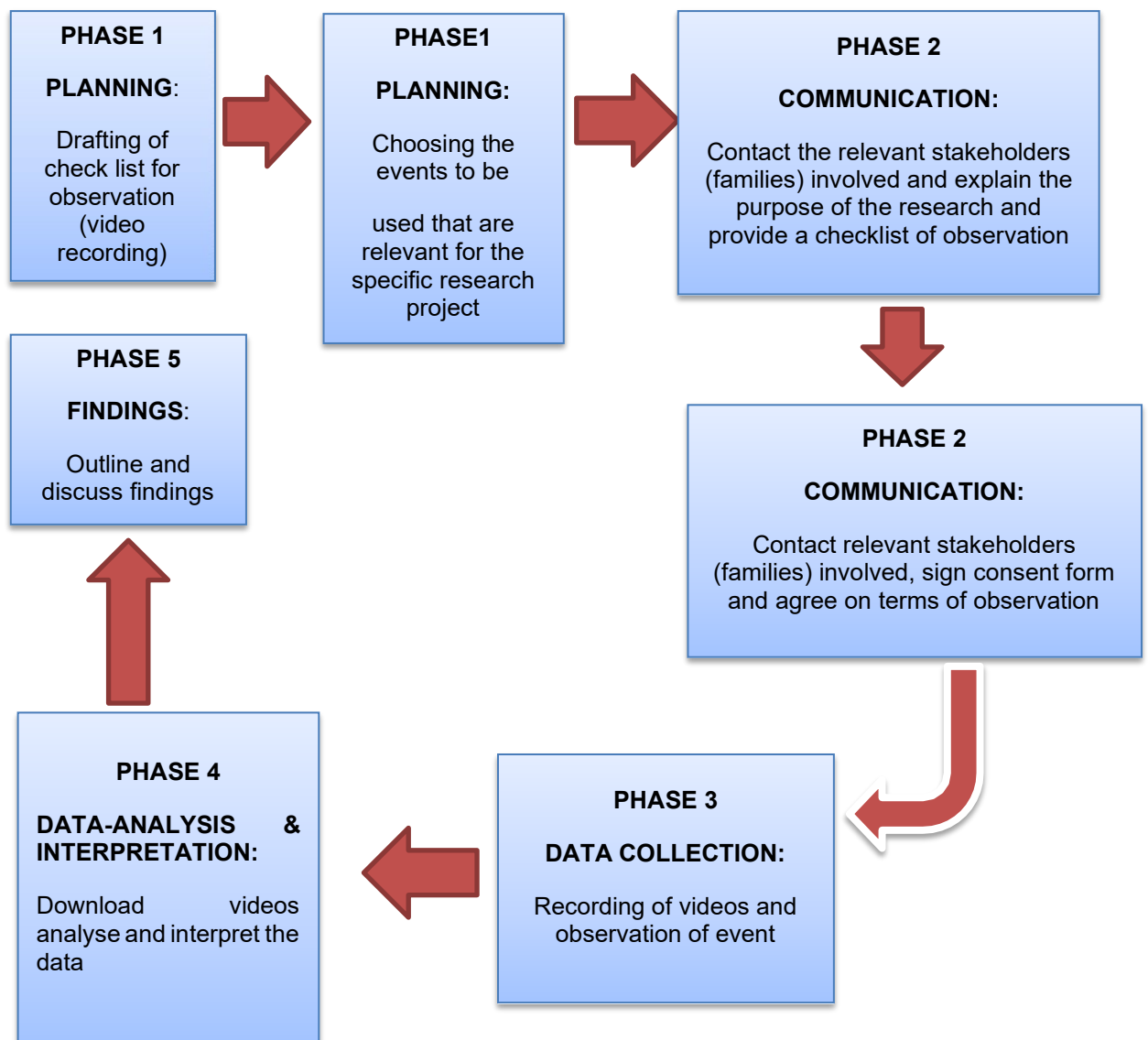
Liu and Maitlis (2010:11) describe non-participant insights that are frequently used in tangent to other methods of data collection, as they can provide a more nuanced and complex interpretation of conditions that cannot be captured as easily other approaches.

The purpose for choosing this approach was because

- cultural events are sacred and need to be given the necessary respect;
- even though the researcher was granted permission to make a video recording, she still did not want to disturb the participants or to interfere in the events;
- if the researcher did participate, she would have been able to observe the full outplay of the events, as the purpose of this observation was to observe what is done and also the participants' interaction during the events.

The following graph illustrates the observation procedure:

FIGURE 6.2: OBSERVATION PROCEDURE



6.4. PRESENTATION AND INTERPRETATION OF THE DATA

6.4.1. Interviews

The following questions were designed to enable the answering of the above research aims and objectives of this study, as well as the data gathered from the respondents, numerically according to the appointments/availability of the respondents.

The following indication table was created to indicate the variations of the themes by means of the use of colours, due to the type of question structure used (open-ended).

TABLE 6.4: THEMES

THEME TYPE	COLOUR INDICATION
Main theme	
Sub-theme	
Sub- sub theme	

TABLE 6.5: REGULAR USE OF HOME LANGUAGE

Codes	Number of times code applied	% of participants (n=24)
All the time	2	8,3%
Often	9	37,5%
Rarely	11	45,8%
Only with my family	6	25,0%
Never	1	4,2%

6.4.1.1. Theme: The use of the home language

Main theme:

The findings reveal that most of the participants rarely speak their home language (45,8%) and that those who do speak their home language in their current settings are few and far between. However, it is important to note that the percentage that did indicate that they do speak it, often had the following to state:

Ok mam, I can say I speak Tswana like, each and every day I can't speak another language".

And, "Joh, every day. But we just one specific person. But otherwise, there's Sotho people here, so I can't really use it, unless I call back home".

This indicates that the use of the participants' own language is due the fact that they do not have enough knowledge of the preferred language in the specific surrounding.

Sub-theme:

With a 25% result of the participants saying they only speak their home language in their families, it is clear that the environment that they find themselves in do provide them with the comfort to use their own language with those with the same language competence and contextual (cultural background) understanding as them.

TABLE 6.6: FLUENCY IN SPEAKING HOME LANGUAGE

Codes	Number of times code applied	% of participants (n=24)
Yes	18	75,0%
Not really	2	8,3%
No	4	16,7%
It is mixed	1	4,2%

6.4.1.2. Theme: Fluent/ accurate use of the home language

Main theme:

The results indicate that most (75%) of the participants speak their home language fluently. Even with the above results, the following is relevant:

“Ya, I am fluently. Cause I took it in school. And doing it at home”.

And,

“I can speak it fluently. I, I like it. A lot”.

Specifying, the significance of the use of language by participants and the learning of the basic use of language is in their view the cause of language efficiency.

Furthermore, the love for their own language is what makes them still to be fluent in it.

Sub-theme:

Even despite the percentage in this specific response on the accuracy of the use of language, 16,7% said they do not speak it fluently They furthermore elaborated by specifying the reason for inaccuracy to be as follows:

“No. No, no, it’s mixed”.

And,

“Yes, I do, but to make to make it easy for others around me, I speak simple Sesotho that is understanding to them “.

Which points to the fact that the current setting has made the use of the participants’ own home language being mixed with the dominant languages of their settings. This is an indication that the current setting had an influence on the use of their own language, due to that they had to mix their home language for the purpose of successful communication with other languages they come into contact with.

TABLE 6.7: INFLUENCE OF CURRENT SETTING ON THE USE OF INDIVIDUAL LANGUAGE AND CULTURE

Codes	Number of times code applied	% of participants (n=24)
Yes	24	100,0%
Our culture is dying out / We are forgetting our culture	3	12,5%
We have to adapt to other cultures/ languages	22	91,7%
Cultures are mixing into each other	2	8,3%
We are too few here to practise our culture	4	16,7%
This is mostly a Sotho area	7	29,2%
The work environment is English/Afrikaans	4	16,7%
We undermine our own culture/language	1	4,2%

6.4.1.3. Theme: The influence of the current setting on the use of the own language and participation in their own cultural practices

Main theme:

All the participants said that their current settings have influenced the use of their own language and culture (91,7%). They felt that they had to adapt to other cultures and languages for specific reasons, including that they are there due to the work, and the work environment is English/Afrikaans. They are too few in the area to practise their culture.

Statements such as the following were made:

"I can say it can be negative because most of the time we are encouraged to use these other languages, not our own language."

"Ya, I think so, because it doesn't, it doesn't give me, like, I don't have that platform whereby I know I speak my language most of the time. I have to, I am working with different people, so I have to try and use their own language, a medium language where we can get to understand each other".

And, "It has influenced it, eh, negatively. Because eh, we meet other people and then you prepared to, to, to divert and speak their own language, instead of speaking your own. So that they understand, so at some point you are prepared to, not to speak yours. So, negatively so, because while you are speaking other people's language you tend to forget yours a bit. So, that's how it influenced it negatively".

The above indicate the views of the participants, namely that the language in the work environment takes preference, as many spend more hours at work, and that the dominant language will take preference. Therefore, many had to adapt to the new settings, which meant placing their own cultures in the background and compromising their own values, language and identity to fit in.

Sub-theme:

Further elaboration by the participants on the question indicated that the adoption of a new culture and the constant use of other languages by the participants result in them forgetting the principles and practices of their own cultures and even the appropriate/accurate use of their own languages. Adding to the above is that the lack of recognition from others on the importance of their own culture creates diversion in their own identity.

This is evident by statements such as the following:

“Yes, I think it’s, it’s influenced in terms of negative. Because, hence I am saying where I am living now, most of the people, they talk Sesotho. So, uhm, whenever I talk with my language Setswana, somewhere, somehow, I start like feeling I’m not, uhm, expressed myself in a correct manner. So, uhm, I’m getting a little bit confused sometimes”.

And, *“I can say mam, mostly like, I end up changing speaking my language, I’m forced to speak a language I don’t love or don’t know and when I speak my own language people laugh at me so I don’t like it, when I speak they don’t take me serious”.*

TABLE 6.8: EXPECTED CULTURAL PRACTISES NOT PRACTICED

Culture	Cultural practises supposed to take place which you are no longer practising	Reasons for lo longer practising cultural practises		
		Codes	Number of times code applied	% of participants (n=24)
Ndebele	Attend what we to called <i>Ngoma</i>			
	When the girl has turned to be a teenager she undergoes a certain stage called <i>ikhote</i>	Change in times	4	16,7%
Pedi	Women initiation schools	Change of environment	9	37,5%
Sesotho	Ancestral worships.	Nobody to practise them with	1	4,2%
	A baby needs to be placed in the rain while young	It is no longer of importance	4	16,7%

	When somebody died at home our hair used to be cut
Tsonga	Greet the Tsonga way Always wear a doek
Venda	Slaughtering of an animal Initiation schools Ancestral thanksgiving ceremonies <i>Domba, Chivase and Madende</i>
Xhosa	Wearing our traditional clothes <i>Intonjana</i> <i>Umotheko</i>
Zulu	<i>Labola and Umemulo</i> Ancestral games Slaughtering a goat or a new born

Don't know the reason/purpose of it	2	8,3%
Due to religious reasons	2	8,3%
We are still taking part in our cultural practises	2	8,3%
We did not take part in cultural practises	1	4,2%
I don't know	2	8,3%

6.4.1.4. Theme: *The influence of the current setting on the use of own language and participation in own cultural practices*

The majority of the participants have a clear understanding of the cultural expectations of their specific cultures. Most of the participants (37,5%) mentioned that they no longer take part in the cultural practises they are supposed to because of the changes in their environments.

Comments such as, *“ancestral thanksgiving ceremonies, I’m no longer doing such. That’s unfortunate, ya. I think it’s the change of environment.”*

And, *“Like slaughtering, uhm in the funeral, when the funeral you supposed to uhm, honour the person. By uhm, what is that, by saying the clan name, things like that, and ya, those are the things, especially they, this, when a baby, when you have a newborn in the family. You have to slaughter a goat. And we are no longer having goats around us. This is the thing. So we are substituted it with a sheep. Those are the things that we are no longer doing.”*

They indicate the knowledge of the participants of how cultural procedures (rituals) are supposed to be done by them as members of the specific culture.

Further comments are,

“Well, you know, it, where I come from, we have also sort of urbanised. We, we no longer practice some of the things that we are supposed to practice. Uhm, but like when I am here, when I am here, ah, around June and July, Venda, what they are doing, it’s initiations. Uhm, I have to, those are the things I have to attend, because I have been. So I have to attend. So, ya. Sometimes they do like recently, there was, uhm, what do they call it? The recent, uhm. Heritage. Usually they have function there, and they do the Tshivendadances. Ones for females. Ones for males. Ya, they slaughter. Ya, so it’s things like, when I am here I can’t practise, ya.”

The above also suggest that the view of the participants that the current environment does not provide the necessary objects, material or space for them to perform specific procedures as are expected. Therefore, compromises are made through the replacement of a specific cultural object by one in another culture which does not serve the same purpose.

TABLE 6.9: CHALLENGES OF CURRENT SETTING WHEN PERFORMING CULTURAL CEREMONIES

Codes	Number of times code applied	% of participants (n=24)
Cultural practises are adjusted / not done correctly	7	29,2%
Negative remarks / being judged	4	16,7%
Other people do not understand	5	20,8%
The diverse environment limits it	3	12,5%
There are no challenges	4	16,7%
I don't know	1	4,2%

6.4.1.5. Theme: Challenges created by the current setting on the use of the own language and participation in own cultural practices

Main theme:

The most commonly mentioned challenges were that the cultural practises are adjusted/not done correctly (29,2%) when performing cultural ceremonies in the current settings.

Some explanations were that,

“there’s no written way to say, this is the procedure. So, we, we find ourselves like doing it differently, in most cases. We do it this way this time. Then next time when we try to perform a certain ritual, it’s different.”

Also- “Mm. Uhm, you know, the elders, most of the elders, they are no more there. Now, and when they start going out, uh, dying, there’s a new generation. This new generation, they don’t have exactly what the elders, they were doing, so uhm,”

The lack of knowledge illustrated by the participants on how the procedures are supposed to unfold in accordance with the specific culture serves as a challenge. From the participants' comments it seems that the lack of guidance from the elders also serves as a challenge. This guidance is not visible due to the fact that, as stated in previous comments, many are in their current setting due to work, which means they have left their families behind and are there on their own.

Some participants eluded to the fact that because many of the cultural practices are done through oral communication it also serves as a challenge as there is no reference to the use if the same ritual had to be repeated. This also creates many versions of the same event appearing as oral communication not being binding, especially to urbanised communities, where written documents serve as proof or are accurate.

Furthermore, another comment:

“Uhm, I always have to explain myself to other people, because they don't know. And, also, you get weird looks and stares, people don't understand why you are dressed like that, why do you behave in such a way”.

The participants also expressed that the lack of understanding by others has a negative influence on those who are still believing in performing their cultural procedures in their current setting, as not all the participants in the cultural event will have the same sentiments of importance of the event. With this the event will lose its value or purpose, which could encourage many to lack interest in performing cultural practices (rituals).

TABLE 6.10: STRATEGIES TO START OBSERVING THE CULTURAL PRACTISES NO LONGER OBSERVED

Codes	Number of times code applied	% of participants (n=24)
Encourage cultural practises / creating awareness	5	20,8%
Understanding my own culture and the cultures of others	9	37,5%
Doing research on cultural practises	2	8,3%
Teaching different cultures at school	2	8,3%
Visit our cultural homes more often	4	16,7%
It should start at home	1	4,2%
There is no need to do anything	2	8,3%
Nothing can be done	5	20,8%
Our cultures are too diverse	1	4,2%

6.4.1.6. Theme: Things to be done to start observing the cultural practices that have stopped

Main theme:

Most of the participants (37,5%) mentioned that understanding their own culture and the culture of others are what should be done to start observing cultural practises that have been stopped. Almost half of the participants suggested that research should be done, and different cultures taught at school. That should serve to be enough awareness of culture.

A comment was:

"Understanding of my culture, like where I come from."

And, Ok, in fact, in the urban areas we need to have [amakhosi] madam. Then I think it will at least be encouraged, it'll, it is encouraged in this young man to do, ya.

An indication by the participants was that many do acknowledge that the lack of knowledge by them and those in their environment, is the cause of them not practising their cultural practices correctly or according to their specific cultural expectations. The schools are suggested by the participants as a correct platform for the purpose of receiving accurate information, which may be good for cultural history and background.

Sub-theme:

"I think I should visit Limpopo more often. Where my father, my biological father, comes from."

Also, "Ah, first thing I think is to go back to, to my cultural, to my area, and maybe to, to observe uhm, what used to happen before. And redo them. Ya. The way we used to do it".

The above provide an indication from the participants that traditional communities or settings can serve as a reference to what should be done and how it should be done. This is indeed sensible, as most custodians of culture and cultural leaders are still living in traditional settings, which allow them to practice and embrace their culture and language without it been mixed or compromised.

Despite the above, there were a few participants who felt that nothing that needed to be done to assist in allowing them to practice their cultural rituals in their current settings.

This was due to:

“Mam, I don’t think there can be anything, because they strictly say, if you did not undergo that you can’t be part of them. You can’t. We only meet or gather, during other ceremonies like weddings, white weddings, not even traditional weddings, I also don’t attend those, because it has a negative impact on me.”

This has to do with steps in the cultural expectations that have been skipped. The participants also stated that factors such as age have impacted their response. Their view was that they are too old to recover from some of the cultural practices they were supposed to do at a specific age.

TABLE 6.11: THE MANNER IN WHICH INDUSTRIALISATION DILUTE/WEAKEN INDIVIDUAL LANGUAGE, IDENTITY AND CULTURE

Codes	Number of times code applied	% of participants (n=24)
Being able to speak English is associated with intelligence	7	29,2%
Technology (cell phones, computers, television, social media) is in English	4	16,7%
English is the medium of instruction	3	12,5%
Other cultures are undermined	2	8,3%
Culture has lost its value	5	20,8%
Cultures are mixed / have to adapt	9	37,5%
More pressure to fit in with the modern world	4	16,7%
It hasn't affected me	1	4,2%
I'm not sure	1	4,2%

6.4.1.7 Theme: Dilution of language, identity and culture due to industrialisation

Main theme:

Most of the participants (37,5%) indicated that industrialisation has diluted/weakened their languages, identities and cultures mainly because of the cultures being mixed/having to adapt. This occurred because of the dominance of other languages. Another is that most of the participants found themselves as minorities in their current urban settings.

“Because most of the time we are forced to, to, to try like fill in whatever, like, say for example we are different, we are diverse, us people. I’m living with, actually, most of the time, I’m always at work, I’m working with Xhosa’s, whites, Tshivenda and all that. So now the problem is, when we are in a, in a, environment whereby we are working together, we have to use a common language that we can understand each other. So now if I have to use mine, then it will like not be, actually, not being able to share whatever it is that I know with them, because they won’t understand”.

And, “Uhm, I can say mam, when I meet people of different cultures each and every day and majority are not Tswana. So I find myself no longer speaking Tswana and I start speaking Sesotho, then I get angry at myself because. So, I meet different people who not speak my language”.

Furthermore,

There were comments such as:

“I feel that I have to accommodate all cultures because now I am living in a diverse country”

They an indication that the cultures who were in majority have forced many of the participants to adapt to what is spoken and done by those cultures, resulting in their own being mixed; therefore, losing its value in their current settings.

Sub-theme:

Some of the participants indicated that the industrial setting is more advanced and developed than the traditional setting, therefore becoming populated with many different cultures, of which one such place is the workplace.

The participants mentioned that the diversity of the workplace forced a universal language to be used, which is English. Therefore, some of the participants found themselves using English more than their own home language, as even most technological gadgets are not friendly to the use of African languages.

As previously stated by some respondents, many people in the urban settings may have a lack of knowledge of each other's cultures. This can lead to conflict and misunderstanding, indicated by some of the participants as the undermining of certain cultural groups.

TABLE 6.12: HOW INDUSTRIALISATION INFLUENCES INCULCATION/INSTILLING OF NORMS AND VALUES OF BLACK CULTURE IN THE YOUTH

Codes	Number of times code applied	% of participants (n=24)
Cultures are mixed	11	45,8%
Influenced by outside cultures	11	45,8%
English is associated with education	4	16,7%
This is a Sotho area	1	4,2%
Our culture is forgotten/lost	11	45,8%
They are more exposed to the outside world	6	25,0%
Government regulations contradict our culture	1	4,2%

6.4.1.8. Theme: *The influence of industrialisation on the inculcation of norms and values of the Black culture in the youth*

Main theme:

Most of the participants (45,8%) mentioned that industrialisation has influenced their instilling of norms because cultures are mixed causing an influence from outside cultures. Another influence was that of culture being forgotten/lost because of industrialisation (also 45,8%).

Comments such as,

“Even though they are taught behaviour at home. They influenced by outside cultures which is challenge to parents because sometimes those things they are taught outside is against the ones at home.”

And, “Uhm, I think? It did influence in a negative way. Because uhm, remember, uhm, I grew up I knew that, let’s say, before the sun set, I should be in the house. And it, nowadays, this kids of us, they don’t do that. Because why? They have done, the others they were doing that because of the supervision, you were believing if you are not around here, they cannot see what you are doing. The supervision is not, you understand. So, you are far, so nowadays, they going to ask you lots of questions. Unlike the foods, they were not supposed to eat the eggs, unlike, nowadays they eat, and when you can say ‘hey, don’t’, they going to ask you a lot of questions. So, uhm, that’s it, affected us in a very negative way”.

In the light of the above, the participants suggested the influence of other cultures on a specific culture creates challenges in the keeping of norms and values of their individual cultures. Another challenge is created by the lack of supervision by the elders or custodians of culture and language. As stated, the participants found themselves alone in the new settings, and instead of upholding the cultural values and norms they have been taught they adopt new ones and end up teaching the next generation the very ones they have adopted, due to the lack of knowledge of their own cultures.

Some of the participants indicated that the current industrial environment is more Western, and all that exist within it is Western. This includes the school systems

which, unlike the cultural systems, openly speak about matters as a form of teaching, whilst some may be hidden by culture rules. The participants expressed that the rules and regulations that govern, continue to emphasise liberation, which also plays a role in what the youth decide to grasp or to follow as they are. The form of discipline used, and some cultural practices are measured, when they are acceptable and when it is against the laws of a country.

The following statement is evident,

“Mam, it has influenced it in a way that, most children as they grow up, eh, with their education they explore many things that need them to leave their environment and go to other environments where these things are not practiced., or it end up, they end up, not doing them anymore”.

And, “Uhm, as I said, we get used to doing things in a native way, which is our, of our own doing. Uhm, we get used to doing things according to the tv, we steal another people’s culture and we forget our own. And also, I think, uhm, one can even look at government regulation, also plays a huge role in the way in which we deal with our kids and we instil values and norms. For instance, uhm, now there was a, a ruling that say that we are no longer allowed to spank our kids, it’s now a criminal offence. But previously, we spanked our kids as a way of punishing them for whatever wrongdoing. And it is even Biblical but now the government says spanking is not allowed, it’s a criminal offence. So, I think also government regulations plays a huge role in contradicting with our culture”.

Sub-themes:

“I think, also the fact that Like, children, as she said they go to a different school it is different whereby it is instructional language is English so they grow up with that thing that it is only English which makes it difficult for them to adapt also”.

Expressed by one of the respondents.

The participants described the dominance of English over other languages and its preference over other languages in the school system. Hence, it is associated with intelligence and education. Even so, the main factor is the preference it is given over other languages in the urban setting.

TABLE 6.13: THE COMFORTABILITY OF BLACK YOUTH IN PRACTISING THEIR CULTURE AND LANGUAGE

Codes	Number of times code applied	% of participants (n=24)
No	24	100,0%
They practise what they see	3	12,5%
They want to be associated with English	6	25,0%
They undermine their culture	6	25,0%
They don't get any encouragement to practise their culture	5	20,8%
They've adapted to the modern / Western world	11	45,8%
They are embarrassed	1	4,2%

6.4.1.9. Theme: The influence of industrialisation on the inculcation of norms and values of the Black culture in the youth

Main theme:

All the participants answered, "No, most of them (45,8%) said the Black youth were not comfortable practising their culture and speaking their language because they have adapted to the modern/Western world.

Sub-theme:

"No. If you check most of the black youth. [They're] more into modern life, they forget their culture, they don't want their culture, and they are more into western life. Let me put it that way. That's why they end up forgetting their own culture and they are not into that culture."

Another response:

"No. If you check most of the black youth. Ah, their, their, their, more into modern life, they forget their culture, they don't want their culture, and they are more into western life. Let me put it that way. That's why they end up forgetting their own culture and they are not into that culture".

And,

"They're, they are not comfortable in practising their own culture. Because now, they have, their mind is telling them that uhm, eh practising the western culture is the only way. As, even to speak their own languages is difficult, because they are saying English, it is a universal language. So, it's difficult, in our own schools we have English as medium of instruction, so, they, they observe eh, practising their own language as useless because, eventually in the working market, you are not practising your tradition, but you have to, to, to fit in the western culture. So they are scared that if they remain at home, traditional way of doing things, they will remain behind".

The following describes how the participants felt about the urban setting, namely that it has swallowed the Black youth. They feel that the youth have a lack of interest in their own cultures and languages. As stated by the respondents, one of the reasons could be because of the school system they found themselves in.

As noted by the participants, the environment also influences the use of culture and language. The urban setting forces them to adopt the preferred lifestyle which results in them forgetting and neglecting their own cultural way of life.

Furthermore, expressions such as:

“In the modern, in the urban areas, I do not think they are comfortable. They’re just fine with the western culture and they even go to an extent of criticising some of the cultural practises. Uhm, but if you go to more rural areas, you find that they still embrace those practises. So then, the example would be this, this practise of uku holwa ke Ntombi”. In the urban areas, they criticise it. But in the deep rural areas, they love the practise. But I think it’s how it is, eh, communicated to them. And ya. It relates more to your previous question”.

Is also shows that the lack of knowledge from the youth can be a factor that influences their lack of interest. Therefore, they practice or live by what they are exposed to, either through the school system or things in their surroundings.

TABLE 6.14: STRATEGIES TO DEVELOP BLACK LANGUAGES, CULTURE AND IDENTITY

Codes	Number of times code applied	% of participants (n=24)
Come together as cultural groups to practise	3	12,5%
Encourage people to practise their culture and speak their language	4	16,7%
Stop thinking one culture is better than another	1	4,2%
Incorporate cultural activities at school	9	37,5%
It should start at church	3	12,5%
More culturally-orientated stories	3	12,5%
Research on how to carry out cultural practises properly	2	8,3%
Remind yourself of your culture	1	4,2%
Learn from our elders	2	8,3%
We should have a common language	1	4,2%
Accommodate/understand different cultures	2	8,3%
Go back to cultural ways and not chase money	1	4,2%
Nothing can be done	1	4,2%

6.4.1.10. Theme: Development of Black languages, culture and identities

Main theme:

There were many suggestions, but the suggestion mentioned most often (37,5%) was the incorporation of cultural activities at school.

Suggestions such as the following were made:

,"At schools, there, there must be a subject that talks about black consciousness, uhm, your culture, your, our backgrounds, where we come from."

They were most common amongst the participants, who believed that with a formal education, which has a proper syllabus on culture and language, could serve as a good point to improve any language and develop any culture and identity.

A suggestion was:

," Uhm, it must be done on two levels. At schools, there, there must be a subject that talks about black consciousness, uhm, your culture, your, our backgrounds, where we come from. Uhm, and also in the work place, we should have policies that embrace the, our diversity. At the moment, we do have policies that say that we must, uhm, be sensitive of our cultural backgrounds. But it does not, they do not really go to the extent of accommodating our different practises, our, like the one of, of, of that traditional healing, that I pointed out. So, if we can teach the, uh, culture, uhm, to the young ones, as they are growing up and then continue that, teaching, also in a place of work. Find a way to accommodate it, in that way you are not even going to have somebody who want to sit at home and say that I want to, stay, I want to do traditional healing because there is no place for me in the uh, industrialised sector".

From the above it can be seen that some participants were of the view that the workplace should also be accommodative to culture, to allow the employees to embrace their language, culture and identity.

Many more suggestions were made, such as referring to the churches' responsibility towards encouraging the everyday use of language and practice of culture and identity.

6.4.2. Observation

The purpose of the observation was to validate two of the research questions which are;

- Are urbanised Black communities still being held together by their languages and culture after the dawn of industrialisation?
- To what extent has industrialisation disadvantaged Black languages, culture and identity?

The researcher chose/attended three most popular events occurring in urban settings for the observation, namely;

- thanksgiving (ancestral) ceremony;
- wedding;
- funeral.

As per agreement of what parts of the events to be recorded by researcher, the was guided by the agreement form signed by participants (family), as some occurrences was stated as sacred by participants (family). Therefore, researcher will only analyse and comment on events recorded.

The following checklist (in the form of a table) was created to assess the video recordings. The drafting of the checklist was based on the theories and the research discussed in Chapter 3 of this study, which outlines different rituals and practices per cultural expectation, the most important one's being;

- the linguistic patterns used amongst the different members of a cultural group;
- the expected gender roles given to each member of the specific cultural group;
- norms and patterns of behaviour of specific cultural groups;
- the importance of cultural objects for religious purposes of the specific cultural groups;
- the function and purpose of specific ceremonies for the specific cultural group.

TABLE 6.15: OBSERVATION RUBRIC

Aspect	Research focus	Was visible	Partially visible	Not visible
Language use and interaction	<ul style="list-style-type: none"> Expected forms of address according to the specific cultures, norms and behaviour (e.g., greetings) 			
Roles assigned to members partaking in an event	<ul style="list-style-type: none"> Are there any roles assigned to family members as per the specific cultures' expectations? Are the roles assigned culturally correct, according to the specific culture? 			
What is the contrast in cultural procedures of the specific event (in the urban and traditional settings)?	<ul style="list-style-type: none"> What is not done that is supposed to be done according to the specific culture? Are there any parts of the specific event omitted or altered as per the 			

	original procedure of the specific culture (e.g., objects, dress code)?			
What are the similarities of the specific events (between urban and the traditional settings)?	<ul style="list-style-type: none"> Does the specific event play as it supposed to according to the procedures of the specific culture? 			

6.4.2.1. Thanksgiving ceremony (ancestral ceremony) of the Xhosa culture

FIGURE 6.16: THANKSGIVING CEREMONY

Aspect	Research focus	Was visible	Partially visible	Not visible
Language use and interaction	<ul style="list-style-type: none"> Expected forms of address according to the specific cultures' norms and behaviour (e.g., greetings) 	√		
Roles assigned to the members partaking in the event	<ul style="list-style-type: none"> Are there any roles assigned to a family member as per the specific cultures' expectations? Are the roles assigned culturally 	√		

	correct, according to the specific culture?			
What are the contrasts in cultural procedures of the specific event (between the urban and the traditional settings)?	<ul style="list-style-type: none"> • What is not done that is supposed to be done according to the specific culture? • Are any parts of the specific event omitted or altered as per the original procedure of the specific culture (e.g., objects, dress code)? 		√	
What are the similarities of the specific event (between the urban and the traditional settings)?	<ul style="list-style-type: none"> • Does the specific event play as it is supposed to according to the procedures of the specific culture? 		√	
<p>RESULTS OF THE VIDEO RECORDING:</p> <p>The researcher observed the following during the video observation:</p> <ul style="list-style-type: none"> • Greetings did take place amongst the attendees of this specific event. However, not all the attendees practiced the greetings, according to the Xhosa (<i>hlonipha</i>) greeting procedure. • No cultural songs were sung; instead, the young attendees (youth) were clustered into groups according to how each is satisfied by conversation on the table. 				

- The elders of the family were put in charge of the slaughtering of the animals (both the chickens and the sheep), even though the animals were not given any medicine.
- The males were in charge of the slaughtering of the sheep, a young male directed by the elder uncles (Malume)
- Females were placed in charge of the cooking and other preparations, and the slaughtering of the chickens.
- According to what has been stated by the authors in chapter 3, on the cultural procedures which were not followed such as
 - the preparation of the animal (beast) to be slaughtered with medicine;
 - the piece of meat (*intsonyama*) that was to be cut from the right fore limb and roasted without salt, and placed upon a pile of special herbs beside an *ingqayi* (clay pot) full of African beer;
 - the singing of cultural songs.
- The event was not explained to outsiders on the day as per cultural procedure.
- The *hlonipha* attire was not visible and some of the young women present did not cover their heads as per the cultural expectations.

No separation of the drinking of the beer was made between the elders, the young male and the females.
- The beer of the culture was present and was prepared by the women, as well as other responsibilities, according to the cultural expectations.

6.4.2.2. *The wedding ceremony of the Sesotho (groom) and Zulu (bride)*

TABLE 6.17: WEDDING CEREMONY

Aspect	Research focus	Was visible	Partially visible	Not visible
Language use and interaction	<ul style="list-style-type: none"> The expected forms of address according to the specific cultures' norms and behaviour (e.g., greetings)? 			√
Roles assigned to the members partaking in the event	<ul style="list-style-type: none"> Are there any roles assigned to the family members as per the specific cultures' expectations? Are the roles assigned culturally correct, according to the specific culture? 		√	
What are the contrasts in the cultural procedures of the specific event (between the urban and the traditional setting)?	<ul style="list-style-type: none"> What is not done that is supposed to be done according to the specific culture? Are there any parts of the specific event omitted or altered as per the original procedure of the specific culture (e.g., objects, dress code)? 		√	

<p>What are the similarities of the specific event (between the urban and the traditional settings)?</p>	<ul style="list-style-type: none"> Does the specific event play as it is supposed to according to the procedures of the specific culture? 			<p>✓</p>
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RESULTS OF THE VIDEO RECORDING:

The researcher observed the following during video observation:

- The ceremony was officiated by a Pastor.
- Many of the roles were performed by the wedding organisers of the wedding.
The dishing up of the food was done in a manner called 'self-service'.
- Even though it was not worn on the official event, the traditional attire was worn by both the groom and the bride in the second part of the event (both were dressed in their own traditional clothes).
- The language used by the participants and the attendees of the ceremony was English.
Interaction was limited amongst relations existing amongst attendees
- The wedding ceremony was Western; the bride, groom and the entourage were dressed in Western clothes.
- The event took place at a location chosen by the groom and bride, which was outside their homesteads.
The food prepared for the day consisted of mainly Western cuisine.

6.4.2.3. The Sesotho funeral

TABLE 6.18: SESOTHO FUNERAL

Aspect	Research focus	Was visible	Partially visible	Not visible
Language use and interaction	<ul style="list-style-type: none"> Expected forms of address according to the specific cultures, norms and behaviour (e.g. greetings) 	√		
Roles assigned to the members partaking in the event	<ul style="list-style-type: none"> Are there any roles assigned to family members as per the specific cultures' expectations? Are the roles assigned culturally correct, according to the specific cultures? 		√	
What are the contrasts in the cultural procedures of the specific event (between the urban and the traditional settings)?	<ul style="list-style-type: none"> What is not done that is supposed to be done according to the specific culture? Are there any parts of the specific event omitted or altered as per the original procedure of the specific culture (e.g., objects, dress code)? 		√	

<p>What are the similarities of the specific event (between the urban and the traditional settings)?</p>	<ul style="list-style-type: none"> Does the specific event play as it supposed to according to the procedures of the specific culture? 			<p>✓</p>
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RESULTS OF THE VIDEO RECORDING:

The researcher observed the following during the video observation

- No tent was visible at the house of the deceased.
- No slaughtering occurred, instead the meat was bought from the butchery.
- No night vigil was held.
- The corpse did not go to the home; it went straight to the location allocated for the funeral (the school hall).
- The widower was fully engaged with the funeral arrangements, even on the day of the funeral.
- The attendees of the funeral were mostly young adults and elders, who talked about the deceased's life.
- The attire worn by the attendees and some family members were quite modern (some of the women did not cover their heads and shoulders) as per traditional expectations.
- On the day of the funeral speeches were not given.
- The singing of hymns at the graveyard did takes place.
- At the graveyard many of the young were already consuming alcohol whilst the deceased was being buried.

6.4. CONCLUSION

In this chapter a presentation and analysis of the views of the respondents on the impact of industrialisation was presented. The focus of this chapter was mainly on presenting the two sets of qualitative data collected, in order to analyse and compare the data collected to identify similarities. The main results were described and discussed, and the degree to which they answered the research questions was presented.

Also, to offer an understanding of the purpose and function of the tools used to gather the data. In the light of the literature review, the conceptual and the theoretical framework of this study, the data were analysed and interpreted.

The next chapter will deliver an outline of the findings and their implications. The recommendations and conclusion will also be presented.

CHAPTER SEVEN

FINDINGS, DISCUSSION AND RECOMMENDATIONS

7.1. INTRODUCTION

The aim of this study was to examine the implications of industrialisation on Black urban families in South Africa, with specific attention on the alienation of their cultural and traditional systems of language usage, furthermore, investigating how the past and current situation in South Africa has affected the worldview of Black families.

Even though urbanisation has brought visible changes to the African, it has affected the lifestyle of Black urban families. Most of the Black people in South Africa have abandoned their traditional lives and embraced the Western culture which has brought about confusion, disharmony and cultural disruption that resulted in moral corrosion amongst the Africans in general.

Language is intrinsic to cultural expression and is an essential aspect of cultural identity. This is the way by which we communicate and express our society and its values. Language, culture and identity are intricately intertwined and dependent on one another, as language is shaped by culture. Culture is influenced and impacted by language and members of a specific community influence identity through perceptions, beliefs and shared values.

The key findings regarding the research questions are outlined in this chapter, and the general conclusions are provided based on the findings. In addition, the strengths and shortcomings of this study are considered, and recommendations are provided for further studies into language, culture and identity.

7.2. FINDINGS WITH REGARD TO THE RESEARCH QUESTION

7.2.1. Interviews

The following results derived from the data provided in the previous chapter.

- Are urbanised Black communities still being held together by their languages and culture after the dawn of industrialisation?

From the replies received from the participants it is obvious that even though the majority spoke their home language on a continuous basis, most communication occurring in their own language is with their family members and people of similar origins in their current surroundings. This means that they no longer use their home language as often as required.

Comments such as the lack of understanding from those in their current setting, serve as a point that indicates that their own cultural practices are sacrificed and compromised to accommodate those in their current surroundings. With this a new lifestyle is adopted which allows them to fit into their current living situation, forgetting their own cultural roots.

Furthermore, due to their current settings many do no longer practice their cultural rituals as usual and have adapted to their new lives, no longer considering the cultural expectations of their culture.

With this in mind, the strong ties of their culture shared between them and their family members no longer exist. This is due to distance and the lack of constant contact, which could serve as a reminder to them of who and what they are.

- To what extent has industrialisation disadvantaged the Black languages, culture and identity?

It caused the lack of constant usage of the home language of the respondents, due to the use of language expectations/medium which is English and the language used by majority of members from the community they are currently residing in is a disadvantage. Adding to the above, even though nearly all the respondents could identify their cultural expectations,

the influence on the use of their own language and culture in their current settings was negatively impacted by:

- the lack of understanding of those in their current environment;
- no one to practice their cultural rituals with;
- being expected to speak the dominant language;
- the lack of information shared with the young regarding their cultural origin and the expected practices and how they should be done;
- the lack of consistency in information and of an elder's presence and guidance on how their cultural practices should unfold.

Industrialisation has impacted and disadvantaged the use of the Black urban families' language and how they practice their own cultures on an everyday basis in their current setting, and even to express themselves in the surroundings they find themselves in.

➤ How has industrialisation diluted the Black languages, identity and culture?

Views on 'trying to fit in' was strongly expressed by the respondents. The point of the substitution of their culture and language was clearly stated. The accommodation of other cultures in their lives influenced them in the following respects:

- they no longer used their cultural guidelines and no longer did things the proper and traditional way;
- the influence of outside sources;
- the things taught by the current school system;
- the preference of knowing the Western ways of doing things;
- the Government's regulations that restrict the parents from practising their cultural norms and values to guide the young.

The above indicates that their cultures have been weakened by the adoption of the practices created in their new settings.

➤ What is the effect of industrialization on the Black youth?

Due to the fact that the adoption of new surroundings has influenced the youth, and even the lack of knowledge about their language indicate that they are not confident to take part in cultural practices.

The findings from the interviews produced the following findings:

- They are not comfortable with practicing of their own culture because their minds are telling them that practising the Western culture is the only way to survive and they regard their own as useless.
- They feel embarrassed because of the negative connotations given to their cultures which leads to them feel undermined.
- They prefer practicing things they experience in their current surroundings which make them feel that they belong and make them feel comfortable to express themselves and be identified as members of the community they are residing in.
- They mix their own language with English which indicates that that they are not comfortable or confident in their own language, culture and identity and want to avoid the negative connotations of others regarding their languages and culture.

Two factors were indicated, namely the fact that the youth are not interested in learning their own language, culture and identity. Rather, they prefer to get to know a foreign language and culture, which changes their own identity.

➤ What should be done to re-introduce Black languages, culture and identity?

The researcher identified the following from the responses of the participants, namely;

- It is the task of the Departments of Basic and Higher Education to introduce African languages in the foundation stage of learners, to allow the learners to learn more about their languages and cultures.
- The media (e.g., television) must have more shows in the different languages and cultures so that the upcoming generation may learn about

their cultures, language and identity, and feel comfortable in practicing and speaking their own language.

- The elders are also expected to play an important role, is assigned to them by their cultural norms, which is to pass down the information to the next generation so that they may know what should be done.
- The existing cultural groups, even in small urban settings, have to identify their purpose and function, namely, to group themselves together according to their cultural groups in order to enable them to share important aspects of their culture amongst them. This will ensure that the cultural expectations are fulfilled by those involved and that the development of their language takes place.

7.2.2. Observation

The researcher ascertained that many of the occurrences that were not culturally correct were caused by the omission of the actual expectations of the specific culture.

The researcher also found that many of the cultural practices were omitted due to

- Current living arrangements.
- The replacement of previous cultural practices with those in the current environment.
- The lack of consideration by the Black urban families not abiding by the roles of the delegations in accordance with cultural norms.
- The lack of understanding by the attendees of the procedures that needs to unfold in accordance with the specific culture.
- The lack of the accessibility of cultural objects in their current settings (e.g., an animal to be slaughtered), which are the core of any cultural event.
- The absence of elders equipped with the correct knowledge of the specific culture.

7.2.3. Similarities between the interview and the observation

The researcher found the following similarities between the interviews and the observations:

- Compromising of cultural practices and language use due to the current settings.
- The absence of elders and family members for guidance.
- The lack of an urban family's relationship with the traditional family.
- The accommodation of members in their current environment when it comes to their cultural practices of events.
- The preference for the Western culture over the African culture.
- The influence of the new settings on culture and the use of language.
- The influence of the dominant language and culture on other minority cultures in specific areas.

7.3. DISCUSSION

Language is used to reflect on human nature, cultural values, power structures and social interaction. The African languages are used to help the people to express their views, emotions, and meaning (through cultural codes and sounds).

Therefore, language plays a significant role in collective and cultural functioning of a community. The problem that was investigated was how industrialisation impacted negatively in respect of the demise of the indigenous languages, cultures and identities of Africans in South Africa, and why the upcoming adults are no longer fascinated in learning languages and their culture. Which causes them to lose important information of their cultural practices, that could direct their lives in the right path, and avoid the emergence of factors such as;

- the moral corrosion of youth; and
- family disintegration, and lawlessness.

From this study the most significant findings were that

- Language and culture have lost their value in Black urban families, as there is no need for it in the current urban settings. A new lifestyle has been created that has a limited use of their cultures, values, norms and believe systems.
- The youth is not interested in their cultures and hardly ever use their own languages to communicate with each other. The urban setting is a mix of different cultures, and that is what they prefer. These mixed cultural settings have many contradictions to their own cultural systems, suggesting that it could result in many societal problems specifically behavioural and social cohesion, and building law abiding citizens as the outside influence could be more dominant.
- The lack of family ties has created an enormous challenge for the elders to instil the expected cultural behaviours and norms in the next generation.
- Lastly the findings revealed the urgent need that exists to save the African languages and culture and more importantly, avoiding the next generation from falling prey to the new lifestyle and disowning their own cultural identity and background.

7.4. LIMITATIONS AND CHALLENGES EXPERIENCED

7.4.1. The sample

The sample consisted of 24 participants constituting the main cultures in South Africa. This could limit the study from making an overall generalisation of all the cultures including the sub-cultures which exist within the South African sphere.

7.4.2. Method of data collection

- Face-to-face interviews seem like an easy method of gathering data, but in practice it can be tricky and time-consuming. Although the researcher explained the ground rules and allowed the participants to state their views, it was not easy because the researcher had to remind the participants of the focus and purpose of the study, to avoid unnecessary answers or comments.
- The length of the questions in number. Even though appointments were made, due to other engagements (work) of the participants, some of them had to answer the questions over a period of two days.

7.4.3. The participants

- Some of the participants had to be rescheduled due to other engagements.
- A number of the participants (youth) were not knowledgeable on aspects of their own culture and cultural procedure.

7.4.4. Other limitations

- The lack of literature available on South African cultural procedures.
- The geographical areas of the study (Gauteng and the Free State) were a challenge to reach to be in time for the interviews (data-collection). Therefore, the times had to be extended.

However, it is imperative to note that despite these limitations and difficulties, by means of this study the researcher managed to identify the factors that contributed to the impact that industrialisation had on the language and identity of Black urban families.

7.5. RECOMMENDATIONS

The following recommendations were resultant from the responses on the research question, namely. What should be done to re-energise the Black languages, culture and identity?

7.5.1. The government

Fataar 2018(vi-ix) explains that decolonisation is founded on the negotiation of modern colonial education, the guiding principle of which was focused on defining colonial subjects thus robbing them of their dignity and of their full potential.

The knowledge of the colonised communities, the non-Europeans and the indigenous peoples has been marginalised or, as the scholar of de-colonialism. The appeal was also for the pluralisation of information, which applies to integrating the diverse forms of understanding subaltern groups and all previously excluded groups.

Such calls represented a moral negation of a Western-centred approach towards awareness. Instead. Decolonising education is focused on the inclusion of all types of knowledge left to mankind, including types of African, indigenous, Arab-Islamic, Chinese, etc. knowledge.

Fataar (2018:vi-ix) further elucidate that because of this all-inclusive awareness approach is based on an inter-cultural interpretation of various and heterodox types of human being. Through intercultural education all types of knowledge must be put into action fostering a sort epistemic openness to the knowledge of all human beings.

This approach will attempt to eradicate the parochialism of knowledge, which is the belief that one's won system of knowledge is superior and therefore necessary for complex living.

Such institutions should make the information of their students available across the broadest human spectrum possible. Curricula as universities will work through the various information and science structures to create dialog forums about real and possible futures.

- As stated by the respondents regarding the teaching of African languages in all the schools and that the history and culture of black Africans should be included in the curriculum.

Researcher's comments:

The researcher agrees with the above comment made by respondents and adds that the governments' approach to decolonise the education system should be revisited mainly to;

- refocus the attention not only on one sector (Higher Education) but rather on the Foundation Phase, which is the first and most important phase of language development;
- language is culture and the two cannot be separated, and therefore a sociolinguistic approach to the introduction of language should be used, namely, to provide both the learner/student and the teacher/lecturer with the understanding of the function and purpose of words used the cultural history as reference.
- More reading programmes in both the basic and higher education should be introduced because through these programmes many learners and students will receive comprehensive skills in reading and writing in their own African languages.

7.5.2. The media

The entertainment and media outlook, released in 2018, stated that according to their summary, key players in the entertainment and media sector are constantly under pressure to diversify their offerings and build new revenue sources to keep subscription rates, print revenues, enrolment numbers and advertised investments alive; driving this convergence across the industry of then targeting global market, rather than regional ones.

Rapporteur report: South African Public Broadcasting Policy Review Colloquium, 2018, The Department of Communications, the Republic of South Africa, Mr Joe Mjwara: Independent Consultant stated in one of the commissions that, there is estimating of about 10 million South Africans who do not receive any of the television services at the moment and who receive only one television service,

Mjwara highlighted that the issue of universal access must be addressed to ensure that these 10 million people gain value from the public broadcaster. He further noted amongst others the following:

- Content needs to respond to the challenges.
- There needs to be shared responsibility of the South African content and the South African programming within the new channels that are coming.
- Content distribution must be prioritised for all South Africans, and the network distribution of public broadcasting must reach all South Africans.

The current White Paper of a Comprehensive Review of the South African Broadcasting Policy, which mandates the SABC to:

- Provide audio and audio-visual services in all official languages;
- Provide a diversity of services or programmes which are educative, informative and entertaining
- Boosting the local languages.

The policy further outlines that the vision for the broadcasting community as a whole is that it will have a separate broadcasting service dealing explicitly with community problems that are not usually dealt with by other broadcasting services serving that area.

- The respondents' view was that the media should be used as a platform to endorse and culture and language is used.

Researcher's comments:

The researcher again concurs. In addition;

- The media as an institution should take heed of the needs of the community it serves and should provide enough knowledge of culture and language on a daily basis. It should not only be broadcast when it is heritage month. Instead, regular shows on cultural history should broadcast to allow the youth to understand more of their culture and language and embrace it more, rather than preferring Eastern culture over their own languages.
- The social media (e.g. Facebook, twitter) in is currently the most accessible way of informal and formal communication and users of it should start using their own language when communicating as it can assist in the proficiency of their home languages.

7.5.3. further recommendations

➤ *Professional Language Bodies*

The National Language Policy Framework, 12 February, 2003, mandated the linguistic community to encourage linguistic diversity Section 6(5) further provides for the establishment of the Pan South African Language Board (PanSALB) to facilitate multilingualism and to ensure the creation and use not only of official languages, but also of Khoi, Nama and San as well as SA Sign language(s).

PanSALB is also to nurture respect for the African languages spoken by some sectors of our community and for those languages that are used for religious purposes.

Researcher's comments:

- Even though enormous effort is displayed by many language bodies, such as ALASA (African language Association of Southern Africa), PANSALB (Pan African Language Board), there are still work to be done, on the publication of knowledge on culture and language and the accessibility of such knowledge to many in the rural communities of South Africa where internet access is a luxury.

- South Africa has reached the fourth industrial revolution, yet many Black languages has not been accommodated in the world of technology. The language bodies need to combine efforts in making sure gadgets of this era are translated into the different African languages to accommodate not only the illiterate but to allow preference of language, which could eliminate the many negative connotations currently surrounding Black languages and cultures.

➤ *Work environment*

The National Language Policy Framework, published in 2003, states that many similar language-related provisions are rendered elsewhere within the constitution. Section 9(3) protects against arbitrary language discrimination, while sections 30 and 31 (1) apply to the rights of persons in terms of political, religious, and linguistic participation and enjoyment.

Furthermore, emphasising that all government departments (national, provincial and local government), as well as associations exercising a public power or execution a public function in terms of legislation are bound by this Language Policy Framework.

Even more the working language or languages should be chosen by consensus for recording purpose. Any structure of government must decide on a working language (s) for intra-and interdepartmental communication.

Each effort must be made to use language facilitation and facilities such as translation and/or interpretation (both concurrent and simultaneous, as well as whispered interpretation) where technically possible for the purpose of holding meetings or performing specific tasks.

Researcher's comments:

- Current recognised labour unions and federations needs to come together to challenge the current work environment, where the medium of communication is only English. Both labour unions and federations need to assure that government departments and private owned organisations have a language policy that is concurrent with the National Language Policy Framework and ensure that what is outlined in the policy is practiced. Especially the use of medium of communication and information shared with employees as not all employees are literate or able to use English adequately (write or read it well).
 - In addition, labour unions and federation should assist government departments and private owned organisations in many other policies that discriminate against the fair practice of culture and language.
- Research environment
- More seminars and conferences should be organised by the Department of Higher education in partnership with institutions of higher learning where information is shared on language and how language and culture could be further developed.
 - The production of more publications in accredited journals on African language and culture would enable accessibility of these subjects and better understanding on them.
 - More collaboration between researchers in the social sciences and the education sphere could enable the enhancement of the introduction of African languages in the education system.

7.5.4. Researcher (author of thesis)

As the author of this specific project it is important that researcher is not excluded from possible, she/ he can play in recommendations of research. The researcher recognized a specific problem outlined and felt the need to do investigation thereof, subsequently making them equally responsible for solutions on problem just as other entities mentioned above.

From research findings the researcher as thesis author has the following recommendations;

- Identify ways to re-energise the Black languages, culture and identity in their area as a starting point. This the researcher can do through programmes in collaboration with the different departments.
- As an academic the researcher can also create programmes at her place of work to create cultural, identity and language awareness amongst staff and students. Further raising the importance of the different cultures and languages in South Africa.
- Ensure the workplace she is employed at has a language policy that is fair and transparent. Further ensuring her workplace practice and enforce their language policy.
- As part of community enrichment, the researcher can reach out to the youth in her community to implant in youth comfortability in practicing their culture and speaking their languages.
- As a member of different language bodies, the researcher also has a responsibility to use those as platforms to ensure the continues development of black languages, culture and identity in academical spaces. Especially through publication and conference proceedings.

7.6. SUGGESTIONS FOR FURTHER RESEARCH

- As per the findings on the interest of youth in the acquiring of more knowledge and developing more interest in their culture and language is lacking. Further research should be done on the methods and tools to be used to revive African cultures, assuring African cultures does not go into extinct due lack of use. Further research will assist the next generation in receiving cultural knowledge and acknowledging their cultural identity. In Addition to what was just stated, the whichever research approach to be used should consider more involvement of the public, specifically the people with correct knowledge of culture and language to bring about a clear analysis, of cultural practices and language usage which will be very beneficial to any research that focus on society and culture.
- The focus of this study was limited to a specific number of aspects on language, culture and identity, even though the researcher could get adequate knowledge on how industrialisation has affected urban Black families. The researcher still believes that with the expansion of sample focus and more work applied on the research approach to receive more information, to clearly measure the effect of industrialisation to the language, culture and identity of black urban families.
- More research on culture and language is suggested to assist the government in drawing up a guideline or policy on the implementation of decolonisation of languages, giving specific preference to the introduction of decolonisation in the foundation phase of the basic education system. A well-considered design for the programme on decolonisation of language and a well-structured curriculum could assist in providing assurance, that the policy continues throughout the two education phases which is basic and higher education.
- The main focus of this study was on the main cultural groups in South Africa. Further research could explore the experiences of marginalised and seldom-heard groups existing in South Africa. Industrialisation has not only affected South Africa but African cultures and languages as well. Further

research could be done on how Africa as a whole has been affected, giving much detail to immigration within the African borders and abroad.

7.7. CONCLUSION

In this study the researcher endeavoured to highlight a number of aspects that involves the relationship of language, culture and identity, and to ascertain how industrialisation affected Black urban families. Even more so, revealing through its' data how language, culture and identity are no longer considered as having value in urban areas in South Africa.

The findings suggested that there existed a preference for other languages such as English over African languages and that the current youth (lacks an awareness of the importance of their own languages and cultures, which could affect their identity.

The study made recommendations on how the above can be remedied, to assure that the existence of African cultures and languages within the South African scope continues.

Further research would lead to remarkable discoveries and approaches that could enhance knowledge of African cultures, language and identity. Moreover, providing a better understanding of the African history and background.

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ANNEXURE A



RESEARCH ETHICS APPROVAL

16 September 2017

This is to confirm that:

Applicant's Name and student number	Molete, M.C
Supervisor's Name for Student Project	Prof VSM Moeketsi (Main supervisor) Prof P Phindane Dr B Fredericks
Level of Qualification for Student's Project	Doctor of Communication
Title of research project	The implications of industrialisation on language and identity of black urban families in South Africa

Ethical clearance has been provided by the Faculty Research and Innovation Committee [01/06/16] in view of the CUT Research Ethics and Integrity Framework, 2016 with reference number [D FRIC 19/04/06]

All conditions as set out below as well as set out in your LS 262 a form should be adhered to.

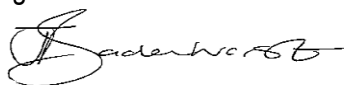
Ethical considerations

As this research focuses primarily on human beings you will be ethically responsible for:

- protecting the rights and welfare of the participants;
- gaining the trust and co-operation of all the participants with the assurance that the information collected will be kept confidential;
- informing the participants from the outset that their participation will be voluntary, and that the data collected will be conducted with the consent of the relevant authorities;
- honouring the integrity of the Central University of Technology in terms of the data collection, data analysis and reporting procedure .

We wish you success with your research project.

Regards



Prof JW Badenhorst
(Chairperson representative: Research with humans)

(On behalf of the Faculty of Humanities Ethics Committee)

ANNEXURE B

RESEARCHER INFORMATION:

Communication/English Lecturer

Welkom Campus

Communication Sciences

Tel: +27 57 910 3741 | **Cell:** 073 2600 713

Email: moletem@cut.ac.za

Central University of Technology, Free State (CUT)

PO Box 1881, Welkom, 9460, South Africa

RESEARCH INTERVIEW SCHEDULE

- 1) How often do you use your home language?
- 2) Do you speak your home language fluently?
- 3) Do you think your current setting has influenced the use of your own language and culture?
Motivate your answer.
- 4) What cultural practices are supposed to be done in your culture which you are no longer practicing and why?
- 5) What are the challenges you face when performing cultural ceremonies in your current setting?
- 6) What do you think should be done for you to start observing the cultural practices you have stopped?
- 7) How do you think, industrialisation dilute/ weakened your language, identity and culture, Give examples for each?
- 8) How do you think, does industrialization influence the inculcation/instilling of norms and values black culture in the youth?
- 9) According to your observation, are the black youth comfortable with practicing their culture, and speaking language? Why do you think so?
- 10) What do you think should be done to develop black languages, culture and identity? Give reasons for your opinion.

ANNEXURE C

CONSENT TO TAKE PART IN RESEARCH

**TITLE: THE IMPLICATIONS OF INDUSTRIALISATION ON LANGUAGE AND IDENTITY OF
BLACK URBAN FAMILIES IN SOUTH AFRICA.**

RESEARCHER INFORMATION:

Communication/English Lecturer

Welkom Campus

Communication Sciences

Tel: +27 57 910 3741 | Cell: 073 2600 713

Email: moletem@cut.ac.za

Central University of Technology, Free State (CUT)

PO Box 1881, Welkom, 9460, South Africa

- I..... voluntarily agree to participate in this research study.
- I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.
- I understand that I can withdraw permission to use data from my interview within two weeks after the interview, in which case the material will be deleted.
- I have had the purpose and nature of the study explained to me and I have had the opportunity to ask questions about the study.
- I understand that participation involves, me answering questions related, to my culture, language and identity.
- I understand that I will not benefit directly from participating in this research.
- I agree to my interview being audio-recorded.
- I understand that all information I provide for this study will be treated confidentially.
- I understand that in any report on the results of this research my identity will remain anonymous.

- I understand that signed consent forms and original audio recordings will be retained in by interviewer until [specific relevant period – for students this will be until the exam board confirms the results of their dissertation].
- I understand that a transcript of my interview in which all identifying information has been removed will be retained for [specific relevant period – for students this will be two years from the date of the exam board].
- I understand that under freedom of information legalization I am entitled to access the information I have provided at any time while it is in storage as specified above.

Signature: _____ Signature: _____

PARTICIPANT

RESEARCHER

Date: _____ Date: _____

ANNEXURE D

CONSENT AND AGREEMENT TO VIDEO RECORDING

TITLE: THE IMPLICATIONS OF INDUSTRIALISATION ON LANGUAGE AND IDENTITY OF BLACK URBAN FAMILIES IN SOUTH AFRICA.

RESEARCHER INFORMATION:

Communication/English Lecturer

Welkom Campus

Communication Sciences

Tel: +27 57 910 3741 | **Cell:** 073 2600 713

Email: moletem@cut.ac.za

Central University of Technology, Free State (CUT)

PO Box 1881, Welkom, 9460, South Africa

- I..... voluntarily agree to participate in this research study.
- I understand and agree that, this study involves a video recording of a cultural event which me and my family will be participating in.
- I understand that neither my name nor my family names will be other identified during the video recording.
- I understand that the video recordings are only used for the purpose of the research.
- I understand that a comparison will be made between the event done and how the event unfolds in traditional setting.
- I understand that the above bullet, is not to disrespect or assess how we do our event but rather observe how we do it.
- I understand that the tapes will be transcribed by the researcher and erased once the transcriptions are checked for accuracy.
- I understand that transcripts may be reproduced in whole or in part for use in presentations or written products that result from this study.

AGREEMENTS:

- Participants will direct on which parts of the ceremony must be recorded.
- No questions will be asked by researcher during ceremony.
- Researcher will be a non-participant in event.
- Researcher will not direct outplay of events.
- Researcher will provide video recordings to participants (for final approval) before using it for the study.

By signing this form, I am allowing the researcher to video tape me as part of this research. I also understand that the tapes will be destroyed after research is approved by the institution's research board.

Participant's Signature: _____ Date: _____

Researcher's Signature: _____ Date: _____

ANNEXURE E

PROF. K. LE ROUX

B.A B.Ed. M.Ed. D.Ed.

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Dipl. Special Education {Remedial Teaching}

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2 December 2019

DECLARATION

I hereby declare that the thesis

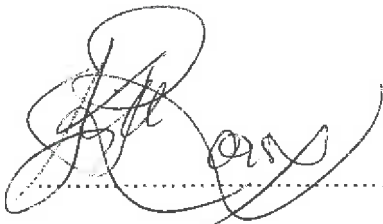
THE IMPLICATIONS OF INDUSTRIALISATION ON LANGUAGE AND IDENTITY

OF BLACK URBAN FAMILIES

by Mantoa Molete

was edited by me.

The corrections and changes as suggested by me, however, remain the responsibility of the student.



.....