

**African indigenous sayings in childrearing and social cohesion in Dinokana and
Motswedi villages, North West Province**

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May God bless you all through my ancestors who were and always will be, my guiding light.

DECLARATION

I, Seanokeng Alina Mokoma hereby declare that this dissertation is my own independent research work based on primary information and all the sources of information used are duly acknowledged. This dissertation or part of it has not been submitted for assessment to any another university or for any another qualification.

Signature:

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Date:

DEDICATION

This study is dedicated to the Faculty of Natural Science (FNAS) which introduced the Indigenous Knowledge Systems curriculum to unearth and shine the light on our forebears' knowledge acquisition and preservation. Through the ongoing research on different topics, it has become improbable to ignore the wealth contained in indigenous knowledge. Communities are becoming aware of their worth and wealth in environmental, education, spiritual commodities, to mention just a few. This dedication is extended to all lecturers and supervisors who painstakingly guide the students towards achieving their dream at the same time bringing forth the force of Indigenous Knowledge Systems education.

ABSTRACT

Studies have shown that today's parenting inclination has curved towards western ways, urban centres being the focal point, preferred over indigenous ways that boasted the cushions of extended families, which laid sound foundation of morality. The purpose of this study was to investigate whether today's parents still use the Indigenous Sayings (IS) and accord it its value and role in childrearing and social cohesion, as were used by our forebears since the declining morality of today's children, consumed by western cultural value commodities, is of great concern to society. Are strategies used by our forebears in building and shaping a child's moral compass to achieve and adhere to societal behavioural expectation in use? The study focused and amplified its context on storytelling, proverbs, songs and idioms. Motswedi and Dinokana were chosen as study sites for their cultural disposition resonating with the research. The two villages are predominantly rural and still live under the guardianship of a chief who is looked upon as the custodian of culture. The study design catered for the indigenous language of the participants and their cultural inclination through interviews. The study found that IS are known, their value revered but rarely used as a strategy in raising children despite their pedagogical value. The most significant reason being the replacement of oral tradition by new technology. Furthermore, the power and authority of the chiefs has greatly diminished in that the *kgotla* takes no part in the upbringing of its subjects as well as promotion of communal heritage. The study answers the question regarding the employ of Indigenous Sayings in childrearing and social cohesion. Further research is needed to establish how technology can be used to hone back the use of oral tradition, especially on the home front.

Key words: Indigenous Sayings, childrearing, social cohesion, extended family

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LIST OF ACRONYMS

AIS: African Indigenous Sayings

AOT: African Oral Tradition

IK: Indigenous Knowledge

IKS: Indigenous Knowledge Systems

IS: Indigenous Sayings

NIKSO: National Indigenous Knowledge Systems Organisation

TA: Thematic Analysis

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CHAPTER 1: Introduction

1. 1 Background

This study investigated the role of Indigenous Sayings (IS) in childrearing and social cohesion. African communities have always had societal standards which were expected to be adhered to by children. The moral values were inculcated by parents through traditional sayings which were regarded as a powerful tool to control the behaviour as well as give wisdom and advice because fore warned is golden (Makwinja, 2017). The extended family and the community shared the responsibilities of caring and raising children of value, who respected elders and had endurance to take up chores.

IS are often referred to as Traditional Sayings or Oral Traditions (OT). However, the term Indigenous Sayings will be relevant and applicable in this discourse. The study focuses on African Indigenous Sayings (AIS) such as stories, proverbs, idioms and songs.

The study was conducted among the Batswana indigenous communities in Motswedi and Dinokana, situated in Ngaka Modiri Molema District Municipality in the North West Province of South Africa. Batswana, like any other African indigenous community use Indigenous Sayings to teach young generations, feed them with knowledge found in cultural heritage embedded in the traditional laws, ethics, morals, taboos, and customs of a society. This traditional heritage was passed from one generation to another through myths, proverbs, riddles, storytelling and songs. Vambe (2001) emphasises that the tradition of African storytelling is the backbone of an African and one of the oldest in African culture, across the continent.

To the effect of preserving and upholding good social order, the choice of using storytelling since the olden times has been an African way of passing on its tradition, codes and acceptable behaviour. This rationale is posited by Chavunduka (1994) and affirmed by Vambe (2001).

To substantiate and highlight the significant and interwoven relationship between African writers and their cultural traditions, Iyasere (1975) highlighted the metaphor of the snail, that in whatever environment or habitat the snail may find itself in, it will never leave its shell behind. Furthermore, Iyasere (1975) compares the African modern writer and his oral tradition to the snail and shell relationship, both boarding on each other where the road may lead.

To impart youngsters with identity and a sense of belonging, African narration stories were used to convey lessons teaching life principles and morality.

Through the IS, the young acquired treasured instructions about life as laid by Ngugi wa Thiong'o (1982) and Utley (2008). Indigenous Sayings interpreted the universe, resolved natural and physical phenomena, taught morals, maintained cultural values, passed on methods of survival even to extol God. African storytelling touched the base of all these topics and covers their interpretation to lengthy extents (Ngugi wa Thiong'o, 1986; Vambe, 2001; Utley, 2008 and Kunene, 2012).

In many African cultures you find charlatan stories depicting animals as humans imparting wisdom. The aim of these stories is to make children aware and understand human nature and behaviour. In this way, these stories play an especially important role in bringing forth facts of life in an enjoyable and playful manner to mark an indelible picture in the child's mind. These stories instruct the child as well as entertain them, taking away the factor of boredom in learning. Stories would portray different features of human capital, the weakness, strength, even stupidity (Achebe, 1958; wa Thiong'o, 1982; Hove, 1997).

The use of proverbs will also be investigated based on Guma's (1983) interpretation:

"Proverbs constitute the voice of the ancient

African speaking directly to his descendants, advising and teaching them from his experiences in life. The use of African proverbs and parables in oral storytelling demonstrates the collective wisdom of the people as they express their structures of meaning, feeling, thought, and expression."

Emphasis on cultural, ethical and social issues, puts the proverbs in a space of cardinal importance. Kunene (1993); Chinyowa (2000); Vambe (2001) and Obiechina (1993) contend that the story itself is the mainstay form of the oral tradition, conveying values; culture and experience being its principal task, but the utilisation of proverbs and parables in a story strengthens the weight and implication of a story. Within the proverbs and parables, one finds a vehicle for wisdom, attitudes, feelings, and ancient knowledge held by our ancestors (Obiechina, 1975).

1.2 Motivation of the study

Africans have their own way of looking at life. They have unique ways of expressing what it is to be human. In the African sense, to be human is to belong to the whole community and be one with it. To achieve this, one must take part in the affairs of the community, attend

communal festivities, its rituals, and ceremonies (Chalk, 2006). Therefore, it becomes imperative that every child born into the community is inculcated into the workings of the community as an obedient, respectable and responsible child. Failure to do so will bring chaos and social cohesion will not be realised as we see in today's declined morality of the youth (Tembe, 2019). The study therefore seeks to identify areas of dislocation from ancestral teachings. Traditional African communities had their own ways of raising children before the introduction of formal education in Africa. Few African communities today retain these traditional ways of raising children intact, but many have adopted Western cultural influences, religion, and technological development (Ganga and Chinyoka, 2017).

This study establishes if parents have abandoned the systematic ways of the old order of teaching children their culture, customs and traditions which have embedded knowledge that is passed from one generation to another through myths, used by elders to teach about God in pictorial language; simplifying understanding of God's complicated character in children's minds, also using songs, riddles, proverbs and idioms as well as other sayings that contain elders' wisdom (Chalk, 2006). Culture regulates values, develops expectations and emotional exposure to custodians, moulds attitudes, offer guidance for childrearing and reaching expected outcomes of development, adding the daily physical and social settings of life (Rosenthal, 1999). Feldman (2007) and Vygotsky (1978, 1986) explain that children need guidance and without proper practices of childrearing scripts, children will not be able to deal with heterogeneous stimulation. The morality of children and youth today has declined drastically and needs to be attended to urgently. Murovhi (2019) attaches the root of ill-discipline, of substance abuse and decline of morality to the disappearance and absence of the traditional practices of *Nyaluso ya vhana* (childrearing in Venda). Tembe (2019) agrees to the statement: "Urgent attention is necessary to bring back Comprehensive practice of *Botho* to assist in bringing back social solidarity in black communities, making whole those individuals lost in the maze of western designed consumer products, values and dreams."

To circumvent this scourge, the study is intended to investigate if communities understand the pedagogical value embedded in Indigenous Sayings to raise their children for social cohesion. It also seeks to remedy the situation by making recommendations for communities to go back to their roots and use the rich indigenous knowledge of our customs and traditions which instil moral values, tolerance, perseverance and respect in the people of the tribe or community (Mandela, 2002 & wa Thiong'o, 1982).

1.3 Statement of the problem

The problem statement that this research has identified is the problem displayed through the degeneration of moral value within communities and the youth at the helm of the problem, displaying acts of ill-discipline, substance abuse and inappropriate sexual activities. Lack of appropriate and effective childrearing practices (Murovhi, 2019) which leads to social illness and lack of cohesion among communities exacerbate the problem.

Ill-fitting childrearing techniques and lack of social cohesion is not just unique to the

Batswana in the North West Province. Tembe (2019) declares that:

“Globally, indigenous communities have challenges of sustainable and appropriate childrearing practices including family and societal cohesion.”

In addition, Indigenous Sayings such as songs, stories, proverbs, and idioms are marginalised while Western approaches of childrearing and social cohesion have often been preferred over indigenous approaches; even though they have been unable to bring the desired outcomes due to their individualistic approach that does not take into consideration the role of culture and IS which were historically regarded as the fibre that bound communities. Rosenthal (2000) addressed this eloquently that “Africans cultural scripts are not characterised by individualistic approaches like in the Western settings but are by nature collective or inter-dependent. Most preferred goals are those that are inclined towards collective rewards, encouraging harmonious existence with one another, charitable orientation and complying with social rules.” It is a culture that has a holistic view where the adage, “*matlo go ša mabapi*” (to be neighbourly is a virtue) plays a very important role. Values of western culture are those that are depicted by individualistic approaches that benefit an individual without a care about the next person’s welfare; for it expects an individual to be independent and self-reliant for one’s personal goals (Rosenthal, 2000). This approach lacks the philosophy of *Botho*, the African way of life, which is instilled into the youngsters at a tender age.

Tembe (2019) posits that the youth take the lead in the degeneration of *Botho* the world over, among all sectors of the population. To emphasise the previous statement, Elistam (2015) ponders on the existence of *Botho* in the post-apartheid South Africa which epitomises reconciliation based on principles of justice and equality if they were to still build the society meaningfully.

It is thus important to establish what role IS would play in bringing back the positive effects of *Botho*. For instance, among the Batswana there are proverbs that put forth the philosophy of communal caring when it comes to raising a child and preparing him/her for societal cohesion and obeying social rules such as: *Lore lo ojwa lo sa le metsi* (loosely translated: start them young to easily bend them through one's teachings); or *Ngwana ga se wa motho ke wa batho* (it takes a village to raise a child); *Ngwana ke sejo o a tlhakanelwa* (every child belongs to the community to be raised by all); *Matlo go šwa mabapi* (neighbouring houses easily affect each other) and *Kgomo ya mafisa o e gama o lebile kwa morago* (when using something borrowed, always remember that the owner may come at any time to claim it, so make use fruitfully).

These proverbs emphasise the pertinent role of Batswana culture, language, and philosophy. Batswana believed that to raise a child who is a germ to the community, everything should start whilst the child is still young, teaching and modelling the child's correct wellbeing in terms of manners and behaviour. Murovhi *et al.* (2018) lament the situation, "*Thanda i khotlolwa i tshe nnu ngauri ya ana i a vundea*" (enforcing culture and tradition is not easy in Venda children).

The following section provides the aim and objectives of the study.

1.4 Purpose / Aim of the study

The aim of this study is to investigate the use of Indigenous Sayings (proverbs, storytelling, songs and idioms) as a vehicle and strategy in childrearing and social cohesion, among the Batswana indigenous communities of Motswedi and Dinokana in the

North West province. These phenomena were of great value in the past as stated by Siyakwazi and Siyakwazi (2014) affirming that the incorporation of riddles, traditional games, aphorisms and proverbs assist in the process of socialization. These proverbs emphasise the pertinent role of Batswana culture, language, and philosophy in guiding the society into harmonious living. Western approaches are completely different to African approaches when it comes to childrearing. To achieve the best, the study will investigate the best method to use in arresting the situation to build the morality and *Botho* in our children and youth. They need to understand that their personal conduct affects or deals with their personal life, and their social conduct affects the life of society as a whole. An African places great emphasis on social conduct following the African view that as an individual, you exist because of others' existence (Chalk, 2006). Thus, it is important to embrace African approaches so that they are not discarded completely in favour of Western approaches. It would be dysfunctional and

inappropriate to promote one system over another and expect to achieve the best (Farquhar, 1990).

Liamputtong (1998) points us to the rot in our societies, calling for a different approach to childrearing and social cohesion to be explored to solve this problem.

1.4.1 Objectives of the study

- To determine the use of Indigenous Sayings in childrearing and social cohesion.
- To establish the value and meaning of Indigenous Sayings in childrearing and social cohesion.
- To analyse the challenges and prospects of Indigenous Sayings in childrearing and social cohesion.

1.5 Central research question

How can the community use Indigenous Sayings to achieve harmony in childrearing and social cohesion?

1.6 Significance of the study

Rosenthal (1999) agrees that childrearing values and developmental expectations are regulated by cultural values and attitudes. Socio-constructivists' approach to cognitive development aligns with this thought in that they believe culture shapes their thinking and personality.

By conducting this study, the concerned communities will be able to place value and recognise the positive impact that indigenous ways have in childrearing and social cohesion. They will identify themselves with pedagogical instruction brought to surface by proverbs that teach them to peacefully coexist, songs that teach them not to destroy nature, through idioms, learning the intricacies of language etcetera. African culture has been a way of passing tradition, values of respectable morals upheld by society (Chavunduka, 1994), including preserving good social order.

In Chinyoka's (2017) view, citing Duroyaiye (1990), African childrearing practices have educational value owing to the outlook with which a child is welcomed when born and the way it is raised during the child's formative years. He asserts:

"A child is born into a warm affectionate and welcoming culture where they are completely accepted regardless of economic or domestic strains in the family at the time of their arrival.

In the early months of their life, the child receives constant attention of the mother, grandmother, and other members of the extended family.”

1.6.1 Research

No research is a complete and self-sufficient study. Other researchers will be able to use this study to fill in the gaps that will exist after the publication; thus, further benefiting society to reshape the world on how it views indigenous knowledge.

1.6.2 Education and awareness

This study will produce a new breed of educators as articulated by Horton and Freire (1990) that: “Curricular reforms based on our analysis of indigenous knowledge require that educators become hermeneutists (scholars and teachers who structure their work and teaching around an effort to help students and other individuals to make sense of the world around them) and epistemologists.”

Curriculum planners will be able to use this research as the basis for their planning that concerns an African child. The youth will learn about their heritage, its value and positivity because proverbs idioms, parables, songs, and stories represent the experiences of an ancient African whose voice seems to be directly conveying the message to the present generation, aiming to teach, advise and prepare them for the yet to be lived life (Guma, 1983), so that they may not falter and fall into ditches.

Woolman (2001) quoted by Murovhi (2019) says, by emphasizing the holistic development of a child in the curriculum of the traditional education, it means that the child is taught all aspects of their life, for instance the social, physical, , moral and cultural values.

Another example of curriculum planning can also be taken from Morris (2010) about the San Education of the past, it taught a child all attributes of *Botho*. To be an obedient child who respects everyone, live a peaceful life with fellow members of his family, his neighbours and with everybody he encounters. This kind of education led to abomination of greed and squander, a life that values another for actualization of social cohesion where African philosophy of *botho* took center stage. The adage *mabogo dinku a thebana* is embedded in such an education (Morris, 2010).

Critical Multicultural Education sees a variety of purposes to include IK in the school and university curriculum. Since indigenous knowledge and Western ideas do not feed into the same understanding, they must be approached with an understanding and background.

Using such knowledge, their different worldviews should be born in mind as well as their epistemologies and axiologies from whence they were produced. As a result of the West's century-long marginalization of indigenous knowledge, it is important to reveal the dominance of knowledge over another.

1.7 Organization of the study

Chapter 1: Introduction

The chapter will enlighten the reader of what to expect. It gives the background information on why the study was initiated and why the researcher deemed it important to research it.

This section will deal with the following sub- headings:

1.1 The background

1.2 Motivation of the study

1.3 Problem statement

1.4 Aims and Objectives

1.5 Significance of the study

Chapter 2: Literature review and theoretical framework

In this chapter the reader will find definitions of key concepts to be used throughout the study to assist the reader with the context of the research. Furthermore, it familiarizes the reader with developments and related areas of the research. In attempting to validate and strengthen the research argument, various published materials such as journals, books and the internet based on indigenous sayings were consulted to find differences, similarities as well as discover connections that constitute knowledge systems.

Chapter 3: Research methodology

Processes of the research are outlined in terms of study design, approach and paradigm, study area, target population. The chapter also entails the sampling size and procedure, target population, data collection method, tools, and analysis. Ethical considerations by the researcher and validity of the study are also outlined in this this chapter.

Chapter 4: Data collection and analyses

This chapter sheds light on the socio-demographic of the respondents in terms of gender, age group, marital status, household size, employment status, educational level, and income level. A graphical analysis based on the data collected is outlined.

Chapter 5: Discussion of the data

This chapter entails the results of the research wherein the researcher discussed the findings answering the objectives of the study. Conclusion and recommendations outlined in the chapter are aligned with the data collected.

CHAPTER 2: Literature Review and Theoretical Framework

2.1 Introduction

This chapter familiarizes the researcher with developments and related areas of the research through reading various articles to gain insight into the topic.

In attempting to validate and strengthen the research argument, the researcher consulted various published empirical research material of others including materials such as journals, books and the internet pertaining to Indigenous Sayings to find differences, similarities as well as discover connections that constitute knowledge systems.

The study is about the embodiment of culture in childrearing and social cohesion. It is therefore imperative to look at what role cultural or Indigenous Sayings play in the upbringing of children. Naturally, children are born into a specific culture. The socio-constructivist approach to cognitive development, posits that culture shapes their thinking and personality. For children to make sense of the imposing complex stimulation, they need their parents or guardians to guide them through the maze of life. They ought to be guided by the enlightened.

Childrearing practices are regulated by cultural values, developmental expectations, and emotional alignment of guardians, for achieving desired developmental outcomes, in addition to the physical and social settings of everyday life (Rosenthal, 1999).

Every child is born into a culture; hence it moulds the child and influences who they will become in the future. A problem arises when the cultural influence is not used to make inroads in the child's development be it socially, psychologically, emotionally, or academically centred according to educational levels with added content as they progress to higher levels.

Children's learning can be varied by adults, it can either be a deliberate arrangement of learning opportunities or depending on independent role-play and modelling, because acquisition of learning opportunities is not inanimate (Sigel & Kim, 1996; Gonzalez-Mena, 1997). The deliberate arrangements of learning opportunities example can be taken from a girl who is starting to show teen maturity by growing breasts or *diola melora*, in an African setting, this stage is controlled and delayed through cultural rituals and proverbial teachings such as "*motshola kgobe e budule ga a tsamaye bosigo*" (loosely translated, once you show this kind of maturity, you are not supposed to be outside in the dark because criminal

elements are in abundance). The reason for this ritual is to delay sexual feelings until the child is old enough to understand and control them.

Childrearing in today's environment is faced with uncertainties due to the contamination of cultures. Many parents have deviated from indigenous ways of parenting and prefer Western ways of raising a child as seen from the Yoruba community. Ojo (2014a; b) states that among "The Yoruba's today, particularly in urban centres, parents have deviated from traditional ways of caring for their children."

A middle ground between global standards and local norms and values in relation to childrearing and the socialisation process need to be identified to scrutinise practices and formations attached to them (Imoh, 2015). The toppling of traditional childrearing practices, if not kept in check and controlled, will eventually erode the morsel of what is left of our heritage.

Studies have shown that Indigenous Sayings are a declining resource for the African development due to various factors such as acculturation, westernisation etc. This declining resource is also articulated by McDowell (1989) that modern civilization influences young people and because of this much of the olden traditions have withered to this effect. Colonisation has also had a huge effect on the use of indigenous cultural practices toward child learning as much of its influence is in its infiltration of foreign language at the cost of the native language, making acquiring foreign culture much simpler. This was simplified due to the manipulation of African's minds which were turned into a Western commodity for the process of colonisation to be a noble undertaking. Africa accepted values and cultures of the conqueror at her own downfall (Viriri and Mlungwini, 2010).

Missionaries further eroded the already deteriorating soil of black heritage and a lost culture (Magesa, 1998). In the misunderstanding of our moral values, the church of Scotland ensured that African values were marginalised and for being misunderstood, were slammed as dodgy and creepy for they did not match theirs (MacMillan, 1996).

Elabor-Idemudia (2002) declares that before colonization, Africans had different ways of collecting and uncovering knowledge which enriched its cultural base. However, these indigenous ways of knowing were not recognised and nullified by the west (Ngugi wa Thiong'o 1986; Elabor-Idemudia 2002). Hofmyer, (1991) cited by Murovhi supports the preceding statement that missionaries diminished storytelling claiming to civilise and liberate Africans. They cleaned up all elements in stories that they perceived to counteract with Christian moralistic values.

Balto (1995) posits that in his research of the Sami culture, the use of Sami pedagogy in modern life can encourage and strengthen their identity and cultural values and model of learning can be recognised as part of their own epistemology and cosmology for life.

2.2 Definition of key concepts

2.2.1 Culture

Cross (2006) defines culture as integrated pattern of human behaviour that includes thought, communication, belief, values, and institutions of racial - ethnic, religions, or social group.

Hogan (2007) also states that “culture is learned, shared and transmitted values, beliefs, norms and life ways of a group which are generally transmitted intergenerational and influence one’s thinking and action. It is the integrated pattern of human behaviour that includes thought, communication, belief, values and institutions of racial - ethnic, religions or social group.”

2.2.2 Proverbs

A proverb is a simple, concrete, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and use formulaic language. Collectively they form a genre of folklore.

The cardinal importance of African proverbs and parables in oral storytelling when it comes to social and cultural issues is demonstrated in the collective wisdom of the people as they express their structures of expression, meaning, thought, feeling as stated by Kunene (1991), Obiechina (1993) and Chinyowa (2000), Vambe (2001).

Obienchna (1993) asserts that using proverbs and parables uplifts the weight and significance of stories. In the same breath, proverbs and parables are also carriers of wisdom, knowledge, and attitudes.

Guma (1983) states that proverbs constitute the voice of the ancient African, teaching and advising present descendants through their life experiences so that they may not falter and fall into a ditch. Some examples are given below, depicting the ancient African voice advising present descendants on facts of life (proverbs will be loosely translated):

- **Contentment** – *‘pelo go tswa tsa baji*: the rich are always in want, never satisfied.
- **Sharing**– *bana ba motho ba kgaogana tlhogo ya tsie*: if you love someone, you will share the littlest piece of what you have.

- **Budget** - *kereka'ng e reka matlotla*: always draw up a budget to prevent wastefulness.
- **Stealing** - *thelesetso (dimphe) tsa bonokwane more*: underworld wealth has no virtue.

These proverbs expose the experience that the ancient African lived as stated by Guma (1983) above.

2.2.3 Idioms

Chitja (2010) on explaining what idioms are in Sesotho says:

“Maelana ke polelo e kgutshoane (hangata ho feta maele) eo moelelo wa yona o sa lateleng sebopeliso puo sa Sechaba sefe kapa sefe ebile moelelo wa teng o sa bolele se ngotsoeng kapa se ntshoang molomong. Maelana ke polelo e patang se hlalosoang ka botlalo; maelana ke kgetho e nngwe ya ho bua ka ho bapisa kapa ho bontsha tlhompho; maelana ke polelo e koekoetlang nnete kapa ho qoba ho kgentsha ya joetsoang ka ho otlooha. Maelana ke puo kapa polelo e kgutsufaditsoeng ebile e nolofatsa maemo a se hlalosoang.”

In short, what Chitja (2010) explains is that an idiom is a short sentence that does not follow grammatical rules of a language and often not literal. Idioms often portray respect figuratively as well as soften the blow of a ruthless information such as announcing death.

2.2.4 Myths

Myths are incredibly old stories that make concepts of the universe relatable, the concept of passing time, the environment and atmosphere. Myths explain creation or many other natural happenings that the upcoming generations struggle to understand, their aim is to teach, instruct and impart knowledge (Huber, 2013).

2.2.5 Folklore

Folklore is not anyone's property within the strata of any society, famous, wealthy, neither uneducated nor under-privileged. Its distinctive nature as a common cultural property is that it details our way of believing, thinking and illustrating our identity. Vasalala (2002) further describes folklore under the section of idioms, as a product of human creativity, created by people who live in a geographical area, sharing the culture, living conditions and language.

A common identity is forged by traditions of the folk and lifestyle (Vasalala, 2002). There is a common law identity that is portrayed by the lifestyles and traditions of the folk (Vasalala, 2002). Folklore is the creation of the innovative ideas of the people who bring forth such

creativity through articulation or artistically. This is then disseminated either verbally or scripturally to all generations that follow to be owned by all in the society without considering social status or geographical location (Vasalala, 2002).

2.2.6 Stories

A story or narrative is any account that presents connected events of fact or fiction in a meaningful manner. Along with exposition, argumentation, description, narration, broadly defined, storytelling is one of four rhetorical modes of human discourse. Literature is conscious mythology: as society develops, its mythical stories become structural principles of storytelling, its mythical concepts, sun gods and the like, become habits of metaphoric thought (Frye, 1971).

2.2.7 Indigenous Knowledge Systems

Hoppers and Makhale-Mhlangu (1998) sum up Indigenous Knowledge Systems as knowledge relating to the technological, social, institutional, scientific, and developmental knowledge systems, including those used in the liberation struggles. Indigenous Knowledge Systems refers to a total of human existence, a combination of knowledge systems encompassing technological, social, economic and philosophical learning or educational, legal or governance systems.

2.2.8 Indigenous Knowledge

Moahi (2007) defines indigenous knowledge as knowledge, concept as well as customs that conserve the environment they live in. wa Thiong'o and Legat (1991) posit that it is a body of knowledge founded in the indigenous people's traditional way of life usually depicted by native language that includes spirituality, cosmologies associated with the environment and how people use commodities of the natural environment.

2.3 Conceptual Framework

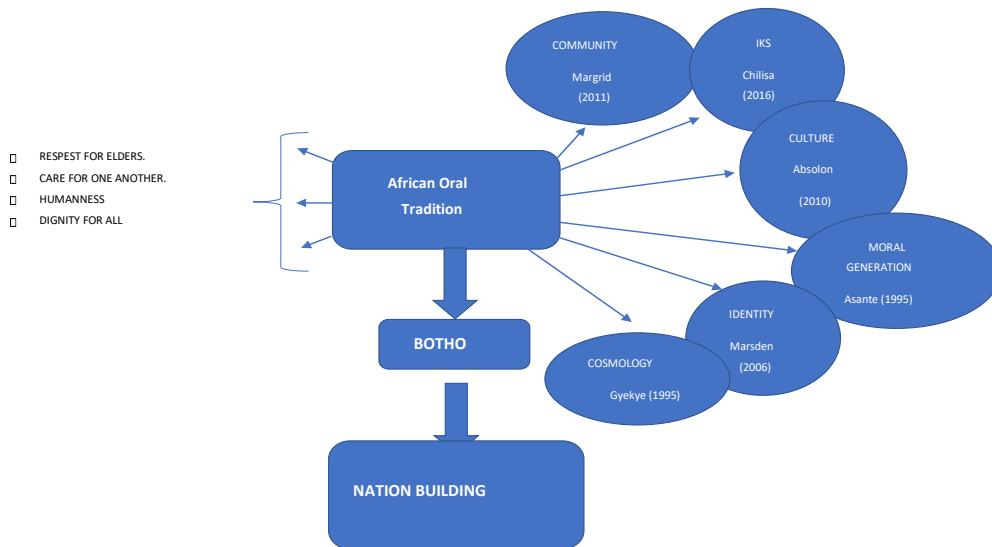


Figure 2.1: African Oral Tradition

2.3.1 Conceptual Framework on Indigenous Sayings

The conceptual framework of this research was based on Indigenous Knowledge and focused on finding out if, the foundation of childrearing and social cohesion, like in the distant past, is still based on Indigenous Knowledge Sayings (IKSs) which were used as the vehicle to teach moral values, belief systems and depict its rich social resource for any justice related attempt to bring about social change (Freire and Faundez, 1989).

Indigenous people from the Amazon basin are a good example of a living nature. The Aguarana socialization process teaches the child the correct relations with nature. As stated by Freire and Faundez (1989), when an Aguarana child learns a productive activity like pottery making – for the girls, or hunting – for the boys, they first learn the correct relations with the spiritual owner of the natural element which is to ask for permission to use it. This knowledge has been passed generationally, the connections of all the relatives, nuclear to extended family. At the same time, children learn about relationships of human beings with one another just like in the San education, and to their ecosystems, which is to be respected as it provides for all living things. This rich African knowledge marginalised by the West, has

been non-existent in Western science over the last four centuries (Dei, 1994; Keith & Keith 1993; Simonelli, 1994).

Figure 1 shows how the Indigenous Sayings (IS) or African Oral Traditions (AOT) such as proverbs, idioms, songs, and storytelling, informs the values as well as different forms of cultures that carry the culture of IS/AOT ultimately inform the social cohesion of *Botho*, culminating in Nation Building.

2.4 Theoretical framework

2.4.1 Oral theory

Preserving the original story has been the problem with all traditional narratives, especially in dealing with a cluster of contextual texts of the story. To preserve a story and its meaning is to pen it down, curbing the effects of a fading memory. This way it will never be diluted as it passes through generations. Epithets and formulaic expressions that are key components of the oral theory were brain techniques olden poets used to commit to memory. Foley (2005) maintains that illiterate poets preserved the pacing and musical quality through recurring formulations such as these to remember important themes within the narrative.

As an academic discipline, it refers both to a set of objects of study and a method by which they are studied, the method may be called variously, oral traditional theory, the theory of Oral-Formulaic Composition and the Parry-Lord theory (Foley, 2005).

In Parry's view, formulas were not individual and peculiar devices of artists, but the shared inheritance of a tradition of singers. They served as reminder devices since they were easily remembered, making it possible for the singer to execute an improvised composition in performance (Foley, 2005).

2.4.2 Social capital theory

Durkheim, (1897) refers to social cohesion as the extent of connectedness and solidarity among groups in society. A cohesive society is one that is marked by abundance of "mutual moral support, which instead of throwing an individual on his /her own resources, lead him/her to share in the collective energy and support his own when he/she is exhausted.

Coleman, (1990) and Putnam, (1993) define social capital as those social structures such as levels of interpersonal trust and norms of reciprocity and mutual aid which act as resources for individuals and facilitate collective action. Social capital thus forms a subset of the notion of social cohesion of society, which may be described as (1) the absence of latent social

conflict - whether in the form of income, wealth inequality, racial/ethnic tensions; disparities in political participation; or other forms of polarization and (2) the presence of strong social bonds measured by levels of trust and norms of reciprocity, abundance of associations bridge social divisions (civil society) and the presence of institutions of conflict management, social cohesion and social capital are both collective or ecological dimensions of society, to be distinguished from the concepts of social networks and social support which are characteristically measured at the level of the individual. Loury (1992) refers to social capital as a natural phenomenon occurring in social relationships among persons which promote or assist the acquisition of skills and traits valued in the community.

Some of these concepts (Coleman, 1988) are casually linked. For instance, the trustworthiness of the social environment is critical to the proper functioning of obligations and expectations that are themselves forms of social capital. If A does something for B, expecting B to reciprocate at one other time in the future, this establishes an expectation in A and an obligation in B. This is confirmed in the saying "*Motswa kgomo ga se lesilo*" (when I give something, I expect something in return), or "*Mhi o fa mhi ka ene*" (I give those who give me). However, the transaction depends crucially on the level of trust between A and B.

2.4.3 Parent Development Theory

Originally called the Parent Role Development Theory (PRDT), the PDT considers parenting by examining the important social role which parents play (Mowder, 1991, 1993, 1997). The parent role is important to understand. Being a parent, just like a teacher, one can assume different social roles of being a friend, a teacher, a nurse, employer/employee etc. but when the time of being a parent comes, all other roles take a back seat to interact with the child. Therefore, the PDT defines who parents are.

2.5 Indigenous philosophical underpinnings

2.5.1 Indigenous worldviews

The study has shown that the African worldview and Western worldview are worlds apart because the latter does not take into consideration the indigenous epistemologies and axiologies of knowing and practice as articulated below. Indigenous people have their own ways of looking at and relating to each other, to the world and to the universe (Ascher & Eglash, 2002).

Africans raise their children according to African indigenous values and principles. It is their way of life. They teach children right from wrong, how to behave toward others, how to be

kind through the sayings and traditions of the ancestors. They want their children to emulate God's attributes of being good for they believe God is good in every way. Magesa (1977) as quoted by Chalk (2006) states: "All these qualities or attributes of God, are derived from human experiences of what is good and noble".

Their traditional education processes were carefully assembled around observing natural systems, modes of survival adjusted, acquiring nutrition from the plant and animal world, implements and tools used were made from natural material. Demonstration and observation were the aids used for learning (Cajete, 2000; Kawagley, 1995) accompanied by thoughtful stories in which the lessons were impacted. However, the spread of Western social structures and institutionalized forms of cultural transmission jeopardised indigenous views of the world and approaches to education (Barnhardt & Kawagley, 1999).

There is a plethora of worldviews in this world. To realise cultural harmony, one must understand the differences between Western and indigenous worldviews. A worldview relates to what several people honour and withhold as to what they belief and value. Western cultures belief and concentrate in what science has to offer compartmentally, whereas indigenous people subscribe to a holistic understanding of connectedness of the universe. People and everything in the environment are all connected. Compartmentalisation is not part of their worldview as in the Western worldview (Bear, 2016).

2.5.2 Ontology

Chilisa (2016) delivers a direct explanation to the definition of Ontology in its complex narrative, that from the cosmos, between the living and non-living, it is the relationship, and the connection human beings have with the environment. Multiple layers of connections exist in this relation which is socially constructed by the culture that exists between a particular people. There is a contrast between African Culture and Western culture on how human beings relate to each other pointing to the I/We relation that exists between the two people. African culture is centred on the "we" in relation while Western Culture focuses on the "I" that is individualistic and competitive. The Bantu people of Africa then have a philosophy termed "*Botho*", which is a philosophical expression of the "we" relation that exists between them. The *Botho* principle has at the core of its characterization communality, collectivity, social justice, human unity, and pluralism. In Africa, *botho* empowers relations of human beings and nature through moral value of caring as we must respect our elders and each other and nature, sharing equally with each other what we find in nature, be involved in events happening in the community to foster communal relations for cohesion (Mbiti, 2015). Reality

thus implies a set of principles. These principles of *botho* originate in the pre-colonial setting of Africa embedded in the sayings and traditions of those who gathered and preserved knowledge for their generations.

Commonly at the heart of all values and beliefs of the African culture is communalism, which is being communal. Collaboration is encouraged among group member, and this nullifies competition among group members unlike in Western culture where competition is encouraged. In African culture, the value of the community, collaboration and unity is encouraged. The philosophy of *Ubuntu/Botho* is based upon this ideology. *Ubuntu or Botho* (as aluded to earlier) is a system based upon three sets of ethics which are namely, virtue, duty and situation ethics. Abiding by these values the value of the community is amplified and makes all human beings in the community feel welcomed and valued (Dryer, 2015).

2.5 3 Epistemology

It is the study of the nature of knowledge and justification. It is the distinction between justified knowledge and opinion. The nature of knowledge is inherent in natural science paradigm. Knowledge is those statements of believe or fact that can be tested empirically, confirmed, or verified or disconfirmed; they are stable and can be generalized (Eichelberger, 1989). Chilisa (2011) further informs that the facts are built into theory that is consistently improved by relating it to practical knowledge (Neuman, 2010). Knowledge is constructed from the participants' view and the relationship's power is not hierarchical.

Chilisa (2016) articulates it further that:

- Knowledge is relational
- Know one before you know others
- It's all indigenous knowledge built on relations
- Knowledge is shared with all creation

“It is not just interpersonal relationship, or just with the research participants, it is a relationship with all creation. We share this knowledge with the universe, the cosmos, plants, earth, and the animals. When you are doing research, you are accountable to all your relations. It transcends individual knowledge to the concept of shared knowledge which is relational” (Chilisa, 2016).

2.5.4 Axiology

The study of the nature of value and valuation, and of the kinds of things that is valuable. It is the foundation of axiology to respect cultural norms, advance human rights and enhance social justice (Chilisa, 2012). Researchers should examine their values (Mertens, 2009) to ensure that they are appropriate for carrying out the research study.

2.5.5 Cosmology

Cosmology comes from the Greek word cosmos and logos - world and word,

Logos = study of

Cosmos = universe

= Study of the universe (Faulkner, 2006).

Cosmology has a bearing on the lives of the indigenous peoples. Solomon and Wayn (2006) add that indigenous peoples the world over follow the rhythm of the cosmos with distinct relationship to the sun, moon, stars, animals, plants, sound, wind, water, electrical and vibration energy, thunder, lightning, rain, all creatures of the land and water, air and the rhythm of the land itself.

2.5.6 Teleology

As Woodfield (1976) points out, it offers an explanation of phenomenon based on their function rather than their origin. Teleology is the study of the purpose of natural occurrences.

It answers reasons why something happened.

2.6 Language

Language is a system of written or spoken words, used by the people of a region to communicate. Chilisa (2016) takes it further to say language is contained in the myths, truth, ancestral memory, dance, music, and science which provide the sources of knowledge, the canons of truth and stimulus structures of truth. Asante (1990) emphasises that these indigenous underpinnings all have one thing in common, the involvement of the participant handled with the greatest care of *botho*.

Their beliefs and way of life must be taken into consideration when dealing with them so that the research can be authentically from their perspective. The researcher should always remember the relational aspect of their environmental experiences e.g., there are certain

things a researcher cannot do at midday for that time is reserved for *Badimo*. If the interview had to pause, then it should. If the researcher had to observe a certain ritual like taking off shoes before entering a place, that is how happened. These cultural norms and observances are what showed respect towards them.

2.7 Childrearing in the African setting

Murovhi (2019) in her thesis titled “Traditional practices of *nyaluso ya vhana* in a Venda home,” expressed that the value of culture in Venda was evident in the way adults taught children *ngano* (folktales), *mirero* (proverbs), *thai* (riddles) and stories to the children. This practice was used with the intention of transmitting the socio-cultural norms and values of society to bring about social cohesion. She further expressed that it is the family as a social institution that passes on socio-cultural values and norms. Children raised by indigenous families were able to develop collaborative skills due to their rich indigenous knowledge where childrearing activities such as singing and dancing storytelling and rituals is employed (Murovhi, 2019).

Childrearing and childcare in every society occurs in accordance with the cultural norms of the society. In most societies, however, childrearing practices and childcare share a common value: preservation of life and the maintenance of the health and well-being of a new-born infant (LeVine, 1977; Castle, 1994; Liamputtong & Naksook, 1998).

Parents in all societies raise their children in a manner that is generally congruent with the demands of their physical environment and their economic system including the system of beliefs that has developed. The existence of cultural continuities between adult beliefs and childrearing practices is the basis for socialization. Even the care of infants reflects aspects of ideology of the culture. Farquhar (1990) warned, “what might be quality for one cultural group, or in one country may not necessarily be so for other cultures or in other countries (Liamputtong, 1998).

2.8 Social cohesion

Gellner (2019) indicates that Ibn Khaldun, like Emile Durkheim, is primarily a theorist of social cohesion. His central problem is what is it that keeps men together in society? What is it that leads them to identify with a social group, to accept and observe its norms to subordinate their own individual interests to it, and in some measure, to accept the authority of its leaders to think its thoughts and to internalize its aims?

On the other hand, Giddens (1971) posits that Durkheim was not primarily concerned with the problem of order, but as a social developmental philosopher, he focuses on the changing nature of order in the context of a definite conception of social development. He maintains that social change is brought by changes in quantity and quality of interaction, changes that in turn are necessary to given historical conditions.

Durkheim (1897) states that social cohesion as the extent of connectedness and solidarity among groups in society. A cohesive society is one that is marked by the abundance of “mutual moral support, which instead of throwing an individual on his/her own resources, lead him/her to share in the collective energy and support via his own when he/she is exhausted.

It is also one that is richly endowed with stocks of social capital. Rosenthal (2000) points those African cultures value collective goals more highly, such as learning to live in harmony with one another, competent participation in social events, obedience to authority and cooperative and altruistic orientation. Whereas the Western culture is characterised by individualistic, cultural scripts which are usually related to the acquisition by an individual of competence and independence that often values competition.

The Council of Europe (2005) in defining social cohesion says, in its original etymological sense, cohesion is defined as the characteristic of a group of whose parts are closely united. Cohesion is the opposite of disintegration or division. The key words here are links and unity. The council further points out that the cohesion of a society depends on the elements that come into play and the specific types of process that establish themselves between those elements and with society since it is not something that exists naturally.

The Department of Arts and Culture defines social cohesion as the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity finds expression among individuals and communities. In terms of this definition, cohesiveness is defined as eliminating inequalities, disparities and divisions generated by class, age, gender, nationality, or any other matter distinguishing negative effects such as divisions, conflict and distrust within a community or society are dealt with, reduced and/or eliminated in a planned and sustained manner. To achieve this, the leaders of the community ensure that community members and citizens participate actively as involved members, working together for the attainment of shared goals, designed, and agreed upon to improve the living conditions for all.

2.9 Songs as a form of instruction

Murovhi (2019) posits that in Venda culture, music is the cornerstone of their life in various settings – in worship, sadness, joy, work, and grieving. She quoted Ladzani (2014) expressing that a child learns social skills through this process and can interact with people of all ages in a healthy way. Due to the repetitive nature of the song, with poetic and melodious nature, it becomes easy and enjoyable to internalise the educative message intended for various reasons, for example the folk poem “naledi ele” that educates children about the shooting star:

Naledi ele, ya mariberibe

Ribela ka pele, re ye go nwa metsi

Metsi ga a yo, a nolwe ke kgaupe

Kgaupe ga ke mo rate, ke rata Masilonyana

Thamaga di a gangwa, di gangway ke Kotiko

Kotiko tlhaolela, o ntshe kgatsele

Ya basimanyana, ba ntse meloreng

Ba epa kgelekgetla, kgelekgetla menyaku

Tsuololo! Tsuololo! Tsi!

This poem teaches the child about the shooting star that brings plentiful of water, but Kgaupe drank all the water and the poet expresses dislike for Kgaupe. The love the poet has is only for Masilonyana. It is also about the *thamaga* colour of the cows milked by Kotiko, milk for the boys who are reaping a tuber named ‘kgelekgetla’ and the vegetable or morogo referred to as “monyaku.” A child learns a whole lot of vocabulary, division of work and how nature affects mankind because of relationship with all of God’s creation.

Songs contain various forms, such as those including the repetition of sections, especially those of young children. Songs in a simple style that are learned informally are often referred to as folk songs. Examples of a repetition section is given by Abrokwa (1999) in the song that teaches and admonishes irresponsible youth against destroying the earth as well as praise the responsible ones in protecting the environment:

The wise one sees himself in the Earth

The wise one sees himself in the Sky above

The wise sees himself in the Air

The wise one sees himself in the River

The wise one sees himself in the Plant

The wise one sees himself in the Animal

He plays with his great-great-grandchildren

The fool sees himself in nothing, except himself

He goes to sleep early!

For a child who beams when praised, they would not want to be classified as a fool but as the wise one who is ready to protect the environment or “The Earth” in this case. The first question one could ask is, “what role can songs/music play in childrearing? Can it really play an important role in the instruction of childrearing practice as well as social cohesion?”

A lesson becomes an indelible mark engraved in the mind of the child when taught through music, to preserve the message (Abrokwa, 1999). He gave an example of an environmental song, teaching about the destiny of both the responsible and irresponsible individuals and groups regarding protecting the earth or environment from human abuse for they understand their life’s absolute dependence on its continued fertility:

Without the earth, would we have our farms? No!

Without the earth, we are nothing!

She alone has the power!

Do not make her angry

Her anger will reach everyone home

This message through a song has ample contextual education for a child. A child receives education in an interesting and playful manner, not forgetting that play is what the child does best. A song such as this one with an inherent message of preservation and consequences of not adhering to cannot be ignored by a child.

At the same time, teaching the child to love and enjoy their time of working the field is just as important. Songs that speak to the child to appreciate and be cheerful to produce from the earth need to be inculcated since music is a normal, natural, and necessary part of human

life (Dissayanake, 2004). This is reminiscent of the African proverb, “Mpa ga e tsholwe ke lesilo” (one who wants to eat should be clever). African women used to sing while they worked their fields to lighten their chores. Songs such as:

Mampe mpelegele ngwana yo ke a lema

Mampe mpelegele ngwana yo ke a lema

Wa mpona ke a lema

Ke lema ke le nosi

Wa mpona ke a lema

Ke lema ke le nosi

(The song is about a woman working the fields, asking Mampe to take care of the child as she is working the fields alone)

To many people music is a source that soothes the soul. They make music their soul mate, one who can carry them on their journey of long distances. A song without lyrics has the power to transcend to higher levels of comfort to sooth a broken heart with its melodious sounds. To some it is an enjoyment to carry in one’s ear for distances abound with its accompaniments. To whom the lyrics of the song cut deep, music becomes the best teacher to listen to. To many, it can bring joy and motivate, accompany through difficult times, and alleviate worries (Greenburg, 2016).

African women are known or identified with backing of the child when the child is in distress or just removing the child from a dangerous environment. Harry and Elam (2016) assert that this backing, is the first model of interpersonal intimate contact where the maternal warmth and skill causes positive feelings with her closeness. This cultural practice of carrying the child on her back provides tactile, kinaesthetic, and psychosocial stimuli causing the child to anticipate human relations with pleasure. Culturally, this practice is accompanied by melody of music. Music and song is how the child comes into contact and learns the traditions and heritage to be passed from generation to generation. Songs loaded with culture such as the following lullaby:

Oo ntutulele!

Oh! sleep

Kgaotsa nnaka

Hush dear brother/sister

O tla belegwa ke mang

Who will abba you

<i>Kgaotsa nnaka</i>	<i>Hush dear brother/sister</i>
<i>Mmaago a timana</i>	<i>Your mother is stingy</i>
<i>Kgaotsa nnaka</i>	<i>Hush dear brother/sister</i>
<i>A tima babelegi</i>	<i>Stingy towards caregivers</i>
<i>Kgaotsa nnaka</i>	<i>Hush dear brother/sister</i>
<i>Babelegi dikoma</i>	<i>Caregivers full of songs</i>
<i>Kgaotsa nnaka</i>	<i>Hush dear brother/sister</i>
<i>Ba rekwa ka serope</i>	<i>They are sought with a thigh</i>
<i>Kgaotsa nnaka</i>	<i>Hush dear brother/sister</i>
<i>Serope sa namane</i>	<i>A thigh of a calf</i>
<i>Kgaotsa nnaka</i>	<i>Hush dear brother/sister</i>
<i>Oo ntutulelele</i>	<i>Oh! sleep</i>
<i>Kgaotsa nnaka</i>	<i>Hush dear brother/sister</i>

This song is sung by the older sister/family member when the child is on the back or lap, aimed at stopping the child from crying, but to sleep. It also signifies the importance of caregivers as awfully expensive to “buy”. The calf’s thigh is a soft and juicy meat which is expensive just like lamb meat. At this stage, the child is not expected to understand the language of music, but to be introduced to something that is enjoyable and pleasurable, that which brings calmness to the emotions. It will be particularly so with the songs that the child learns to express pleasure, pain, joy, or sorrow (Harry and Elam, 2011).

The importance of music in the growing mind, as well as that of adults and society is immeasurable. Greenburg (2016) posits that Pythagoras used music to heal different psychological and physical ailments. Currently, cutting-edge scientific research has shown the effect that music has on the brain, the individual and society. In a non-literate society, music can be used to inculcate the skills and traditions of society.

Greenburg goes on to say “Not only does music reach us on intellectual, social, and emotional levels, but many describe it as spiritual or mystical. Music can bring us back to

ourselves, be our mirror, and show us a side of ourselves that we may have long forgotten or that we never knew existed.”

In quoting Ferruccio Busoni, who said, “Music is sonorous air,” Greenburg (2016) lays bare the wonders and intricacies of music. “It’s extraordinary to think that a simple vibration unseen by the human eye that can facilitate a deeply rich emotional experience, alter perception and consciousness, and induce ecstatic states of being.” This gives a clear indication of the importance of music to humankind. Many people feel like music is an essential part of their lives. It is like a shade companion that soothes their soul. It brings them joy, encourages them towards good citizenship as well as lifts their spirit and worries (Greenberg, 2016).

The foregoing discussion clearly shows the importance of music in people’s lives. It sums up the necessity and relevance of music in children’s upbringing. Music acts like a soothing sound that relieves worries, just as it relieves worries for the backed child, who stops crying and goes to sleep when they hear the soothing melody of his mother’s singing. With the right choice of words in a song, the perfect moment to inculcate the notion that music is medicine, the matured ear to listen to the message in the song, music tends to be the perfect tool to employ in childrearing when teaching good morals, best behaviour and conduct envisaged by society. If done in a playful manner, a child will associate himself with the song whenever he is in want. Take for instance the cultural song:

Re babedi fela, fela, fela

Re babedi fela, fela, fela

Mme wa tsamaya, lerato le fedile

Mme wa tsamaya, lerato le fedile

A o sila mili mili ngwana wa batho

A o sila mili mili ngwana wa batho

Oo mme wa tsamaya, lerato le fedile Mme wa tsamaya, lerato le fedile

The song tells of a parent parting with her children, she has been a pillar of strength in providing for them in all aspects, availing her love freely by just being a mother. From the song one deduces the fact that these kids “*ga ba jewa ke pelegi*” (they are not spoilt) but have been taught to be responsible and independent for they can do home chores. They know that “*tlhapi solofela leraga, metsi a tšhele ba a labile*” (*expect the hardships because*

your fenders left), for here they are, already taking over mother's duties by grinding mealies for their consumption. To them, this feels like their mother's love has been taken away. The remarkable thing is that they do not lament but face life head on.

Folk songs: Folk songs exist in almost every culture; their origin is always or often anonymous and not owned by anyone but belongs to all (or are public domain) and are orally transmitted. They are frequently a major aspect of national or cultural identity.

Popular songs may eventually become folk songs by the same process of detachment from its source. Folk songs are more-or-less in the public domain. There are many genres of popular songs, including novelty songs, anthems, and soul songs. Other commercial genres include rapping. Folk songs include lullabies, mourning songs, dance songs, work songs, ritual songs and many more.

Much of Africa's cultural diversity is due to environmental differences between various areas of the continent (Abrokwa, 1999). Each group employs its environmental resources to develop its sacred and secular belief systems, values, and forms of musical tradition. Environmental resources therefore greatly influence the development and use of musical instruments, dance forms and song texts.

The introduction of colonial music, musical instruments, musical styles, and song texts brought in new forms of music that meant new musical values, appreciation, and social functions in the African society Abrokwa (1999). Within the ensuing change, indigenous music began to lose its appeal and significance among the colonised Africans. This loss was brought about by missionaries who preached vigorously against Indigenous African religions and music, particularly the drumming that they associated with pagan worship and aggressively promoted European musical art forms among the Africans.

2.10 Proverbial and idiomatic instructions

Proverbs and idioms are one of the most important vehicles of carriers of culture. They figuratively express meaning as they use figures of speech to deliver whatever message they carry. To use them effectively, one needs to understand their deep-seated meaning which are never literal but carry profound teachings. For one to employ these in childrearing and socialization, one is to understand their etymological explanation.

Mothemela (2013) affirms the explanation of proverbs and idioms as:

“Seka ke seripa se bohlokwahlokwa sa polelo. Dika di hlotšwe bogologolo ke batho ba kgalekgale. Dika di swana le maswao a tsela ao a lemošago batho ka moo ba swanetšego

go sepela ka gona. Dika ke polelo ye bose ya papišo yeo e humišitšwego ke dikapolelo ka mehuta ya tšona. Ka nnete dika ke motheo wo o tiilego wa polelo, go akaretša ya Sesotho sa Leboa. Bangwadi ba bantši ba kwana ka molomo wa lehlabula gore seka ke sekafoko goba sehlophana sa mantšu seo tlhalošo ya sona e fapanago le tlhalošo ya ntšu ka ntšu goba ya litherale". Serudu, Grobler & Kgobe (1989) cited by Mothemela: "Idioms are embellishments of the writer's language. They serve to heighten and typify a particular writer's language usage. They lift the literary work of above the plain of dull imitativeness."

The Quest study Bible (2011) on what is a proverb states, "A proverb, sometimes called a "maxim", is a truth condensed into a few words and stated in a memorable fashion with application to a variety of situations in life." An example of application in life, one could use the moral benefits of wisdom by quoting Proverbs 10:1 in the Christian Bible: "A wise son brings joy to his father, but a foolish son brings grief to his mother." Its Setswana equivalent "*Ngwana yo o tlhogo kgolo o sira rraagwe*", the meaning of these proverbs is that a child, who does not listen to the instructions of parents, brings shame to the name of the family.

2.11 Proverbs

Proverbs are often metaphorical in nature and have a universal use. They contain truth, morals, wisdom and above all, the traditional views of a people residing in the same locality. They contain principles of life. In their constitutional nature, they present themselves as short sayings which give a whole lot of sense and act as a guiding spirit.

McDowell (1989) posits that the Sibondoy Indians assert that the religiosity of their sayings comes from their intense concern with humanity's role within the cosmic design rather than from within established churches or religions. Sacred sayings uphold fidelity to the example set forth by the first people who established guidelines for a civilised life for all times. They promote the pursuit of spiritual health by aligning contemporary circumstances with this global pattern.

He further asserts that the sayings of the ancestors are a multipurpose genre of which the most apparent function is the enculturation of children into the traditional life ways. Some of the sayings are pedagogical in character and are used to instruct or reprimand children and put forward an example: "If you stick your head in a jar, your breathing will be obstructed, and you will not be able to run."

This is simply to tell children not to drink from the earthen jar. In this manner children are deterred from the seemingly (and unhygienic) practice of drinking directly from the family's

supply at the same time they are initiated in the proper way of doing things, a balanced and harmonious way of life chartered by the example of the ancestors.

McDowell disagrees with Tandioy Chasoy where his commentary highlights the pedagogical intent of the sayings and plays down their belief element. He asserts that there can be no doubt that the corpus sayings play a major role, one that is not limited to the instruction of children. There are sayings addressing concerns and problems endemic to all stages of life cycle.

He further contends that many sayings move beyond the parent to child framework and help in parents raising their children. For example, if one would like to guide the child in the best way to be morally acceptable to society, Batswana could use proverbs which are not only reflections of life, they also play an active role/part in it (Westernmark, 1930). Some examples are given below and are loosely translated:

**Moremogolo go betlwa wa taola, wa motho o a ipetla. **

I can only guide you in the right direction of living, but the onus is upon you to take my advice.

**lefoko ga le boe, go boa monwana. **

Never take words for granted nor use them without thinking for they carry a lot of weight.

**Moraba go jewa o phunyegileng. **

If you are a fool, people will use you then dump you.

**Ngwana yo o tlhogokgolo o sira rraagwe. **

A bad-mannered child denigrates family name.

The researcher states that the sayings encode attitudes, values and recipes for action defining the indigenous ethos. They impose the prevailing moral order and draw implicitly on the wisdom of the ancestors.

The previous section has highlighted the social and pedagogical role which proverbs play in African societies. A framework for the sociolinguistic analysis of meaning has been offered by Nwoga (1975) in his article "*Appraisal of Igbo proverbs and idioms*," where he suggests three levels of meaning with which proverbs operate: (1) the text (literal meaning); (2) the generalized moral and cultural principles (philosophical meaning); and (3) the meaning defined by the specific interactional context (contextual meaning).

The literal meaning displays concrete imagery using the symbols of traditional, ancestral, or modern life; the philosophical meaning generalizes the moral truth associated with the proverb. The contextual meaning uses the proverb either to reinforce ideas and support a given statement or to evaluate the behaviour of others who are upholding or violating this moral principle, by directing the moral truth toward one or more individuals. Proverbs used in speeches or stories often serve to reinforce ideas while proverbs used in conversation are more often used to correct the behaviour of others.

Christensen (1958) refers to proverbs as tools that illustrate the rules and conduct in Fante culture and are used to teach children the rules of life. Proverbs are widely used to indoctrinate children with respect towards elders, obligations to kin, and proper attitude toward chiefs. Many of them provide instruction and used to admonish a bad behaviour as well as praise for the deserving one. The following are proverbs that oriented primarily toward the rearing of children:

- *The monkey jumps to where it can swing*, meaning the child should not bite more than he can chew.
- *The male cat is not one man's cat*, told to a child who complains that too many adults send him on errands or ask for his help. In Setswana, the following proverbs are used in childrearing:
- *Mafura a ngwana ke go rongwa*, meaning the whole purpose of a child is to be sent for errands.
- *Kgomo ga e ke e tlhaba mong wa yone*. (This one goes to the child who disrespects his parents.)

In childrearing, these proverbs have a profound meaning in raising a child who is conscious of his/her actions in society, cares about the image he/she presents of the family for, whatever he/she does outside his/her homestead will speak highly or badly of his father's name. The child will carry this notion in their heart that they live not only for themselves but is responsible also to portray their family name in good standing. For society, it translates to social cohesion.

Using proverbs and idioms in the instruction of children need to be treaded carefully lest the intention turns to disaster only because the subjects it is intended for, do not understand its teachings culminating in the hatred of the maxims. To get a full figurative and literal understanding of these expressions is of great importance. Knowledge of the cultural background and the origin of the maxims also comes into play.

“Bonneteng ke hore kajeno nka o hlapanyetsa hore ha ho motho ya ka tsebang setho, moetlo kapa puo tsa dichaba tse ding ka botlalo a sa tsebe puo ya habo, moetlo kapa mekgwa le ditlwaelo tsa habo!!! (You will never excel in any language, culture, tradition or custom if you do not know your own language, culture, tradition and custom!!). Milleniume e re leng ho yona e batla diqhengha, dikokonono, dihanyatha le difonthoane tsa sebopehopuo ya Sesotho e le hore o phomelle (Chitja, 2010).

Based on the preceding proverb, one would not understand why *“rraagwe”* (father) is used instead of the mother if one is not conversant with a society’s cultural implications. The culture of the Batswana uses the father’s name since South African society is a patriarchal one, so the family name is always that of the father. Hence, it is said the child *‘o sira rraagwe’*. The child needs to understand that when dealing with their personal affairs, not only are they engaged with the uniqueness derived from those personal affairs but the whole family. Should their actions glorify the family name, the whole family will celebrate. Should it taint the family name, the whole family will be in shame. This is attested to by Mothemela (2013) in the following quote:

“Seka ke seka foko goba sehlophana sa mantšu seo tlhalošo ya sona e gatelelago se sengwe goba thuto ye itšeng bophelong bja batho. Tlhalošo yeo e šikerwego ke dika e letše godimo ga madiri le gona e ruta batho ka:

• *Maitshwaro a mabotse • Tlhompho • Lerato le tše dingwe* (Mothemela, 2013).”

“Maitshwaro a mabotse” (good manners) are taught while the child is still young because *“lore lo ojwa le sa le metsi”* (a stick is bent while still supple).

Taylor (1962) asserts that proverbs are quotes from a society’s culture lived and experienced through nature. In addition, proverbs are semantically ambiguous, and they are linguistically different from the surrounding discourse in which they occur. They smooth the rough edges of communication in a community that must live and interact closely together (Nwoga, 1975: 200).

One example of smoothing rough edges is:

“Seboba re bata sa mokwatla, sa mpa re a mpampetsa”, (foreigners’ wrongful deed is dealt with harshly than that of a resident). This proverb clarifies to anyone complaining of unfair treatment that this is how it has been done from time immemorial.

Proverbs and idioms are used in social interaction to summon the conscience of the guilty to return and follow the rules of the social order, for example,

“Phuti tswa letlhoding, go tswa ka madi ga go molemo”, (leave the despicable manner of stealing before getting hurt.

This kind of proverb is levelled against a person who has turned stealing into a norm in their life, warning them to leave the atrocious life before landing in jail or worst of all, being killed like hijackers of money trucks. They have a characteristic of an indirect way of enforcing customary rules of social order suitable for dealing with good behavioural practice of childrearing. There are those proverbs that guide a prudent parent to enforce and produce a child who is wise, fears God, is respectable to elders and observes acceptable social behaviour.

The valid reason why the stated proverb was chosen to emphasise the need to admonish the perpetrator is because the metaphorical meaning gives rise to the real meaning. One should look at the characteristics of a duiker. Among all other foods that it eats, the most loved is “letlhodi”. Even when it sees danger towards it, it keeps on eating before it can run away. By the time it decides to run away, danger has befallen. This is the part that the child must understand fully and take into cognisance to take a leaf from the behaviour of the duiker.

Choosing relevant and suitable proverbs and idioms for children, aimed at childrearing and socialising them into society can be achieved as seen in the Fante culture (Christensen, 1958), including elsewhere in Africa where children are introduced to this kind of language from an early age. Proverbs can outline correct procedures to be followed regarding customary rules to parenting. Examples are given below: Usage of suitable and relevant proverbs and idioms selection in correcting.

- *Lore lo ojwa lo sa le metsi/ Ngwana o jelwe ke pelegi* (Setswana).

Meaning: Spare the rod and spoil the child (English).

- If one is unable to eat one’s palm nuts, they become full of worms (Fante).

Meaning: if a parent is unable to control his children, they become spoilt and rotten.

- *Morogo wa ngwana ga o tshotšwe ditlhokwa* (Setswana).

Meaning: It is the child who is sent for water that breaks the pot (Fante).

Meaning: children learn by doing and are not to be ridiculed.

- *Lemme ga le bolae go bolaya lefifi* (Setswana).

Meaning: Half a loaf is better than nothing (English). Teaching the child to share or accept the little that they receive in times of want.

Proverbs concerned with behavioural values and good interpersonal relations:

- *Go itekanya morwalo* (Setswana).

A monkey jumps to where it can swing (Fante).

Look before you leap (English).

Meaning: The child should never bite more than he can chew.

- *Mafura a ngwana ke go rongwa* (Motswana).

The male cat is not one man`s pet (Fante).

Meaning: Told to a child who complains that too many adults want his services.

- *Kgomo ga e ke e tlhaba mong wa yone* (Motswana).

The child who mocks his father and mother eats food without salt (Fante).

Meaning: The child respects his parents.

The most important among the Batswana, one that pledges love to all, one that forges best interpersonal relations is “*Motho ke motho ka batho ba bangwe.*” It is universal for it puts every human being and the self together, meaning that that one becomes who they are because of the contribution of others. This signifies that one is to work, love, respect others to achieve in life. If a child can understand the full meaning of this proverb, then the world will go around in a peaceful and prosperous way. *Botho/ubuntu* that has been lost in modern day Africa, can be revived if every child can understand the implications of this proverb. Proverbs are not just only utterances but also are instructive sites of knowledge, wisdom, philosophy, ethics, and morals (Mapadimeng, 2017).

Proverbs that guide the child in the best way to conduct his affairs in life:

- *Mabogo dinku a thebana* (Setswana).

Two heads are better than one (English).

The reason two deer walk together is that one must take the mote from the other`s eye (Fante).

Meaning: Work becomes lighter when shared.

- *Di ya thoteng di bapile* (Setswana).

Birds of the same feather flock together/cut from the same cloth (English).

If a rat goes to a funeral, he stays with a burrowing animal (Fante).

Meaning: *people who spend time together, behave the same.*

- *Kereka`ng e reka matlotla/Go bapalela mo kgetseng e dutlang* (Setswana).

Wilful waste makes woeful want (English).

Meaning: *Impulsive buying may lead to buying things you do not need*

2.12 Stories and storytelling in the development and maturation process

Storytelling empowers people to have a clear understanding of their environment and nature as it stands, for instance, the story of why the ocean has salty water. This story brought sense to the mysterious world our forebears lived in. Gates (1989) asserted that using stories to ask epistemological and ontological questions in our own voices has played a critical role in the survival of African – Americans.

Storytelling involves the sharp and interested mind. The mind that imagines what the word says, forms clear pictures and interprets what the word says. To the child, a story tends to be the best vehicle that can convey life lessons through an informal but effective medium. The storyteller uses realistic images to describe the present and fantasy images to evoke and embody the culture's experience of the past. Smithrim (2007) in quoting Montessori theory on the absorbent mind says:

“Impressions pour into us, and we store them into our minds, but we ourselves remain apart from them, just as a vase keeps separate from the water it contains. Instead, the child undergoes transformation. Impressions do not merely enter his mind; they form it. They incarnate themselves in him. The child creates his own “mental muscles” using this for what he finds in the world about him.”

If we use this growing mind to form the right impressions, at the same time leaving a legacy of indigenous knowledge through telling stories in an impressive, enjoyable and comprehensible manner, as emphasised herein that narration of the stories are accompanied with singing, drumming, percussion instruments, clapping, and dancing

(Achebe, 1958), to transmit cultural values and beliefs, we will build children who can perpetuate a society that is dignified and respectable.

Choosing or creating stories should be a carefully selected task that will reach the required objective of inculcating the objectives of the story. For instance, if one is to teach about honesty, love, empathy, laziness, loyalty, truthfulness etcetera, the story should be well chosen and told in a manner that will emphasise the variable aimed at. For example, the Sananapo story:

Sananapo o lalediwa go ya kgonnye ke basetsana ba motse.

Sananapo ke morwadia kgosi, ngwana yo o nosi wa ga mmaagwe le rraagwe.

O tsamaya le ntšwa ya gagwe e e sekeng e sala gope kwa a yang teng.

Fa ba fitlha kwa sekgweng ba dumelana go besa molelo o motona mme o tlodiwe.

Ba tlola botlhe pele mme Sananapo ya nna wa bofelo go tlola.

Ba mo kgoromeletsa mo molelong a re wa tlola, a ša mme a swa.

Fa a sena go butswa ba mo ja, ba fa ntšwa lesapo mme ya le gana.

Ba ithera gore ba tla re Sananapo o timeletse mo sekgweng ba sa itse fa ntšwa e utlwa.

Fa ba sena go bua maaka kwa gae, ntšwa ya simolola go opela.

“S’nanapo, S’naapo, ba mmolaile S’nanapo

Ba mpha lesapo S’nanapo, nna ka le gana S’nanapo

Ga ke je motho S’nanapo, e le mong’a ke S’nanapo!

Nnete ya bo e dule, basetsana ba tsewa ba ya go latlhelwa kwa logageng le lentshontsho.

It is a story of honesty, loyalty, and jealousy which in the end, lands the village girls in trouble, they lose their lives. But the loyalty of the dog ensured that its master gets justice for the cruelty that ended her life. From this story, the storyteller can evoke emotions of empathy because he can imagine and feel what Sananapo and the dog felt. When the imaginative endeavour of the child is at work, as asserted by Montessori (1988) about the child’s mind, “the child creates his own muscles, using this for what he finds in the world around him.” In telling such a story, the storyteller must ensure that they evoke and command the children’s vein of sympathetic emotions coupled with that of disapproval and abhorrence to deeds that are unbecoming to society. For the child to be engrossed in the story, the voice, facial

expression, and the use of gestures plays the most important role in this endeavour. Stories such as these are bound to form the desired behavioural outcome as stated by Emeagwali and Shiha (2016) that storytelling in African societies a) transmit cultural belief, norms, and values. b) encourage children to identify good from evil; c) encourage children to be reflective beings; d) to teach critical thinking; e) to encourage to be moral thinkers (Jirata and Simmomsen, 2014).

2.13 The importance of stories and storytelling

Stories contain moral factor and the required discipline that go with disobedience. Community's life goals and values are found in stories which are honesty, hard work, perseverance, respect and patience. Also, issues of discipline and the price to be paid towards laziness, wickedness, impatience and greed are found within the story. All problematic children displaying an attitude negative towards cohesion was addressed and corrected through a story (Ogede, 1997). Through stories, one can negate lies about our past, share the culture, customs, and traditions. Our generations need to be taught stories that celebrate their cultural heritage.

Africa has a vibrant, revered, and fun storytelling tradition that contributes to memory preservation, entertainment, education, cultivates creativity, strengthens community cohesion, and promoted spirituality throughout the continent. The arrival of the colonists and missionaries changed the face of the beautiful artefact that an African man espoused. As part of its effort to promote and promote its superiority, Western knowledge introduced and promoted its epistemologies, perspectives and views while simultaneously discrediting African ways of knowing and practices, that was included within African cultural practice as a whole (Mdlalose, 2019).

In the course of time, dominance was developed that generated negative perceptions that what was primarily African was of less value than what came from the west. This distortion brought about denigration towards African storytelling. Mdlalose (2019) further points out that,

“Plato identified poets and storytellers as dangerous fellows who put unreliable Knowledge into heads of children hence African storytelling was considered “suspect,” Philosophers threatened to censor it while Management Theorists generally ignored it.” It is no wonder that stories are everywhere, filling our cultural and social environments (Polkinghorne, 1988; Simpkinson and Simpkinson, 1993). A story can be defined as the depiction of an event or series of events that are generally, but not always, encompassed by boundaries of time or

space (Banks-Wallace, 1999; Livo&Rietz, 1986). Stories are a means of preserving common characteristics of a culture and passing them on to subsequent generations (Gates, 1989; Howard, 1991). They provide practical guidelines and help us answer existential questions about the meaning of life in general or of our lives.

South African History Online (SAHO, 2011) gave two types of oral tradition, one is oral history where questions such as why, when what are answered. Another type deals with message than dealing with facts and are fictional, answering to the universe's mysteries. Most importantly, folklore also includes medicinal practices which have been played down by colonialists as witchcraft. Within the black and San community this was well performed by medicine man (SAHO, 2011) these type of stories are termed folklore stories or fairy tales. These used to be an antidote in childrearing and social cohesion in the far past.

The use of storytelling in childrearing and social cohesion is another form that can be employed to foster the development of the phenomena since the expectation of every community is to help children to acquire the tools and knowledge of their community to be competent adults. Language systems and folk stories are examples of social activities that are often used to frame social participation (Vygotsky, 2004). Stories and storytelling can be used to achieve the intent of socialising children into society as stated below.

Emeagwali and Shiha (2016) state that storytelling in African societies is the fabric that holds societies together as it fulfils several functions. These are: a) transmission of intergenerational transfer and change of storytelling traditions. b) Transmission of cultural belief, norms, and values. c) encouraging children to identify good from evil; d) encouraging children to be reflective beings; e) to teach critical thinking; f) to encourage to be moral thinkers (Jirata and Simmomsen, 2014).

Storytelling as practiced among African cultures is not just for entertainment but serves a higher purpose to educate children as future leaders. Additionally, children are not passive consumers of stories, but participate in storytelling through asking questions. Urging the storyteller to continue telling the story through reflecting the emotions of the protagonist in the story, answering questions from the storyteller and at times, telling the story to their peers (Jirata and Simonsen, 2014) for they enjoy stories which makes it easy for them to learn. They also learn other skills e.g., being reflective listeners, learning about the cultural norms, beliefs, and taboos, etcetera, as they listen to participate (Emeagwali and Shizha, 2016).

Vygotsky (2004) asserts that in folk storytelling, it is through imagination that children imbue meaning of stories and relate to life situations. During storytelling, children imagine

characters they cannot see, conceptualise what they hear from the storyteller, and think about what they have not yet experienced. Therefore, a storytelling moment positions children to engage in complex imaginative activity (Fleer, 2010) that is not limited to the immediate parameters of the stories. Children can relate the imagined moments in the stories to conceptualise social and cultural experiences (Vygotsky, 2004). It is therefore in this theoretical understanding of imagination in folk storytelling, the social relations that a child is part of during the storytelling moment must be viewed as an integral aspect of the child's imaginative activity (Bodrova, 2008; Fleer, 2010).

As asserted by Tuwe (2016) Africa in its vast grasslands, many regions after dinner became aflame with central fires where villagers responded to the drum's tantalising call to gather around and listen to captivating, fascinating and culturally rich stories narrated by eloquent storytellers who were able to capture the imagination of children including those of the adults (Achebe, 1958). A difficult, hard day's work was rewarded with the relaxation of the mind through storytelling ritual. Sitting around the fire and calming nights was the perfect tone setting to offset the psychological intent of exposing the children to the narration of folktales in Africa (Ngugi wa Thiong'o 1964). The eagerness in the faces of the villagers and the attention accorded to the storyteller by the listeners, and the audience enthusiastically responding to the heightened voice, made the stories to become alive and more captivating (Vambe, 2001).

African storytelling is vibrant and captivating, for the narration is accompanied by tantalising drums, singing, clapping of hands and percussion instruments made from living natural materials. The dancing which caused the vibration of the earth and swirling of dust created and strengthened familial interactions. The stories are told subjectively once the theme of the story is decided (Achebe, 1958). The proverbial songs are utilized to highlight the expression of the characters (Ngugi wa Thiong'o, 1982). African storytelling is unique in its entirety in that it teaches facts of life through entertainment, how to live in harmony with other people, respect towards the elders, answers difficult questions about the creation, the universe, how to be morally correct in order to fit in with the broader society ultimately reaching the tenets of social cohesion (Ngugi wa Thiong'o, 1986; Utley, 2008).

An example of moral lessons found in stories is embedded in the following story:

Mosimanyana wa Matong

Batsadi ba ga Mosimanyana wa Matong ba ne ba mo tlogela le nonyane e ntle ya bone montlong fa ba ya masimo. Ba molaela gore a seke a be a bulela nonyane le e seng go

tshameka ka yone ka e ne e itse go bua. A tshepisa batsadi gore o tla dira jaaka a laetswe.

Fa batsadi ba sena go tsamaya, a bitsa ditsala tsa gagwe go tla go bona nonyane ya kwa gaabo e e itseng go bua e bile e kgona go ntsha mašwi. Fa ba batla gore e ntshe mašwi, ba e raya ba re: r'a go bola'a, r'a go bola'a! Nonyane: se mpolaye ke nna nonyane setšhega madila (ka lentswe le le sesanyane) Basimane: a tšhege, a tšhege! Nonyane e be e ntsha madila. Ba tlhola ba tshwenya nonyane motshegare otlhe go fitlha e lapa e be e ba kopa go ya go tshameka go le go nnye kwa ntle. Ya tshepisa gore e ka seke ya sia. Fa ba ntse ba e lebeletse e ntse e fofa e boa e kotama mo setlhareng, ba swetsa go e busetsa mo ntlong. E rile ba re ba e tshwara, ya fofa ya fofela kgakala. Ba leka go e tebela go fitlha go nna lefifi, ba latlhega. Mo lefifing ba bona molelo kwa kgakala mme ba o sala morago. Fa ba fitlha kwa teng ba fitlhela mosadimogolo a apeile. A ba raya a re, "banaka, lo ka bo lo sa tla kwano, fano ke fa ga dimo yo o jang batho. Tla ke le fitlheng gore fa a goroga a seke a lo bona. Phakela le tsoge e sa le makuku le sie." Fa dimo a tsena a utlwa go nkgama nama ya motho. Ka lentswe le lekima a re: "Go nkgama ntwaka!" mosadimogolo a omana a re o a tsenwa.

Mo gare ga bosigo Mosimanyana wa Matong a tsosa ba bangwe gore ba tshabe. Yo o ratang boroko a tsosa dimo go mmolelela gore yo mongwe o a ba tsosa. Dimo a mo kgalemela ka lentswe le le bogale la kodu e kima. A boa a robala. E rile a utlwa dimo a gona, a tsosa ba bangwe a tlogela yo o ratang boroko mme ba sia. Fa dimo a tsoga a galefa thata mme a tsaya selepe sa gagwe a wela tsela go ya go ba batla. Pula ya sarasara a ntse a taboga mme a simolola go opela: lenao la pula ga le gake dimo, lenao la pula ga le gake dimo, a e šekele, a e šekele! A ba bona ba palame setlhare a simolola go serema. Fa se tsikinyega, ga tla nonyane ya diphuka tse dikima ya phamola bana mme ya ba isa gae. (The story is about a family that picked up a milk making bird. When they went to work the fields, they cautioned their child not to play with the bird nor take it outside. On the other hand, the boy was excited to show his friends the trophy they had at home. They played with the bird outside only for it to fly away. They chased it until it was dark and ended in the home of a giant. The mother of the giant tried to hide them, but the giant could smell them in the house. During the night they tried to run away, but the giant found them out. They waited until he was deep in sleep and snuck out. The giant followed them but fortunately they were saved by a giant bird that took them home.)

The moral and significance of the story is to never disregard parents' instructions and rules. Since the intention of telling this story is to capture the imagination of the child of what is in store when one decides to disregard parent's instruction, that scary imagination of children

being followed by a giant wanting to eat them, stays with the child to obey an instruction thus creating a platform of obedience to grow from, for stories evoke feelings and memories (Banks, 1998). A story such as this entertains through its repetitive songs, informs on the consequences to be suffered and instructs on the way forward which is to obey one's parents for *'ngwana wa mmolelelwa yo o sa utlweng molao wa batsadi, o tla utlwa wa manong'* (evil communications corrupt good manners).

As Tuwe (2016) quotes Chinua Achebe, in his book, *Anthills of the Savannah* (1987), explains that a story does many things. From stories we can admonish a wayward child as well as praise the obedient one, we can inform and teach our children about a family's lineage or customs of our society similarly at the same time entertaining. Cultural doctrines are strengthened and supported. A brilliant storyteller easily turns the working of everyday life into a vibrant story to teach and enlighten. A coward can be turned into a hero just by listening to a convincing story about cowardly deeds (Achebe, 1987). To demonstrate the power, influence and significance of a story, Chinua Achebe said:

"It is only the story that can continue beyond the war and the warrior. It is the story that outlives the sound of war-drums and the exploits of brave fighters. It is the story that saves our progeny (offspring) from blundering like blind beggars into the spikes of the cactus fence. The story is our escort; without it, we are blind."

Traditions and customs are preserved in our stories and shine the light of life in our paths. Their preservation and revival from households to higher education should take priority and centre stage. The new generation should grow into storytelling heritage (Achebe).

Since olden times, storytelling within the African culture has been a way of passing on traditions, codes, values of acceptable behaviour, as well as upholding and preserving good social order. Before writing and reading was developed in ancient Africa, Africans used storytelling as the most form of preserving their history, traditional culture, and ritual ceremonies (Chavunduka, 1994; Vambe, 2001). The tradition of African storytelling is one of the oldest in African culture, across the continent (Vambe, 2001). Traditional oral stories of African people have been woven out of the substance of human experience. Human experiences in Africa have been the vehicle for weaving stories and sayings which were intended to be the reservoir and holder of knowledge where values of respect, responsibility, work ethic, moral codes, etc. are deposited. African storytelling has been a centuries' culture where children learn valuable life lessons through entertainment versus modern rote learning (Vambe, 2001). African stories are the preservers of rich human history, culture and the why

and how of ritual ceremonies long before the advent of reading and writing (Chavunduka, 1994; Vambe, 2001)

Besides teaching important lessons about life, these AIS's strengthen principles of morality, give young people a sense of belonging including provision of their identity. They answer the question 'How' of the universe as in the story '*Goreng metsi a lewatile a le letswai* (why is the ocean's water salty?) (wa Thiog'o, 1982). Through this story, a natural and physical phenomena has been resolved for the child to take it in, in a simpler and entertaining way, reaching the understanding level of a child (wa Thiog'o, 1982; Vambe 2001; Utlely 2008; Kunene 2012) affirms by quoting Gates (1989) that: "Using stories to ask and answer epistemological and ontological questions in our own voices have played a critical role in the survival of African-Americans".

The emphasis is that telling stories to young children benefits both them and the community by allowing the young to grasp the meaning of the universe while at the same time preserving the future for generations to come just as our ancestors did for us (Tuwe, 2016).

Chinyowa (2001) describes African storytelling as a powerful tool for transferring and communicating knowledge and wisdom. It imparts creativity and imagination, shapes behaviours, promotes positive thinking, teaching empathy and problem-solving skills rather than simply serving as a form of entertainment. Even with our beautiful traditions and rich culture, our humanity is losing its moral standing, exhibited by a lack of discipline, sporadic violence, and aggressive behaviour. (Ramose, 2006). Acute observance of this decline is by Maliggo (2005) highlighting the fact that In Africa there is a huge shortage of public virtue evidenced by public officials engaging in, rampant economic crime – fraud, corruption, embezzlement of public funds by leaders, and abuse of authority by those who have enough in their pockets, acting true to the adage, '*pelo go tswa tsa baji*' (those who have enough are the most greedy). If only we could go back to our roots, claim back what was taken by different western powers, Africa would heal.

2.14 The impact of indigenous knowledge

Indigenous Knowledge teaches about relationships of human beings with one another and to their ecosystems, an emphasis which has been absent in Western science over the last four centuries (Dei, 1994; Keith, & Keith, 1993; Simonelli, 1994). In indigenous culture, children learn that nature is alive.

2.15 Summary of the chapter

In this chapter the researcher dealt with the following:

Definition of key concepts dealt with culture, proverbs, idioms, myths, folklore, stories, Indigenous Knowledge Systems, Indigenous Knowledge, axiology, epistemology, ontology, cosmology, teleology, language.

Conceptual framework

Conceptual framework dealt with the concept of the study which is to determine if the present community of the study area take into consideration the employ of IS in childrearing and social cohesion the same way our forebears did.

Theoretical framework

The reader was also familiarised with developments and related areas of the research through various published materials. Literature consulted reveals different author views of the research on the childrearing and social cohesion.

CHAPTER 3: Research Methodology

3.1 Introduction

Under methodology, all processes will be outlined as well as explaining reasons for using the chosen methodologies. The chapter on methodology will include study design, approach and paradigm, study area, target population, etc. Methodology in research is used to destroy myths, illusions, and false knowledge; it empowers people to act, to transform society. Qualitative approach will be used in the research process.

3.2 Research approach

Alase (2017) describes a research approach as a plan and a procedure for conducting research. It includes data collection, analysis, and interpretation methods, starting with broad assumptions and concluding with detailed interpretations.

3.3 Study design

Babbie and Mouton, (2001) articulate this approach as appropriate because it adds to the knowledge already in the platform to give more meaning and identifies new problems. Exploratory design explores a problem that has not yet been studied or the study is not clear enough. The approach would make an in-depth and informed study by exploring the research questions thus producing a better understanding for the public. It is a method that gives more insight into the problem e.g., exploring how a community's social norms, taboos, values, traditions influence its knowledge and daily life in AIS.

3.4 Qualitative Research

Wulfmeyer *et al.* (2018) postulate that, qualitative research is typically associated with social constructivist paradigms that emphasize that reality is socially constructed. According to Koivisto *et al.* (2018), human behavior and experience, including beliefs, behaviors, and emotions that contradict one another, are recorded, analyzed, and attempted to uncover the meanings and significance. According to Alase (2017), a qualitative researcher follows an inductive methodology, which means he or she develops a theory or finds patterns in data to form a meaning. Koivisto *et al.* (2018) explain that the purpose of qualitative research is to identify themes from the information you receive through interviews or observations, rather than to analyze it based on statistical criteria. This study is qualitative in nature as it investigates the role of Indigenous Sayings (IS) in childrearing and social cohesion. Lastly,

qualitative research method is effective in revealing intangible factors such as social norms, gender roles, socioeconomic status, ethnicity and religion whose role in the research issue may not be readily apparent (Gupta and Awasthy, 2015).

3.5 Study Area

3.5.1 Motswedi village

Motswedi village is 44km from Zeerust in the district of Ngaka Modiri Molema and the municipality of Ramotshere Moiloa. The Riet River rises from the north of the village.

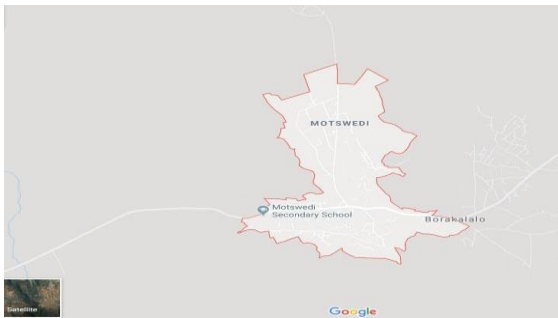


Figure: 3.1 Map of Motswedi village in Ramotshere Moiloa Municipality

3.5.2 Dinokana village

Dinokana village is located at Ramotshere Moiloa Municipality under Ngaka Modiri Molema district, in North West province, South Africa. It is also near Zeerust town. They belong to the Bahurutshe clan and speak Sehurutshe. They fall under the chiefdom of Kgosi Moiloa. In 1849 it served as the main town of the Bahurutshe, who were displaced by the Difaqane wars.



Figure 3.2: Dinokana village in Ramotshere Moiloa Municipality

3.6 Sampling

Sampling refers to the portion of the population taken for investigation, and that would reflect the qualities of the target population that the investigator aims to evaluate (Strangor, 2015:117). Sample members from a population are selected using a sampling method (Ahmad *et al.*, 2019). Sampling is categorized under two clusters which is non-probability and probability sampling. Non-probability sampling is usually used in qualitative data as there is description of data and no use of statistics to analyze data (Queirós, Faria and Almeida, 2017). A select group who share the same set of qualities for epidemiologic purposes.

3.6.1 Sample size and sampling procedures

Quota sampling

Market researchers use this technique of sampling frequently. Researchers are asked to attempt to recruit a quota of a certain type of subject (Rutberg and Bouikidis, 2018). A researcher might pick out 20 men, 20 women, and 10 teenage girls and 10 teenage boys to interview to learn more about what they watch on television (Ahmad *et al.* 2019). In an ideal world, the quotas selected would reflect the characteristics of the underlying population. Despite its ease of use and potential representation, Queirós, Faria and Almeida (2017) postulate that however (as a consequence of the non-random nature of sampling), the chosen sample may not be representative of other characteristics not contemplated. Thus, quota sampling would not be suitable for this study.

Snowball sampling

According to Queirós, Faria and Almeida (2017), studies of hard-to-reach groups employ this method frequently in the social sciences. Respondents are asked to suggest new subjects they know, leading to an expanding sample like a snowball. Snowball sampling is suitable for sampling frames that are difficult to identify (Brannen, 2017). It is however possible to introduce selection bias to the study by selecting friends and acquaintances of a subject already studied (from a group that shares similar characteristics or views). This study was inclined to use snowball sampling.

Purposeful Sampling

Rutberg and Bouikidis (2018) assert that purposive sampling is preferred by qualitative researchers who need to pull out a sample of participants with detailed and in-depth knowledge of an issue, purposeful sampling is also referred to as selective sampling.

Brannen (2017) postulates that to qualify, each participant must meet the qualifying criteria as determined by the qualitative researcher. This sort of sampling would not apply to a study of this nature, on the type of population selected for this study.

Convenience Sampling

Researchers use this sampling technique to recruit respondents who are conveniently located and easy to contact. It is often convenient to recruit respondents using geographical locations and resources. Queirós, Faria and Almeida (2017) argue that in this scenario, a teacher who wanted to understand how teachers felt about a change in policy would use a school in the district he or she worked in to recruit respondents. Although the examples are convenient for each researcher, Rutberg and Bouikidis (2018) contend that each must also obtain permission (from the district and the professional organization) before recruiting respondents. Although to some extent convenience sampling may have applied to this study, the most suited sampling procedure was snowball sampling.

The current research took a qualitative approach, as such, a small sample size was drawn, using snowball sampling, therefore making it efficient as there is a need to draw out respondents that address and provide relevant data to the phenomenon under investigation.

3.6.2 Sample size

The number of subjects in a study is considered an appropriate sample size according to Rahi (2017). By the size of the sample, we are able to determine two properties of a study: 1) our ability to approximate results accurately and 2) whether or not we can draw conclusions from it. For this study, the target population was both male and female respondents. Ages were of a mixed nature, elderly as they are the custodians of indigenous knowledge and the youth to determine their thinking pattern on the issue of indigenous knowledge. Females were more than the males because according to indigenous labour division, mothers/ females are the ones who are accorded this privilege. Therefore, the target population was fifteen (15) participants who were selected and interviewed in this study which means, per village Motswedi (8) and Dinokana (7). The participants were nine (9) females and five (6) males.

Snowball sampling procedure was used in this study. Participants referred others as and when the need arose. Snowball sampling is a random sample (Goodman, 1961) of individuals drawn from a given finite population. Everyone was asked to refer a friend. This went on until the required number of participants was reached.

3.7 Data collection and tools

Interviews

Interviews are common in qualitative research (Brannen 2017). Here, the interviewer provides the data directly to the researcher. Because of the highly personalized nature of this method of data collection, Marchiori *et al.* (2018) recommend it as a means of obtaining highly personalized data. Interviews can be structured, semi structured or open ended. In-depth interviews were conducted to help the researcher conduct intensive individual interview within the qualitative research technique, using smaller numbers of respondents on a subject and at the same time be able to explore participants perspectives deeper by exploring additional points when the need arose.

Focus group

The focus group technique is different from one-on-one interviews because it involves a group interview instead. Brannen (2017) explains this very clearly. Rutberg and Bouikidis (2018) provide examples of how focus groups can be useful if resources for one-on-one interviews are limited (due to time, money, or people), or when further research is needed in a particular social setting to collect data about attitudes and behaviors. In general, focus groups should include between three and ten participants plus a moderator (Rutberg and Bouikidis, 2018). Focus group discussion is a market research method where a small number of people are assembled to participate in a discussion about a subject to provide feedback on a concept. Different ideas and opinions would be shared, and notes taken by the researcher/assistant. Questions were written in the participant's language, tape recorder, video recorder and a camera would be used to record focus group discussions in this research.

3.8 Data analysis

Briefly, Thematic Analysis (TA) is a popular method for analysing qualitative data in many disciplines and fields, and can be applied in different ways, different datasets, to address different research questions. Thematic Analysis is one of a cluster of methods that focus on identifying patterned meaning across a dataset.

TA is best thought of as an umbrella term for a set of approaches for analysing qualitative data that share a focus on identifying themes (patterns of meaning) in qualitative data. The different versions of TA tend to share some degree of theoretical flexibility but can differ

enormously in terms of both underlying philosophy and procedures for producing themes as reflected by Clarke, Braun, Terry, and Hayfield, (2019).

TA is suited to a wide range of research interests and theoretical perspectives, and is useful as a 'basic' method because: (a) it works with a wide range of research questions, from those about people's experiences or understandings to those about the representation and construction of particular phenomena in particular contexts; (b) it can be used to analyse different types of data, from secondary sources such as media to transcripts of focus groups or interviews; (c) it works with large or small data-sets; and (d) it can be applied to produce data-driven or theory-driven analyses.

3.9 Pilot study

A pilot study is a test study or experiment to test the tools of operation. It is important in assessing and evaluating the appropriateness of the tool, the approach and design to be used in the formal research to give the researcher ample time to improve the design prior to embarking on a full-scale study (Babbie & Mouton, 2001). During the pilot study, the researcher was be able to realize questions that are ambiguous, unnecessary, or misunderstood thus correct them beforehand. Again, if there were questions to be added, this was the appropriate time to do so.

3.10 Validity and reliability of the study

Qualitative researchers also have the task of ensuring that their empirical qualitative studies involving actual collection of data in the field are credible and trustworthy for the audience to trust the research (Brantlinger *et al.*, 2005).

Reliability refers to the extent to which the same answers can be obtained using the same instruments more than one time. In simple terms, if your research is associated with high levels of reliability, then other researchers need to be able to generate the same results, using the same research methods under similar conditions. Validity of research can be explained as an extent at which requirements of scientific research method have been followed during the process of generating research findings.

Lincoln and Guba (1985) gave four components of trustworthiness that are relevant to qualitative research: a) truth- value (credibility) b) applicability (transferability) c) consistency (dependability) d) neutrality (confirmability). Krefting (1991) states that a qualitative study is considered credible when it presents an accurate description or interpretation of human experience that people who also shared the same experience would immediately recognize.

Golafshani (2003) adds that “credibility of a qualitative research depends on the ability and effort of the researcher”. This means that as one researches, all of this should be in one’s mind and applied diligently.

To test the adequacy of the instrument, a pilot study was carried out with the Montshiwa Stadt as populations speak the same language as the study communities. Some of the questions were changed accordingly. Through the pilot, the researcher had the opportunity to gauge the time and length of the interview and if the research questions were relevant to the objectives. The trustworthiness of the research was gained through the actual recording of the interview process which was later transcribed.

3.11 Ethical considerations

Ethics concerns itself with norms for one’s conduct, where acceptable and unacceptable behaviour is distinguished, embodying values perceived and interpreted differently by organisations or societies. Ethics require one to be objective, honest, respectful, and responsible in all his/ her dealings with the participants. The researcher has to honour the confidentiality of the information or communication of the respondents.

Ethics processes scrutinize the familiar ethical principles of protection, informed consent, confidentiality, and anonymity across the research design that in turn provide new ways to justify and judge the integrity and quality of social research (Miller, 2012). As a researcher, one must follow protocols, to keep up with the university’s requirements and ethics.

The study was approved by the Faculty of Natural Sciences Research Ethics Committee, North West University (**Appendix 1**). Permission to access the study areas was provided by the relevant tribal authority of the Ramotshere Moiloa Local Municipality (**Appendix 3**). Written consent was obtained from all participants (**Appendix 4**) Ethical considerations were taken into account. Matters concerning confidentiality, anonymity, rights of intellectual property. Participants were informed of their rights undertaken by *Ubuntu/Botho* principle of treating all participants with dignity and respect they deserve.

3.12 Summary of the chapter

Explanation of the research methodology that has been used for this study has been provided. An overview of the research methodology, detailed processes of the research are dealt with, and the approach taken to conduct this research. Sampling tools and sampling procedure, ethics and the ethics board for approval are also part of this section.

CHAPTER 4: Data collection and analysis

4.1 Introduction

The phenomenon of unrestrained youth who display disrespect, lack cohesion in society and indulge in abhorrent behaviour cannot but generate deep concern. Does an inadequate childrearing practice contribute to the decline in moral responsibility?

There is something about all nations that bind society together. Africa is no exception; it has its own unique *Ubuntu/Botho* heritage encompassing the spirit of respect, care, cooperation, loving and other values, which should be inculcated in young children to instil societal coherence. But the recent modern world has changed since many parents no longer live with their children due to economic and occupational reasons, a circumstance accentuated by an absence of extended family ties to impart knowledge of cultural heritage through songs, stories, proverbs etc. Using analytical methods, the study examined areas of dislocation from the ancestral teachings. Specifically, whether parental techniques have been abandoned so that children are neither taught their culture, customs, and traditions, nor are they baptized in the enculturation values of our indigenous culture.

4.2 Study Area

The study was conducted in the North West Province, which is divided into five districts namely, Bojanala, Kenneth Kaunda, Ruth Segomotsi Mompati and Ngaka Modiri Molema. Ngaka Modiri Molema district is divided into five municipalities of which Ramotshere Moiloa is the host to the villages of Motswedi and Dinokana where the research was done. It covers 7 323sqm area. Motswedi is a village that falls under Ramotshere Moiloa municipality. It stems from a natural spring of groundwater that steadily flows to form streams and rivers. This village was first occupied by Bakgatla ba ga Mmanaana. It was then occupied by Bahurutshe boo-Manyane in the 1880s. It also falls under the Ramotshere Moiloa Municipality.

Table 4.2.1: Distribution of Motswedi village

Area	4.54 km ²
Population	2.794 people Black African 2,787% Indian/Asian 0.18% Coloured 2%
Households	896

Latitude and Longitude:	25.283" - 25 53'00"
GDP	11,000\$ per capita
First language	Setswana at 92,45% English 2.5%
	Zulu 1.00% Ndebele 0.79% Xhosa 0.39% & Other 0.21%

Table 4.2.2: Distribution of Dinokana village

Area	39.34 km2
Population	26.409
Household	40,740
Latitude and longitude	25.447 S and 25.8863 E
GDP	Missing
Racial makeup	Black African 99.4% Coloured 0.2% Indian/Asian 0.2% White 0.1% Other 0.1%
First language	Setswana 99.4% English 2.6% Zulu 1.3% S. Ndebele 1.2% Other 2.4%

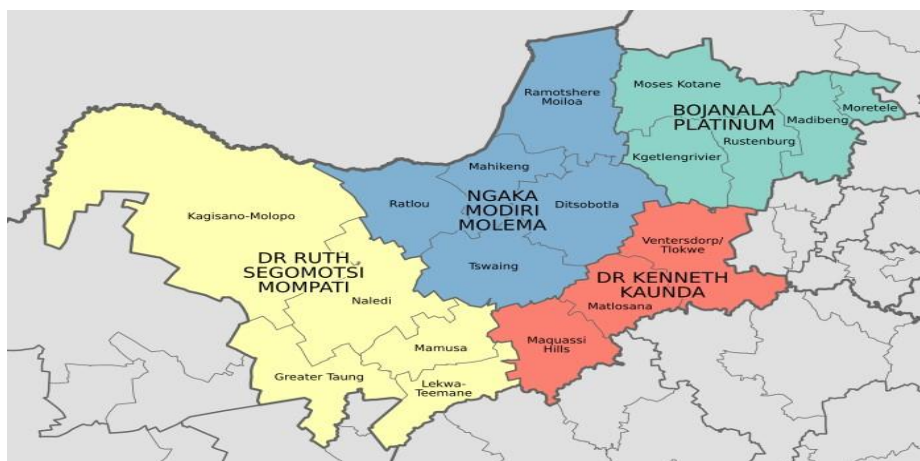


Figure 4.1: The North West Province



Figure 4.2: Ngaka Modiri Molema and five Municipalities (Internet, 2021)



Figure 4.3: Dr Mangope’s statue in Motswedi (Mokoma, 2021)

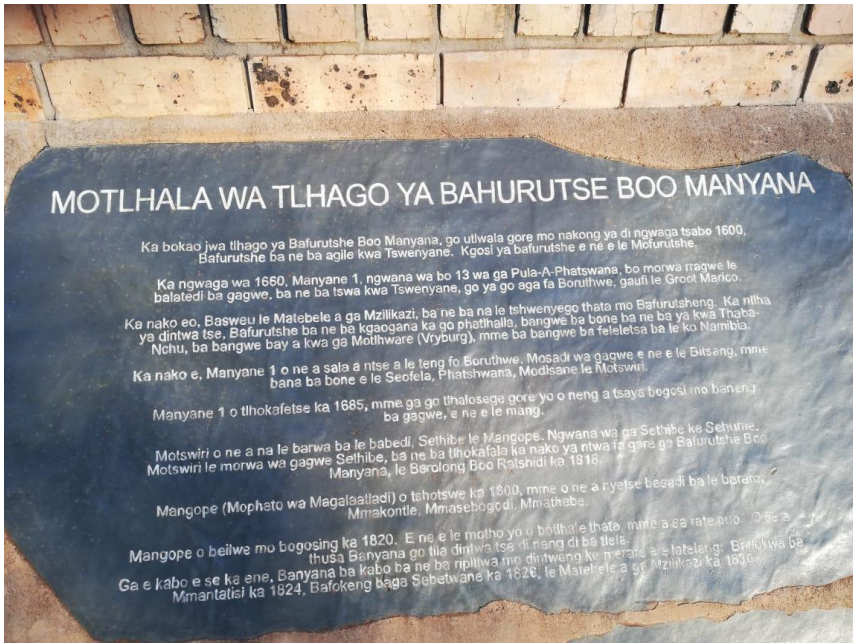


Figure 4.4: Bahurutse origins (Mokoma, 2021)



Figure 4.5: The Marquis who's who (Mokoma, 2021)

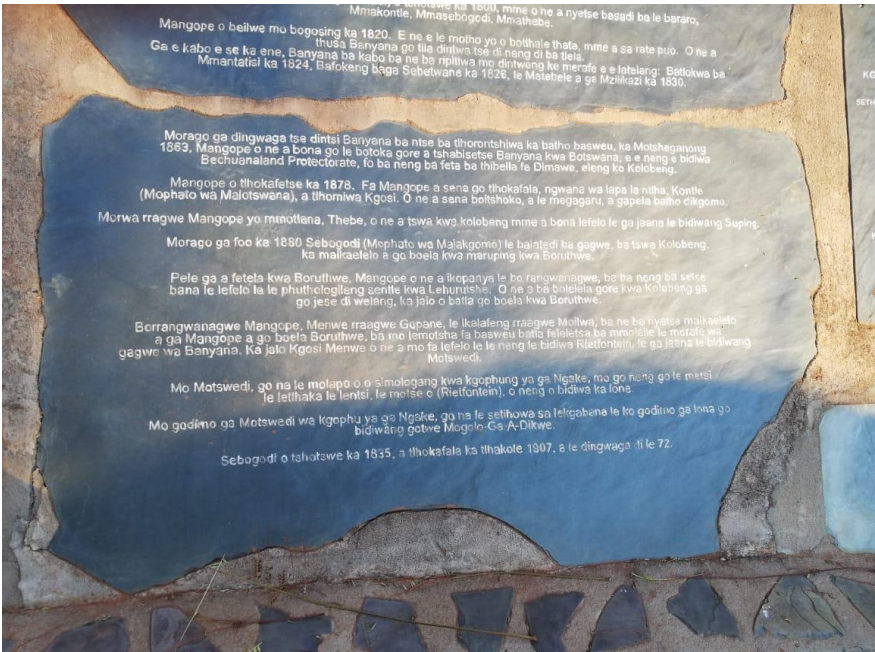


Figure 4.6: History of chieftaincy (Mokoma, 2021)



Figure 4.7: Clans (Mokoma, 2021)

4.3 Sampling

Table 4.3.1: Gender of the Participants

Gender	No of respondents	% Of respondents
Males	6	40%
Females	9	60%
Total	15	100%

Table 4.3.1 reflects that female respondent stand at majority level of 60% whilst the male respondents stand at 40%. The difference in numbers is influenced by cultural responsibilities because women are the primary care givers and would naturally know more about childrearing. Culturally, stories are told by women to children of both sexes.

Table 4.3.2: Age distribution

Age distribution	No of Males	No of Females	% Of Males	% Of Females
20 – 39	3	2	50%	22.2%
40 – 59	0	4	0%	44.4%
60 – 79	2	3	33.3%	33.4%
80 and above	1	0	16.7%	0%
Total	6	9	100%	100%

Age distribution ranged from twenty years to eighty and above (Table 4.2). The highest percentage number of respondents according to age is fifty percent males (50%) and twenty-two-point two percent of females (22.2%). The category of forty to fifty-nine has zero percent (0%) of males and forty-four percent of females (44.4%). Then follows the category of sixty to seventy-nine running at thirty-three point three (33.3%) males whilst the females stand at thirty-three-point four percent (33.4%). The last category of eighty and above stands at sixteen-point seven percent (16.7%) males with zero percent on the side of females.

Based on the maturity level of the individual, the age category was used to determine the understanding of indigenous sayings as well as to assess which age groups value the use of folklore in raising children.

Table 4.2.3: Marital Status

Marital status	No of Males	No of Females	% of Males	% of Females
Single	3	4	50%	44.5%
Married	2	3	33.3%	33.3%
Widowed	1	2	16.7%	22.2%
Divorced	0	0	0%	0%
Separated	0	0	0%	0%
Total	6	9	100%	100%

Table 4.2.3 illustrates the number of single males at fifty percent (50%) males when females is at forty-four point five (44.5%). Married respondents for both male and female was equal at thirty-three-point three percent (33.3%) whereas widowed was sixteen point seven (16.7%) males and twenty-two-point two percent (22.2%) with zero percent (0%) on divorced and separated respondents.

Marital status was considered in this research because indigenous teachings take into account the gender of participants in the teachings; be it father to son, uncle to nephew, mother to daughter or aunt to niece etc. In many cultures, there are activities specifically directed at males of the tribe and those that are directed at females of the tribe. In this case, it was important to note the availability of males imparting male oriented lessons as well as females doing the same in a household.

Table 4.2.4: Household Size

Household size	No. of Males	No. of Females	% Of Males	% Of Females
One	0	0	0%	0%
Two	1	1	16.7%	11.1%
Three	2	2	33.3%	22.2%
Four	2	3	33.3%	33.4%
Five	1	2	16.7%	22.2%

Six	0	1	0%	11.1%
Seven and above	0	0	0%	0%
Total	6	9	100%	100%

Table 4.4 reflects that the lowest number of households stood at sixteen-point seven percent (16.7%) males and eleven-point one percent (11.1%) females when the highest also stood at eleven-point one percent (11.1%) females with zero percent males.

This reflects the decreasing number of households in rural areas. This study looked at household sizes because large households tend to have social problems because of control in the household.

Table 4.5: Employment status

Employment status	No. of Males	No. of Females	% of Males	% of Females
Working	2	4	33.3%	44.4%
Unemployed	1	2	16.7%	22.2%
Pensioner	3	3	50%	33.4%
Total	6	9	100%	100%

Only thirty-three-point three percent (33.3%) of males and forty-four-point four percent (44.4%) of females reflected as employed in (Table 4.5). The highest number of respondents is those in the category of pensioners which is fifty percent of males (50%) and thirty-three point four percent of females, together they add to eighty-point four percent (83.4%)

Employability issues were important to determine parents' availability and role in ensuring that their children receive culturally appropriate education.

Table 4.6: Educational level

Educational level	No. of Males	No. of Females	% of Males	% of Females
No formal schooling	1	1	16.7%	11%

Primary schooling	2	2	33.3%	22.2%
High school	3	3	50%	33.4%
Tertiary	0	3	0%	33.4%
Total	6	9	100%	100%

Table 4.6 highlighted the educational status of respondents which shows that a small percentage of sixteen-point seven percent (16.7%) males and eleven percent (11%) of respondents never received formal schooling. Those that have received some form of schooling adds to eighty- three-point three percent (83.3%) males, whilst eighty nine percent (89%) adds to females.

Using this variable, it can be determined what the indigenous sayings on childrearing mean depends on the level of education.

Table 4.7: Income level

Income	No. of males	No. of Females	% Males	% Females
0 – 1500	1	2	16.7%	22.2%
1501 –3500	2	1	33.2%	11.1%
3501 – 5500	1	1	16.7%	11.1%
5501 – 7500	0	2	0%	22.2%
7501 – 9000	1	1	16.7%	11.1%
9001 >	1	2	16.7%	22.3%
Total	6	9	100%	100%

Table 4.7 Display the income level of respondents of which the lowest level standing at sixteen-point seven percent males and twenty two percent females matches the highest level of sixteen point seven males and twenty-two-point three percent of females.

It was important to collect the information to determine if there were differences in childrearing between low-income and high-income families.

4.4 Analysis

4.4.1 Focus Group Discussion Schedule

Question 1. When a child is born, how does the community get involved to usher in the newborn in their midst?

Table 4.4.1: How does the community get involved to usher in the newborn in their midst?

Number	How community get involved to usher in the newborn	Frequency	Percentage
1	Report the birth of a child to the chief / village elders	2	13.3%
2	Report the birth of the child to the relatives only	4	26.7%
3	Report to family members	9	60.0%
4	Reporting the child to the community	0	0%
5	Other (specify)	0	0%
Total		15	100%

Table 4.4.1 shows that only thirteen-point three percent (13.3%) report the birth of the child to the chief. This translates to the child not being part of the community as the chief/kgotla represents the community. The old saying that *ngwana ga se wa motho, ke wa batho* or a *child is raised by a community* loses its meaning and cannot be put into practice as the child, right from the beginning is not connected to the community.

This attests to today's trend where most of the parents do not prefer that any parent or elder can admonish his/her child in the street when doing something wrong in the absence of their parents. This has weakened the community's solidarity and interaction to mould the child to society's prescription.

The highest percentage of 60.0 report the birth only to family members. This represents a society that takes back the sharing of responsibilities thus making the childrearing and socialisation solely a family affair. This creates a gap between the growing child and the community.

In ancient times, there was a tradition of introducing the birth of a child to the community. Very early in the morning, when the voice could travel fast and loudly, the midwife would stand outside and with the loudest voice go, "Kurrrrrrrrrruuuuu! Kurrrrrrrrrruuuuuuuu!"

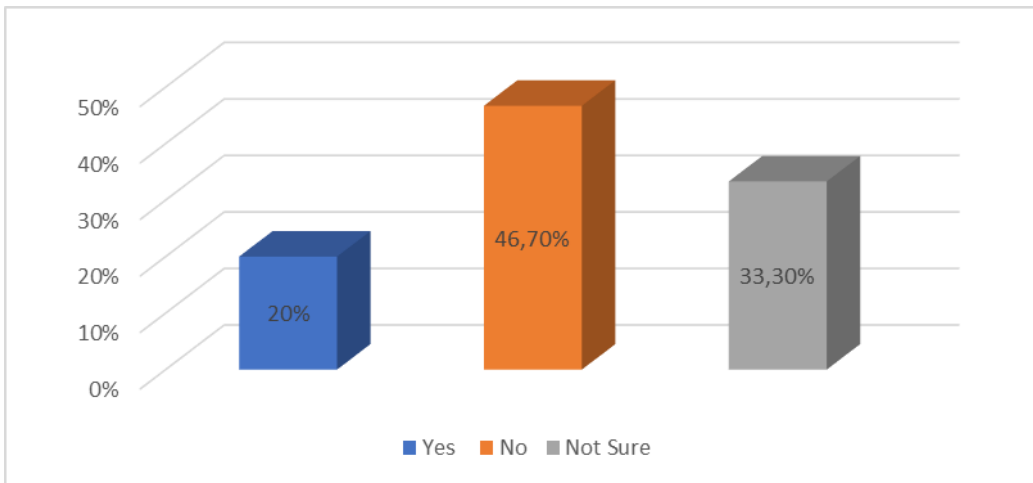


Figure 4.4.2: Do you believe in them and use these methods, stories, proverbs, idioms etcetera?

Figure 4.4.2 shows quite many participants, forty-six-point seven zero percent (46.70%) that either do not believe or do not use these methods. Twenty percent (20%) believe and use the methods. The thirty-three-point thirty percent (33.30%) is not sure of these methods.

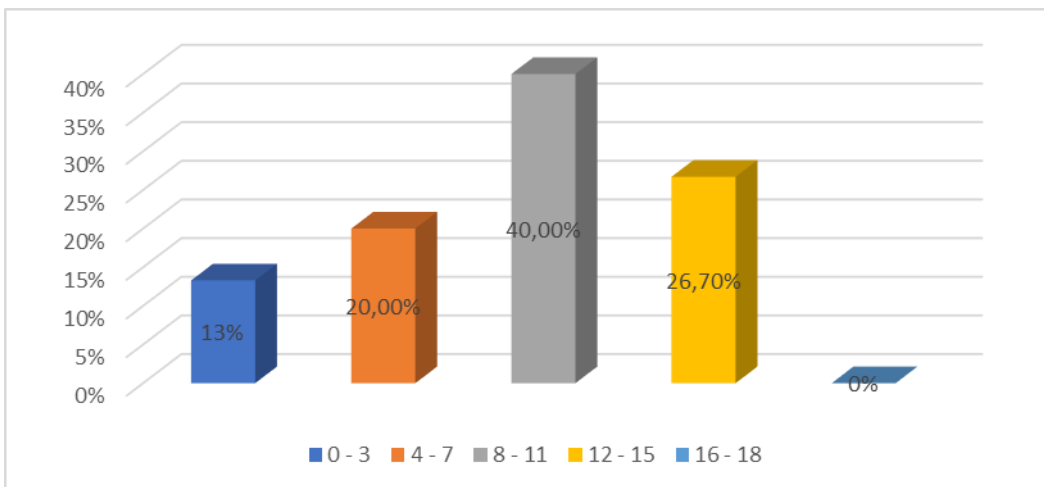


Figure 4.4.3: At what age do you think we should start moulding values in a child?

Figure 4.4.3 reveals that thirteen percent (13%) believe that the earlier the better. Up to three years the child should start understanding the do(s) and don't(s) of life while the twenty percent (20%) believe that it's only at a certain age that the child is ready to differentiate between good and bad. The forty percent believe a child is only ready at the age of eight to eleven (8 to 11). The twenty-six-point seven zero percent (26.70%) believe that the child is ready at age twelve to fifteen (12 to 15) to understand language fully. Lastly, none promote starting at age sixteen to eighteen for that will be too late to mould moral values in any child.

Question 3. Which aspects of Indigenous Sayings can be used to effect child discipline for social cohesion? *Diane, maele, dithamalakwane, dipina, dinaane jalojalo.* (proverbs, idioms, riddles, songs, stories, etc).

Table 4.4.2: What do you think the role of Indigenous Sayings is in childrearing and social cohesion?

Number		Frequency	Percentage
1	Help the child to behave well in the community	4	26.7%
2	Help the child to have self- confidence	4	26.7%
3	Help the child to be disciplined	2	13.3%
4	Help the child to be wise and clever	5	33.3%
5	Other (specify)	0	0%
Total		15	100%

Participants in Table 4.4.4 believe that Indigenous Sayings offer the child varied benefits within the society he/she lives in. Twenty-six-point seven percent (26.7%) believe that the child will be well behaved due to the teachings of Indigenous Sayings. The other twenty-six-point seven percent (26.7%) say they afford the child self-confidence.

Discipline is achieved through these Indigenous Sayings as posited by thirteen-point three percent (13.3%). The thirty-three-point three percent (33.3%) state that these will produce wise and clever children.

Question 4. Challenges you think one would encounter in employing indigenous knowledge systems in childrearing and social cohesion in today's standards.

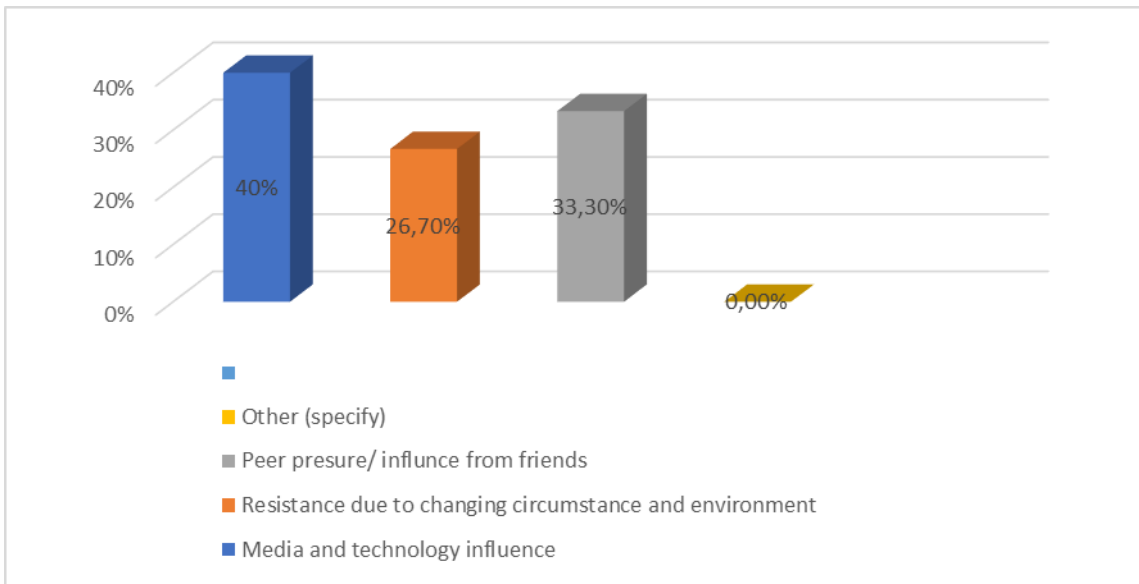


Figure 4.4.4 challenges encountered in employing IKS in child rearing and cohesion

Figure 4.4.3 reveals that forty percent of participants agree that peer pressure takes the upper hand in challenges that would be encountered in employing Indigenous Knowledge Systems in childrearing and social cohesion in today’s standards whilst twenty-six-point seven zero percent (26.70%) attribute challenges to resistance due to changing circumstance and environment. Media and technology follow peer pressure by thirty-three-point three zero percent (33.30%).

Question 5. Do you think we can employ our forebears’ techniques in raising today’s children; we can achieve what they achieved in the past? Why?

“If we could achieve it would be an uphill because we have discarded their way of raising kids. One example is the abolishment of “thupa” (corporal punishment). This used to be an added kind of discipline where a child, after receiving it, would never dream of reneging the admonishment.”

“The other part would be to deal with parents who are lacking in disciplining their children, leaving everything to chance when these children are ruled by alcohol.”

Question 6. According to you, which institutions do you think could be roped in to bring about change in this degeneration of moral values? How?

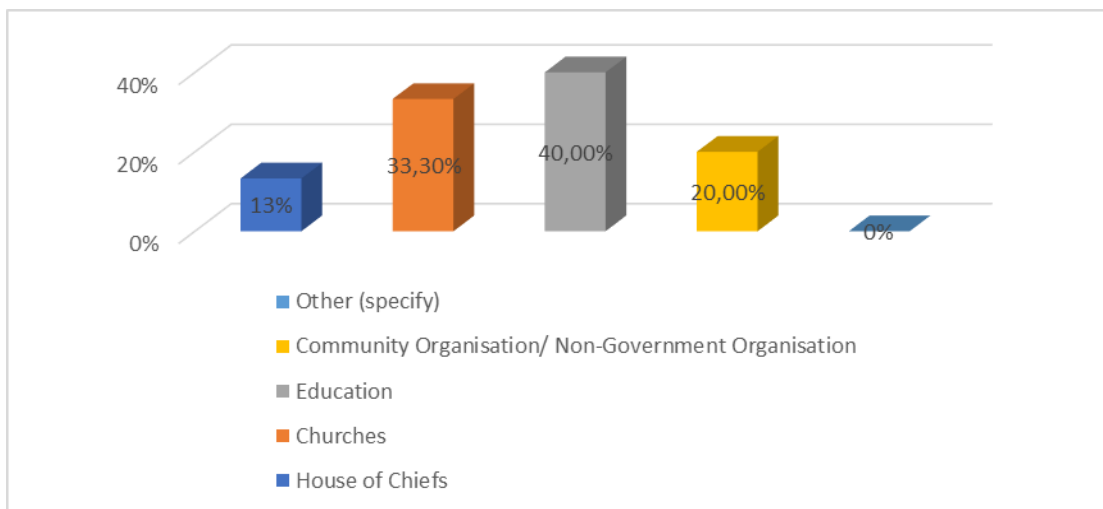


Figure 4.4.5: Institutions that could be roped in to bring about change in this degeneration of moral values?

Thirteen percent (13%) of participants in Figure 4.4.6 believe that House of Chiefs can bring about change since they are the custodians of cultural values whereas thirty-three-point three zero percent (33.30%) attribute the success to churches for they are seen as the moral focus of society. Forty percent (40%) based their conviction on education as the vehicle of reason. Community Organisations or Non-Government Organisations are also seen by twenty percent (20%) of participants as important entities that can play a role in bringing about moral change.

Question 7. Ensuring social cohesion, how does the *kgotla* get involved?

“The *kgotla* has had powers before the dawn of democracy. Ever since children’s rights were declared; police took over from the *kgotla* and the parents. In the past, parents sought refuge at the *kgotla* for a difficult child where they were culturally disciplined according to “*ya mosimane ke e nkgwe*”. This used to be the punishment that corrected the behaviour of an unruly child.”

4.4.2 The use, value and meaning of indigenous saying (IS)

There are several valuable lessons one can find in IS which encompass traditions such as proverbs, idioms songs, myths legends etc. Through them cultural values are reinforced, other cultures are learned at the same time as a child is learning about diversity, gaining knowledge about other peoples’ belief systems, their customs, and practices. This in turn creates broadmindedness and a wide world full of teachings.

Participant 1 said; “*Re ne re di tlhaba re sa itse mosola wa tsona, e le maitiso fela mo go rona. Fa o gola o leba kwa morago, ke gone o bonang mosola wa dinaane.*” (We used to

listen to stories without knowing their worth. Once one has grown up, on hindsight, one realises the value of stories).

Participant 2 adds; “*Di na le mosola tota, fa bana ba rona ba ka bo ba reetsa, mme ga ba di tseye tsia. Fa di ne di ka boela, di ka re tswela mosola.*” (They have real value, only if our kids could take note; but they don’t. should they make a comeback, that would be a blessing.)

The Igbos introduces folktales from infancy because “it’s the story that can continue beyond the war that saves the progeny from blundering like blind beggars into spikes of a cactus fence.” Lasting effects of stories on a child are created through the experience of listening to stories. Less effort is used in passing valuable lessons to a child through stories because from them, the child on his own, hears and takes note (Cora, 2012).

Participant 11 agrees with the notion of starting the child at infancy level. “*Fela fa a itse go bua o be o simolla le ene, o ka bona kwa o tla fellang teng le ene, o ka tsamaya tsela e e botoka le ene wa bona gore o mo kgonne. Ba bangwe ya re ba mmona ba mo sala morago.*” (Once the child can speak, you will go a long way to bend him. There will be those who follow suit). Through proverbs we teach good morals. Proverbs serve to caution children and educate them on the foundations of wise living. It is through these proverbs that this child is made aware of some of the challenges he will experience in later years.

Participant 1 had this to say on this point; “*Di mosola thata gonne ke thuto, ke setso. Di go fa botho jwa gago, di sirolla tlhaloganyo ya ngwana fa a gola.* (They are very valuable for they are lessons; it is culture. They build your personality; they are the guiding light for the child as they grows up).

With indigenous sayings, families need not spend time trying to explain values explicitly; instead, they can use the appropriate IS to teach children on how to live with integrity as well as peacefully with others. They can just tell stories, and regardless of the age of the children, stories carry important messages.

Participant 6 added to this notion; “*Ke bona di na le mosola o montsi thata. Fa o mo tlhabela kinane, a e tsenya mo tlhaloganyong, go mo ruta sengwe. Seo se botlhokwa* (They have value. When you tell them a story and they take it to heart, that teaches them something. That is very important).

4.5 Summary of the chapter

This chapter presented the findings of the study which shows that the community of Motswedi and Dinokana have full knowledge on the pedagogical value of the Indigenous Sayings but

do not use it in their everyday life of childrearing and social cohesion. It also revealed that the traditional *kgotla*, as the custodian of culture has lost its might in exercising its authority in being culturally involved with its subjects. The next section gives a detail of the discussion, recommendations, and conclusion of the study.

CHAPTER 5: Discussion, Conclusions and Recommendations

5.1 Introduction

This chapter presents findings, or the summary and conclusions of the study derived from the data collected which probed the degeneration of appropriate and effective childrearing practices leading to social illness and lack of cohesion among communities. Recommendations are presented with suggestions of specific institutions to be engaged for the endeavour. The findings are hinged on people's opinion and perceptions on the role of Indigenous Sayings in childrearing and social cohesion.

5.2 Childrearing and Socialization Practices

This study aimed to investigate the use of Indigenous Sayings (AIS) as a vehicle and strategy in childrearing and social cohesion to address the statement of the problem as indicated above. The findings revealed that the Indigenous Sayings are known, revered as the perfect vehicle in child rearing and are part of social cohesion, but are not used.

Participants in this study all agree that Indigenous Sayings (IS) are important and valuable in childrearing and social cohesion but are not employed in their strategies of raising children. The reason behind the abandonment is sited as today's technological advancement which occupy most of their children/grandchildren's time. Another factor raised was that they ask too many questions including those that nullify the truthful intention of the story. For example, the story of *Tselane le dimo*, where *dimo* must swallow a very hot, red stone to soften his voice to match that of Tselane's mother. One cannot blame them (the kids) for they are taught to ask questions, evaluate situations etc.

Nevertheless, they all agree that the instructional strategies of IS can never be overlooked when it comes to laying the foundations of the moral code/fibre as well as the socialisation of children into society.

5.2.1 Socialisation of children into society

A child needs to be socialised into the community from birth. In the past when a child was born, everyone in the village knew about the birth. In some communities, the midwife would specially send out the message of the birth to nearby houses to be relayed to the whole village. In Motswedi and Dinokana no childbirth is communicated to villagers, not even to the *kgotla*. It's a practice that has been abandoned. In the past, the *kgotla* was notified of the

birth. This negates the adage “*lore lo ojwa lo sa le metsi*”. The study found that even some of the extended family members which is the most important arm in the family, in the sense that when the parents are no more, the extended family is there to cushion the child is not informed of the birth. Resultantly, they also are not involved in the upbringing of the child. In African communities, the system of extended family is regarded as the mainstay of socialisation and psychological cushion in times of need. If this system is not strengthened as the foundation of community, then the rearing and socialisation of children will bear many challenges.

For the socialisation of a child to take place, it must start as early as his birth. The community needs to be involved by way of welcoming the child. In the past young children in the community, boys, and girls, would bring wood for the cooking or draw water either from the river or the village pump and bring to the midwife as a form of a present for the baby as well as helping the midwife with the necessities of washing clothes, who in turn would allow them to see, hold and play with the new born. This act in turn raised the value of the child as well as teaching older ones about respect, caring and bonding. At a later stage which could be around six months, when the mother and the child could venture outside; the community was invited to a feast to welcome the baby. The invitees would also bring a form of a present to show respect and value of the child. The socialisation process into the community would have started as early as the child is born. Zulumathabo (2012) eloquently presents this with “*letoto la mantswe ana*”:

- *Tsebo ya nnete ke tsebo ya letswele (real knowledge is from the breast).*
- *Ha e le mading e tla dula e le teng (once in the blood, stays there).*
- *Ha e le siyo mading, haeyo (if it's not in the blood, it's not there)*
- *Ha ba sa e nyanya, ke lefela la mafela (if not suckled, it's no use)*

Chilube (2006) in his African Renaissance book posits that for a child to be a sociable person, they need to be inculcated from the mother's womb. Durojaiye (1990) cited by Chinyoka (2014) states: “African childrearing practices are of educational value, given the attitude with which a child received when born and the way the child is brought up in the early years; a child is born into a warm, affectionate, and welcoming culture where it is completely accepted regardless of economic or domestic strains in the family at the time of its arrival.”

5.3 The Role of the Kgotla

How does the kgotla get involved in the upbringing of children?

The *kgotla* is regarded as the custodian of culture and tradition. If it takes the backseat, as attested by the participants, in the day to day of the upbringing of its upcoming community members, then what can be foretold is what we see happening, the degeneration and ills of a society's morality. Regarding the Motswedi and Dinokana traditional *kgotla*, participants felt that they had lost their powers due to the new democratic dispensation embedded in the Human and Children's Rights. The *Kgotla's* famous discipline of "*Ya mosimane ke e nkgwe*", may no longer be practiced as it violates children's rights. One participant expressed this kind of discipline as the best during their time because "*e a re kolo! mo pelong*", it goes straight to the heart preventing the wrong doer to ever return to bad habits.

Murovhi (2019) in citing Carter (2011) agrees with the above statements that traditional African childrearing practices largely believe in disciplining through physical punishment to raise respectful and respectable children.

Before democracy, parents were at liberty to seek assistance from the *kgotla* when faced with the difficult task of child discipline. The child would receive a tongue-lashing admonishment. Should the deed continue, and circumstances forced the return to the *kgotla*, then "*e nkgwe*" (the beating) would be applied, an act which usually saved the situation.

5.4 The value of Indigenous Sayings

The IS value cannot be over emphasised as communicated by the participants. They were raised according to the values contained in IS and made them what they are today. The IS brings to the surface the uniqueness of an African child.

Knowledge acquired causes the child to belong and internalise communal values, a person becomes a person amid others when they adopt a collectivist approach and a harmonious value system (Sarpong, 2002).

5.5 Age appropriateness in inculcating Indigenous Sayings

At what age should the child be taught IS?

All participants believe in the saying, *lore lo ojwa lo sa le metsi*, that children need to be moulded as early as possible even though the age is not the same. Some say as soon as the child starts early learning, others say at school going age whereas others prefer when the child is old enough to understand language. Indigenous knowledge is carried by

Indigenous sayings. The process of socialisation from infancy to adulthood should be based on indigenous knowledge to nurture the child morally and abide by the rules of society by internalising its teachings.

It is of paramount importance to consider when to start moulding and teaching one's child moral values. Moral development of children is as important as their health. They need to learn what is right and what is wrong at the earliest time of their lives, even before they start understanding spoken language. The later you start, the harder it would be to achieve one's goal. Their moral development needs to be nurtured (Mwamwende, 1989). Chilube (2018) agrees and goes further to say, for a child to be a sociable person they need to be inculcated with society's adaptation rules, virtues, and norms as early as from the womb.

By age three, children need to be guided on understanding emotions as well as how to handle them through interactive stories. The child will also learn to understand others' feelings and handle them respectfully.

5.6 Community values instilled through Indigenous Sayings

How often do you use Indigenous Sayings to instil values?

Some of the participants alluded to the fact that children get bored if they do take time to listen to the story or would be in a hurry to watch stories on television. They have lost hope of ever capturing the interest of their children when it comes to Indigenous Sayings as they term them *dilo tsa bogologolo* (ancient practices). They claim that their listening skills are poor, loose interest fast and their memory fails them.

Yes, children get easily bored if something is not interesting. Storytellers need to sharpen their wits when telling a story. The orator needs to make the story interesting with a vibrant voice, actions as well as songs. The storyteller should allow the audience to jump in where stories have repetitive songs and be part of the story.

Songs, riddles, proverbs, idioms, and stories are the best cultural vehicles to transport indigenous knowledge. If they are not handled in the best way possible, cultural norms and values will be lost.

In indigenous culture, everything was transmitted orally. This brings to the fore skills that were most important to be learned to achieve the intended outcome of transferring knowledge from generation to generation. Skills such as observing the environment, listening to stories as well as memorising the matter at hand were learned. The storyteller also had to have skills of being an orator so that those listening do not get bored.

5.7 Conclusion

The aim of this study was to investigate the role of Indigenous Sayings (proverbs, storytelling/folklore, songs, and idioms), as a vehicle and strategy in childrearing and social cohesion.

Based on the indicated findings, the study revealed that even though the Indigenous Sayings are revered as most valuable, they have been abandoned and not used for the purpose. Participants indicated that today's technology and dilution of African culture, overbears the old ways of raising children. What parents need to do is to have rules and draw the line when it comes to different media enjoyed by children. As they have indicated *lo ojwa lo sa le metsi*, it is the strategy they could employ to get the attention of the child for a certain period.

The colonisation of Africa by Western countries has devalued the African way of knowing. The era of colonisation up to and including apartheid era, should never be repeated where generational upliftment of knowledge took a heavy knock.

What would be the next step when things turned this way?

5.7.1 Traditional House of Chiefs

This is the first port of entry since the traditional *kgotla* is seen as the custodian of culture. The chieftaincy/kingship should be revived to its former glory. It should reclaim the cultural heritage lost during the reign of colonisation era by protecting and validating indigenous practices, revive what has been lost to strengthen the community's resolve. The late Zulu king, Goodwill Zwelithini has proven that it is possible for the revival of cultural practices that were abolished in the past. This has uplifted the morals of young maidens and boys, strengthened his subjects' love of who they are as Africans.

5.7.2 Education system

The young generation can be advocates of their own heritage should the decolonisation of the mind take place while they are still young. The education system should be shaken to accommodate local knowledge to be recognised, absorbed, and internalised from an early age, to mature into it and become knowledge holders of tomorrow. By the time they reach higher education, they would have mastered and owned their forebears' heritage thus pride themselves with their own epistemologies and axiologies. The education principles should reflect philosophies that are African to dominate the maturing mind.

5.7.3 Language

Language as the transmitter of cultural ideals should be given priority so that learners and students' conceptual framework could be based in their own language.

5.7.4 Extended family

The institution of the extended family has been fragmented by Eurocentric ideologies, exacerbated by internalised Western ideals. By its virtue of offering auxiliary care, it needs to take centre stage in socialisation of its offspring.

Recommendations

5.8.1 The chain that was built by our forebears has been disjointed when coming to Indigenous Sayings. There is no more passing of cultural codes from one generation to another. This has created the need to harness what we lost due to imperialism, colonialism including apartheid. Engaging Chapter 2, 4(F) of the IKS Act, the community needs to be empowered in utilising their IK. Elders and interested youth can come together and forge a way forward to bring back what they have lost with the backing of government structures such as the department of Arts and Culture and NIKSO where they can work together to revive our age-old traditions through entities such as Mmabana Cultural Center in the NW Province.

Entities such as Mmabana need to be resuscitated for the benefit of the community. Programmes such as storytelling, History lessons of the community and the black community at large should be part of the curriculum, teaching about their escapades, survival and challenges to enhance their knowledge of the rich heritage indigenous communities possess. At the same time, it would boost their confidence about their culture which has been seriously eroded as the youth's lives are inclined towards modern civilization (Mc Dowell, 1989). Communities should be encouraged to revive, promote, celebrate as well as preserve their cultural heritage through incentives.

5.8.2 The youth, under the guidance of elders could open community centres funded by the *kgotla* and the department of Arts and Culture. These centres then serve as centres of cultural heritage of the community where IK could be unfolded through either weekly or monthly events taking place to showcase a particular indigenous practice such as storytelling, dance, music, even ritual practices etc. Competitions could be held to encourage participation where prizes in the form of bursaries could

be awarded. These children would take the teachings from these centres into adulthood and revive the family traditions, for they would have learnt its value from the centre.

- 5.8.3 The nuclear family is the first encounter of the child in family relations. It needs to take centre stage when it comes to moral norms and traditions, notwithstanding the fact that *'lore lo ojwa lo sa le metsi'*.
- 5.8.4 Traditional family links of extended family need to be strengthened, for this arm in the family plays a crucial role in the lives of children. It provides support in all spheres of life, be it emotional, financial, or otherwise. Elders in this structure hold the epitome of moral compass.
- 5.8.5 Chapter 2 no. 2.2 of the IKS policy pronounces that there should be integration of IKS in education and the National Qualification Framework. For the policy to take root, the education system will need to mainstream IKS in the curriculum. Learners will live the indigenous culture and benefit from its economic activity. Not only will the inclusion of culture be pronounced during music competitions and special events, but it will be live in their subjects, where subjects like Life Skills/Orientation will incorporate gardening that depicts indigenous culture for example, indigenous vegetables, indigenous fruit trees as well as planting of medicinal trees. The theory part should be included, teaching them about their indigenous uses, how to preserve them indigenously as well as allowing them to create own modern recipes right from primary level. Products from the garden would be sold with the intention of inculcating the idea of business and its benefits. They should also be encouraged through a small incentive, which could be in a form of a reward or recognition, to extend the project to their homes. This would also bring and encourage some sort of healing of the land.
- 5.8.6 It is further recommended that indigenous language teachers teach the value of Indigenous Sayings/folklore. These sayings should have meaning in the learners' life. They should not just be taught as rote learning. Learners should be inculcated with the idea of living them as well as taking a leaf out of their teachings. Better still, elders in the community should be involved in imparting this knowledge. The setting should allow the community to be part of the school curriculum so that the school and the community are not two separate entities.

- 5.8.7 Traditionally every “schooling” content was orally transmitted. Therefore, it was imperative that children’s skills associated with the practice was sharpened and perfected i.e. the skill of listening and hearing, seeing, observing, capturing, memorising, retrieving and releasing. If this takes place as it should, learners will be aware of their environment, how it affects their lives and how they affect it. Their indigenous epistemologies stance will take root thus create from their knowledge, and in the process become knowledge producers by creating stories from their own environment, write their own books of stories and benefit financially from them in the form of royalties. This will awaken the interest and love for their culture as well as realise that they can be creators of knowledge, that Western knowledge is not above or more valuable than their own. Cultural resources in education brings African Indigenous Knowledge Systems (AIKS) alive (Kaya, 2012).
- 5.8.8 National Indigenous Knowledge Systems Office (NIKSO) to take a stand in empowering communities as declared functions in Chapter 2, 4(f) of the IKS Act, “Empowering indigenous communities through education and awareness campaigns to enable them to recognise and utilise indigenous knowledge for cultural and economic benefit.”

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